

“O My Lord! Increase me in knowledge.”

- Qur'an 20: 114

A
HANDBOOK ON
ISLAM

JAVED AKHATAR

*READ! In the name of your Lord who created,
He created a man from a clot of blood,*

*Read! And your Lord is the most Generous,
Who taught by the pen,*

He taught man what he knew not.

- Qur'an 96: 1-5

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DEDICATION

I begin in the name of God of the entire humanity whose mercy is profound whose kindness is everlasting...

My praise and thanks are first to Allah, the Mercy of the mercies, exalted in power and knowledge. I am forever indebted to my mother who taught me about values in my life and to be honest and respectful towards all. I receive a lot of inspiration from her. She is a good Muslimah and always faithful to her prayers. I am very grateful to her guidance in religious matters.

Dedicated to...

My parents

Naseer Ahmad & Qamrun Nisha

And my wife

Iram Akhtar

Foreword

All Praises be to Allah, the most powerful and most merciful, and to his pious messengers, especially to Muhammad (PBUH), the last one. Islam is the world's second largest religion, affecting the lives of nearly 23% of its population. Post 9/11, there is a renewed interest in Islam. This book, *A Handbook on Islam*, aspires to satisfy that interest by offering introductory perspectives that engage with the percepts and practices of Islam. The significance of the book lies in serving as a primary source of reference for the understanding of the basic tenets of Islam, Islamic history, law and jurisprudence, as also concept of Islamic social injunctions.

There is an effort to simplify complex concepts about Allah, angels, prophets, revealed books, *Akhirah*, *Taqdeer*, Islamic worships and rituals, as well as social obligations to parents, relatives, neighbors, society, and even animals. It also includes a brief life-sketch of Prophet Muhammad (PBUH) and his close companions, as well as the collection and compilation of Qur'anic verses and traditions set by the Prophet of Islam. The last two chapters focus specially on *Fiqh* (Islamic Jurisprudence) and *Tasawwuf* (Sufism) and give concise histories of their development. Perusal of this book will give readers a clear and basic overview of Islam. In reaching out to those who see Islam as a faith professed by compatriots, it is hoped that this book will satisfy their curiosity and sensitize them to the faith, philosophy and message of Almighty Allah.

The author, Javed Akhtar, is a doctoral candidate in the Department of Islamic Studies, Jamia Millia Islamia, New Delhi, India. He is a hard working student with an aptitude for research and analysis. *A Handbook on Islam* is ample evidence of a young research scholar who shows all signs of improving his academic skills with the time. I hope that this book will help him achieve academic recognition in this world and divine reward hereafter.

Prof. Akhtarul Wasey

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PREFACE

'A Handbook on Islam' is an attempt to introduce Islam to general public and mainly undergrad students, who are studying Islamiyat or Deenyat, and Islamic Studies. The aim is to fulfill the objectivity of students has been in my mind while writing this book. Though, this book is equally useful to every reader. This book is particularly very much close with the syllabus of Islamiyat course of Jamia Millia Islamia and generally the other Islamic universities. In this book, I have almost given the English translation of every Arabic or non-English word. I have also tried to provide the reader with the accurate date and year of an event according to Roman calendar and sometimes Islamic calendar. However, keeping in mind, there might be some variations, even errors. Apart from it, I have also put an effort to make the book free from any unauthenticated statements. If so, the readers should point them out so they can be rectified in next editions.

Now, I must express my gratitude to the people around and far away from me who, directly or indirectly, helped in the preparation of this book. Firstly, I bow down to Allah, Who *'Taught me the use of pen and taught what i knew not'*. I must thank my parents for giving me encouragement. Then my wife *Iram Akhtar* deserves all my thanks for her sacrifices and patience. The publishing of this might not have been possible without her encouragement and help. Now I also must mention the names of *Prof. Akhtarul Wasey, Dr. Syed Shahid Ali*, who helped me during the last hour and brought the book to a successful end. I am deeply grateful to their genuine concern and immense practical help. In the end I must be gracious again to *Prof. Akhtarul Wasey* to write the foreword which has glorified this book.

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CHAPTER 1

BELIEFS AND PRACTICES: INTRODUCTION AND OBJECTIVES

ISLAM

Islam may be described as the religion of -

- A. Beliefs and
- B. Practices

It means: *Iman (beliefs) + Amal (practices or right action) = A true believer*

A. Beliefs

Islam begins with belief and the Arabic word for it is "*Iman*". It literally means to know or to put one's trust in someone or something. It is extremely essential for a Muslim to have belief. If one wants to be a true believer, he must not only testify his belief by pronouncing it but also by adhering to it. He has to be convinced beyond the least shadow of doubt. The relation of Islam to belief is the same as of a tree to its seed. As a tree cannot sprout without its seed similarly, it is not possible for a man to become a Muslim who has no belief to start with. Therefore, it is clear that without belief and right action no man can be a true Muslim. Where there is no belief there is no Islam. From the view point of belief, men may be classified into four categories:

- i. Those who have firm belief.
- ii. Those who do have belief but, their belief is not deep and strong.
- iii. Those who do not possess belief at all but do right actions.
- iv. Those who neither possess belief nor do right actions.

Once the Angel Jibril came to Prophet Muhammad (pbuh) and asked¹ “*What are the beliefs in Islam?*”

Prophet Muhammad (pbuh) replied:

“The beliefs in Islam are to believe in Allah, His angels, His books, His prophets, The Resurrection Day, and to believe in the Predestination.”

Therefore, there are six beliefs in Islam and these are also called the “*Articles of Faith*”.

The denial of any one of beliefs or part of it, renders a man unbeliever.

- i. *Tauheed* (Oneness of Allah)
- ii. *Malaikah* (Angels)
- iii. *Risalah* (Prophethood)
- iv. *Kutub-e-Samaviyah* (Revealed Books)
- v. *Akhirah* (Life Hereafter)
- vi. *Taqdeer* (Predestination)

¹ So that the people would hear the answer.

Tauheed

Islam believes in Tauheed and it is the spirit of Islam. It is not merely monotheism i.e. belief in one unique God, but much more. Tauheed literally means “*unification*” i.e. “asserting oneness” and is derived from the Arabic word “*Wahid*” which means to unite, unify or consolidate. In a bigger context Tauheed means Allah has no partner. He exists by Himself. Nothing can rival Him as a source of power or love. There is no one worthy of worship other than Allah. He is always near us; he cares for us and we owe our existence to Him alone. Allah alone is the creator of the universe including human beings. He is the only possessor of all powers. He is Omniscient, Omnipotent, and Omnipresent. That is, He knows everything; He sees everything, and He is present everywhere; although invisible to the eyes. All these factors and many more are part of Tauheed. Comprehensively, Tauheed is defined in Qur’an as:

***“Say, He is Allah, the One and Only;
Allah, the Eternal, and Absolute;
He begets not nor is He begotten;
And there is none like unto Him.”***

- Qur’an 112:4

The concept of Tauheed can be summed up into 3 categories:

- a. ***Tauheed ar-Ruboobeeyah*** (maintaining the unity of Lordship): The first category is ‘Tauheed ar-Ruboobeeyah’. ‘Ruboobeeyah’ is derived from the Arabic word “***Rab***” meaning Lord, Sustainer and Cherisher. Therefore, ‘Tauheed-ar-Ruboobeeyah’ means maintaining the unity of Lordship. This category is based on the fundamental concept that Allah alone caused all things to exist when there was nothing. He created and originated

all that exists out of nothing. He alone is the sole Creator, Cherisher, and Sustainer of the complete universe.

b. *Tauheed al-Asmaa-was-Sifaat* (maintaining the unity of Allah’s name and attributes):

The second category is ‘*Tauheed al Asmaa was Sifaat*’ which means maintaining the unity of Allah’s name and attributes. This category is further divided into three portions:

- i. Allah must be referred to as He has referred to Himself Allah must be referred to without giving Him any new names or attributes. For example Allah may not be given the name *al-Ghaadib* (the Angry One), despite the fact that he has said that He gets angry, because neither Allah nor His messenger have used this name.
- ii. Allah is referred to without giving Him the attributes of His creation. In a reference to God, we should strictly abstain from giving Him the attributes of those He has created. For instance in the Bible, God is portrayed as repenting for his bad thoughts in the same way as humans do when they realize their errors. This is completely against the principle of Tauheed. God does not repent and He does not commit any mistakes or errors.
- iii. Allah’s name cannot be given to a human or his other creatures. To refer to a human or his other creatures with the attributes of Allah is also against the principle of Tauheed.²

c. *Tauheed al-Ibaadah* (maintaining the unity of worship): The third category is Tauheed

al-Ibaadah which means maintaining the unity of worship. Ibaadah is derived from the

² Some divine names in the indefinite form, like ‘Raooif’ or ‘Raheem’ are permissible names for men as Allah has used them for Prophets; but ‘Ar-Raooif’ (the Most Pious) and Ar-Raheem (the most Merciful) can only be used if prefixed by ‘Abd’ meaning “slave of” or “servant of”. i.e. ‘Abdur-Rauf’ or ‘Abdur-Raheem’.

Arabic word “*Abd*” meaning slave or servant. Thus Ibaadah means servitude and worship³. Salah⁴ is one of the highest forms of Ibaadah i.e. worship but not the only form. People misunderstand that worship of Almighty God only means ritual prayers but the concept of worship in Islam includes total obedience, submission and servitude.

All three categories have to be followed simultaneously. Only believing in the first two categories of Tauheed without implementing Tauheed-al-Ibaadah is useless. Thus, Tauheed al-Ibaadah is the most important aspect of Tauheed. He alone deserves worship and He alone can grant benefit to man for his worship. The omission of any of the above mentioned categories of Tauheed or deficiency in the fulfillment of any criteria of Tauheed is referred to as “*shirk*”.⁵

Malaikah

In Arabic, angels are called *Malaikah*, which means “*to assist and help.*” Angels are a creation of Allah. Just as humans are made of clay, and jinn are made of smokeless fire, Angels have been created from *Noor* (light) and are unseen. There are many millions of Angels in the sovereignty of Allah but they are invisible to the human eyes. The Prophet Muhammad (pbuh) has instructed us to have faith in the existence of Allah’s angels.

***“It is not righteousness that you turn your faces towards the East and the West, but
righteous is the one who believes in Allah, and the Last Day, and the angels and
the Book and the prophets...”***

- Qur’an 2:177

³ Following the commandments of God and abstaining from things He has forbidden is Ibaadah (worship).

⁴ This is an Arabic word for prayer in Islam.

⁵ Shirk literally means sharing or associating partners. In Islamic terms it means associating partners with Allah and is equivalent to idolatry. Shirk is the greatest sin, which Allah will never forgive.

Unlike humans, angels do not have a free will of their own and hence they always obey the commandments of Allah. Due to the absence of free will they cannot disobey Allah. They are always praising and glorifying Allah and they never become tired of doing this and waiting for His orders to be carried out.

“They celebrate His praise night and day, and do not slacken.”

- Qur’an 21:20

They do not commit any mistake and are free from sin, desire, hunger, and thirst. They are continuously present on earth. Human beings cannot see angels but certainly, angels can see human beings and are in constant touch with them. They always keep a watch on them on behalf of Allah and many of them are eternally busy recording all of our thoughts, words, and deeds. They cannot deviate from Allah’s commands even by the slightest fraction of a second. They have no share in Allah’s divinity. Since angels are a creation of Allah, human beings must not worship them.

The Angels, who continuously praise and glorify Allah, have been given the necessary qualities and powers to perform specific functions. By Allah, different angels have been appointed for different tasks to perform. Some of the angels and their tasks have been mentioned here:

Jibril – Angel Jibril used to bring revelation to the Prophets and would appear in various forms.⁶

Mikail – Angel Mikail looks after the sustenance of mankind. He also controls the rain.

⁶ Angel Jibril is called Gabriel in Christianity meaning the ‘power of God’ also alluded to in the Qur’an as a trustworthy spirit or *al-Ruh-al Amin*.

Mu'azzibat - They are protectors, who keep people from death until its decreed time. They also bring down blessings.

Izrail – Angel Izrail is called ***Malak-ul Maut*** (angel of death). He takes away the souls of human beings.

Israfil – Angel Israfil in charge of blowing the trumpet. He will blow it on the Last Day and at the time of the Resurrection.

Rizwan – Angel Rizwan is in charge of looking after the Paradise and taking care of the welfare of the people in it.

Malik – Angel Malik is in charge of the Hell. He looks after the implementing the punishment to the wrong doers at the Hell.

Munkar – Angel Munkar is the questioner in the grave. His duty is to question the man after death about their actions while they were alive.

Nakeer – Angel Nakeer is also the questioner in the grave. His job is the same as Angel Munkar does.

Raqib – Angel Raqib records the good actions of human being when they were alive. He is on the right side of a man.

Atid – Angel Atid records the bad actions of human being when they were alive. He is on the left side of a man. Angels Raqib and Atid are also called “***Kirman Katibin***”.

Risalah

Allah created humans for a noble purpose i.e. to worship Him alone and lead a virtuous life based on His teachings and guidance. However, one cannot fulfill this purpose without receiving clear guidelines from Allah. Allah did not leave us to wander on the Earth aimlessly. In order to inform us of our purpose He appointed certain individuals to communicate and demonstrate His message to all mankind. These individuals are known as Prophets. Therefore, Prophets are the selected representatives from the people by Allah for the guidance of the whole mankind.

The Distinctiveness of Prophets

- **Prophets Receive Revelation** - The main difference between an ordinary human being and a Prophet is that a Prophet receives revelation from Allah.
- **Prophets Have Noble Character** - Prophets were the best examples amongst their people in character and righteousness. They lived in obedience to Allah, with excellent morals and were always truthful in speech and conduct.
- **Prophets Perform Miracles** - Many Prophets performed miracles, usually in a field which their people excelled. For example, the people of Moses (pbuh) excelled in magic; therefore, Moses (pbuh) was able to perform miraculous acts which even magicians could not perform. The people of Jesus (pbuh) excelled in matters of medicine; therefore, Jesus (pbuh) was able to perform acts of healing beyond the skill of his own people. The people of Muhammad (pbuh) excelled in poetry; therefore, Muhammad (pbuh) delivered the Quran, containing such eloquent words which no poet could ever compete with.

The Common Message of the Prophets

Since all Prophets were sent by the Allah, they all conveyed the same message and had the same mission. Their message had been: Clarify the true concept of God and reject false beliefs, Teach the true purpose of life, Demonstrate how Allah should be worshipped, Convey Allah's definition of righteous and sinful conduct, and advise people accordingly, Describe the rewards for obedience (*Heaven*) and warn of the punishment for disobedience (*Hell*), Explain commonly misunderstood issues such as the soul, angels and spirits, the afterlife and fate. The main focus of all the Prophets was to clarify the concept of Allah, that He has no partners or equals, and that all worship should be directed exclusively towards Him. In the Quran, there are numerous examples of Prophets proclaiming this message.

Prophet Nuh (pbuh) said:

"O my people! Worship Allah! You have no other gods besides Him."

- Quran7:59

Prophet Abraham (pbuh) said:

"Do you worship besides Allah, things that can neither bring you benefit nor cause you harm?"

- Quran 21:66

Prophet Musa (pbuh) said:

"What! Shall I seek for you a god other than Allah even though He has made you excel (all) created things?"

- **Quran 7:140**

Prophet Isa (pbuh) said:

"Indeed Allah is my Lord and your Lord: so worship Him (alone): this is the Straight Way."

- **Quran 3:51**

Prophet Muhammad (pbuh) said:

"It has been revealed to me that your God is One God. So whoever expects to meet his Lord then let him do good deeds and associate none as a partner in the worship of his Lord."

- **Quran 18:110**

Every Nation Was Sent a Prophet or a Messenger

Thousands of Prophets and Messengers were sent periodically by Allah, at least one to every nation, as a mercy to mankind for their guidance. In certain circumstances, the message of the Prophets was lost, corrupted, forgotten, neglected, or denied by the people.

"And for every nation there is a messenger."

- **Qur'an 10:47**

Some Hadiths mentions that there were 124,000 Prophets sent however, the Qur'an mentions 25 by names and they are:

Name in Qur'an	Name in Bible
1. Adam	Adam
2. Idris	Enoch
3. Nuh	Noah
4. Hud	Haber
5. Saleh	Saleh
6. Ibrahim	Abraham
7. Ismail	Ismail
8. Ishaq	Isaac
9. Lut	Lot
10. Yaqub	Jacob
11. Yusuf	Joseph
12. Shuaib	Jethro
13. Musa	Moses
14. Harun	Aaron
15. Ilyas	Elias
16. Al-Yasaa	Eliza
17. Daud	David
18. Sulaiman	Soloman
19. Ayub	Job
20. Dhul-Kifl	Ezekiel or Issiah

21. Yunus	Jonah
22. Zakariya	Zacharoas
23. Yahya	Jon the Baptist
24. Isa	Jesus
25. Muhammad	-----

Prophets or Messengers⁷ were sent as a mercy by Allah, to convey His message and to teach people how to live a righteous life. They have the best of characteristics and are to be followed and obeyed. Following a Prophet is obedience to God and rejecting a Prophet is disobedience to God. Prophet Muhammad (pbuh) is the last of the Prophets, so God's guidance was complete with his coming, and our salvation is complete with the obedience to God and His Final Prophet.

⁷ The Prophets who brought books were called Messengers (*Rasool*) while, those who did not were called Prophet (*Nabi*).

Kutub-e-Samaviyah

The books, Kutub-e-Samaviyah are those revelations, which Allah sent down to mankind for the guidance through His prophets so that they may know Allah and His Messengers and carry out their commands. These books are fundamentally the same in principle and meant for spreading to humanity both by the Prophets and the followers, however, the minor details of these differ depending on the time and society. These communications began from the time of Prophet Adam (pbuh) and continued unto the last Prophet Muhammad (pbuh). No one knows how many books Allah sent to us. It is possible that Allah may have sent several revelations in different ages for the guidance of human beings but those were lost over the period of time. Only four revelations are mentioned by name in the Qur'an i.e. *Torah*, *Zabur*, *Injil* and *Qur'an*.

“For each period is a Book”

- **Qur'an 13:38**

Torah is the Wahy, the revelation which was revealed to Prophet Moses (pbuh).

Zabur (the original Psalms) is the Wahy, the revelation which was revealed to Prophet David (pbuh).

Injil (new Testament) is the Wahy, the revelation which was revealed to Prophet Jesus (pbuh).

Qur'an is the last and final Wahy, the final revelation, which was revealed to the Last and Final Messenger Prophet Muhammad (pbuh).

“Indeed, We have revealed to you, as We revealed to Nuh and the prophets after him. And We revealed to Ibrahim, Ismail, Ishaq, Yaqub, the Descendants, Isa, Ayub, Yunus, Harun, Sulaiman, and to David We gave the Zabur.”

- Qur’an 4:163

As Muslims, we must accept and believe in all of the Books of Allah. It is a required part of our faith. We cannot accept the book revealed to the Prophet Muhammad and reject the book of the Prophet Moses. Each of the revelations, prior to the revelation of the Glorious Qur’an, was meant only for a particular time period and for a particular group of people. Since the Qur’an was the last and final revelation of Allah, it was revealed not only for the Muslims or the Arabs but it was revealed for the whole of humanity.

Akhirah

All the prophets called their people to worship Allah and to believe in Life Hereafter. Allah has created man as an eternal creature and has divided his life into two parts. The present world, in which we live after birth is the first part and the next world where we live after death is the second part, this second part is called Life Hereafter. The limited period before death is meant for a man to be tested, while Life Hereafter will be the period for his reward and punishment. Man is born with unlimited potential, yet he finds very limited use for it in this present world. According to his nature, man wants to live eternally, but very soon death arrives and puts an end to his life. This world will come to an end some day, and the dead will rise on the Day of Judgment to stand for their final and fair trial. Everyone will appear before the Allah and face the consequences of their deeds done in this life. Thus, life in the Hereafter is a continuation of the earthly life but different in nature.

Everything that we do, every intention that we have, every move that we make, every thought that we entertain, and every word that we say, are all counted and kept in accurate records. On the Day of Judgment, they will be brought forth. People with good records will be generously rewarded and warmly welcomed to the Paradise of Allah, and those with bad records will be punished and cast into Hell. The real nature of Paradise or Hell, and the exact description of them are known to Allah only. There are descriptions of Paradise and Hell in the Qur'an. In Paradise, explained the Prophet Muhammad (pbuh), there are things, which no eye has ever seen, no ear has ever heard, and no mind has ever conceived.

“(Remember) the Day We shall summon every people with their record [of deeds]. Then whoever is given his record in his right hand - those will read their records, and injustice will not be done to them. And whoever is blind in this [life] will be blind in the Hereafter and more astray from the way.”

- Qur'an 17: 71,72

“Death, from which you are running away from, will certainly catch up with you. Then you will be returned to the Knower of the Unseen and the Visible (i.e. Allah) and He will inform you about what you did.”

- Qur'an 62:8

The belief in the hereafter divides people into three categories:

First, there are those who do not believe in the Hereafter and regard life on this earth as the only life. They judge something to be good if it produces desirable results and evil if it brings about undesirable results.

Second, there are those who believe in the Hereafter, but do not do righteous deeds therefore, they depend on the intercession or atonement of someone to absolve them of their sins. This deprives them of the moral advantage, as a result their behavior becomes very much like that of those who deny the Hereafter.

Third, there are those who firmly believe in the Hereafter and do not mislead themselves that anyone can intercede on their behalf. They hold themselves accountable for their actions and their belief in the Hereafter becomes a great moral force, which cautions and admonishes them whenever they deviate from the right path.

Belief in Life after Death and man's accountability to Allah gives a sense and meaning to one's life and differentiates human beings from animals. Therefore, belief in the Life after Death serves as a reminder against crime, corruption, immorality, and injustice on this earth. Man has to pass his life in this world in such a way that every happening becomes for him a reminder of the Day of Judgment. His sleeping and rising should also serve as reminders of life after death. Whenever a human society is built on the basis of this belief, it has been the most ideal and peaceful society, free of social and moral evils. Justice, Mercy, Human values, or the concept of good and bad have no meaning if there is no Life Hereafter.

Taqdeer

Faith in predestination is one of the 6 pillars of beliefs. Defining predestination is one of the most complex matters of theology. Many a times it has caused some to succumb to a feeling of helplessness, and for some the concept has led them astray and away from their firmness upon to believe in God. It has also been misused to lead others astray, to confuse them and to cause

doubt about God almighty. Acceptance of it is a basic requirement for a Muslim and not believing it certainly negates ones faith.

Predestination means to believe that Allah knows everything that is in the earth and in the heavens. There is absolutely nothing that happens except through the complete knowledge of Allah. Whatever Allah destines will happen and whatever He does not, will not happen. Everything is already written that's going to happen. There is a word for predestination in Arabic called *Qadar*.

“Verily, We have created all things with Qadar”

- **Quran 54: 49**

The man is bestowed with the power of free will. He can differentiate the bad from good and is free to choose his way but his choice has already been written down because Allah knew what he would choose. Allah says in Qur'an:

“The Lord has created and balanced all things and has fixed their destinies and guided them.”

- **Qur'an 87:2**

“With Him are the keys of the unseen. None but He knows them. He knows what is in the land and the sea. Not a leaf falls but He knows it, not a grain amid the darkness of the soil, naught of wet or dry but it is in a Kitabun Mubin.”

- **Qur'an 6:59**

Hazrat Ali (r. a.) reported that the Prophet of Allah said:

“The allocation of hell and paradise has been finalized for all of you. The people said, ‘O Prophet of Allah! Should we not then depend on what has been decided and abandon doing good deeds? He said, ‘No, Do good deeds; because everyone is divinely guided to work towards what he had been created for. The fortunate ones are guided towards the deeds for paradise and the unfortunate ones work towards the deeds for hell’, and then he recite two verses of Surah al-Layl (Ch: 92), ‘Whosoever spent in the way of Allah, and feared Allah and testified the truth, then We provide him easiness for the good life (paradise), and whosoever remained miser in the way of Allah and did not care for Allah and denied the truth, We shall provide him with easiness for hard life (hell).”

The destiny of everything is recording in *Lauhe Mehfooz* (The Preserved Tablet).

“Verily, the first thing Allah created was the pen. He said to it: ‘Write.’ It replied: ‘My Lord, what should I write? So He said: ‘Write all that will occur.’

- At-Tirmizi, Abu Dawud

So, in that hour everything that will occur until the Day of Resurrection was recorded.

Belief in predestination is based on four things:

- i. *Al-Alam* (Knowledge): That Allah knows what His creation will do, by virtue of His eternal knowledge, including their choices that will take place.
- ii. *Kitabat* (Writing): That Allah has written everything that exists including the destiny of all creatures in *Lauhe Mehfooz* prior to creation.

- iii. *Mashii'at* (Will): That what Allah wills it happens and what He does not will does not happen. There is no movement in the heavens or on earth but happens by His will. This does not mean that He forces things to happen the way they happen in the area of human beings voluntary actions. It means that He knew what they will choose, wrote it and now lets it happen.
- iv. *Al-Khalaq* (Creation): That Allah is the Creator of all things including the actions of His servants. They do their actions in a real sense, and Allah is the Creator of them and of their actions.

There are 3 stages where predestination is determined:

- i. The Decree of Allah that is written in Lauhe Mehfooz before the creation of the universe. This destiny written in the preserved tablet is never changed and encompasses everything that will be.
- ii. Allah made a divine decree after the creation of Adam. Allah took out all of the progeny of Adam⁸ and asked them “*Am I not your Lord?*” and all of the humans responded “*We testify that You are our Lord*” Then Allah decreed to them who shall go to paradise and who shall go to hell.
- iii. When a baby is conceived in the womb of the mother Allah sends an angel to put a soul into the baby and the angel writes down the decree that Allah has made; his life span, his sex, his sustenance and whether he will be a dweller of Paradise or a dweller of Hell.

⁸ All of the humans from the beginning of time until the end of time.

B. Practice

Practices are issues related to how actions of worship are performed and there are 4 pillars which are essential for a Muslim to act in:

- i. *Namaz* (Prayers)
- ii. *Zakat* (Alms)
- iii. *Roza* (Fasting)
- iv. *Hajj* (Pilgrimage)

Namaz

Namaz⁹ is the second pillar of the five pillars of Islam. It means worshiping Allah Almighty with specific words and actions; beginning with saying “*Allahu Akbar*” and ending with saying “*As-Salaamu Alaikum*”.

The position of Namaz in Islam

Namaz is the best of actions.

"The Prophet was asked: 'Which deed is the best?' So he said: 'Salah in the beginning of its time.'"

- **Tirmidhi, Vol. 1, Book 2, Hadith 170**

Allah's Messenger (pbuh) said, Islam is based on five principles:

- i. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (pbuh).

⁹ *Namaz* is a Persian word for prayer, while *Salah* is an Arabic word.

- ii. To offer the (compulsory congregational) prayers dutifully and perfectly.
- iii. To pay Zakat (i.e. obligatory charity).
- iv. To perform Hajj.
- v. To observe fast during the month of Ramadan.

- **Sahih Bukhari Vol. 1, Book 2, Hadith 8**

Namaz is the line between Islam and Kufr. The Prophet (pbuh) said:

“Indeed between a man, and shirk and kufr, is abandoning the prayer.”

- **Sahih Muslim**

Namaz is the most important outwardly action that demonstrates or confirms the Islam of a man. It is obligatory and no one is exempted except in some special cases. Prophet Muhammad (pbuh) has called it a landmark between Islam and *Kufr* (to reject). Namaz is the collection of some regularized and spirituality guided physical actions coupled with the recitation of Qur'an and the phrases that contain Allah's greatness. The physical postures include:

- *Qiyam* (the standing)
- *Ruku* (bowing down)
- *Sujood* (prostration)
- *Qa'dah* (sitting on the knees)
- *Tasleem* (termination of prayer with greetings)

The Qur'anic verses are recited while standing and *Tasbeeh*¹⁰ is read while bowing down and in prostration. A complete set of these postures is called *Rak'at*. However, the more important aspect of Namaz is the inner feelings of a man. The worshipper must be absorbed in the thought of Allah and must present himself to Allah with humility and humbleness. The fear of Allah is the main feature of Namaz and the worshipper should imagine as if he is looking at Allah and if it is not possible then at least he should imagine that He is looking at him. The combination of right inner feeling and the correct performance of outwardly actions will contribute in the perfection of Namaz and it will bring the desired benefits to the worshipper. The Namaz is performed 5 times a day and is taken as an identity of a Muslim.

Allah says in Qur'an:

“I have not created the jinn and men except for worshipping Me.”

The Prophet Muhammad (pbuh) said:

“The first action to be judged on the Day of Judgment of a man is Namaz; if it is properly accounted for then other matters will become easy; but if the account of prayer has lapses then all other matters would spoil.”

The timings of *Salah*

The five daily prayers are obligatory, as stated in the Qur'an:

“And perform Salah and give Zakat and bow down along with those who bow down”

- Qur'an 2:43

¹⁰ To describe the purity of Allah

For every compulsory prayer, there is a specific time, before and after which the Salah will be invalid.

Allah's Messenger said: "Indeed for (the time of) Salat (there is a) beginning and an end. The beginning of the time for the Zuhr prayer is when the sun passes the zenith, and the end of its time is when the time for Asr enters. The beginning of the time for the Asr [prayer] is when its time enters, and the end of its time is when the sun yellows (turns pale). The beginning of the time of Maghrib is when the sun as set, and the end of its time is when the twilight has vanished (i.e., the horizon is invisible because of darkness). The beginning of the time for Isha, the later one, is when the horizon has vanished, and the end of its time is when the night is at its half. The beginning of the time for Fajr is when Fajr begins, and its end is when the sun rises."

- **Jami` at-Tirmidhi, Vol. 1, Book 2, Hadith 151**

The 5 daily prayers and their timings

Fajr (early morning prayer): It is offered between dawn and sunrise; 2 units

Zohar (noon prayer): It is offered between noon and mid after noon; 4 units

Asr (after noon prayer): It is offered late after noon; 4 units

Maghrib (sunset prayer): It is offered immediately after sun set; 3 units

Isha (night prayer): It is offered after the disappearance of twilight from the horizon; 4 units

The Prayer of the Young

The young are commanded to make As-Salah when they reach seven years of age; so that they may become accustomed to making it. They are beaten but not severely for non-compliance at the age of ten. The Prophet (pbuh) said: Command your children to perform As-Salah at seven years of age, and beat them for (not offering) it at the age of ten.”

- **Abu Dawud, the book of Salah**

Requires of a Valid Prayer

- To have neat and clean body, clothes and the place of prayer.
- To have a valid ablution.
- Covering of the private parts of the body. In case of man it is from navel to knee and in case of a woman it is all parts of her body except the face and the two palms.
- To face the Qibla.¹¹
- To be sure of the proper time of the particular prayer.

The Essentials of the Prayer

Farz - Obligatory acts:

1. Intention¹²
2. Standing for takbir
3. Facing towards Qibla
4. Recitation of Al-Fateha

¹¹ Direction i.e. facing the Ka'aba.

¹² For example: I am offering the prayer for Asr.

5. Ruku¹³ (bowing down)
6. To stand up right for a while after Ruku
7. Sujud¹⁴ (prostration)
8. To sit for a short while on the heels before the second Sujud, resting the knees on the ground.
9. Second Sujud
10. Sitting for Tashahhud, and end Namaz with Salam.

One should not:

1. To think about anything other than Allah.
2. To look anywhere other than at the place of Sujud.
3. To move or shake the organs.
4. To sneeze, cough or make any noise voluntarily.
5. To pray in tight clothes which outline ones private parts or shape of the body, transparent clothes.
6. To pray with clothes which have pictures on them.

¹³ Bowing down while holding the knees with hands and make the head, neck and back horizontal.

¹⁴ In this act one has to place his forehead, palms, knees, and the lower sides of toes of the feet on the ground for a while.

Zakat (Alms):

Zakat is the third pillar of Islam. There are two forms of charity in Islam one is obligatory that is *Zakat* and the other is voluntary that is *Sadaqa*. Zakat, which literally means purification that means a Muslim, gives up a fixed amount of his wealth to purify the remainder. In Islam, the form of worship is broadly divided into two; physical and financial. Zakat is the financial one. It involves money. Namaz is purely a physical form of worship whereas Hajj is a combination of physical and financial forms of worship. So, Zakat can be called the obligatory annual charity system that is unique in Islam. But in Islamic terminology, it can be defined as the compulsory disbursement of a certain amount in form of charity to the poor and needy on the accumulation of wealth like gold, silver or cash. This wealth should remain with the owner for a period of one complete year at a specified quantity.

This specified quantity is known as *Nisab*. There is separate Nisab for each kind of wealth. The money should not remain with the rich people only. It should have a judicious distribution in the society. Zakat should not be taken as only a measure of uplifting the economic condition of the poor but it has its own spiritual benefits. Almost in every place in Qur'an where the faithful are enjoined to establish the prayer, the payment of Zakat is also pointed out. Its non-practice is sin and its denial is *Kufr*. However, note should be taken that unlike Namaz, Zakat is not obligatory to every individual. Only the Nisab holders are supposed to pay it.

“And be steadfast in prayer, and give Zakat, and obey the messenger that haply you may find mercy.”

- Qur'an 24:56

Hazrat Ayesha (r. a.) said that,

“I heard Prophet Muhammad (pbuh) saying that if Zakat is not taken out of wealth and it mixes with it then it destroys the wealth.”

Zakat becomes due on the following 4 conditions:

- i. Resting on gold and silver; whereas Nisab of gold is 85 grams and for silver it is 595 grams. Anything less than this does not require the owner to pay the Zakat. In case of cash the Nisab of silver will be the standard. The Zakat is 2.5% of the total saving amount.
- ii. Zakat on farm product. On the farm product; immediately after the harvest, Zakat must be paid. Zakat of farm product is called Ushr¹⁵ and it is payable if the land is watered by rains or has a natural fertility. But if it is irrigated by artificial and laborious means then only 1/20 of the total harvest will be given out. This Nisab in case of farm product is five Wasaq, which is equal to 612 kg approximately. There is no Ushr on vegetables fruits and spinach etc.
- iii. Zakat is on domestic animals such as camels, cows, and goats if they are for the reproduction and procreation of dairy products or kept for trade. The Nisab is 5 camels, 30 cows and 40 goats, and their Zakat is prescribed accordingly.
- iv. Zakat is due on all trade goods provided its value reaches the Nisab and it completes a years. The same measures can be applied to houses for rent.

¹⁵ 1/10th of the whole product.

It is noteworthy that if the system of Zakat is properly conducted under the watchful eyes of Islamic government, the world would be free from misleading ideologies. The system of Zakat is a much better way of judicious distribution of wealth. According to Surah at-Taubah (60:9) there are 8 areas of distribution, where Zakat can be spent:

- i. *Al-Fuqra* (the poor):
- ii. *Al-Masakeen* (the needy):
- iii. *Fi-Sabil Allah* (in the way of Allah):
- iv. *Ibn al-Sabil* (traveler):
- v. *Al-Amiloon Aleha* (the officials):
- vi. *Al-Mu'allifatu Qulubuhum* (whose hearts are to be won):
- vii. *Al-Riqab* (in freeing slaves): Zakat can be given in buying the freedom for a slave completely or help a slave in buying his freedom.
- viii. *Al-Gharimoon* (the debtors): The debts of a Muslim can be reimbursed by Zakat.

Roza

Roza¹⁶ is the fourth pillar of Islam. It means “*To worship Allah by abstaining from the ingestion of food, drinks, and sexual intercourse from dawn until sunset.*” It is a physical worship and is obligatory to all Muslims with few exceptions. The fasting entails absence from eating, drinking and corporal enjoyments from dawn to dusk during the whole month of Ramadan. Passing the time in remembrance of Allah by involving oneself in charitable deeds, recitation of Qur’an and developing a state of fear of Allah in the heart is the main motive behind

¹⁶ *Roza* is a Persian word while, *Saum* is an Arabic word for fasting.

this exercise. The month of Ramadan is chosen for fasting because the revelation began in this month as a blessing and blissful guidance for the people.

“O you who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil.”

- Qur’an 2:183

Few set of laws to the performance of Roza

A – Bodily appearance

The fast begins with suhur (in Urdu, sahri), which means eating something that can sustain an individual throughout the day. It does not mean a bellyful of heavy food. Prophet Muhammad (pbuh) indicated that the difference between the fasting of *Ahl-e Kitab*¹⁷ and Muslims is suhur. The day must be spent free from evil practices. A fasting man must not talk obscene, should not create unpleasant noise and if another man scolds him or fights with him, he should say that, ‘I am fasting’.¹⁸ The social evils like telling lie, backbiting and accusing others are also fatal to the spirit of fasting.

Hazrat Abu Hurairah (r. a.) reported that the Prophet of Allah (pbuh) said:

“If a man did not leave telling lie and acting according to it, then Allah is not interested in his hunger and thirst.”

The prayers must be said in congregation. Likewise the recitation of Qur’an is also a very beneficial act. Qur’an was revealed in this months and Prophet Muhammad (pbuh) used to repeat

¹⁷ The people of the book i.e., the Jews and the Christians.

¹⁸ He cannot involve himself in these acts.

the whole Qur'an to angel Jibril during this month. It must be understood that merely reciting the Qur'an whether fasting or not, is itself a kind of worship but when coupled with the fasting of Ramadan, it fetches enormous reward and blessings. The *Iftar*¹⁹ is an important characteristic of fasting. First of all, it must be done immediately after the sunset without delaying it intentionally.

B – Exemptions

The following people are exempted from keeping the fast:

- i. Those who are on journey.
- ii. The children.
- iii. Insane people.
- iv. Perpetually sick and very old people.
- v. Women during the menstruation period.
- vi. Women during the bleeding period after child's birth.
- vii. Women sucking a child.

C- Spoilers of Fasting:

There are some actions, which if committed knowingly or unknowingly, may render a fast invalid:

- i. Sexual inter course breaks the fast.
- ii. The intentional discharge of sperms.²⁰
- iii. Intentional eating or drinking.²¹

¹⁹ Breaking of fast in the evening.

²⁰ Either by kissing and touching the wife or by masturbation.

²¹ However, if a man eats something forgetfully, he should continue his fast for the day.

- iv. The blood transfusion into the body.
- v. The injecting of energetic medicines into the body.
- vi. The appearance of menstrual blood.

Hajj

The last of the five pillars is the making pilgrimage to Makkah once in a life time. The Hajj requires an adequate amount of money and a strong and healthy body. Thus it is a physical as well as financial form of worship. The pilgrims come to perform Hajj from all corners of the world having different colors, speaking different languages and practicing different customs and traditions but in the same kind of dress to the same direction with the same objective and spirit.

“All prepare ye provisions for your journey (pilgrimage), but verily, the best provision is piety.”

- **Qur’an 2:197**

The occasion of Hajj is the greatest human gathering on the face of the earth defying all manmade prejudices, differences and divisions among the mankind. All people are equal here irrespective of race and colour. Every pilgrim wears the Ihram.²² It comprises of two pieces of unsown white cloth. One is to cover the lower part of the body, and the other one to wrap round the shoulders. The head is not covered. This is for men. The women wear the usual dress covering all parts of the body except face and palm.

²² Which can be named the uniform of Hajj.

On wearing the Ihram, one enters a state of prohibition where even many lawful items are prohibited to him. The pilgrimage begins to chant the *Talbiyah*²³ in unison and continue to do so until the end of Hajj.

The Performance of Hajj

The Hajj is performed on 8, 9, 10, 11, and 12th of Zul Hajj.²⁴ The starting point is Makkah from where the pilgrims begin their journey towards Mina, a place barely 16 km from Makkah, after the performance of Fajr prayer and reaching there before Zuhr on the 8th Zul-Hajj. The rest of the day is spent in Mina in remembrance of Allah. On the next day the 9th of Zul Hajj, the pilgrims move 3 km further east to the valley of Arafat after the Fajr prayer. The pilgrims stay here for the day. This stay is called *wuqoof* and is the most important part of the Hajj. Here, the pilgrims listen to the sermon of the Imam and then pray Zuhr and Asr prayers jointly in congregation. It is recommended to pray to Allah on the hill of Rahmah. They return to Mina immediately after sunset but without praying Maghrib.

On their way, they make an overnight stay at Muzadalifa; pray Maghrib and Isha jointly in congregation here. They pick pebbles for Rami Jimar (throwing stones at Satan) and pass the night. On the 10th of Zul Hajj, the pilgrims have a tight schedule. Leaving Muzadalifa after Fajr prayer, the pilgrims go across Mina and throw stones at the three Jamarat (the pillars of satanic signs) before mid-day, come back to Mina and make sacrifice by slaughtering the animal, shave the head, take bath and remove the ihram and appear in the normal dress. The pilgrims preferably go to Makkah during the day to perform Tawaf Ifadah round the Ka'bah and come back to spend the night at Mina.

²³ *Talbiyah* is a praising Allah and assuring Him of one's submission.

²⁴ 12th month of Islamic calendar.

If it is not possible, the Tawaf may be performed on the next day. During the next 2 days, the pilgrims stay in Mina and continue to throw stones on the satanic signs. They may leave Mina on the 12th day of Zul Hajj after Asr prayer but, if one likes, he can stay for the next day also until after the Asr prayer. This is the way Hajj is performed.

CHAPTER 2

ISLAMIC SOCIETY

The Islamic society is based on morality and it is formulated by Qur'an and Sunnah.²⁵ A person is supposed to live in the society, earn his living, raise a family, and pay the dues of other people; all in the framework of Islam. He must live in the society with his parents, wife, children, near and far relatives, co-workers, friends and foes, and try to be as much beneficent as possible to the other members of the society. The secluded life and withdrawal from the lawful worldly engagement is highly discouraged in Islam. Prophet Muhammad (pbuh) refused the permission when one of the companions made a request to lead such life. The family is the first unit in the structure of Islamic society. The parents and children, wife and husband, brother and sister, employee and employer, Muslim and non-Muslims, neighbours, and other relatives, even animals and other creatures all are included in this wide range of rights and obligations. The rights and duties of each one of them have been categorically defined in the Qur'an and Sunnah. Some of the rights are:

- i. The rights of Parents
- ii. The rights of Relatives
- iii. The rights of Neighbours
- iv. The rights of Muslims

²⁵ Teaching of the Prophet Muhammad (pbuh)

- v. The rights of Other human beings
- vi. The rights of all Creations

The rights of parents

In this world, the first contact of a human being is with his parents to be precise, with the mother. From his birth to the time until he attain manhood, a child depends for his feeding, clothing, lodging, bringing up, education, and protection on the parents. To provide the child with a decent and delightful life, the parents sacrifice their comforts and energy in addition to the shouldering of finances. In most of the Qur’anic verses Allah placed the obedience of parents next to His worship.

“And be kind to the parents. If one of them or both of them attain old age in your life; do not say a word of disrespect to them, nor shout at them, but address them with word of honour. And lower to them the wings of humility out of mercy and say: O my Lord! Have mercy on both of them as they brought me up when I was young.”

- Qur’an 17:23-24

The service and care of the parents is a source of entering the paradise. The old age and physical degradation of the parents warrant for more and more care, love and attention of the children. The daily needs and the treatment of their ailments is the responsibility of the children. It must also be remembered that, the mother plays a central role in bringing up the child. Her sacrifices are more profound and more intense than of father’s. She deserves more attention.

Hazrat Abu Hurairah (r. a.) reported that:

A man came to the Prophet (pbuh) and asked, 'O Prophet of Allah! Who is more deserving for my good behavior? Prophet (pbuh) said, 'Your mother.' He said, 'Who after that? The Prophet said, 'Your mother'. The man said, 'Who after that? The Prophet said, 'Your mother'. The man said, 'Who after that? The Prophet replied, 'Your father.'"

Therefore, children should not cause them any harm even if they commit any excesses, respect and honour them in your talk and dealings with them. If they are in need of money, assist them even if they are *kafirs*.

The following rights are due to parents after their death:

Continue making *duas* of forgiveness and mercy for them. Continue sending rewards to them in the form of optional acts of worship and charity on their behalf; meet their friends and relatives in a friendly way and also assist them wherever possible; if children are financially sound, fulfill their unpaid debts and the permissible bequests that they have made. When they pass away, abstain from crying and wailing aloud or else their souls will be troubled. According to the *Shariah*, the rights of the paternal and maternal grandparents are similar to those of the parents and they should be regarded as such. Similarly, the rights of the maternal and paternal uncles and aunts are similar to those of the parents.

The Prophet (pbuh) said:

"The maternal aunt has the status of one's mother."

- At-Tirmidhi

The Rights of Relatives

After the parents, the next to come in contact with a Muslim are the members of his family i.e. the relatives. They too participate in his bringing up and character building. The formation of an ideal family unit in the social system requires a mutual trust and love among its members. Therefore, one must endeavour to uplift the condition of his relatives before helping others. The kind attitude towards relatives should continue even if there is ingratitude from their side. The rights of the relatives have been mentioned in Qur'an and Hadith side by side with the rights of the parents.

“And be dutiful and good to the parents and to relatives”

- Qur'an 2:83

“And when the relatives and the orphans and the needy are present at the time of division, give them out of the property, and speak to them words of kindness and justice.”

- Qur'an 4:8

The Rights of Neighbours

The neighbours play an important role in the social life. They deserve the softness of a Muslim's behaviour. The good and kind behaviour to a neighbour includes greeting him and being concerned for his welfare. If a disease afflicts him, other neighbours must take immediate care. His joy and pain must be shared irrespective of his cast and creed. Like parents and the relatives, the rights of neighbours too have been put in plain words in Qur'an and Hadith. A Muslim, therefore, has to play the part of a considerate and care taking person for neighbour irrespective of religion and relationship.

“And worship Allah and do not join anything with Him, and do good to parents, relatives, orphans, the neighbours who is related and the neighbours who is not related”

- Qur’an 4:36

Hazrat Abdullah bin Abbas narrated that, Prophet of Allah said:

“The one who eats bellyful and his neighbour remains hungry is not a Muslim.”

Therefore:

- i. Deal with him in a nice and friendly manner.
- ii. Protect the honour of his wife and children.
- iii. Occasionally you should send gifts to his house. Especially if he is poor. In such a case you should definitely send some food to him.
- iv. Do not cause him any harm. Do not quarrel with him over trivial matters.

The Rights of Muslims

Indeed there are many rights of the Muslim over another Muslim.

The Prophet of Allah (pbuh) said:

“The rights of the Muslim over another Muslim are six: It was said: And what are those O Prophet of Allah? He said: When you meet him read Salam upon him, and when he calls you answer him, and when he seeks your advice counsel him, and when he sneezes and praises Allah respond to it, and when he is ill pray for him and when he dies follow him (the funeral procession).”

It is obvious that, when the Islamic society is so generous and liberal to non-Muslims, its scope of kindness and generosity would be much wider for Muslims. The Muslims are called brothers to each other in Qur'an. The community of Islam is a brotherhood of Muslim where the loss and gain of one member would affect the whole of community. It implies that the protection of each other's interest is a collective responsibility. Prophet (pbuh) exemplified a Muslim to another Muslim as a brick in the foundation of a building holding each other together. If one shakes, the whole building may collapse. This signifies the mutual interest of Muslims and the strength of the relationship. The fact is that the relationship based on faith is much stronger than any other link, even the kinship. In short, the members of Muslim community cannot remain unaware of each other's condition. They are obliged to stand together in time of distress and hope. Allah himself praised the Ansar for their assistance to their brothers from Makkah saying:

“Those who believe and who migrated and who struggled in the Path of Allah, and those who gave shelter and aid, these are the true believers.”

- Qur'an: 8: 74.

Hazrat Abu Hurairah (r. a.) said, that the Prophet of Allah said:

“A believer is a mirror of another believer. He protects him from harm and defends his dignity in his absence.”

Hazrat Abdullah narrated that, the Prophet (pbuh) said:

“Abusing a Muslim is Fusuq (an evil doing) and killing him is Kufr (disbelief).”

- Sahih Bukhari, Vol. 1, Book 2, Hadith 47

In short-

When you meet him, make *salam* to him. If a man shakes the hand of a man, and a woman shakes the hand of a woman, it will be even better. When he cries, have mercy on him, Conceal his shortcomings, try to remove his difficulties, Always be good to him, When he falls ill, visit him, When he passes away, make *dua* for him, Accept his invitation and gifts, When he shows kindness to you, show kindness to him in return, Be grateful for his favors upon you, Help and assist him at the time of need, Listen to his advice, When he sneezes and says "*Alhamdulillah*", say "*Yarhamukallah*" in reply, If you find a lost item of his, return it to him, When you converse with him, speak with humility and in a good manner, Be kind and friendly to him, Do not disgrace him, Whatever you like for yourself, like for him as well, If a quarrel takes place between the two of you, do not cut-off speaking to him for more than three days, Do not have evil thoughts of him, Do not be jealous of him nor should you hate him, Direct him towards good deeds and stop him from evil deeds, Have mercy on the young and respect the elderly, If there is a conflict between two Muslims, try and reconcile them, Do not speak ill of him, Do not cause him any loss; neither in his wealth nor in his honour, If he is sitting, do not make him get up and take his place.

The Rights of Other human beings

When we speak of human rights in Islam we really mean that these rights have been granted by Allah; they have not been granted by any king or by any legislative assembly. Since in Islam human rights have been conferred by Allah, no legislative assembly in the world or any government on earth has the right or authority to make any amendment or change in the rights conferred by Allah. Since Allah is the absolute and the sole master of the universe.

He has given human dignity and honour to every man of this earth. Every human being is thereby related to all others and all become one community of brotherhood. Islam does not seek to restrict human rights or privileges. Islam has laid down some universal fundamental rights for humanity as a whole, which are to be observed and respected under all circumstances whether such a person is resident within the territory of the Islamic state or outside it, whether he is at peace or at war. Human blood is sacred in any case and cannot be spilled without justification. And if anyone violates this sanctity of human blood by killing a soul without justification, the Qur'an equates it to the killing of entire mankind.

“If anyone kills a human being unless it would be for murder or spreading corruption in the land it would be as if he has killed the whole of humanity and if anyone saves a single human life it would be as if he has saved the entire humanity.”

- **Qur'an 5:32**

It is not permissible to oppress women, children, old people, the sick or the wounded. Women's honour and chastity are to be respected under all circumstances. The hungry person must be fed, the naked must be clothed and the wounded or diseased must be treated medically irrespective of whether they belong to the Islamic community or are from among non-Muslims. There are some of human rights in Islam such as:

- The security of life
- The security of property
- The protection of honour
- The security of personal freedom
- The right to protect against tyranny

- The freedom of expression
- The freedom of religious sentiments
- Equality before law
- Do not cause financial or physical harm to innocent people
- Do not argue with anyone without any valid *Shar'i* reason
- If you find someone in problem, in poverty, or sick, help him, feed him, treat his sickness
- When meting out punishment, do not transgress the limits in the different methods of punishment that have been laid down in the *Shariah*

The Rights of All Creations:

Allah has laid down certain rights and duties between people and between all of His other creations. These creations are given some certain rights by Allah in Islam. The human is the most favoured one. All other creations such as birds, animals, insects, plants, trees, water, bodies, air, inanimate objects, etc are worthy of consideration and respect. Islam has always viewed these as a special part of Allah's creation. Allah has made it for the use of humans.

Therefore, the human's duty is to deal with these as a loving and caring friend so that he can benefit from it without stopping others from this benefit. Even when killing an animal for food, the Prophet (pbuh) informed us to sharpen the knife well before cutting the throat of the animal, to kill it quickly, and in a manner least distressing to the animal and also we should never kill an animal in front of another animal so as not to cause distress to the other animal. Again, it is forbidden in Islam to kill an animal for mere play. Islam has forbidden wastage of animals and plants in peacetime and in war time.

Another tradition of the Prophet (pbuh) is that whoever kills a bird for amusement, that bird will ask Allah to extract justice from the killer on the Day of Judgment, and will say My Lord! This person has killed me without good cause and for no benefit to anyone, so give me justice. The Holy Qur'an states that all creation praises God, even if this praise is not expressed in human language. The Messenger of Allah has said: *'All creatures are Allah's family; and Allah loves most those who treat his family well and kindly.'* Sahl ibn Amr narrated that once the Messenger of Allah, passed by a camel who was so emaciated that his belly seemed to have disappeared. He said:

'Fear Allah regarding, the animals which cannot speak. Ride on them while they are healthy, and eat of them when they are healthy.'

- Abu Dawud

"A woman who was tortured and was put in Hell because of a cat which she had kept locked till it died of hunger." In another tale, a prostitute's sins are washed away because she gave drinking water to a thirsty dog."

- Bukhari, Muslim

"There is not an animal in the earth nor a creature flying on two wings but they are nations like you."

- Qur'an: 6:38

1. Do not encage an animal which you will not be taking any benefit from. Removing nestlings from their nests, causing harm to their parents, etc. is a sign of extreme mercilessness.
2. An animal that is suitable for consumption should not be killed merely for amusement.
3. You should make proper arrangements with regard to food, drink, providing rest, and taking care for the animal that you utilise for your work.
4. Do not impose any work on it that is beyond its capacity, nor should you beat it more than necessary.
5. The animal that is to be slaughtered or killed on account of it being harmful should be slaughtered or killed quickly. Do not cause it any agitation. Do not take its life after having starved it.

Water is honored as "*the secret of life*". Islam forbids the wastage of water. The preservation of water for the drinking of mankind, animal life, bird life and vegetation is a form of worship which gains the pleasure of Allah. Air is the property of Allah. If it is held from us for a few minutes, we would suffocate. It is also the mean for communication as it carries sound between people. Hence, contaminating the air with smoke is an encroachment on nature, and a threat to the life of mankind and all other living things. The Qur'an proclaims that it is Allah who sends down water from the sky, and therewith we bring forth buds of every kind. The Prophet instructed the faithful that any Muslim who plants a crop that feeds another person, animal or bird, will receive a reward in paradise. Cutting down trees is seen as an abomination. He (pbuh) also said that anyone who plants a tree under which people seek shade or shelter from the sun will have his reward with Allah. Therefore, the cutting down of trees without strong and legitimate reasons is encroaching on the bounties of Allah.

CHAPTER 3

LIFE OF PROPHET MUHAMMAD (PBUH)

A very little is known about Prophet Muhammad's (pbuh) early life. Although, a very few details about his childhood were recorded. His later life had been carefully documented by contemporaries and by people in the generations immediately after. Muhammad (pbuh) conferred rise to one of the great civilizations. His teachings united Arab tribes and eventually spread to every continent. He was the Prophet not only to Arabs but to all mankind. Qur'an, Hadith, Sirah (biographical text), and general histories serve the main source of information about the Prophet Muhammad (pbuh).

LIFE AT MAKKAH

Birth, Childhood and Youth

Muhammad (pbuh) was born in Makkah in the Arabian Peninsula.²⁶ In the 6th century AD, Makkah was the most important town in Arabia because it was strategically situated on the

²⁶ It is known today as Saudi Arabia. It is the most westerly peninsula of Asia and the largest in the world. The vast mass of land, being one third of the size of Europe, and encompassed by Persia, Syria, Egypt and Ethiopia, the most civilized nations of the ancient world, is surrounded on three sides by water, the Indian ocean touching its southern base for about a thousand miles, the Red sea touching its west, and the Persian gulf and the Gulf of Oman of the Arabian sea its east. From a northern point on the Euphrates it stretches to Bab-al Mandeb in the south for 1500 miles while in the middle from east to west, namely, from the Persian Gulf to the Red Sea, its breadth is about one half of its length from north to south. Arabia consists of three distinct regions 1) the central plateau named Najd, with occasional pastures and some fertile valleys 2) the great Arabian Sahara to the south of Najd, sandy, in places stony, with no shade or shelter and swept away by the south-west winds which brings with it a poisonous vapour and where caravans and armies have occasionally been buried under the shifting sand dunes, but containing some secret springs and wells to which the Bedouins are attracted. 3) stretches land along the coast

trade route from north to south thereby serving as a meeting place of commercial caravans; and also because of its own commercial activities. But the religious or spiritual status of Makkah surpassed its commercial value. All the people of Arabia revered Makkah because Prophet Ibrahim had founded it and it had *Baytullah* (the house of Allah) that is Ka'bah, which had actually been turned to house of idols by the people of Makkah who worshipped them. However, there were pockets where Christianity, Judaism and other religions were practiced without intimidation. Desert and Bedouins dominated the peninsula of Arabia with few centers of settled life. Commonly, the socio-political set up of Arabia was tribal.²⁷ This period is however, known as *al-Asr al-Jahili* (the period of Ignorance) because of the existing polytheism, tribal feuds, female infanticide and some other morally degraded habits. The city of Makkah was inhabited by Quraish, one of the leading tribes of Arabia during that time. The Quraish enjoyed the respect of the people in Arabia. Among the different clans of Quraish, Banu Hashim was considered the superior one because they shouldered the dignified responsibility and privilege of *al-Siqayah wa al-Rifadah* (feeding and watering the pilgrims during the time of Hajj).

There were, of course, inter-clan jealousy and rivalry, which sometimes altered their fortune. By the time of Prophet (pbuh) birth, his grandfather Abdul Muttalib was the chief of Makkah or the chief of the tribe of Quraish. Abdul Muttalib was a respected leader. He had 13 sons. One of them was Abdullah. He married Hazrat Aminah from the clan of Zuhra. Abdullah did not live long after the marriage and while he was on his way back to Makkah from a commercial journey, died on the way.

of Red Sea and the Indian Ocean called Arabia Felix which including Yemen, is generally fertile on the West and south, Hijaz along the stern coast of the Red sea. The climate as a whole is dry and hot. There are no rivers and lakes of forests and accordingly very few wild animals.

²⁷ A group of large number of people bound together by blood and the same ancestors were called a tribe. It was subsequently divided into smaller groups of clans. Kinship was the most important bond and an individual's first loyalty was to his blood according to the nearness of the relationship.

His child was born a couple of month after his death. Muhammad (pbuh) was born in the family of Banu Hashim in the tribe of Quraish in the city of Makkah in 570 AD. Prophet Muhammad (pbuh) spent 40 years in Makkah before he proclaimed himself a Prophet. As an infant, he was taken care of by Halima.²⁸ He was brought back to the mother but barely a year after; she died on her way back to Makkah from Yathrib²⁹ where she had gone to visit the grave of her husband along with the child. Prophet (pbuh) then came under the direct care of his grandfather, Abdul Muttalib. He also did not live long and died after two years. Now it was the turn of his uncle Abu Talib. For next 41 years, Muhammad (pbuh) lived under his protection and care. As a young boy, Prophet Muhammad (pbuh) often accompanied his uncle Abu Talib on trading journeys to Syria and even earned a little money by grazing the sheep of the people of Makkah.

His Marriage

At the age of 25 he was employed by Hazrat Khadija³⁰ to carry and sell her merchandise. He managed these responsibilities with utmost honesty and proficiency, earning huge profit. His qualities left a very good impression on Hazrat Khadija that she asked for his hand in marriage. The marriage took place in 595 AD.³¹

²⁸ She belonged to Banu Sa'ad, a tribe living in desert and renowned for its mastery over the beauty of the language and its eloquence.

²⁹ The old name of Madina

³⁰ A wealthy widow and lady

³¹ Hazrat Khadija (r. a.) gave birth to two sons and four daughters. Both sons died in infancy. The elder one was Qasim, after whose name Prophet (pbuh) was called Abul Qasim. The younger one was Abdullah. The daughters were Zainab (d. 630AD), Ruqayya (d. 624AD), Umm Kulsum (d. 630AD), and Fatima (d. 632AD).

Divine Inspiration

As a thoughtful person Muhammad (pbuh) was never satisfied by the religious environment of al-Kaaba. From his childhood, he never took part in any form of idol worshipping. Dissatisfied and disgusted by the attitude and deeds of his people. He developed a tendency of seclusion and pondered over the complexities of the universe. His meditation sometime took several days. The cave of *Hira*³² was the place where he spent most of his time in mediation and it was here that the angel Gabriel appeared to him and commanded him to read in the name of God.³³ This was the beginning of the Wahy. It happened in 610AD.³⁴ The coming of revelation meant the commencement of the Prophethood. Gradually, the doubts cleared away and he found himself ready for the task i.e. inviting the whole humanity to surrender to Allah's Will which is "Islam".³⁵ The first revelation in the cave of Hira was:

Read! In the name of your Lord, Who created

He created a man from a clot of blood

Read! And your Lord is the most Generous

Who has taught the use of pen

Who taught a man what he knew not.

- **Qur'an: 96:1-5**

³² Now called mountain Noor, about 3 km away from the then Makkah.

³³ The angel asked him to recite, but Muhammad (pbuh) did not understand the significance of the command. Gabriel repeated his request two more times than declared Muhammad a messenger of Allah.

³⁴ It was Ramadan; the 9th month of Islamic calendar and by then Prophet (pbuh) was nearly 40 years old.

³⁵ At first, Prophet (pbuh) himself did not fully comprehend the meaning of what had happened but Haz. Khadija assured him that it was a message from Allah and He has chosen him as a Prophet. *Warqah bin Naufal*, a very old cousin of Hazrat Khadija and was a great scholar of the old scriptures, testified to it and even regretted that he would not be in this world to support him at the time of difficulty and distress.

The period of pause in revelation for six months and suddenly revelation started: Narrated Jabir bin 'Abdullah Al-Ansari (while talking about the period of pause in revelation) reporting the speech of the Prophet:

"While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran): 'O you (i.e. Muhammad)! 'Wrapped up in garments!' Arise and warn (the people against Allah's Punishment),... up to 'and desert the idols.' (Qur'an: 74.1-5) after this the revelation started coming strongly, frequently and regularly."

- **Sahih Bukhari, Vol. 1, Book 1, Hadith 3**

The beginning of the Mission

In the beginning, the preaching was limited to his family and friends. So Hazrat Khadija his wife; Hazrat Ali his cousin; Hazrat Zaid bin Harith his freed slave, and Hazrat Abu Bakr his close friend were the first to accept Islam. His early messages focused on the oneness of Allah, good deeds, the Day of Judgment, caring for the poor, orphans and widows. The secret preaching persisted for almost 3 years until he was asked to call the people publicly to believe in the Oneness of Allah and worship Him alone. He began his public preaching by inviting Meccans. The pattern of the reaction was obvious. At first there was persuasion to stop the preaching subsequently came the vocal resistance that changed into hostility, which resulted in the serious persecution of weaker Muslims. His direct and honest approach won many followers and the news of appearance of a Prophet in Makkah spread even to the far-lands which were not even visited by Prophet (pbuh).

As the number of Muslims grew, the Meccans also came out with fierce opposition and severe persecution. It compelled many Muslims to leave Makkah and migrate to Ethiopia. Prophet Muhammad (pbuh) propagated Islam in Makkah and its vicinity for almost 13 years but with little success. The 13 years of struggle in Makkah tell a story of hardship and obstructions, tears and toil, oppression and persecution. The Muslims, including Prophet Muhammad (pbuh) were mocked at and the weaker ones were subjugated to cruel and inhuman treatment. In 619, the Prophet (pbuh) and his community were forced to stay in the valley outside Makkah and were socially boycotted by the people of Makkah for 3 long years. The physical strain Muslims experienced during the 3 years made many of them succumb to death. Abu Talib and Hazrat Khadija (r. a.),³⁶ the two most affectionate and beloved relatives of Prophet Muhammad (pbuh) passed away immediately after the boycott. This year is remembered as '*Aam al-Huzn*' (the year of sorrow).

LIFE AT MADINA

Migration

During, the next 3 years some people from the oasis of Yathrib around 500 km north to Makkah visited Makkah for pilgrimage. They were introduced to Islam by Prophet Muhammad (pbuh). Tired and torn apart by their own condition of tribal feud, they found peace and comfort in the teachings of Prophet Muhammad (pbuh). So, they accepted Islam and invited the Prophet and his followers to join them in Yathrib and practice the religion freely. The offer was accepted

³⁶ His uncle and wife respectively

and gradually the Muslims began to move towards Yathrib³⁷ in twos and threes so the Meccans might not notice their absence immediately.

Prophet Muhammad (pbuh) left Makkah secretly with Hazrat Abu Bakr (r. a.) leaving Hazrat Ali bin Abi Talib (r. a.)³⁸, behind to settle the trusts and other matters. It was an arduous journey but they reached Quba, a settlement in the suburb of Yathrib and stayed there for 5 days.³⁹ Finally the Prophet (pbuh) entered Yathrib. This migration took place in 622 AD.

Brotherhood

Upon arrival in Madina Prophet (pbuh) established a bond of brotherhood between *Ansar*⁴⁰ and *Muhajirun*.⁴¹ One Ansar would take one Muhajir as his brother and would be responsible for his housing and feeding until the Muhajir became capable of looking after himself. This transformed the burden into compassion and a spirit of fraternity and harmony prevailed between them. However, very soon the Muhajirun became self-sufficient.

Building the Mosque

Prophet Muhammad (pbuh) immediately built a mosque after his arrival in Madina. This mosque was called *Masjid-e Nabawi*. This mosque worked as a worshipping place as well as the head quarter of Islamic government. It also serves as the beginning point of Islamic education.

³⁷ Old name of Madinah

³⁸ He was 10 years old at that time.

³⁹ Before leaving the place, he built a mosque there. This was the first mosque in Islam. Now it is known as the mosque of Quba.

⁴⁰ The helpers

⁴¹ The migrated people (Meccans)

The First Written Constitution of the World

In Madina, the environment was enemy free for the Muslims. However, the danger could come from many directions i.e. an attack by Quraish, *al-Mushrikun* (polytheist), Jews, Christians, and hypocrites. Then the Prophet (pbuh) called a meeting of concerned parties and suggested that there should be an organized and united defense against any outside attack on Madina, and that all internal disputes should be solved within Madina. Muhammad (pbuh) drafted an agreement with tribal leaders. It guaranteed religious freedom and mutual respect to all and required clans to fight together against enemies. So, a treaty was written and accepted by all citizens of Madina. This is called the first written constitution of the world.

Battles with Unbelievers in Defense of Islam

The battle of Badr: It was the 1st battle of Muslims with unbelievers. It was fought in 624 AD at the place of Badr. The Muslims defeated the Meccans. This battle proved to be the most significant step in spreading Islam.

The battle of Uhud: This battle took place after one year of the battle of Badr. It was fought in 625 AD. A fierce battle followed and the Muslims gained some early advantages but because of a misunderstanding the situation was reversed and the Muslims came under a great pressure. There was confusion and heavy loss of life about 70 Muslims lost their lives. However, the Quraish did not take the advantage of the situation when the evening fell, the disheartened and dejected Muslims came back to Madina. This battle was lost due to the mistake of the Muslim archers who had left the pass undefended. Disorder and panic spread in Muslim ranks.

The battle of Trench: This battle took place in 627. By now, the Quraish had realized that they could not break the Muslims single handily. Therefore, they took the help of Jews, comprising of 10,000 soldiers marched towards Madina. Prophet (pbuh) called the Muslims to come forward with the suggestions. Hazrat Salman Farsi-an Iranian companion advised to dig a trench around Madina in order to defend from enemies. The Prophet (pbuh) liked this idea. The Muslims were divided into groups and a particular area was assigned to each group. The trench was dug out. It was 5000 yards long, 7 yards wide that a horse could not jump across, and around 5 yards deep. When the joint forces of Quraish reached Madina they got baffled to see the trench. They had no choice but to remain on the other side of the trench. The siege lasted for a month. During this period the Quraish became uncomfortable, their horses and camels suffered because of the lack of fodder and they did not find any opportunity to cross the trench. Ultimately, the battle ended without fighting.

The Treaty of Al-Hudaibiya

Prophet Muhammad (pbuh) was inspired to make *Umrah* (the lesser pilgrimage). The Prophet (pbuh) marched towards Makkah along with 1400 companions in the year 628. They reached a place called Hudaibiya⁴² and camped there. On seeing such a great numbers Meccans became doubtful of Muslims' intent. Then the Meccan leaders rode to negotiate Muslims. After a long negotiation the Prophet (pbuh) and the Meccans agreed to a 10 year treaty which favoured the Quraish. This is called *the treaty of al-Hudaibiya*,⁴³ in it:

⁴² Around 20 km away from Makkah

⁴³ On the way to Madina *Surah al-Fath (Ch: 48)* was revealed in which Allah called this treaty an open victory for Muslims and soon it proved to be so.

- i. There would be no war between Muslims and Meccans.
- ii. Muslims would go back without performing Umrah but could come next year to stay for 3 days.
- iii. The runaway Muslims would not be returned to Madina.
- iv. Muslims of Madina would have to send back escaped Meccans.

Conquest of Makkah

After 2 years of the treaty of al-Hudaibiya the Meccans broke the treaty by attacking a group of Muslims. Then in 630 Prophet (pbuh) along with 10,000 followers marched Makkah. Without fighting the Meccans surrendered to Prophet Muhammad (pbuh). Prophet (pbuh) took control of Makkah and assured their safety no blood was shed. The Meccans were the worst enemies of Prophet (pbuh), yet he announced a general amnesty to them. Then the Prophet (pbuh) purified Ka'bah by breaking 360 idols which were housed there. He asked Hazrat Bilal to mount the Ka'bah and call Azan.⁴⁴ The conquest of Makkah was certainly the most important consequences of the treaty of Hudaibiya. This was the accomplishment of Prophet's (pbuh) mission.

The Last Pilgrimage

In 632, Prophet (pbuh) embarked on his last pilgrimage to Makkah. It is called the farewell pilgrimage. About 1, 25,000 companions accompanied him. Prophet Muhammad (pbuh) delivered his last sermon (*Khutbah*) on the ninth of Dhul Hijjah (12th and last month of the Islamic year), 10 years after Hijrah (migration from Makkah to Madina) in the Uranah Valley of mount Arafat. His words were quite clear and concise and were directed to the entire humanity.

⁴⁴ Azan means call to prayer; this was the first call from the House of Allah i.e. Kaaba.

Some part of that sermon is mentioned here. After praising, and thanking Allah the Prophet (pbuh) said:

... listen to what I am saying to you very carefully and take these words to those who could not be present here today.

O people! Just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. Allah has forbidden you to take usury (interest)...

O People! It is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers...

O People! Listen to me in earnest, worship ALLAH, say your five daily prayers (Salah), fast during the month of Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford to...

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety (taqwa) and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood.

Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day you will appear before ALLAH and answer your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People! NO PROPHET OR APOSTLE WILL COME AFTER ME AND NO NEW FAITH WILL BE BORN. Reason well, therefore, O People, and understand words which I convey to you. I leave behind me two things, the QURAN and my example, the SUNNAH and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness, O ALLAH, that I have conveyed your message to your people.

Demise

On the return trip from the pilgrimage, Prophet (pbuh) became ill and after 3 months he passed away in 632 A. D. he was buried in Masjid-e Al-Nabawi, Madina.

ETHICAL AND MORAL VALUES

Prophet Muhammad's (pbuh) ethical and moral values have inspired not only Muslims but also other faiths. No man has ever had ethical and moral values as he had. The life of Prophet Muhammad (pbuh) is an open book. He would always do deeds through which he would seek the pleasure of God. He was harmed and abused when he invited and called people to Islam yet he was patient and hoped for the reward of God. He was a living example for all humans to follow. His wife Hazrat Ayesha was asked about his manners, than she said: *His manners are the Qur'an*. Throughout his life he remained modest, honest, truthful and trustworthy person. He never spoke lie in his life.

Even his worst opponents acknowledged this fact. His integrity was never challenged. He always kept his promise and never broke his words even if it were for a very trivial issue. One he promised a man that he would wait for him until the man came back. The man forgot and did not return. The Prophet kept waiting for him at the same place. The man remembered the promise after a long delay and came running. He found the Prophet there who did not complain but only commented that it was a long wait. He was very humble and modest, always ready to help poor, orphans, widows and old and weak people. He had a forgiving nature. He never took revenge for his own self.

He would busy himself with the remembrance of God; he would not talk in vain. He would lengthen his prayers and shorten the speech. He would not hesitate to help and take care of the needs of a needy, poor and widow. He was far from being arrogant. If a slave invited him he would accept the invitation. He always sat among his friends as if he were an ordinary person among them. He himself used to repair his shoes, sew his dress check his own dress, milk sheep.

He always carried out his own affairs and helped others in collective duties. Ayesha was once asked about how the Prophet (pbuh) behaved with his family. She said:

"He helped and assisted his family members with their chores; but when the call to prayer was heard, he would [stop everything and] leave to attend the prayers."

The Prophet was the most just, the most decent, the most truthful at speech, and the most honest of all even his enemies attested to his truthfulness and noble qualities. Abu Jahl, who was one of the harshest enemies of Islam, once said: *"O Muhammad! I do not call you a liar! But I do not have faith in what you have brought."* Before the Prophethood he was nicknamed Al-Ameen (the trustworthy) and Al-Sadiq (the truthful) even the pagans of Makkah who were openly hostile towards him would leave their valuables with him. The Messenger of God (pbuh) was the epitome of patience. His patience was severely tested when he lost his loved ones. His wife Khadija, his uncle Hamzah and Abu Talib passed away. He was unlike everybody, the more he was hurt, the more gentle and patient he became. He did not feel himself superior to others not even to his slaves as far as food or clothes were concerned. Whoever served him would be served by him too.

Once he was travelling with his Companions and when it was time to have food prepared, he asked them to slaughter a sheep. A man said: 'I will slaughter it, another said: 'I will skin it out, 'A third one said' 'I will cook it, 'So, Prophet said: 'I will collect wood for fire. 'They said: 'No. We will do that work.' 'I know that you can do it for me, but I hate to be privileged. Allah hates to see a servant of His privileged to others. 'So, he went and collected firewood.

Prophet Muhammad (pbuh) used to consider and respect other's people feelings regarding their traditions and customs. With such a strong and upright character and his noble action has no parallel in the world history.

CHAPTER 4

THE PIOUS CALIPHATE: BRIEF INTRODUCTION

1. Hazrat Abu Bakr (r. a.)
2. Hazrat Umar (r. a.)
3. Hazrat Usman (r. a.)
4. Hazrat Ali (r. a.)

HAZRAT ABU BAKR (573 – 634 AD)

Birth, Childhood and Youth

Hazrat Abu Bakr (r. a.) was born in 573 A.D. at Mecca. He belonged to a respectable family of *Banu Tamim*.⁴⁵ His parents named him Abdul Kaaba.⁴⁶ When he became a Muslim, the Prophet changed his pagan name to Abdullah. Abu Bakr was his patronymic name which became so famous that most of the people did not know his real name. His father's name was Usman who was known by his patronymic name Abu Qahafah. His mother's name was Salma but she was also known by her patronymic name, Umm-ul Khair. From early years, Abu Bakr was known for good and upright nature. He was honest and truthful. These things won him respect among the people. His goodness also won him the friendship of young Muhammad (pbuh). The two became fast friends in early boyhood. When he grew up, Abu Bakr became a

⁴⁵ A branch of Quraish Tribe.

⁴⁶ which means the servant of the Kaaba.

rich merchant. But he used to be very kind-hearted. When he saw someone in trouble, his heart melted and he did his best to help him. He was so honest in his dealings that people kept their money with him. Above all, Abu Bakr had a sincere heart and a firm will.

Acceptance of Islam

Abu Bakr was always very close to the holy Prophet. He knew him better than any other man. After the first revelation, the holy Prophet told him what had happened with him at Mount Hira. He told him that Allah had made him His Messenger. Abu Bakr did not stop to think. The moment Prophet put Islam before him he accepted it without any hesitation. He was the first adult male to accept Islam. After his conversion to Islam he received the title of "*As-Siddiq*".⁴⁷

His Service to Islam

As soon as he became a Muslim, he began to preach Islam to others. He had many friends. The friends knew that Abu Bakr was sincere and truthful. They knew he would never support a wrong cause. He called them to Islam and they became Muslims. Among them were men like Hazrat Uthman, Hazrat Zubair, Hazrat Talha, Hazrat Abdur Rahman bin Auf, and Hazrat Sa'ad bin Abi Waqqas. These men later became the pillars of Islam. One day the holy Prophet was saying his prayers in the Kaaba. Abu Jahl and some other chiefs of Mecca were sitting in the courtyard of the Kaaba. Abu Jahl took a long piece of cloth. He put it around the holy Prophet's neck. Then he twisted it hard. He was going to strangle the Messenger of Allah to death. Hazrat Abu Bakr happened to see this from a distance. He ran to the help the Prophet and pushed Abu Jahl aside and took off the cloth from around the holy Prophet's neck. Thereupon Abu Jahl and other enemies of Islam came down upon Abu Bakr. They beat him very much. Abu

⁴⁷ Means the truthfull.

Bakr's wealth came to the rescue of many helpless Muslim slaves. Hazrat Bilal⁴⁸ was one of such slaves. One day Haz. Abu Bakr bought Bilal at a heavy price and set him free. Hazrat Abu Bakr moved to Madina along with Prophet Muhammad in 622 AD. He took part in all the battles that the holy Prophet had to fight. All his life, he fought bravely under the banner of the Prophet. After Makkah was conquered, the Prophet sent Abu Bakr to Makkah to lead the Hajj on behalf of him.

Election of Hazrat Abu Bakr As A 1st Caliph

The news of the Prophet's death came as a stunning shock to everyone. The Prophet did not nominate a successor.⁴⁹ The first problem before the people was the election of a new leader. The two big groups among Muslims were the Muhajirin (refugees from Makkah) and the Ansar (helpers or the people of Medina). The Ansar gathered together at *Thaqifa Bani Saida*, their meeting place, near the house of Sa'ad bin Abada. The talk naturally centered on the election of a Caliph. After a long conversation Abu Bakr became Caliph by the general consent of the people. On the following day, Abu Bakr spoke to the gathering as follows:

"O people! I have been elected your leader, although I am not better than anyone from among you. If I do any good, give me your support. If I go wrong, set me right. Listen, truth is honesty and untruth is dishonesty. The weak among you are powerful in my eyes, as long as I do not get them their due, Allah willing. The powerful among you are weak in my eyes, as long as I do not take away from them what is due to others, Allah willing. Listen, if people give up

⁴⁸ He was the slave of Umayya bin Khalf. Umayya was a heartless man. He would strip Bilal of all clothes, make him lie on the burning sand at mid-day and then lash him mercilessly. Despite this torture Bilal would go on saying, "Allah is one! Allah is one!" Bilal afterwards became the well-known "Muazzin" (one who gives the call for prayer) at the Prophet's Mosque.

⁴⁹ Hidayatullah, M. *Principles of Mahomedan Law*, N.M. Tripathi Private Ltd., Bombay, 1972, p. Xiii

striving for the cause of Allah, Allah sends down disgrace on them. If a people become evil doers, Allah sends down calamities on them. Listen, you must obey me as long as I obey Allah and His Messenger. If I disobey Allah and His Messenger, you are free to disobey me."

His Reign As A Caliph (632 – 634)

Abu Bakr was Caliph for only two years, three months and ten days. This was a relatively short period of time in the life of people. During this short period, Hazrat Abu Bakr was able to do great things for Islam. These achievements have made his name immortal. In short, He showed the world what government of the people, for the people, and by the people really meant. Neither the East nor the West had ever known such a form of government before. After the death of the Holy Prophet (pbuh), Hazrat Abu Bakr soon found the country in the grip of a civil war. The Arabs were on all sides rising in rebellion. Apostasy and disaffection raised their heads. Christians and Jews were filled with unrest. Some Muslim tribes refused to pay Zakat. Some disbelievers declared themselves to be prophets like Taliaha and Musailmah were one of the most cunning of all imposters. There were many problems and much confusion. Hazrat Abu Bakr (r. a.) faced all these with courage and firm faith. Arabia was brought under control within less than a year. During his short rule, the Arabian army saw several victories. One of the greatest services rendered to Islam by Haz. Abu Bakr was the collection of the Holy Qur'an.

Death

Hazrat Abu Bakr (r. a.) ruled for 2 years and 3 months. After an illness of two weeks he passed away in 634 AD. According to his wish, he was buried by the side of the Prophet (pbuh).

HAZRAT UMAR FARUQ (584 – 644)

Birth, Childhood and Youth

Hazrat Umar (r. a.) was born in Mecca in 584. He belonged to the clan of *Banu Adi*, which was responsible for arbitration among the tribes. His father was *Khattab ibn Nufayl* and he was a high-class merchant and would help his father's business. His mother was *Hantama bint Hisham*. Despite literacy being uncommon in pre-Islamic Arabia, Umar learned to read and write in his youth. Though not a poet himself, he developed a love for poetry and literature. According to the tradition of Quraish he learned martial arts, horse riding and wrestling. He was tall, physically powerful and was soon to become a renowned wrestler. Umar was also a gifted orator, and due to his intelligence and overwhelming personality, he succeeded his father as an arbitrator of conflicts among the tribes. In addition, Umar followed the traditional profession of Quraish. He became a merchant and made several journeys to Rome and Persia, where he is said to have met the various scholars and analyzed the Roman and Persian societies closely. Drinking alcohol was very common among the Quraish, and Umar was also fond of drinking in his pre-Islamic days.

Acceptance of Islam

In 610 Muhammad started delivering the message of Islam. Umar, alongside others in Mecca, opposed Islam and threatened to kill Muhammad (pbuh). Umar was the first man who intended to murder Prophet (pbuh) in order to finish Islam. On his way to kill Muhammad, Umar met his best friend Nuaim.⁵⁰ When Umar informed him that he had set out to kill Muhammad, Nuaim feared, so in order to divert his attention, he told Umar about his own house where his

⁵⁰ Who had secretly converted to Islam but had not told Umar.

sister and her husband had converted to Islam. Upon arriving at her house, Umar found his sister and brother-in-law Saeed bin Zaid reciting the verses of the Quran from *Surah Ta-ha*. He started quarrelling with his brother-in-law. When his sister came to rescue her husband, he also started quarrelling with her sister. Yet still they kept on saying "you may kill us but we will not give up Islam". Upon hearing these words, Umar slapped his sister so hard that she fell to the ground bleeding from her mouth. When he saw what he did to his sister, he calmed down out of guilt and asked his sister to give him what she was reciting. His sister replied in the negative and said "You are unclean, and no unclean person can touch the Scripture." Then Umar washed his body and then began to read the verses that were:

“Verily, I am Allah: there is no God but Me; so serve Me (only), and establish regular prayer for My remembrance”

- **Qur’an: 20:14**

He wept and declared:

"Surely this is the word of Allah, and I bear witness that Muhammad is the Messenger of Allah."

He then went to Muhammad (pbuh) with the same sword he intended to kill him with and accepted Islam in front of him and his companions. Umar converted to Islam in 616 AD. Umar's conversion to Islam granted power to the Muslims and to the Islamic faith in Makkah. It was after this event that Muslims offered prayers openly in Kaaba for the first time.

Election of Hazrat Umar As A 2nd Caliph

Hazrat Abu Bakr was fully aware of Umar's power and ability to succeed him. Hazrat Umar was well known for his extraordinary will power, intelligence, political astuteness, impartiality, justice and care for poor and underprivileged people. Abu Bakr before his death called Hazrat Usman to write his will in which he declared Umar as his successor.⁵¹ With the consent of all the companions Hazrat Umar was elected as the second caliph of Islam.

His Reign As A Caliph (634 - 644)

Hazrat Umar proved to be one of the most powerful and influential Muslim caliphs in history. Under his leadership, the Rashidun Empire expanded at an unprecedented rate, ruling the whole Sasanian Empire⁵² and more than two thirds of the Byzantine Empire.⁵³ During his reign the Muslims conquered Persia, Syria, Palestine, and Egypt. The empire of Umar was divided into provinces and some autonomous territories. The provinces were administered by the provincial governors or *Wali*. The selection of which was made personally by Umar. Provinces were further divided into districts and there were about 100 districts in the empire. Each district or main city was under the charge of a junior governor or *Amil*, usually appointed by Umar himself, but occasionally they were also appointed by the provincial governor. Other officers at the provincial level were:

⁵¹ Abu Bakr is reported to have said to the high-ranking advisers: Umar's strictness was there because of my softness when the weight of Caliphate will be over his shoulders he will remain no longer strict. If I will be asked by the God to whom I have appointed my successor, I will tell him that I have appointed the best man among your men.

⁵² Persian empire or Iranian empire.

⁵³ Roman empire

1. *Katib*, the Chief Secretary
2. *Katib-ud-Diwan*, the Military Secretary
3. *Sahib-ul-Kharaj*, the Revenue Collector
4. *Sahib-ul-Ahdath*, the Police chief
5. *Sahib-Bait-ul-Mal*, the Treasury Officer
6. *Qaazi*, the Chief Judge

Every appointment was made in writing. On assuming office, the Governor was required to assemble the people in the main mosque, and read the instrument of instructions before them. Umar's general instructions to his officers were: *"Remember, I have not appointed you as commanders and tyrants over the people. I have sent you as leaders instead, so that the people may follow your example. Give the Muslims their rights and do not beat them lest they become abused. Do not praise them unduly, lest they fall into the error of conceit. Do not keep your doors shut in their faces, lest the more powerful of them eat up the weaker ones. And do not behave as if you were superior to them, for that is tyranny over them."*

When Basra was established during Umar's period, he started building some canals for conveying drinking water and irrigation. He began building two important canals linking Basra with the Tigris River. These were al-Ubulla River and the Ma'qil River. In order to minimize the chances of corruption, Hazrat Umar made it a point to pay high salaries to the staff. Under Umar the empire was divided into the following provinces.

1. Arabia was divided into two provinces; Makkah and Madina
2. Iraq was divided into two provinces; Basra and Kufa
3. Persia was divided into three provinces; Khurasan, Azerbaijan, and Faras.

4. Egypt was divided into two provinces; Upper Egypt and Lower Egypt
5. Umar divided Palestine in two provinces; Aylya and Ramlah
6. Syria was a province
7. In the upper reaches of the Tigris and the Euphrates; Jazira was a province

Hazrat Umar (r. a.) was a pioneer in some affairs:

1. He was the first to introduce the public ministry system, where the records of officials and soldiers were kept. He also kept a record system that had the messages he sent to Governors and heads of states.
2. He was first to established *Baitul Maal*,⁵⁴ a financial institution and started annual allowance for the Muslims. A year later he also started allowance for children, poor, underprivileged and old non-Muslim citizens of the empire.
3. He was the first to appoint police forces to keep civil order.
4. He was first to establish army as a state department.
5. He was the first to discipline the people when they became disordered.
6. He was first to introduce the Islamic Calendar.⁵⁵ He decreed that the Islamic calendar should be counted from the year of the Hijra of Muhammad from Makkah to Madina.

Hazrat Umar (r. a.) is regarded as one of the greatest political reformers in history. He began to build the political structure that helped together the vast empire that was being built. He undertook many administrative reforms and closely oversaw public policy. He established an

⁵⁴ It was established in 641 AD.

⁵⁵ It was in the year 639 AD.

advanced administration for the newly conquered lands, including several new ministries and bureaucracies, and ordered a census of all the Muslim territories.

During his rule, the garrison cities of Basra and Kufa were founded. In 638, he extended and renovated the *Masjid al-Haram* (Ka'bah) in Makkah and the *Masjid al-Nabawi* (Mosque of the Prophet) in Madina. Umar also ordered the expulsion of the Christian and Jewish communities of Najran and Khaybar allowing them to reside in Syria or Iraq. He issued orders that these Christians and Jews should be treated well and allotted them the equivalent land in their new settlements. Umar also forbade non-Muslims to reside in the Hejaz for longer than three days.

He was an expert Islamic jurist and is best known for his pious and just nature, which earned him the title *Al-Faruq* (the one who distinguishes between right and wrong). It is widely believed that Umar stressed more on consolidating his power and political influence in the conquered land, rather than pursuing conquests. In 638, after the conquest of Syria, Umar dismissed Khalid, his most successful general, owing to his ever-growing fame and influence. He was quoted as doing this because he wanted the people to know that victory came from God, not from the general. The military conquests were partially terminated between 638–639 during the years of great famine and plague in Arabia and Levant respectively. During his reign Levant, Egypt, Cyrenaica, Tripolitania, Fezzan, Eastern Anatolia, almost whole of Sassanid Persian Empire including Bactria, Persia, Azerbaijan, Armenia, Caucasus and Makran were annexed to Islamic Empire.

According to one estimate more than 4050 cities were captured during these military conquests. Prior to his death in 644, Umar had ceased all military expeditions apparently to

consolidate his rule in Egypt and the newly conquered Sassanid Empire. At his death in November 644, his rule extended from present day Libya in the west to the *Indus River* in the east and the *Oxus River* in the north. As a leader, Umar was known for his simple and austere lifestyle rather than adopt the pomp and display affected by the rulers of the time.

Death

When Umar went to the mosque to lead a prayer, a Persian Christian named Abu Lulu Feroze, who had a grudge against Umar on a personal matter, attacked him with a dagger and stabbed him several times. Umar reeled and fell to the ground. Umar died in the first week of Muharram in 644 AD and was buried by the side of the Holy Prophet (pbuh).

HAZRAT USMAN (574 – 656 AD)

Birth, Childhood and Youth

Usman was born in 574 AD in Makkah. His father's name was Affan ibn Abu al-Aas. Arwa bint Kariz was his mother. His grand-daughter Baiza was a daughter of Abdul Muttalib therefore an aunt of the Holy Prophet. Usman belonged to the Umayya branch of the Quraish. Banu Umayya was thought to be the equals of Banu Hashim. The national flag of the Quraish was in their keeping. When Usman grew up, he became a cloth merchant. His business grew rapidly and he came to be a top business man of the city. He often visited Syria in connection with his business. Flourishing business brought him both wealth and position. However, Usman was an extremely kind hearted man. He looked upon wealth as a means of helping others. If money could remove suffering, Usman was always ready to spend.

Acceptance of Islam

It was Abu Bakr who won Usman for Islam. He and Usman were great friends. The Holy Prophet belonged to Banu Hashim and Usman belonged to Banu Umayya. There was old rivalry between the two tribes. This did not keep back Usman from accepting the truth. As soon as he heard the message of Islam, he accepted it. He was then 34. He was one of the first Muslims. By becoming a Muslim, Usman drew upon himself the anger of his relatives. His uncle, Hakam tied his hand and foot and beat him then shut him up in a dark room. The Quraish who once loved Usman now became his enemies. This made Usman feel miserable. He went to the Holy Prophet and asked permission to migrate to *Abyssinia* (Ethiopia)⁵⁶ with his wife Ruqayya⁵⁷ in 614 A. D.

⁵⁶ The land of the kind Christian king Najashi

⁵⁷ Prophet's daughter

They were the first Muslims to leave for Abyssinia in the cause of Islam. After a couple of years, when migration from Makkah began, Usman and his wife Ruqayya too emigrated to Madinah. At this time Usman's wife, Ruqayya, suffered from malaria and then caught smallpox. Ruqayya died during the time the Battle of After. Afterwards Prophet married his second daughter Umm Kulsum to Usman.

His service to Islam

Hazrat Usman, a very close and trustworthy companion of Prophet Muhammad (pbuh), occupies an outstanding position in the history of Islam. His unprecedented generosity for the cause of Islam and the welfare of the Muslims earned him the honorific title of '*Ghani*' meaning all sufficient, which became an integral part of his name. He was one of the men who wrote portions of the Qur'an as they were revealed. He was also one of the 10 companions whom the holy Prophet gave the good news of the Paradise. He fought by the side of the Prophet in all battles except the battle of Badr. In one of the expeditions he arranged food for 1000 camels and 50 horses. In the 6th year of Hijra the treaty of Hudaibiya was signed in this Usman played an important part in the peace talks. It was he who was sent by the Holy Prophet to contact the Quraish.

For the cause of Islam he migrated to Abyssinia and then Madinah. When the Muslim refugees first came to Medina, they had great difficulty in getting drinking water. There was just one well-*Bi'r Rooma* but it was owned by a Jew. The Jew would not allow the refugees to get water from it. So the holy Prophet said: "*who is there that will buy this well for the Muslims? Allah will reward him a fountain in Paradise.*" Afterwards, Usman brought the well for 20,000 dirhams and gave it away for the free use of Muslims.

When the Muslims grew in numbers, the Prophet's Mosque became too small for them. The holy Prophet said: *"Who will spend money for the extension of the mosque?"* Usman again came forward. He bought the adjoining piece of land for the extension. He was one of the advisors of Abu Bakr and Umar during their Caliphate.

Election of Hazrat Usman As A 3rd Caliph

Hazrat Umar, on his death bed decided to appoint his successor. Umar finally appointed a committee comprising of 6 persons to choose a Caliph from among its members. Hadrat Umar also directed if someone forcefully declares himself a Caliph without the general consent of Muslims in that case kill him. The electors were to meet and finish their task within three days of Umar's death. Such was the will of the late Caliph.

1. Abdur Rahman Bin Auwf
2. Sa'ad Bin Abi Waqqas
3. Talha Ibn Ubaidullah
4. Uthman Bin Affan
5. Ali Ibn Abi Talib
6. Zubair Ibn al-Awwam

The electors met. Talha had been out of Medina for some days, so he could not attend the meeting. The council of electors had a long sitting. Ultimately, Usman was chosen and made the third Caliph of Islam.

His Reign As A Caliph (644 – 656 A. D.)

With the installation of Hazrat Usman as a caliph, a new chapter was added in the Muslim history. During his caliphate the large Muslim empire was further extended and large territories like in the East from *Ghazni* to Kabul, in the North East Asia and North Africa Armenia, Azerbaijan, Turkistan, Khurasan (present day in Afghanistan), Fars (Iran) and Tunisia. Muslims are seen establishing their navy both in Syria and Egypt and undertaking naval expeditions. In the year 31 A.H., the Arabs fought their first naval battle. Constantine was now the emperor of Byzantium. He made a daring bid to take back Alexandria. A fleet of 500 ships sailed off to Egypt. A terrible naval battle took place. It was the first experience of sea-fighting for the Arabs. This fateful sea battle laid the foundation of Muslim sea power.

It was during his caliphate that the island of Cyprus in the Mediterranean – the first Muslim overseas land – was won in 649 A. D. Another island, Sicily, was also attacked. The administrative set-up was almost the same as initiated during the caliphate of Hazrat Abu-Bakr and fully developed in the reign of Hazrat Umar. The *Majlis-e-Shura* (Council of Consultation) was the supreme body to take decisions on all important and policy matters concerning the state. The whole empire was divided into provinces each headed by a *Wali* (Governor). The Walis and other important state functionaries appointed during the caliphate of Hazrat Umar were retained on their posts. However, Syria, Damascus, Jordan, and Palestine were consolidated under the governorship of Amir Muawiyah. On Fridays in the Mosque of the Holy Prophet (pbuh) everyone had a free access to him where on one hand he received the latest information

concerning the state affairs and on the other listened to the complaints against the state functionaries.

In case of grievances received against any government dignitary posted in any of the provinces, he deputed some trusted persons for investigation on the recommendation of the Majlis-e-Shura. The weal of the people had always been his main concern. For the convenience of the people roads, bridges, inn, markets, and mosques were built, wells were sunk, and canals were dug. An embankment was also constructed to check inundation of the Mosque of the Holy Prophet. For the military requirements vast pastures were developed and maintained for horses and camels. It was during his period that Muslim navy was also developed and shipyards were established to repair and manufacture warships. When Hazrat Usman came to know of divergent mode of reciting the Holy Quran in the different parts of the Muslim Empire, he after obtaining the Holy Quran which was compiled during the caliphate of Hazrat Abu-Bakr and was kept in the custody of Hazrat Hafsa assigned the job of transcribing its copies to Zaid- ibn-Sabit and the copies prepared were sent to the provinces. Thus he earned another title of '*Jam-e-Quran*'. Original copies exist to this day in Istanbul and Turkey.

In 651, the first Islamic coins were struck during the caliphate of Usman. However, these were the Persian dirhams that had an image of the Persian emperor *Yazdgerd III* with the addition of the Arabic sentence *Bismillah* (in the name of Allah).⁵⁸ Under Umar, Egypt was divided into two provinces, Upper and Lower Egypt. Uthman made Egypt one province and created a new province for Efriqya.⁵⁹

⁵⁸ However, the first original mint of the Islamic dirham was done in 695 A. D. during Umayyad period.

⁵⁹ lit. "Africa", signifying North Africa

Under Umar, Syria was divided into two provinces but Uthman made it one province.

During Usman's reign the empire was divided into 12 provinces. These were:

1. Madinah
2. Makkah
3. Syria
4. Egypt
5. Efriqya
6. Yaman
7. Kufa
8. Basra
9. Jazira
10. Faaras
11. Azerbaijan
12. Khorasan

The provinces were further divided into districts⁶⁰ and each district or main city had its own Governor, Chief Judge and *Amil* (tax collector). The governors were appointed by Uthman and every appointment was made in writing. At the time of appointment, an instrument of instructions was issued with a view to regulating the conduct of the governors. On assuming office, the governor was required to assemble the people in the main mosque, and read the instrument of instructions before them.

⁶⁰ There were more than 100 districts in the empire.

Death

Hazrat Usman's reign lasted for 12 years. During the first half of his reign the administrative machinery remained unchanged, and peace prevailed throughout the state but in the second half of his caliphate, marked by rebellion⁶¹ and certain changes had become inevitable particularly in Kufa and Basra. During the last days of his reign some political upheaval erupted. The miscreants, gathering in Madinah at a time when a large number had gone for Hajj, besieged his house. The rebels entered the house and struck him while he was reciting the Holy Quran. He was caught and assassinated by two Egyptians. His wife Nailah while trying to save him lost her fingers. The drops of his blood fell on Quran and he died as a martyr in 656 A. D. The supporters of Usman insisted that the body should be buried in *Jannat al-Baqi*. They later buried him in the Jewish graveyard behind Jannat al-Baqi. Some decades later, the Umayyad rulers demolished the wall separating the two cemeteries and merged the Jewish cemetery into the Muslim one to ensure that his tomb was now inside a Muslim cemetery.

⁶¹ According to many historians those rebels were the companions of Abdullah bin Saba, the Jewish convert.

HAZ ALI (599 – 661 AD)**Birth, Childhood and Youth**

Hazrat Ali was born in the Holy Kaaba at Mecca in 599 A. D. Both the Holy Prophet and Hazrat All belonged to Hashemites.⁶² Ali's father was Abu Talib bin Abdul Muttalib.⁶³ Hazrat All's mother was Fatima bint Asad. She was also the aunt of the Holy Prophet, being the wife of Abu Talib, the Prophet's paternal uncle. When she was pregnant, she promised Muhammad to make over to him whatever child was born to her, be it male or female. Abu Talib had a very large family. He was rather a poor man. When Ali was born, the Holy Prophet was a grown up man. He had wife and children. So he took Ali when he was only 5 years old to his own home and brought him up like his own son.⁶⁴ He did this to ease the financial burden off the shoulders of his loving uncle Abu Talib. Ali had two brothers, Ja'far and Aquil. Hazrat Muhammad devoted all his time and attention towards nurturing child Ali with utmost love and affection, instilling in him both knowledge and noble morals. Therefore, he grew up in the atmosphere of virtue and piety. This early training left a lasting effect on Ali's mind. It gave him a keen vision and a passionate love for truth. He never prostrated himself before idols or worshiped them.

Acceptance of Islam

Ali was over nine years of age when the Holy Prophet was called to the Divine Mission. One day Ali saw his cousin and his wife put their foreheads on the ground. They were uttering praises of Allah, the Almighty. Ali looked on in amazement. Never before had he seen anybody

⁶² The clan of Bani Hashim

⁶³ The chief of the Hashemite; Prophet's father Abdullah and Ali's father Abu Talib were real brothers, and their father was Abdul Muttalib. Thus the Holy Prophet and Hazrat Ali were cousins.

⁶⁴ Then, Imam Ali was five years old.

say prayers in this fashion. When the prayer was over, Ali asked his cousin what the strange act meant. *"We were worshipping Allah, the One," the Holy Prophet said, "I advise you to do the same. Never bend your head before Lat, Uzza or any other idol."* He started thinking over the matter. Next morning Ali came and accepted Islam. He was the first youth to join the fold of Islam. It was 610 A. D.

His service to Islam

During the boycott of the Muslims in Mecca, Ali stood firmly in support of Muhammad. In 622, the migration to Medina, Ali risked his life by sleeping in Muhammad's bed to impersonate him and ruin an assassination plan so that Muhammad could escape in safety.⁶⁵ Ali then went to Medina with his mother, Muhammad's daughter Fatimah and two other women. Ali was 22 or 23 years old when he migrated to Medina. When Muhammad was creating bonds of brotherhood among his companions, he selected Ali as his brother. With the exception of the *Battle of Tabouk*, Ali took part in all battles and expeditions fought for Islam.⁶⁶

In 623, Muhammad (pbuh) gave his daughter Fatimah Zohra to Ali in marriage.⁶⁷ Muhammad designated Ali as one of the scribes who would write down the text of the Quran. He

⁶⁵ Ali risked his life by staying in Mecca to carry out Muhammad's instructions to restore to their owners all the goods and properties that had been kept with Muhammad for safekeeping.

⁶⁶ Ali was the hero of many a battle fought in the lifetime of the Prophet. Ali led parties of warriors on raids into enemy lands. He used a bifurcated sword known as *Zulfiqar*. Ali was prominent at the Battle of Uhud. He was commander of the Muslim army in the Battle of Khaybar. Following this battle Muhammad gave Ali the name *Asadullah*, which in Arabic means "Lion of Allah". In the battle of Badr, Ali's sword did real wonders. According to Arab practice, three of the bravest warriors of the Quraish came out for single combat. Ali killed two of them. This struck terror in the heart of the enemy.

⁶⁷ At the beginning they were extremely poor. For several years after his marriage, Fatimah did all of the household work by herself. The shoulder on which she carried pitchers of water from the well was swollen and the hand with which she worked the hand mill to grind corn was often covered with blisters. Fatimah vouched to take care of the household work, make dough, bake bread, and clean the house; in return, Ali vouched to take care of the outside work such as gathering firewood, and bringing food.

was instructed to write down the Treaty of Hudaibiya.⁶⁸ Ali was sent to Yemen one year later to spread the teachings of Islam. He was also charged with settling several disputes and putting down the uprisings of various tribes. Another part of Ali's life started in 632 after the death of Muhammad and lasted until the assassination of Usman Ibn Affan, the third caliph in 656. During those 24 years, Ali neither took part in any battle or conquest, nor did he assume any executive position. He withdrew from political affairs, especially after the death of his wife, Fatima Zohra. He used his time to serve his family and worked as a farmer. Ali dug a lot of wells⁶⁹ and planted gardens near Medina and endowed them for public use. Ali compiled a complete version of the Quran, *mus'haf*, six months after the death of Muhammad. Ali was extremely active in his service as his secretary and deputy, serving in his armies, the bearer of his banner in every battle, leading parties of warriors on raids, and carrying messages and orders.

Election of Hazrat Ali As A 4th Caliph

Hazrat Ali was elected as the Caliph in the most critical period of Islamic history. The martyrdom of Hazrat Usman's assassination meant had to select a new caliph. This met with difficulties since the rebels were divided into several groups comprising the *Muhajirun*, *Ansar*, *Egyptians*, *Kufans* and *Basrites*. There were three candidates Hazrat Ali, Hazrat Talha and Hazrat Zubair. Some of Muhammad's companions tried to persuade Hazrat Ali in accepting the office, but he turned down the offer. Hazrat Talha and Zubair also refused the offer of the caliphate. Therefore, the rebels warned the inhabitants of Madina to select a Caliph within one day, or they would apply drastic action. In order to resolve the deadlock, the Muslims gathered in the Mosque of the Prophet on June 18, 656 to appoint the caliph. Initially Ali refused to accept

⁶⁸ The peace treaty between Muhammad and the Quraish in 628

⁶⁹ These wells are known today as *Abar Ali* (Ali's wells).

simply because his most vigorous supporters were rebels. However, when some notable companions of Muhammad, in addition to the residents of Madina urged him to accept the offer. For the cause of Islam and peace Hazrat Ali finally agreed and accepted the Caliphate. Thus he became the 4th Caliph of Islam in 656 A. D.

His Reign As A Caliph (656 - 661)

Soon after his election, Ali moved the capital of the Muslim State from Madina to Kufa in Iraq in 656 A. D.⁷⁰ The period of Hazrat Ali's Khilafat extending to 4 years and about 9 months, was marked by chaos and civil war. His rule was characterised by a series of revolts for the first time in the history of Islam. Hazrat Ali was in a very difficult situation. Therefore, his first task was to create an atmosphere of peace in the state. But the insurgents never wanted peace. They worked on both sides. On the one side they created trouble and made it difficult for Hazrat Ali to find out the assassins, and on the other hand they sent their agents to Syria to incite Banu Umayya (Hazrat Usman's family) especially Hazrat Amir Muawiyah to stick to his demand for avenging Hazrat Usman's assassins.

Their main aim was to let the Muslims fight among themselves so that they might prosper. Hazrat Ali knew all this but was unable to take any firm action because of the fear of spreading civil war among Muslims. Hazrat Ali faced these problems with extraordinary courage. He never had full support even from his friends in Kufa but still remained firm in his position. However, he could never locate the real assassins of Hazrat Usman. Another problem faced by Hazrat Ali was the Kharijite movement. They were extremists and misled a number of innocent Muslims. Hazrat Ali dealt with them with an iron hand. He realised that if they were not

⁷⁰ After leaving Madina in 656 A.D. Ali never had the opportunity to visit that place again in his life.

wiped out in the beginning they would mislead future generations. He was successful in destroying their strong hold. However some of them, who escaped, went underground but they were never in a strong position. Hazrat Ali tried his utmost to unite the Muslims and bring them back on one platform but he was not successful.⁷¹ Ali was not only the Holy Prophet's cousin and son in law, but was also the second person to believe in him at the young age of nine. Ali was brave, courageous and a model of simplicity. He never had any servant or maid in the house and he and his wife, Fatimah, did all the house work themselves. He led a pure and unselfish life. When the responsibility of Khilafat fell on his shoulders, he fulfilled it in the best interest of Islam. During, his brief rule of about 4 years and 9 months Hazrat Ali had to deal with mostly corruption and rebellion.

First Fitna⁷²: Battle of Camel (*Jang-e Jamal*)

Battle of Camel (656 A. D.): After Hazrat Usman's assassin Hazrat Talha and Hazrat Zubair demanded from Ali that assassins of Usman must be brought to catch and kill. But when Ali did not comply with their demand, they advanced towards Basra in Iraq to raise an army. On the way they met Hazrat Ayesha, the wife of the Holy Prophet, who was returning from the pilgrimage. She was shocked to learn of the murder of the pious Caliph and decided to join Hazrat Talha and Hazrat Zubair in an effort to punish the assassins. The three marched towards Basra at the head of a small army. There, in December 656 A. D. a battle was fought between the forces of Hazrat Ali and the forces of Hazrat Ayesha. In this battle, Hazrat Talha and Hazrat Zubair were martyred and Hazrat Ayesha surrendered to Hazrat Ali. Hazrat Ali treated Hazrat

⁷¹ Historical facts bear it out that Abdullah ibn Saba became the greatest enemy of Islam. It was he who shattered the unity of Muslims forever.

⁷² The First Islamic civil war

Ayesha with due honour and sent her back to Madina in the escort of her brother Muhammad bin Abu Bakr.

Second Fitna: Battle of Siffin (*Jang-e Siffin*)

It was fought between Ali Ibn Abi Talib and Muawiyah I, on the banks of the Euphrates River, at *Siffin* (near the Syrian-Iraqi border) in what is now Ar-Raqqah, Syria. It was a 2nd major Muslim civil war. Muawiyah crossed the boundary and halted at a village called Siffin – on the bank of the river Euphrates.

Battle of Siffin (657 A. D): Immediately after the election of Ali, a cry of revenge arose throughout Arabia for the blood of the murdered Caliph. Talha and Zubair were among those who requested Ali to punish the murderers of Hazrat Usman. But the assassination of Hazrat Usman was not the work of a few lonely individuals. A number of insurgents were involved in the conspiracy. Realizing the political sensitivity of the Islamic state, Ali did not consider it proper to take any immediate action. He told the public that justice would be carried out in due course. To further pacify the rebels, Ali took steps to change all the provincial governors and asked them to step down. All except Hazrat Amir Muawiyah complied. Hazrat Amir Muawiyah had been appointed governor of Syria by Hazrat Umar himself. He was a very ambitious man and had accumulated great power within a very short time.

The refusal by Hazrat Amir Muawiyah to obey the Caliph's order set the stage for an eventual armed conflict between the two. With an army of fifty thousand men, Hazrat Ali marched towards Syria. Hazrat Muawiyah also raised a large army in Syria and advanced to meet Ali. In July 657 A.D., the two armies met at a place called Siffin. The battle was fought six

months or so but both sides suffered heavy casualties. Finally, it was decided that each side will appoint a representative and these two persons will be given full powers to make a judgment in the dispute.

Where they engaged in an indecisive succession of skirmishes, truces, and battles, culminating in the legendary appearance of Muawiyah's troops with copies of the Qur'an impaled on their lances—supposedly a sign to let God's word decide the conflict. Ali agreed to bring the matter to arbitration on the basis of the Qur'an and delegated Abu Musa al-Ash'ari as his representative, while Muawiyah sent Amr ibn al-Aas. By agreeing to arbitration, Ali conceded to deal with Muawiyah on equal terms, thus permitting him to challenge Ali's claim as leader of the Muslim community. This concession aroused the anger of a large group of Ali's followers, who protested that "*judgment belongs to God alone*" (Qur'an 6:57) and believed that arbitration would be a repudiation of the Qur'anic dictum "If one party rebels against the other, fight against that which rebels" (49:9). *Hazrat Abu Musa Ash'ari* representing Ali's group and *Hazrat Amr bin Aas*, representing Muawiyah's party. These two persons met at a place called *Dumatul Jandal*, located between Tabuk and Kufa. Their decision was that both Ali and Muawiyah should give up their claims to Khilafat and that a third person should be elected as a Caliph. There were people in Ali's group who were basically against arbitration and were not prepared to accept such a decision. Some 12,000 of these men separated from Ali's group and caused great disorder and havoc in the empire. They were known by the title of "*Kharijites*"⁷³. Their movement grew with time, causing great hardship to not only Ali but also to the later

⁷³ Kharijites means those who went out or outsiders. The origin of Kharijites lies in the second Islamic civil war, the struggle for political supremacy over the Muslim community after the death of the third caliph Hazrat Usman. Who initially supporting the authority Caliph Ali then later rejected his leadership. With the passing of time the Kharijite groups fell greatly in their numbers. They did not hesitate to use sword against persons who do not agree with them. They developed many beliefs foreign to Islam, although they appeared to be very pious but they were very corrupt.

Caliphs. After the fateful decision by Abu Musa Ash'ari and Amr bin Aas, rebellions broke out all over the land and the political stability of the Islamic state started to deteriorate very rapidly. Finding the situation very serious, Ali agreed to negotiate a treaty with Muawiyah, in the interest of Islam. Under this agreement, Muawiyah retained control of Syria and Egypt while the rest of the empire remained under Ali's rule.

Death

The Kharijites were not happy with the peaceful pact between Hazrat Ali and Hazrat Muawiyah. Then the Kharijites decided to kill Ali in Kufa, Muawiyah in Damascus and Amr bin Aas in Fustat all in the course of one night. That night, Amr bin Aas escaped death and someone else who was leading the Prayer, fell victim to the assassin's sword. In Damascus, Hazrat Muawiyah escaped with relatively minor injuries from which he soon recovered. In Kufa, Ali was attacked by the Kharijite, Abd-al-Rahman ibn Muljim. He was gravely injured by a poison-coated sword while going for Fajr prayer into the mosque. Ali died a few days later in 661 A. D.

CHAPTER 5

THE QUR'AN

DEFINATION OF WAHY

The Arabic term Wahy can be translated in English as revelation; that means *to put some thought in mind or heart or to communicate secretly or silently*. Wahy is the communication between Allah and His Prophet, and it was only available to the Prophets in which Allah revealed His own Will, Knowledge, or Command to the Prophets. Every action and deed and word of a Prophet is guided by Wahy.

Allah says in Qur'an:

“Nor does he say of (his own) desire. It is no less than the Wahy sent down to them.”

- Qur'an: 53: 3-4

The categories of Wahy: There are two groups of Wahy

1. ***Wahy Matlu*** (the recited revelation): The revelation of the Qur'an is called *Wahy Matlu*. So, the Quran is composed of *Wahy matlu*, the recited words. *Wahy Matlu* is to be recited in five daily prayers.
2. ***Wahy Ghair Matlu*** (the unrecited revelation): The revelation received by the Holy Prophet from time to time to let him know the happiness of Allah, day-to-day affairs and the details of the principles laid down in the Holy Qur'an with their correct interpretation,

this kind of revelation is called *Wahy Ghair Matlu*. However. This kind of revelation is not part of the Holy Qur'an. It has been demonstrated through the sayings and acts of the Holy Prophet. It is not meant to be recited.

The Channels of Revelation:

Hazrat Ayesha Narrated: Al-Harith bin Hisham asked Allah's Messenger (pbuh) "O Allah's Messenger (pbuh)! How is the Divine Inspiration revealed to you?" Allah's Messenger (pbuh) replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says." 'Aisha added: Verily I saw the Prophet (pbuh) being inspired divinely on a very cold day and noticed the sweat dropping from his forehead (as the Inspiration was over).

- **Sahih Bukhari, Vol. 1, Book 1, Hadith 2**

According to different scholars of Qur'an there had been various channels of revelation. Some of them are mentioned here such as in the form of *true dreams, angelic from, human from, directly from Allah* and *ringing of bells*.

The True dreams (Al-Ruya al-Sadiqa): As when Prophet Ibrahim (pbuh) received the command to slaughter his son in his dream.

Hazrat Ayesha (r. a.) reported that:

“The revelation to the Prophet started with true dreams. Whatever he saw in his dreams during the night would occur exactly in the day.”

- Sahih Bukhari

Original form: The prophet would see the angel Jibril in his original form. It happened twice as mentioned in Suratul Najm, 53rd chapter of Qur’an.

Human form (*Tamath - Thul*): Sometimes the angel appeared to him in the form of a companion. A Hadith narrates that Jibril came in the form of a Sahabi, ***Dahiya Kalaby*** to teach the religion.

Directly from Allah: Directly hearing from Allah without seeing Him, as happened with Hazrat Musa (pbuh) on the Mount of Tour of Sinai. Again Allah revealed to the Prophet Muhammad (pbuh) directly during his journey to Heavens, known as *Me’raj*⁷⁴. Many Hadiths give information that when 50 daily prayers were made obligatory during *Me’raj*, then the Prophet continued pleading to Allah for the reduction in the number of prayers until it was brought down to 5 times.

Ringing bells: (*Salsalat-al Jaras*): The prophet used to hear the ringing of bells in his ears and then an angel would talk to him. This was a laborious and arduous sort of Wahy that made him sweat even during cold days. He felt a tremendous weight on his body during this process. If it came to him while mounting a camel, it would sit down because of the heaviness.

Hazrat Ayesha (r. a.) reported that:

⁷⁴ Prophet’s ascent to Heavens.

“Verily, I saw the Prophet receiving Wahy on a very cold day and noticed that the sweat dropping from his forehead (as the Wahy was over).”

Difference of Wahy and Ilham

Wahy وحى means revelation while Ilhaam إلهام means inspiration. Whatever is revealed from the unseen to the Prophets is called Wahy and it is only available to the Prophets, in which Allah reveals His own Will, Knowledge, or Commands, in His own Words to a Prophet while that which occurs in the heart of non-Prophets is Ilham and it could happen to everyone at any time. When Wahy reveals the recipient feels tremendous pain however it does not happen with Ilham it reveals without any effort and pain. In Wahy, the recipient knows the medium, ie. an angel by whom he received the information but, in Ilham the recipient receives information from an unknown source and in an unknown way i.e. there is no need of an Angel. Ilham may be a stannic temptation i.e. the Satan inspires the recipient while Wahy is not applicable to satanic temptations. Wahy is a Prophetic experience while Ilham is a mystic experience. In short, Ilham is lesser in value than Wahy.

COLLECTION AND COMPILATION OF HOLY QUR'AN

The collection and compilation of Qur'an took place in three stages:

1. During the Prophet's (pbuh) time
2. During Haz. Abu Bakar's (r. a.) time
3. During Haz. Usman's (r. a.) time

During the Prophet's time (pbuh):

The complete Qur'an had been recorded and preserved during the time of Prophet Muhammad (pbuh). He took extra care to achieve this purpose using both methods memorization and writing.

Memorization had a great contribution in preserving the Holy Qur'an. The Arabs were great memorizers and they used to have a wonderful memory with retentiveness and sharpness. They relied more on the brain than the pen. First of all, the Prophet himself used to repeat the revelation very quickly so he may not miss any part of Wahy. Moreover, Prophet used to recite the whole Qur'an to Jibril once in a year in the month of Ramadan. He repeated it twice in the year he died. The companions were also great memorizers and many of them had the whole Qur'an in their heart.

Writing also had a great contribution in preserving the Holy Qur'an. The art of writing was not very common among Arabs but, fortunately, the early converts to Islam were well acquainted with writing. Some scribes were: *Haz. Umar, Haz. Usman, Haz. Ali, Haz. Zubair bin al-Awwam, Hazrat Khalid bin Saeed, Haz. Sa'ad bin Abi Waqqas, Hazrat Aamir bin Fuhaira, Hazrat Zaid bin Sabit, Hazrat Ubay bin Ka'ab, (r. a.)* etc. Whenever a revelation came to him,

he would call on of the scribes and ask him to note down the revealed Wahy pointing out the place and name of Wahy. The prominent scribe among them was Haz. *Zaid bin Sabit* who did the most writing work of Wahy. There were two methods on the legitimacy of Qur'an:

- 1) *A double checking system*: As Prophet was unlettered so in order to check the correctness of Qur'an, he used double checking system whereby he would recite Wahy and then ask the scribe to say the written Wahy back to him. If he found Wahy ok without any minor mistake then the Wahy was preserved.
- 2) *The dual process*: In which Haz. *Jibril* would recite Qur'an to Prophet Muhammad and later Prophet Muhammad recited the Qur'an to Haz. *Jibril*, This mutual presentation was called *al-Irza*.

It is said that when the Prophet died there were more or less 100,000 *Hafiz* who had the complete Qur'an in their memory and thousands of companions held the different portion or parts of Qur'an. In the Prophet's time Qur'an was completely recorded but it was either memorized or scattered on different materials such as parchment, leather skin, tablet, stone, palm-leaves, bones, log, etc. The complete Qur'an was not available at one place.

During Hazrat Abu Bakar's time (r. a.):

After Prophet's demise Haz. Abu Bakr Siddique was made the first caliph of Islam. But, the first few months of his caliphate were marked with revolt and resurgence. One of the rebellions was Musailmah who was an imposter and falsely announced his own Prophethood. Hazrat Abu Bakr sent an expedition against him at the place of Yamama in the year 632. In this battle hundreds of *hafiz* were martyred which created an anxiety to Hazrat Umar fearing the disappearance of part of Qur'an if more battles like Yamama continued. He therefore suggested

Hazrat Abu Bakr (r. a.) to compile the scattered parts of Qur'an in one volume. In the beginning Hazrat Abu Bakr (r. a.) did not agree because according to him the Prophet did not leave any instruction in this regard. Later, he realized the importance and the urgency of the problem. Thereafter, he assigned Haz. Zaid bin Sabit to do this job. Hazrat Zaid collected the entire parts of Qur'an from different sources and put in one place and handed it over to Hazrat Abu Bakr which remained with him until his death and then passed it over to the next caliph Haz. Umar bin Khattab (r. a.). After Hazrat Umar's death, the copy went to his daughter and one of the wives of Prophet Muhammad *Hazrat Hafsa (r. a.)*. This volume of Qur'an is called *Sahifa-e Siddiqah*.

During Hazrat Usman's time (r. a.):

The next stage of compilation of Qur'an came after 12 years during the time of 3rd caliph of Islam Hazrat Usman (r. a.). By then the Islamic state had spread far and wide and most of the people who entered the fold of Islam were non-Arabs, therefore Arabic was not their mother tongue. As a result different pronunciation in reciting the Qur'an began to occur. This problem was reported to Hazrat Usman by *Haz. Huzaiifah bin al-Yaman*. The caliph, after consultations with the senior Sahaba, formed a committee which included senior scribes. He instructed the committee to write Qur'an in the dialect of Quraish, which was the dialect of Prophet Muhammad (pbuh) and in which Qur'an was revealed. The other members of the committee were Haz. Abdullah bin Zubair, Haz. Saeed bin al-Aas and Haz. Abdul Rahman bin Harith bin Hisham (r. a.). The committee headed by Haz. Zaid bin Thabit arranged the Qur'an in the dialect of Quraish thereby it was compared with the first copy which was kept with Hazrat Hafsa (r. a.). Later, the other copies were burnt in order to have only one authentic and official copy of Qur'an and to avoid further confusion. Finally seven copies were made and sent to the regional head

quarters for the use of general public. That is how the compilation of Qur'an was accomplished. It happened in the year 647AD.

TRANSLATION OF SURAH FATEHA AND LAST TEN SURAHS OF QUR'AN⁷⁵

Ch-1: Surah Fateha (The Opening)

Introduction

The first chapter (Surah) of Qur'an, Fateha means opening. This chapter consists of seven verses (Ayat), rightly called the essence of the Book. It teaches us the perfect prayer. If we want to pray we should have some knowledge of Allah and His attributes, of His relations to us and His creation, than we offer ourselves to Allah and seek His light. Prayer is the heart of religion and faith, but how shall we pray? What words shall convey the yearnings of our miserable, ignorant hearts to the knower of all? The inspired One taught us a prayer that sums up our faith, our hope, and our aspiration in things that matter. We think in devotion of Allah's name and His nature; we praise Him for His creation and His cherishing care; we call to mind the realities, seen and unseen; we offer Him worship and ask for His guidance; and we know the straight from the crooked path by the light of His grace that illuminates the righteous.

Translation

Bismil-la-hir Rahman-ir Raheem

1. In the name of Allah, Most Gracious, Most Merciful.
2. Praise be to Allah, the Cherisher and Sustainer of the worlds;

⁷⁵ The English translation has been taken from Abdullah Yusuf Ali's best-known book *The Holy Qur'an: Text, Translation and Commentary*.

3. Most Gracious, Most Merciful;
4. Master of the Day of Judgment.
5. You (alone) do we worship, and Your aid we seek.⁷⁶
6. Show us the straight path
7. The way of those on whom You has bestowed Your Grace, those whose (portion) is not wrath⁷⁷, and who go not astray.

The translation of last ten Surahs of Qur'an

1. Ch – 105: Surah Al-Fil (The Elephant)

Introduction

This is the one hundred and fifth chapter of Qur'an. It consists of five verses. This early Makkan Surah refers to an event that happened in the year of the birth of our Holy Prophet, say, about 570 A.D. Yaman was then under the rule of the Abyssinian (Christians), who had driven out the Jewish Himyar rulers. Abraha was the Abyssinian governor or viceroy. Intoxicated with power and fired by religious fanaticism, he led a big expedition against Makkah, intending to destroy the Kaaba. He had an elephant or elephants in his train. But his sacrilegious intentions were defeated by a miracle. No defense was offered by the custodians of the Kaaba as the army was too strong for them, but it was believed that a shower of stones, thrown by flocks of birds, destroyed the invading army almost to a man. The stones produced sores and pustules on the skin, which spread like a pestilence.

⁷⁶ The translation frequently uses some old forms of pronouns like 'thou', 'thine' etc. for ('you' 'yours') and other words like 'hath' 'showeth' 'knowth' etc. (for 'has' 'shows', 'knows') which have been changed – Publishers.

⁷⁷ Anger

Translation*Bismil-la-hir Rahman-ir Raheem*

1. Do you not see how you Lord dealt with the Companions of the elephant?
2. Did He not make their treacherous plan go awry?
3. And He sent against them flights of birds,
4. Striking them with stones of baked clay.
5. Then did He make them like an empty field of stalks⁷⁸ and straw, (of which the corn) has been eaten up.

2. Ch – 106: Surah Quraish (The Quraish)**Introduction**

This is the one hundred and sixth chapter of Qur'an. It consists of four verses. This Makkan Surah may be considered as a pendant to the Quraish. If the Quraish were fond of Makkah and proud of it, if they profited by its central position and its guaranteed security, from their caravans of trade and commerce, let them be grateful, adore he One True Allah, and accept His Message.

Translation*Bismil-la-hir Rahman-ir Raheem*

1. For the covenants (of security and safeguard enjoyed) by the Quraish,
2. Their covenants (covering safe) journeys by winter and summer,

⁷⁸ Stems.

3. Let them adore the Lord of this House,
4. Who provides them with food against hunger, and with security against fear (of danger).

3. Ch – 107: Surah Al-Ma'un (The Neighbourly Needs)

Introduction

This is one hundred and seventh chapter of Qur'an. It consists of seven verses. This Surah at least the first half of it – belongs to the early Makkan period. The subject matter is the meaning of true worship, which requires Faith, the practical and helpful love of those in need, and sincerity rather than show in devotion and charity.

Translation

Bismil-la-hir Rahman-ir Raheem

1. Did you see the one who denies the Judgment (to come)?
2. Then such is the (man) who repulses the orphan (with harshness),
3. And encourages not the feeding of the indigent.
4. So woe to the worshippers
5. Who are neglectful of their prayers,
6. Those who (want but) to be seen (of men),
7. But refuse (to supply) (even) neighbourly needs.

4. Ch – 108: Surah Al-Kausar (The Abundance)

Introduction

This is one hundred and eighth chapter of Qur'an. It consists of three verses. This very brief early Makkan Surah sums up in the single mystic word Kausar the doctrine of spiritual riches through devotion and sacrifice. The converse also follows: indulgence in hatred means the cutting off of all hope of this life and the Hereafter.

Translation

Bismil-la-hir Rahman-ir Raheem

1. To thee have We granted the Fount (of Abundance).
2. Therefore to thy Lord turn in Prayer and Sacrifice.
3. For he who hateth thee, he will be cut off (from Future Hope).

5. Ch – 109: Surah Al-Kafirun (The Disbelievers)

Introduction

This is one hundred and ninth chapter of Qur'an. It consists of 6 verses. This is another entirely Makkan Surah. It defines the right attitude to those who rejects Faith: in matters of Truth we can make no compromise, but there is no need to persecute or abuse anyone for his faith or belief.

Translation

Bismil-la-hir Rahman-ir Raheem

1. Say: O you that reject Faith,
2. I worship not that which you worship,
3. Nor will you worship that which I worship.

4. And I will not worship that which you have been wont⁷⁹ to worship,
5. Nor will you worship that which I worship.
6. To you be your Way, and to me mine.

6. Ch – 110: Surah An-Nasr (The Help)

Introduction

This is one hundred and tenth chapter of Qur'an. It consists of three verses. This beautiful Surah was the last of the Surahs to be revealed as a whole, though the portion of the verse 5:3, "This day have I perfected your religion for you:" etc., contains probably the last words of the Qur'an to be revealed. The date of this Surah was only a few months before the passing away of the Holy Prophet from this world, Rabi' I, A.H. 11. The place was either the precincts of Makkah at the farewell pilgrimage, Zul-hijja, A.H. 10, or Madinah after his return from the farewell pilgrimage. Victory is the crown of service, not an occasion for exultation. All victory comes from the help of Allah.

Translation

Bismil-la-hir Rahman-ir Raheem

1. When comes the Help of Allah, and Victory,
2. And you see the people enter Allah's Religion in crowds,
3. Celebrate the praises of your Lord, and pray for His Forgiveness; for He is Oft-Returning (in Grace and Mercy).

⁷⁹ Accustomed to

7. Ch – 111: Surah Al-Lahab (The Flame)

Introduction

This is one hundred and eleven chapter of Qur'an. It consists of five verses. This very early Makkan Surah, though it referred in the first instance to a particular incident in a cruel and relentless persecution, carries the general lesson that cruelty ultimately ruins itself. The man who rages against holy things is burnt up in his own rage. His hands, which are the instruments of his action, perish, and he perishes himself. No boasted wealth or position will save him. The women, who are made for nobler emotions, may, if they go wrong, feed unholy rage with fiercer fuel – to their own loss. For they may twist the torturing rope round their neck.

Translation

Bismil-la-hir Rahman-ir Raheem

1. Perished the hands of Abi Lahab; perished he himself.
2. No benefit to him from all his wealth, and all he accumulated.
3. Burnt soon will he be in a Fire of Blazing Flame.
4. And (so, too) his wife - the wood – carrier.
5. A twisted rope of palm-leaf fiber round her neck.

8. Ch – 112: Surah Al-Ikhlās (The Purity of Faith)

Introduction

This is one hundred and twelve chapter of Qur'an. It consists of four verses. The early Makkan Surah sums up in a few terse words the unity of the Godhead – often professed, but frequently mixed up in the popular mind with debasing superstitions.

Translation

Bismil-la-hir Rahman-ir Raheem

1. Say: He is Allah, the One and Only;
2. Allah, the Eternal, Absolute;
3. He begets not, nor is He begotten;
4. And there is none like Him.

9. Ch – 113: Surah Al-Falaq (The Daybreak)**Introduction**

This is one hundred and thirteenth chapter of Qur'an. It consists of five verses. This early Makkan Surah provides the antidote to superstition and fear by teaching us to seek refuge in Allah from every kind of ill arising from outer nature and from dark and evil plotting and envy on the part of others.

Translation

Bismil-la-hir Rahman-ir Raheem

1. Say: I seek refuge with the Lord of the Dawn
2. From the mischief of created things;
3. From the mischief of Darkness as it overspreads;
4. From the mischief of those who practice secret arts;
5. And from the mischief of the envious one as he practices envy.

10. Ch – 114: Surah Al-Nas (The Mankind)

Introduction

This is one hundred and fourteenth chapter of Qur'an. It consists of six verses. This early Makkan Surah is a pendant to the last Surah, and concludes the Holy Qur'an with an appeal to us to trust in Allah, rather than man, as our sure shield and protection. It warns us especially against the secret whispers of evil within our own hearts.

Translation

Bismil-la-hir Rahman-ir Raheem

1. Say: I seek refuge with the Lord and Cherisher of Mankind,
2. The King (or Ruler) of Mankind,
3. The God (or judge) of Mankind,
4. From the mischief of the whisperer (of Evil), who withdraws (after his whisper),
5. (The same) who whispers into the hearts of Mankind,
6. Among Jinns and among men.

CHAPTER 6

THE HADITH

MEANING

The record of sayings, actions, writings, silent approvals or disapprovals of the Prophet Muhammad (pbuh) is called Hadith.

IMPORTANCE AND NECESSITY

The history of the origin, development and criticism of Hadith is an important as well as an interesting subject. It is important because it serves as a source of information on the pre-Islamic Arabia, and the development of Arabic literature as well as of Islamic thought in general and of Islamic law in particular. It also plays an important part in establishing a common culture for the whole Islamic world. It wields a great influence on the minds of Muslims, and is bound to influence them in the future also. Hadith is regarded as the second source of *Shariah* (Islamic law).

The Hadith serves as a great source of the knowledge of the revolutionary period of 23 years. Hadith is actually the most authentic document of the most revolutionary period of human history. Because of its so much importance, the Muslims, the Western scholars, and the orientalist have therefore taken a keen interest in Hadith. Hadiths are also regarded the important tools for understanding the Qur'an, religious affairs and in matters of jurisprudence.

The Hadith provides the second fundamental source of Islam after Qur'an. It gives us a full account of the life of the Prophet and serving as a commentary of the Qur'an. The Qur'an principally deals with the basics it is the Hadith which gives the details and necessary explanations of Qur'anic verses.

For instance the Qur'an asked Muslims to establish prayer but it remained silent on the manner and procedure of its performance and does not specify the timings and units of prayers (*raka'at*). It was Prophet Muhammad (pbuh) who detailed out the perfect mechanism of *Salat*, *Ablution*, *Tayammum*, *raka'at*, *sujood*, and recitation of Qur'an. Therefore, at this point we need Hadith to have full information on this. In the same way, The Qur'an commands Muslims to make Hajj however narrations describe how to perform Hajj. The Qur'an commands us to give Zakat but, it is Hadith that sets the limit of *nisab* and the amount of Zakat.

The Structure of Hadith

The Sahaba and their followers and then the next generation collected and compiled the sayings of the Prophet. However, before the discussion on the compilation of Hadith, it is better to have a look at the composition of Hadith itself

“Qutayba bin Saeed narrated to us, Bishr bin al-Mufazzal narrated to us, from Abdullah bin Uthman bin Khuthaym, from Saeed bin Jubair, from ibn Abbas, may Allah be pleased with them, said that the Prophet of Allah (pbuh) said, “You should choose white garments for yourself, because this is the best cloth, your living persons should wear it and you should wrap your dead in it”

This is a complete Hadith in its original form. It has two parts.⁸⁰ The italicized part is called sanad (pl. Isnad⁸¹) which is the chain of the narrators. The second part is the actual words of the Prophet (pbuh). These actual words are called matan (text). The authenticity of Hadith depends on the reliability of Isand.

BRIEF HISORY OF THE COMPILATION OF HADITH

It is true that the writing of the Hadith during the time of Prophet Muhammad (pbuh) was not official nevertheless there are many instances that prove the recording of the Prophet's words by many *Sahaba* privately, sometime with the consent of the Prophet. Here it must be noted down that the Sahaba preserved the sayings and actions of Prophet Muhammad (pbuh) by transmitting it to the next generation. The top 7 narrators of Hadith were Prophet Muhammad's (pbuh) close relatives or associates.

1. *Abdul Rahman bin Sakhr, (Abu Hurairah)* (r. a.) reported 5374 Hadith. He is the narrator of the highest number of Hadith. He died in 678 at the age of 78 years.
2. *Abdullah bin Umar bin al-Khattab* (r. a.) reported 2630 Hadith. He was based at Madina. He died in 692 AD at the age of 84 years.
3. *Haz. Anas bin Malik* (r. a.) was the house servant of Prophet Muhammad (pbuh) during the entire period he spent in Madina. When the Prophet (pbuh) died, Anas was 20 years old. He reported 1286 Hadith. He settled down in Basra and died there in 711 AD at the age of 103 years.

⁸⁰ Every hadith consists of two parts: the isnad (the chain of transmitters) and the matan (text). Each of these two parts is of equal importance to a traditionalist. The latter, as a report of the sayings or doings of the Prophet, is basic to Islamic rituals and laws, while the former constitutes the credentials of the later.

⁸¹ *Isnad* i.e. authority is the collective body of the narrators from the last reporter upto the Companion who is narrating it from Prophet Muhammad (pbuh).

4. *Haz. Aiysha* (r. a.) was the youngest wife of the Prophet and came to his house perhaps a year after *Hijra*. A very brilliant young lady, she had an insight of the religion. She remained in Madina after the death of the Prophet and was the center attraction for the seekers of the knowledge. She reported 2210 Hadith and died in 677 AD at the age of 67 years.
5. *Haz. Abdullah bin Abbas bin Abdul Muttalib* (r. a.) was a cousin to the Prophet and had stayed in Madina with him. His aunt, Maymuna, was one of the wives of the Prophet (pbuh). After Prophet's death Abdullah bin Abbas moved to Makkah and there became a source of religious knowledge. He reported 1660 Hadith and died in 688 AD at the age of 74 years.
6. *Jabir bin Abdullah* (r. a.) was an Ansar from Madina. He also remained in Madina after the death of the Prophet (pbuh) and reported 1560 Hadith. He died in 697 AD at the age of 94 years.
7. *Abu Saeed al-Khudri* (r. a.) was an Ansar. He reported 1170 Hadith and died in 696 AD at the age of 84 years.

There are other Sahaba who preserved and reported great number of Hadith but it did not cross the thousand numbers. For example *Abdullah bin Amr bin al-Aas* (d. 685), *Umar bin al-Khattab* (d. 645), *Haz. Ali bin Abi Talib* (d. 662) are said to have reported Hadith between the ranges of 500 to 1000. Likewise Abu Bakr (d. 635), *Haz. Uthman bin Affan* (d. 658), *Hazrat Abu Musa al-Ash'ari* (d. 674), and *Hazrat Ubayi bin Ka'ab* (d. 641), reported between 100 to 500 Hadith. In order to understand the entire history of collection and compilation of Hadith it can be broadly divided into 4 ages:

- | | |
|---|-----------------|
| 1. The period of the Prophet (pbuh): | till 10 Hijri |
| 2. The period of the companions: | 11 – 100 Hijri |
| 3. The period of the disciples ⁸² of the companions: | 101 – 200 Hijri |
| 4. The period of the disciples of the disciples ⁸³ : | 201 – 300 Hijri |

The First Period: Period of the Prophet (pbuh) till 10 Hijri:

As stated earlier, the sayings and instructions of the Prophet were being recorded during his time. He had, however, asked the people not to write it side by side with Qur'an on the same object. This was meant to avoid any absorption of Hadith into Qur'an. It must be noted that writing was not considered an achievement during those days. The emphasis was more on memorization. Yet there many evidences that prove the wiring, recording and preservation of Hadith during the time of the Prophet (pbuh). The most important of all is the writing done by Hazrat Abdullah bin Amr bin al-Aas (r. a.). Hazrat Abdullah used to make a note of what he heard from the Prophet.

Some people cautioned him of noting down of the Prophet's words because of the risk of writing even what he said in a state of anger. When Haz. Abdullah told him of the risk, Prophet (pbuh) advised him to continue his writing because nothing except the truth came out from his tongue. Therefore, Hazrat Abdullah noted what he heard from the Prophet (pbuh) and then compiled it in the form of a book during the life time of the Prophet (pbuh). He named it "*al-Sadiqah*".

⁸² Tabaeen

⁸³ Taba Tabaeen

It contained around 1000 Hadith. The original copy is no longer found but it has been incorporated in *Musnad Imam Ahmad*, a voluminous book of Hadith compiled in the 3rd century. Hazrat Abu Hurairah (r. a.) prepared his own recording of Hadith which he showed to Haz. Hassan bin Amr bin Umayya al-Zamri (r. a.) and told him he wrote it during the time of the Prophet. Another equally important proof of Hadith's writing during the prophetic period is the statement of Saeed bin Hilal that Haz. Anas bin Malik brought out a manuscript to us and said that he heard the traditions therein from Prophet's mouth and after recording them read before him for the verification. In fact Hazrat Anas bin Malik used to advise his children by saying that "*O my children! Preserve this knowledge (Hadith) by writing*". Another Sahabi, Rafe bin Khudaij (r. a.), asked for his permission to write his words and the Prophet said that he could write from him and there was no problem in it. So Rafe also started to note down. In addition to this:

- Arabs had great and retentive memory therefore they memorized the Hadiths in their minds, but there were no regular compilation of the traditions however they were orally transmitted with great care and accuracy of detail.
- Some companions had however prepared written collections of traditions for their own personal use.
- Those companions who were in administrative part made and arranged written copies of traditions so that they took the right decision in the true spirit of Islam in administrative affairs. For instance once Prophet (pbuh) himself gave a letter to governor of Yaman i.e. Amr ibn Hazm containing the times and methods of prayer, taxation, Zakat etc.
- Haz. Ali, who was one the scribes of the Prophet (pbuh) used to write traditions. He also had a pamphlet from the Prophet (pbuh) on Zakat and taxes.

- In addition to this, some other documents⁸⁴ dictated by the Prophet himself such as – the speeches of the Prophet, his sermons⁸⁵, his instructions to his governors and other missionary and officials letters⁸⁶, treaties of peace, addresses to different tribes etc.
- The Treaty of al-Hudaibiya which was signed by Prophet Muhammad (pbuh) in 628 AD was a complete written document.
- Prophet Muhammad (pbuh) gave a detailed note to Wa'el bin Hujr while he was returning to his tribe. The note contained the rules about prayer, fasting, usury, drinking, and other matters.

The Second Period: Period of the companions from 11 - 100 Hijri:

The Mohaddisun of this generation further enriched the Hadith literature by collecting more Hadiths. This period can be called the period of collecting traditions because there were hardly any regular compilation took place in this period. After Prophet's demise the interest in Hadith literature increased greatly because of two reasons first, the companions who were well-versed in Hadith were passing away and their numbers were decreasing gradually and second, the numbers of converts were growing and they were taking great interest in learning and knowing Hadith.

Therefore, people became keener to preserve the precious Hadith. This period is marked by the official effort of the government towards the compilation of Hadith. Hazrat Umar bin

⁸⁴ The Prophet (pbuh) gave a document containing the directive principle of state policy to Amr bin Hazm when he appointed him the governor of Yemen. Amr not only kept it safe but also on receiving 21 more directives from the Prophet, joined them together and made a book.

⁸⁵ The last sermon of the Prophet was delivered in front of thousands of pilgrims. At the end of the sermon a Yamani Muslim Abu Shah requested the Prophet to have it written down for him. The Prophet asked the people around him to write it for Abu Shah.

⁸⁶ The Prophet (pbuh) dictated almost 104 letters to various kings and rulers of nearby states calling them to Islam. Many of them exist even today in their original form.

Abdul Aziz⁸⁷ took the most important step in 717AD. He asked *Muhammad bin Muslim bin Shihab al-Zuhri* (d. 732 AD) to compile the Hadith in a volume before it was lost. Al-Zuhri was the most reputed Muhaddis by the turn of the century. He had the opportunity of receiving Hadith from companions like Hazrat Abdullah bin Umar, Hazrat Abdullah bin Ja'far, Hazrat Anas bin Malik and Hazrat Sahl bin Sa'ad (r. a.). Hazrat Umar bin Abdul Aziz also directed the governor of Madina i. e. Abu bakr bin Muhammad bin Amr bin Hazm (d. 737 AD) to write down all Hadith from Amrah bint Abdul Rahman (d. 721 AD) and Qasim bin Muhammad (d. 725 AD).⁸⁸

Abu Bakr bin Muhammad bin Amr bin Hazm compiled a book of Hadith from the above two disciples of Haz. Ayesha. The copies of this edition were also sent to the regional headquarters for the use of pupil. Apart from Madina, the other towns like Damascus, Basra, Kufa and Makkah also housed a cluster of renowned scholars who studied, taught, collected and, compiled Hadith.⁸⁹ However, in Madina the most remarkable work was done by Haz. Malik bin Anas, popularly known as Imam Malik.⁹⁰ He compiled Al-Muwatta. Al-Muwatta is the first book of Hadith that has reached us in its original form and remains one of the most authentic books of

⁸⁷ The famous caliph of Umayyad period

⁸⁸ Amrah was a close pupil of Haz. Ayesha (r. a.). She had procured a treasure of Hadith from Haz. Ayesha and was herself a reliable narrator. Qasim bin Muhammad, on the other hand, was the son of Haz. Ayesha's brother Muhammad bin Abu Bakr and was brought up under her personal care. Both of them had the same teacher i.e. Haz. Ayesha (r. a.).

⁸⁹ Hammad bin Salamah (d. 783 AD) and Imam Auza'ee (d. 773 AD) in Damascus, Ma'mar bin Rashid (d. 770 AD) and Sufyan Thauri (d. 777 AD) in Kufa, Abdullah bin Mubarak (d. 797 AD) in Khurasan, Abdul Malik bin Juraj (d. 767 AD) in Makkah were the famous traditionalists.

⁹⁰ A great Muhaddis and a direct disciple of Ibn Shihab al-Zuhri and Naf'e (d. 735AD). Imam Malik gave lessons on Hadith in the mosque of Prophet Muhammad (pbuh). Hundreds of people attended his lessons and wrote down Hadith from him. He was born in 711 AD and died in 795 AD. He spent last 40 years of his life in compiling his book of Hadith – Al-Muwatta. He selected 1700 Hadith from his personal collection of 100,000 for al-Muwatta. Imam Malik divided his book into chapters and recorded Hadith corresponding to the title. The scheme of cauterization in al-Muwatta has learning towards fiqh and that is why some people take it as a book of Fiqh. The order and the organization of chapters (like ablution, prayer, fasting etc) in al-Muwatta remained guidelines for the compilers of future generation. Al-Muwatta is the first book of Hadith that has reached us in its original form and remains one of the most authentic books of Hadith even now. This book is closest to time of Prophet Muhammad (pbuh).

Hadith even now. The famous narrators of this period were Haz Anas bin Malik, Haz. Abdullah bin Abbas, Haz. Abdullah ibn Amr bin Aas, Haz. Abu Hurairah, Haz. Ali, Haz. Abdullah ibn Masud, Haz. Ayesha, Haz. Hafsa (r. a.) etc.

- Mohammad ibn Shihab al-Zuhri is the 1st regular compiler.
- Haz. Umar II also appointed paid teachers for learning and teaching Hadith.
- Haz. Umar II sent instructions to the governors of different parts of Arabia, Egypt, North Africa that the weekly lectures should be delivered on Hadith.

The Third Period: Period of the Disciples⁹¹ of the Companions: 101 – 200 Hijri:

By now, the Mohaddisun had developed a very sharp critical sense and the Hadith and its narrators came under severe scrutiny, tests of authenticity and reliability. In this period, the standards for testing the Isanad and Matan were formulated and other branches of the science of Hadith were also introduced. But the most important among them was *Asmau al-Rijal* (the science of the knowledge of the narrators). It included all information about a *rawi* (a narrator), time, date of his birth and death, his teachers, his students, his way of living, source of earning, his morals and physical qualities, and his contemporaries' opinion about him. The scholars of this science spent years in digging out the information about a particular rawi which included meeting his relatives, friends, neighbours and the residents of his town. Often, long journeys were undertaken for this purpose because all the required information was not found in one town or for the verification of the already obtained information.

A scholar might have to travel from Kufa to Basra, Makkah and other far places. This helped a compiler in ascertaining the degree of authenticity of a report. Thus, the biography and

⁹¹ Tabaeen

bio-data of more than 100,000 people who were involved in the narration of Hadith was recorded in form of voluminous books. In fact the journeys in pursuit of the knowledge of Hadith and the science of Hadith enjoy a special and important place in the subject of Hadith and should be discussed separately and in detail. Nevertheless, it must be understood here that these journeys of scholars helped them to collect and hear more Hadith; to verify the existing Hadith; to hear from the shaikh of the shaikh thereby something the isnad and to investing the narrator's character. The book *Tabaqat* of Ibn Sa'ad (d. 844 AD) and another book by Yahya bin Ma'een (d. 847 AD) are perhaps the first works in this regard.

Imam Bukhari's two books *Tarikh al-Kabir* and *Tarikh al-Saghir* also deal with the biographies of the narrators. But the most important books on this subject were perhaps written by Hafiz Ibn Hajar Asqalani (d. 1448 AD) and Imam Shamsuddeen al-Dhahbi (d. 1347 AD). Asqalani's *Tehzeeb al-Tahzeeb* and al-Dhabi's *Tazkiratul Huffaz*, *Mizal al-I'tidal fi Naqad al-Rijal* and *al-Mujtaba fi Asma al-Rijal* are great books of narrators' biographies. There are other scholars who compiled separated books on sound and weak narrators. *Kitab al-Thiqat* of Abu Hatim (d. 965 AD), *Kitab al-Thiqat* of Ibn Shahin (d. 995 AD), *Kitab al-Du'fa* of Imam Bukhari (d. 869 AD), *Kitab al-Du'fawa al-Matrukeen* of Im'am Nasa'i (d. 915 AD), *Kitab al-Du'fa* of Dar Qutni (d. 995 AD) and *Kitab al-Jarh wa al-Ta'dil* of Ibn Hibban (d. 979 AD) are prominent books on this subject. Most of the authentic collections of Hadith were compiled during this time. Imam Ahmad bin Hanbal (d. 855 AD) compiled his voluminous book '*Masnad*' consisting of 30,000 Hadith. Later, more Hadith were added to it and the number increased to approximately 40,000. In this reputed work, there are no chapters and the Hadith is written under the name of the reporter. For example all Hadith reported by Abu Hurairah and Abdullah bin

Umar are recorded under their respective names even though the subject matter be the same. The Hadith book arranged in such pattern is called Musnad.

- The Tabaeens devoted their entire lives in collecting and compiling the traditions from different sources.
- The collections which were made in this period were not exhaustive works on Hadith.
- The 1st regular compilation of Hadith was “Imam Muwatta” done by Imam Malik.
- Some more compilations of this period *Kitabul Kharaj* by Qazi Abu Yusuf, *Kitabul Asar* by Imam Muhammad.

The Fourth Period: Period of the Disciples of the Disciples⁹² 201 – 300 Hijri

- This period is called the golden age of Hadith literature.
- The Prophet’s (pbuh) traditions were separated from the reports of the companions and their successors.
- The enormous scrutiny of the Hadith took place in this period. The authentic traditions were very carefully and meticulously separated from weak traditions.
- The rules and laws were formed in order to distinguish the true from the false traditions.
- Isnad, Matan, Dates, born date of narrators were checked meticulously.
- All Hadiths were categorized into three forms – *Sahih* – reliable (complete Isnad), *Hasan* – good (incomplete Isnad), *Zaeef* - weak (weak matan or text).
- This is also the period of “*Sihah Sitta*” (six authentic books of Hadith)

⁹² Taba Tabaeen

The classification of Hadith

Isnad is responsible for the authenticity of Hadith. So, before accepting a Hadith, the scholars checked the Isnad, critically scrutinized the character of each *rawi*,⁹³ particularly his truthfulness, trustworthiness and memory and his ability of recording the Hadith. After the investigation of the narrators, the Muhaddithun⁹⁴ classified the Hadith into three categories according to the degree of reliability of the Isnad.

1. *Sahih* (sound or genuine): A Sahih Hadith means to have an unbroken chain of narrators from the last narrator to Prophet Muhammad (pbuh). Secondly all narrators must possess the highest degree of the qualities such as truthfulness, trustworthiness, and memory and his ability of recording the Hadith. This is the best category of Hadith.
2. *Hasan* (good or fair): The second category is known as Hasan Hadith. This category fulfils the same conditions as a Sahih Hadith except that its narrators may not be of the highest quality in the recording only.
3. *Za'eef* (weak): The 3rd category is of Za'eef Hadith.⁹⁵ It can be defined as a Hadith lacking the qualities of Sahih and Hasan Hadith. There may be a gap or discontinuity in the chain of narrators or there may be a lapse in the narration making the text weak.

⁹³ Narrator

⁹⁴ Scholars of Hadith

⁹⁵ The weak hadith have been subdivided according to the number of defects in their reports or in the texts of the reports themselves. These subdivisions fall into several categories, e.g. the *mu'allaq* (the suspended), the *maqtu* (interrupted), the *munqati* (broken), the *mursal* (incomplete), the *musahhaf* (a tradition having a mistake in Isnad or in the text), the *shad* (a tradition with a reliable *Isnad* but contrary to another similarly attested tradition), the *maudu* (the forged), etc.

The traditionalists as well as the jurists, however, have also divided the traditions according to the number of their transmitters during the first three generations of the Muslims into:⁹⁶

1. **The Mutawatir** are the traditions which have been transmitted throughout the first three generations of the Muslims by such a large number of transmitters as can not be reasonably expected to agree on a falsehood. There is a difference of opinion about the number of the transmitters necessary for this during each of the first three generations of the Muslims. Some authorities fix it at seven, some at forty, some at seventy,⁹⁷ and some at a much higher number.⁹⁸ Very few of the traditions received by us belong to the category of the Mutawatir. They have been collected together by al-Suyuti in his *al-Azha al-Mutanathirah fi al-Akhbar al-Mutawatirah*.⁹⁹
2. **The Mashhur** are the traditions which, having been transmitted originally in the first generation by two, three or four transmitters, were later on transmitted on their authority, by a large number of transmitters in the next two generations. Such traditions are also called the Mustafid. To this class belong a large number of traditions which are included in all the collections of ahadith and constitute the main foundation of Islamic law.
3. **The Ahad** are the traditions which were transmitted during the first three generations of the Muslims by one to four transmitters only.

⁹⁶ Dr. Muhammad Zubayr Siddiqi, *The Hadith For Beginners*, Goodword Books, New Delhi, 1961, p. 213.

⁹⁷ *Nur al-anwar* (commentary on al-Manar). Mulla Jiwan. Calcutta, 1940., p. 176.

⁹⁸ *Tadrib al-Rawi* (commentary on Abu Zakariya Yahya al-Nawawi's *al-Taqrīb w'al-Taysir*). Jalal al-Din al-Suyuti. Egypt, 1307 A.H., P. 190.

⁹⁹ *Ibid.*, p. 191.

The Classification of Books of Hadith¹⁰⁰

The books of hadith have been classified into the following groups:

1. Sahifas
2. Ajza
3. Rasa'il or Kutub
4. Musnads
5. Musannafs
6. Mu'jams
7. Jami's
8. Sunnans
9. Mustadraks
10. Mustakhrajs
11. Arba'iniyat

The Sahifas are such collections of the sayings of the Prophet (pbuh) as were written down by some of his Companions during his life time or by their followers in the next generation. Several of these Sahifas have been mentioned by Goldziher according to whom some are also described as Rasa'il and as Kutub.¹⁰¹ One of them, which was collected by Abu Hurairah and taught and handed down by him to his student, Hammam bin Mubabbih, has been edited by

¹⁰⁰ Dr. Muhammad Zubayr Siddiqi, *The Hadith For Beginners*, Goodword Books, New Delhi, 1961, pp. 40-41.

¹⁰¹ *Sahifah Hammam bin Munabbih*. Hammam bin Munabbih. Ed. By Hamidulla. 5th ed. Paris, 1380 A.H.

Dr. Hamidullah.¹⁰² But the most important of them is the Sahifa, which was collected by Abdullah bin Amr bin al-Aas, who gave it the title of al-Sadiqah.¹⁰³

The Ajza are such collections of the traditions as have been handed down on the authority of one single individual-whether a Companion or of any subsequent generation. The term *Juz* is also applied to such collections of ahadith as have been compiled on a particular subject matter e.g. “Intention”, the Vision of God, etc.¹⁰⁴

The Rasa’il are such collections of ahadith as deal with one particular topic out of eight topics into which the contents of the *Jami* books of hadith may be generally classified. These topics are:

- i. Beliefs or Dogma
- ii. Laws or Ahkam, which are also known as Sunan and include all the subjects of fiqh from Taharat, or Purity, to Wasaya, or Exhortations.
- iii. Ruqaaq, i.e. piety, asceticism, mysticism.
- iv. Etiquette in eating, drinking, travelling, etc.
- v. Tarikah and Siyar, i.e. historical and biographical matters which include a) cosmology, ancient history, etc b) the lives of the Prophet, of his Companions and successors.
- vi. Fitnah i.e. crises.
- vii. Appreciation (Manaqib and denunciation (Mathalib) of persons, places, etc.

¹⁰² Vommentary on Imam Malik’s *Muwatta*. Muhammad bin Abd al-Baqi al-Zarqani. Egypt, 1310 A.H., vol. 2, pp. 10-11.

¹⁰³ *Risalah dar Fann-i-Usul-i-Hadith* (Ujalah-i-Nafi’ah). Shah Abd al-Aziz Dihlawi. Delhi, 1255 A.H., p. 22.

¹⁰⁴ *Risalah dar Fann-i-Usul-i-Hadith* (Ujalah-i-Nafi’ah). Shah Abd al-Aziz Dihlawi. Delhi, 1255 A.H., pp. 19-20, 22-23.

The Rasa'il are also called Kutub (books). To this class belong many of the works of Ibn Hajar, al-Suyuti, and others.¹⁰⁵

The Musnads are those large collections of ahadith which were supported by a complete and uninterrupted chain of authorities (Isnad) going back to a Companion, who was directly associated with the Prophet (pbuh).¹⁰⁶ But later on the term came to be used in the general sense of a reliable and authoritative tradition. In this sense the term is also used for all reliable works in hadith literature; works like the Sunan of al-Darimi and the Sahih of al-Bukhari are called Musnads. But technically it is used only for those collections of ahadith in which they are arranged according to the names of the final authorities by whom they are related, irrespective of their subject matter. Such are the Musands of Abu Dawud Tayalisi (d. 819), Ahmad bin Hanbal (d. 847), Abdullah bin Muhammad bin Abi Shayba (d. 849), Uthman bin Abi Shayba (d. 851), Abu Khaythama (d. 844) and others.¹⁰⁷ One who collected ahadith in the form of a Musnad is called a Musnid or a Musnidi.¹⁰⁸ The Musnad works themselves, however, differ in detail in the arrangement of the authorities who originally related them. In some of them they are arranged in the alphabetical order of their names. In some of them they are arranged according to their relative merit in the acceptance of Islam and in taking part in the early important events of the Prophet's mission. In some of them they are arranged according to the affinity of their tribe to the Prophet (pbuh).¹⁰⁹ There are, however, certain Musand works which are divided into chapters devoted to various subjects and in each chapter the ahadith are arranged according to the original authorities, Companions by whom they were related. This plan is followed by Abu Ya'la (d.

¹⁰⁵ For the difference of opinion about the definition of the *Musnad* hadith see, *Taujih al-Nazar ila Usul al-Athar*. Tahir bin Salih al-Jaza'iri. Egypt, 1328 A.H., p. 66.

¹⁰⁶ A large number of Musnad works are mentioned by Haji Khalifah, KZ, vol. 5, pp. 532-534.

¹⁰⁷ *Muhammedanische Studien*. Ignaz Goldziher. Halle, 1889, vol. 2, p. 227.

¹⁰⁸ *Risalah dar Fann-i-Usul-i-Hadith (Ujalah-i-Nafi'ah)*. Shah Abdul Aziz Dihlawi. Delhi, 1225 A.H., P. 21.

¹⁰⁹ *Bustan al-Muhaddithin*. Shah Abdul Aziz Dihlawi. Delhi, 1898, p. 37.

889)¹¹⁰ and Abu Abdul Rahman in their Musnad works.¹¹¹ These works combine the characteristics of the Musnad and of the Musannaf works. Some of the Musnad compilers, however, tried to collect together all the available traditions reported by the various Companions.¹¹² The Musnad of Ibn al-Najjar is said to have contained the traditions the traditions related by all the Companions. The Musnad of Ahmad bin Hanbal contains more than 30,000 traditions reported by about 700 Companions.¹¹³ The Musnad of Abu Abdul Rahman is reported by Haji Khalifah on the authority of Ibn Hazm to have contained traditions related by 1300 Companions.¹¹⁴ There are however, many Musnad works which are devoted to traditions related either by a special group of Companions or by one single companion only.

The Musannafs are those large collections of ahadith in which the traditions relating to most or all of the various topics mentioned above are put together and arranged in various books or chapters, each dealing with a particular topic. More important than the Musnad works are the Musannaf works in hadith literature. To this class belong the Muwatta of Imam Malik, the Sahihs of al- Bukhari and Muslim, the Jami of Tirmidhi, and the Sunan works like those of Nasa’I, Abu Dawud, etc.¹¹⁵ The early Musannaf works are almost entirely lost. The Musannaf of Waki’ is known to us only through references made to it in later works.¹¹⁶ The earliest Musannaf

¹¹⁰ *Kashf al-Zunun*. Mustafa bin Abdullah Haji Khalifah. Ed. By Gustav Flugel. Leipzig, 1835-42, 6 vols., vol. 5, p. 534.

¹¹¹ *Muhammedanische Studien*. Ignaz Goldziher. Halle, 1889, vol. 2, p. 229.

¹¹² *Tabakat al-Shafi’iyah al-Kubra*. Taj al-Din Abu Nasr Abdul Wahhab al-Subki. Egypt, vol. 1, p. 202.

¹¹³ *Kashf al-Zunun*. Mustafa bin Abdullah Haji Khalifah. Ed. By Gustav Flugel. Leipzig, 1835-42, 6 vols., vol. 5, p. 534. O.P. 146/3.

¹¹⁴ Should they be arranged in the chronological order, the work would be called *Mashikhat*. See OPC. Vol. 5, part 2, p. 41 fn.

¹¹⁵ Dr. Muhammad Zubayr Siddiqi, *The Hadith For Beginners*, Goodword Books, New Delhi, 1961, p. 109.

¹¹⁶ *Musnad*. Al-Imam Abu Abdullah bin Muhammad Ibn Hanbal. Ed. By Muhammad Ghamrawi. Egypt, 1313 A.H., 6 vols., i, 308. It is probably identical with the sunan of Waki’ (d. 812) which is mentioned by Ibn Nadim (*Al-Fihrist*. Ibn al-Nadim. Ed. by Gustav Flugel. Leipzig, 1871-72., 2 vols., P. 226).

works, of which incomplete manuscripts are still extant, is the Musannaf of Abu Bakr Abdul Razzaq bin Human (d. 826) of San'a in Arabia.¹¹⁷

The Mu'jam is generally applied to such works on various subjects as are arranged in alphabetical order. The geographical and the biographical dictionaries of Yaqut are called Mu'jam al-Baldan and Mu'jam al-Udaba, because they are arranged alphabetically. Such Musand collections of ahadith as are arranged under the names of the Companions in their alphabetical order are also known as Mu'jam al-Sahaba. But according to the authorities on the science of traditions, the term is used technically only for such collections of ahadith as are arranged not according to the Companions who reported them, but according to the traditionalists from whom the compiler himself received them. The names of such traditionalists are arranged alphabetically,¹¹⁸ and all the traditions received from each traditionalist are then collected together, irrespective of their contents or subject matter. To this class belong two to the collections of al-Tabarani (d. 970) and the collections of Ibrahim bin Ismai'l (d. 981) and Ibn al-Qani (d. 960).¹¹⁹ The largest collection by al-Tabarani is in reality a Musnad work, not a Mu'jam work; for it is a Mu'jam al-Sahaba, not a Mu'jam al-Shuyukh.

The Jami are those collections of ahadith which contain traditions relating to all the various topics mentioned under the Rasa'il. Thus, the Sahih of al-Bukhari as well as the book of Tirmidhi is called Jami. But the Sahih of Muslim is not described as Jami because unlike Bukhari it does not contain traditions relating to all the chapters of the Qur'an.

¹¹⁷ *Muqaddimah Fath al-Bari*. Ibn Hajar Asqalani. Delhi, 1302 A.H., p. 489.

¹¹⁸ *Bustan al-Muhaddithin*. Shah Abdul Aziz Dihlawi. Delhi, 1898, pp. 56, 95.

¹¹⁹ *Muhammedanische Studien*. Ignaz Goldziher. Halle, 1889, vol. 2, pp. 232.

The Sunan are such collections of the traditions as contain ahadith al-ahkam (legal traditions) only, and leave out those traditions which relate to historical and other matters. Thus the collections of traditions made by Abu Dawud and Many other traditionalist are known as Sunan works.

The Mustadraks are collections of ahadith in which the compiler having accepted the conditions laid down by any previous compiler, collects together such other traditions as fulfil those conditions but were missed by the previous compiler. To this class belongs the Mustadrak of al-Hakim who collected together such ahadith as fulfilled the conditions laid down by al-Bukhari and Muslim but were not included by them in their Sahihs.

The Mustakhraj are those collections of ahadith in which a later compiler of them collects together fresh Isnads for such traditions as were collected by a previous compiler on the basis of different chain of Isnad. To this belongs the Mustakhraj of Abu Nu'aym Isfahani on the Sahihs of al-Bukhari and of Muslim. In this book Abu Nu'aym has given fresh chains of Isnad for some of the traditions which were already included by Bukhari and Muslim in their Sahihs, but with different Isnads.

The Arba'iniyat as the name shows, are collections of forty ahadith relating to one or more subjects which may have appeared to be of special interest to the compiler. An example of this class is the Arba'in of al-Nawawi.

Of all these eleven classes of the collections of ahadith, the sahihas as their description shows were the earliest in origin. The Mu'jams, the Mustadraks, the Mustakrajs and the Rasa'il in their technical sense as described above must also have been later in origin and development

than the Musannaf and the Musnad works. The Sunan and the Jami being only subdivisions of the Musannaf works, the problem of the priority of origin of the remaining classes of the hadith works rests between the Musannafs and the Musnads, which is difficult to decide.

SIHAH SITTA (*The six major hadith collections*)

Sihah Sitta is the six authentic collections of the Sunnah¹²⁰ of the Prophet (pbuh). It is also termed as “*Kutub as-Sitta*”. These six collections are:

- 1) *Sahih al-Bukhari* by Imam Bukhari (d. 870AD)
- 2) *Sahih al-Muslim* by Imam Muslim (d. 875AD)
- 3) *Sunan an-Nasa’i* by Imam Nasa’i (d. 915AD)
- 4) *Sunan Abu Dawud* by Imam Abu Dawud (d. 888AD)
- 5) *Jami’ al-Tirmidhi* by Imam Tirmidhi (d. 892AD)
- 6) *Sunan Ibn Majah* by Sunan ibn Majah (d. 887AD)

Sahih al-Bukhari

Sahih al-Bukhari is a collection of hadith compiled by *Imam Abu Abdullah Muhammad Ibn Ismail al-Bukhari*. It contains roughly 7563 hadith¹²¹ divided into 97 books. Al- Bukhari’s immortal fame came from it. His collection is recognized by the overwhelming majority of the Muslim world to be one of the most authentic collections of the Sunnah of the Prophet (pbuh). The complete name of the book is “*Al-Jame-ul-Sahih-al-Musnad-min-ahaadeethe-Rasulillah Sallallahu Alaihi Wasallam-wa-sunanihi-wa-Ayyaamihi*”, which means a collected version of

¹²⁰ Traditions

¹²¹ With repetitions

ahadith in the form of a book which relates to us the sayings, the actions, and the life of the Prophet (pbuh). He worked on this book for nearly 16 years and out of 600,000 selected 9684 ahadith to record in his book.¹²² After he finished, he showed the manuscript to his teachers Imam Ahmad ibn Hanbal, Ibn al-Madini, and Ibn Ma'in. Before he actually placed a hadith in his compilation he performed ghusl¹²³ and prayed two raka'ah nafl prayers asking Allah for guidance. He finalized each hadith in Masjid an-Nabawi.¹²⁴ Only after being completely satisfied with a hadith he gave it a place in his collection. Therefore, it is accepted as one of the six canonical collections. The book deals with a wide range of legal, ritual, historical, and dogmatic issues, this work was a mammoth encapsulation of al-Bukhari's scholarly worldview as expressed in Ahadith that he felt met the highest standards of authenticity. Although al-Bukhari was retroactively claimed by several legal schools, he predated their crystallization and was an independent scholar of the ahl al-hadith tradition. Al-Bukhari left no exposition of his methods of hadith criticism, and Muslim scholars quickly began spilling ink in an attempt to reconstruct them. By the mid-900s C.E. Sunnis had recognized al-Bukhari's Sahih as a basic hadith reference, and by 1000 it had become, along with Muslim's Sahih, the exemplification of authenticity in regard to the Prophet's Sunnah. From the 1300s onward most scholars of note wrote a commentary on al-Bukhari's collection, the most famous being Ibn Hajar al-'Asqalani's (d. 1449) *Fath al-bari* (The Revealing by the Creator). After the 1200s the book acquired a ritual use and it's reading was thought to bring blessing.

¹²² This, however, does not mean that the left out Hadith were superfluous or condemned. It was a matter of choosing the best from among the bests.

¹²³ Purifying body

¹²⁴ Between the Prophet's (pbuh) grave and his minbar.

The Moroccan sultan Mawla Ismai'l (d. 1727) used the Sahih as the center of a cult of esprit de corps for an elite army unit, the "Slaves of al-Bukhari."¹²⁵

Sahih Muslim

Sahih Muslim is a collection of hadith compiled by *Imam Abul Husain Muslim bin Hajjaj bin Muslim*. It contains roughly 7500 hadith¹²⁶ in 57 books. His collection is considered to be one of the most authentic collections of the Sunnah of the Prophet (pbuh) and along with Sahih al-Bukhari forms the "*Sahihain*."¹²⁷ The Sahih of Muslim contains Hadith of highest degree in authenticity which Imam Muslim selected from 300,000 Hadith. He spent 15 years in compiling his work and wrote down 7275 Hadith. If the repetitions are not counted, the number reduces to around 4000 Hadith. Sahih of Muslim is considered more authentic than Sahih of Bukhari by a considerable number of scholars in the Islamic world. Sahih of Muslim surpasses Bukhari's book in some aspects particularly in the placement of Hadith under the Proper chapter. He prefixed to his compilation a very illuminating introduction, in which he specified some of the principles in which he had followed in the choice of his material. Therefore, it is accepted as one of the six canonical collections.

Sunan an-Nasa'i

Sunan an-Nasa'i is a collection of hadith compiled by *Imam Ahmad an-Nasa'i*. *Sunan an-Nasa'i* is also known as *Sunan as-Sughra*. It contains roughly 5700 hadith¹²⁸ in 52 books. His

¹²⁵ Esposito, John L., ed. *The Oxford Encyclopedia Of The Islamic World*. Vol. 1. New York: Oxford University Press, 2009. p. 374.

¹²⁶ With repetitions

¹²⁷ The two *Sahihs* (The two authentic books)

¹²⁸ With repetitions

collection is unanimously considered to be one of the six canonical collections of hadith of the Sunnah of the Prophet (pbuh).

In reality when the Imam had finished compiling Sunan Al-Kubra he presented to the governor of Ramallah so the governor asked him “*Is it all sahih?*” He replied in the negative, thus the governor suggested and requested that he compile another book and gather in there the Sahih Hadith. So then he did this and named his book Sunan Al-Sughra (*the small Sunan*) which we know today as Sunan An-Nasa’i. In this book he follows the footsteps of Imam Muslim and Imam al-Bukhari. Overall most of the ahadith are Sahih and where he narrates a weak narration he clearly clarifies the weakness. Thus it is the 3rd in number in the Kutub-e Sitta after Bukhari and Muslim according to some Ulama because of its Sahih narrations. He clearly clarifies the hard words and brings different narrations for particular ahadith as Imam Muslim does. In his large work on Sunan an-Nasa’i¹²⁹ compiled those legal traditions which he considered to be either fairly reliable or of possible reliability. Therefore, it is accepted as one of the six canonical collections.

Sunan Abu Dawud

Sunan Abu Dawud is a collection of hadith compiled by *Abu Isa Muhammad ibn Isa at-Tirmidhi*. It contains roughly 4800 hadith in 38 books.¹³⁰ Abu Dawud examined 500,000 traditions, and picked out 4,800 of them for his book, on which he laboured for 20 years.¹³¹ Abu Dawud wrote many books on traditions and Islamic law.

¹²⁹ Which, he confessed, contained a good many weak and doubtful traditions.

¹³⁰ *Tahdhib al-Asma*. Abu Zakariya Yahya al-Nawawi. Ed. F. Wustenfeld, Gottingen, 1842-47., p. 709.

¹³¹ *Ibid.*, p. 709.

The most important of them is the Sunan. Taken to be the first book of its type in hadith literature, it has been recognized as the best Sunan work, and has been included in the most reliable collections of hadith. It has been divided into various books, which are subdivided into different chapters. Abu Dawud kept up the scrupulous exactitude of his predecessors in reporting the traditions which he had collected. But he differed from them in the standard of his choice. He included in his Sunan not only the genuine traditions¹³² but also such of them as had been pronounced by some traditionalist to be weak and doubtful.

Among the narrators he relied not only on those who had been declared by all the authorities unanimously as acceptable, but also on those who had been accepted only by some critics as reliable. For some of the critics like Shu'ba and others had been over-strict in their criticism of the narrators. Abu Dawud, however, collected the most reliable traditions known to him on the subject in every chapter. He gave the various sources through which he had received traditions, and also set down the different versions of the various traditions. His Musnad had neither been compiled nor arranged in its present form. It is the work of his student, *Yunus bin Habib*, who collected together the traditions which he had received from *Abu Dawud al-Tayalisi*, and arranged them in the form of the present Musnad.¹³³ In the present printed edition, this work consists of 2726 traditions, which are related by 281 Companions whose narratives are given under their names. These are arranged in the order of:

- i. The first four caliphs.
- ii. The rest of the Badriyun.
- iii. The Muhajirun

¹³² As al-Bukhari and Muslim had done.

¹³³ Dr. Muhammad Zubayr Siddiqi, *The Hadith For Beginners*, Goodword Books, New Delhi, 1961, p. 99.

- iv. The Ansar
- v. The women
- vi. The youngest Companions

Therefore, it is accepted as one of the six canonical collections.

Jami at-Tirmidhi

Jami at-Tirmidhi is a collection of hadith compiled by *Imam Abu Isa Muhammad at-Tirmidhi*. It contains roughly 4300 hadith¹³⁴ in 46 books. His collection is unanimously considered to be one of the six canonical collections of hadith of the Sunnah of the Prophet. Imam Tirmidhi finished the Jami in 884 AD.¹³⁵ The great scholars of mid-eleventh century like al-Bayhaqi and al-Khatib al-Baghdadi considered the Jami to be an authentic (*sahih*) book, meaning that it contained many invaluable and reliable reports and was one part of the six books in hadith canon.¹³⁶

Others appreciated it for its accessible format and clear style. The Jami is a milestone in the development of Hadith criticism; it is the first book to provide a section¹³⁷ defining critical terms for rating hadith authenticity such as *hasan* (acceptable) and *Gharib* (limited or unusual narration). Al-Tirmidhi employs these terms to subtly evaluate not only the strength of every Hadiths chain of transmission but also the extent to which jurists acted on it. In addition, he provides invaluable information on the identities and reliability of transmitters¹³⁸, which often reappears in later works of hadith. Al-Tirmidhi's Jami is generally considered less reliable than

¹³⁴ With repetitions

¹³⁵ John L. Esposito, *The oxford encyclopedia of the Islamic world*, Oxford University press, New York, vol.2, 2009, p. 497.

¹³⁶ *Ibid.*, p.383.

¹³⁷ A chapter called *al-Ilal* at the end of the book

¹³⁸ Often citing al-Bukhari

the books of al-Bukhari, Muslim, Abu Dawud or al-Nasa'i.¹³⁹ The Jami is also an early book in the genre of *ikhtilaf al-fuqaha*, books listing the different opinions among jurist on issues. On each issue, al-Tirmidhi provides the relevant hadith, evaluates their authenticity, and then tells the reader which legal scholars took which positions.¹⁴⁰ The book was thus an indispensable aid for later scholars, such as ibn Taimiyah.

The author of this great Jami for the first time took into consideration only those traditions on which the various rituals and laws of Islam had already been used by the Muslim doctors of the various schools. He took pains to determine the identity, the names, the titles and the kunya of the narrators of these traditions. He tried to fix the degree of the reliability of traditions, and explained what use had been made of them by the jurists of the various schools of Islamic law. As a matter of fact, al-Tirmidhi adds a note to almost every hadith with the words: “*Abu Isa says*”. Then he states various important and interesting points connected with the traditions. The following examples will show the nature and the importance of al-Tirmidhi’s notes:¹⁴¹

*“It was related to us by Abu Kurayb who repeated what Muhammad bin Amr and Abu Hurairah had told respectively to Abda bin Sulaiman and Abu Salma about how the Prophet (pbuh) said that, but for fear of causing hardship to his people, he would have ordered them to rub their teeth with a brush at the time of every prayer. **Abu Isa says:** Truly, this hadith has been related by Muhammad bin Ishaq, it having come down to him from the Prophet through Zaid bin Khalid, Abu Salma and Uhammad bin Ibrahim, each one being a link in the chain of communication.*

¹³⁹ In part because al-Tirmidhi included Hadiths that scholars had used in deriving law even though he knew they were not rigorously authenticated. Nonetheless, later Sunni scholars frequently relied on al-Tirmidhi’s declaration that a Hadith was hasan and sahih to establish its reliability, although the influential critic al-Dhahabi declared that al-Tirmidhi’s judgment should not be relied upon in these issues.

¹⁴⁰ John L. Esposito, *The Oxford encyclopedia of the Islamic world*, Oxford University press, New York, vol.5, 2009, p. 383.

¹⁴¹ Dr. Muhammad Zubayr Siddiqi, *The Hadith For Beginners*, Goodword Books, New Delhi, 1961, p. 131.

And to me, both the traditions related by Abu Salma, as handed down by Abu Hurairah and Zaid bin Khalid from the Prophet are genuine, because they have been related through more than one chain of authorities, starting with Abu Hurairah, who was in direct contact with the Prophet (pbuh). But Muhammad thinks that the traditions related by Abu Salma, as told to him by Zaid bin Khalid, is more correct. On this subject, there are traditions related by Abu Bakr Siddiq, Ali, Aishah, Khalid, Anas, Abdullah bin Amr Umm Habiba and Ibn Umar.

Sunan Ibn Majah

Sunan Ibn Majah is a collection of hadith compiled by *Abu Abdullah Muhammad ibn Yazid ibn Majah al-Rabi al-Qazwini*. It contains roughly 4,000 traditions in 32 books.¹⁴² The book has been divided into 1,500 chapters. It is Ibn Majah's most famous work, and the source of his fame. Both the book and its author remained relatively unknown outside of Qazvin until the late 1000s, when Abu Tahir al-Masqdisi (d. 1113) included the *Sunan* in his treatise on the critical methods of "six hadith masters." This was the beginning of the inclusion of the work in the canonical six books of Sunni Islam. Ibn Majah's place in this canon was not stable, however; scholars as famous as Muhyi al-Din al-Nawawi (d. 1277) counted only five canonical books and excluded that of Ibn Majah. Most of the traditionalist preferred the *Sunan* of Ibn Majah to that of al-Darimi, and include it among the most reliable works in hadith, instead of the latter.¹⁴³ It is reported that having compiled the book, Ibn Majah presented it for criticism to Abu Zar's, the best critic of hadith at the time.¹⁴⁴ Abu Zar's liked the general plan of the works as well as the arrangement of the material, and remarked that he expected that this work would supersede the

¹⁴² Ibid., p. 137.

¹⁴³ Dr. Muhammad Zubayr Siddiqi, *The Hadith For Beginners*, Goodword Books, New Delhi, 1961, p. 137.

¹⁴⁴ Ibid.

hadith works which had been in general use. He also said that the number of weak traditions in the book was not large (a little over 30).¹⁴⁵

The Sunan included many unreliable Hadith. Although a fellow citizen of Qazvin, the famous jurist ‘Abd al-Karim al-Rafi’i (d. 1226), stated that “*the hadith masters have associated Ibn Majah’s book with the Sahihain (of al-Bukhari and Muslim) and the Sunans of Abu Dawud and al-Nasa’i and used it as proof,*” the influential Hadith scholar Muhammad ibn Ahmad al-Dhahabi (d. 1348) noted that as many as a fourth of the hadith in Ibn Majah’s Sunan were unreliable. The famous Hadith analyst Shams al-Din Muhammad ibn Abd al-Rahman al-Sakhawi (d. 1497) warned that one must be very cautious when referring to hadith that are only vouched for by Ibn Majah.¹⁴⁶

The compilers of Sihah Sitta

Imam Bukhari (809 – 870 AD)

Imam Bukhari was born in 809 AD in a small town of Bukhara which is in Central Asia. His genealogy is as follows: Abu Abdullah Muhammad Ibn Ismail Ibn Ibrahim Ibn al-Mughirah Ibn Bardizbah al-Bukhari. His father Ismail ibn Ibrahim was a well-known and famous muhaddith in his time and had been blessed with the chance of being in the company of Imam Malik, Hammad Ibn Zaid and Abdullah Ibn Mubarak. His father passed away in Bukhari’s childhood, than his was taken care of by his mother. Muhammad was a brilliant child with an incredible retentive memory who could repeat a lesson without looking at the book which he read a year before. It is said that this commendable quality of Muhammad was diverted to the

¹⁴⁵ *Tadhkirat al-Huffaz*. Shams al Din Abu Abdullah Muhammad bin Ahmad al-Dhahabi. Ed. By Saiyid Mustafa Ali. Hyderabad (India), 1330 A.H. 4 vols., ii, p. 209.

¹⁴⁶ John L. Esposito, *The oxford encyclopedia of the Islamic world*, Oxford University press, New York, vol.2, 2009, p. 497.

memorization of hadith and so, before he reached the age of ten, he already remembered a good number of hadith, and after listening to a hadith he would repeat it from memory. He started listening and learning more and more hadith in his hometown and after benefiting from the scholars of his hometown he started his travels in 210 A.H.

In his young age he performed Hajj with his elder brother and mother. After the completion of Hajj he remained in Makkah for a further two years and upon reaching the age of eighteen headed for Madinah. Bukhari states, *"There was once a time during one of our sessions when my teacher Ishaq Ibn Rahway remarked it would be appreciated if someone could collect hadith which held strong and reliable testimonials and write them in the form of a book."* This inspired Bukhari which was later strengthened by a dream in which Bukhari met the Prophet (pbuh). Upon waking, he visited several interpreters for an appropriate interpretation. They all answered that it meant he would in future cleanse the all lies spoken by the people through narrating misunderstood hadith.

This gave Bukhari great comfort and strength and he started the writing of his book Sahih Bukhari. In search of hadith apart from Makkah and Madinah he also travelled to other key centers of Arabia in search of knowledge like Syria, Egypt, Kufa, Basra, and Baghdad. He worked on this book for 16 years and out of 600,000 selected 9684 Hadith to record in his book.¹⁴⁷ Almost 90,000 students of hadith listened Sahih al-Bukhari directly from him. Sometime the number of audience stretched to 30,000 in a single sitting. Apart from Sahih, Imam Bukhari wrote at least 20 other books mostly related to the science of Hadith. Imam Bukhari set forward very tough conditions for the acceptance of hadith especially regarding the

¹⁴⁷ This, however, does not mean that the left out Hadith were superfluous or condemned. It was a matter of choosing the best from among the bests.

Isnad.¹⁴⁸ In the chain of isnad, Bukhari maintained that it was not enough for a narrator to be contemporary of the other narrator from whom he is reporting the hadith but their meeting with each other must also be proved. The conditions on isnad in Sahih al-Bukhari raised the standard of hadith in it very high and the book is known as the most authentic book after the Book of Allah i.e. Qur'an.

Sahih al-Bukhari is divided into books and the books are divided into the chapters. Every chapter has its own title. Imam Bukhari has imposed conditions which all narrators and testifiers must meet before the hadith can be selected.

- All narrators in the chain must be just.
- All narrators in the chain must possess strong memory and all the traditionalists who possess great knowledge of hadith must agree upon the narrators' ability to learn and memorize, along with their reporting techniques.
- The chain must be complete without any missing narrators.
- It must be known that consecutive narrators in the chain met each other.¹⁴⁹
- If there are two different narrators of a hadith related to them by a Companion then the hadith shall be given a high stage in rank. However, if only one narrator can be found and the testimonial proves to be a strong one then this shall be accepted without any doubts.

His Death:

Political problems led him to move to Khartank, a village near Samarkand where he died in the year 870 A.D.

¹⁴⁸ Chain of narrators

¹⁴⁹ This is Imam al-Bukhari's extra condition.

Imam Muslim (819 – 874 AD)

Imam Muslim was born in Nishapur in the year 819AD in a well to do family of educated people. His full name was Abul Husain Muslim bin Hajjaj bin Muslim. He belonged to the Qushair tribe of the Arabs, an offshoot of the great clan of Rabi'a. His father, Hajjaj bin Muslim is said to be a scholar. His parents were righteous people who left such an indelible impression on his mind that he spent his life as a God-fearing person and always adhered to the path of righteousness. The academic environment of the town and his neighborhood triggered his intellectual instinct to acquire knowledge, particularly the knowledge of hadith. Imam Muslim followed the course of learning and became one of the scholars of hadith in Nishapur. By then the town of Nishapur had many scholars of hadith. Imam Muslim travelled to Damascus, Baghdad and Khurasan for listening of Hadith from the prominent scholars of that time. Imam Bukhari and Imam Muslim had many common teachers like Imam Ahmad bin Hanbal and Ishaq bin Rahhwiya.

Imam Muslim had tremendous respect for Imam Bukhari. When Imam Bukhari visited Nishapur, Imam Muslim received him with great pleasure and reverence, and attended his lessons regularly. Muslim was confident scholar of Hadith and had his independent view on matters related to the science of Hadith. He also had a disagreement with Imam Bukhari over the issue of meeting of contemporary narrators with each other. Imam Muslim travelled widely to collect hadith in Arabia, Egypt, Syria and Iraq, where he attended the lectures of some of the prominent Muhaddith of his time such as Ishaq bin Raḥawayh, Aḥmad bin Hanbal, Ubaidullah al-Qawariri, Qutaiba bin Sa'id, Abdullah ibn Maslama, Harmalah bin Yahya, and others. He wrote many books and treatises on Hadith, but the most important of his works is the collection (*Jami*) of his Sahih i.e. Sahih Muslim. He originally named his book "*Musnad as-Sahih*". Imam

Muslim strictly observed many principles of the science of Hadith, which had been slightly ignored by his great teacher Imam Bukhari. Imam Muslim considered only such traditions to be genuine and authentic as had been transmitted to him by an unbroken chain of reliable authorities up to the Prophet (pbuh) and were in perfect harmony with what had been related by other narrators whose trustworthiness was unanimously accepted and who were free from all defects.

He divided narrators and sub-narrators into 3 levels:

1. Those people who are completely authentic in their memory and character with no deficiency whatsoever. They were known to be honest and trustworthy.
2. People of slightly lesser memory and perfection than the previous category, yet still trustworthy and knowledgeable, not liars by any measure. Examples of people in this category include *Ata ibn Said* and *Layth ibn Abi Sulaim*.
3. People whose honesty was a subject of dispute or even discussion. Imam Muslim did not concern himself with such people. Examples in this category include *Abdullah ibn Maswar* and *Muhammad ibn Said al-Maslub*.

Moreover, Imam Bukhari, while describing the chain of narrators, sometimes mentions their *kunya* (genealogy) and sometimes gives their names. Imam Muslim takes particular care in according the exact words of the narrators and points out even the minute difference in the wording of their reports. Imam Muslim has also constantly kept in view the difference between the two well-known modes of narration, *haddathana* (he narrated to us) and *akhbarana* (he informed us). He is of the opinion that the first mode is used only when the teacher is narrating the hadith and the student is listening to it, while the second mode of expression implies that the student is reading the hadith before the teacher. This reflects his utmost care in the transmission of a hadith. Imam Muslim has taken great pains in connecting the chain of narrators.

He has recorded only that hadith which, at least, two reliable successors had heard from two Companions and this principle is observed throughout the subsequent chain of narrators.

His other works are:

Kitab al-Musnad al-Kabir Ala al-Rijal, Jami' Kabir, Kitab al-Asma wa'l-Kuna, Kitab al-Ilal, Kitab al- Wijdan.

His Students:

Imam Muslim had a very wide circle of students, who learnt Hadith from him. Some of them occupy a very prominent position in Islamic history, e.g. Abu Hatim Razi, Musa ibn Harun, Ahmad ibn Salama, Abu 'Isa Tirmidhi, Abu Bakr ibn Khusaima, Abu 'Awana and Al-Dhahabi.

His Death:

Imam Muslim lived for fifty-five years. He spent most of his time in learning Hadith, in its compilation, in its teaching and transmission. He always remained absorbed in this single pursuit and nothing could distract his attention from this pious task. He died in 874 AD, and was buried in the suburbs of Nishapur.

Imam al-Nasa'i (829 - 915 AD)

Imam al-Nasa'i was born in 829 AD in the famous city of Nasa in the Persian province of Khorasan, situated in Western Asia known.¹⁵⁰ His full name was Ahmad ibn Shuaib ibn Ali ibn Sinan Abu Abd ar-Rahman al-Nasa'i. He primarily attended the gatherings and circles of knowledge in his town where he specialized in his study of hadith. He went at the age of 15 to Balkh, where he studied traditions with Qutayba b. Sa'id for more than a year.¹⁵¹ He travelled widely in pursuit of Hadith, and finally he decided to settle in Egypt. He was a man of piety and he possessed a photographic memory. The famous scholar and commentator of the Holy Qur'an Al-Dhahabi would say narrating from his teachers that this Great Imam was the most knowledgeable in Egypt.

The Great Imam would put on good clothing according to the Sunnah of our beloved Prophet Muhammad (pbuh) and would eat poultry every day. The Imam would also perform Hajj nearly every year. Imam had decided to stay in Egypt he started to lecture, mostly narrating ahadith to the extent that he became famous by the title "*Hafidhul Hadith*". His famous book known as Sunan al-Nasa'i is taught around the world in every Islamic institute. His some teachers are Ishaq ibn Rahweh, Imam Abu Daud Al-Sijistani, and Qutaibah ibn Saeed. Al-Nasa'i compiled a large number of traditions in favor of Ali Ibn Abi Talib and shaped them into a book known as "Khasais Ali" or "Khasais Kubra". When Kharijites came to know about this, they asked Al-Nasa'i to also compile the traditions in favour of Muawiyah-I. Al-Nasa'i rejected their will by saying that there is no Ahadith or saying of Prophet Muhammad in favour of Muawiyah-I. The Kharijites then beat Al-Nasa'i till he died. A well-known Sunni scholar of Pakistan,

¹⁵⁰ It was a famous centre for Islamic knowledge where many Ulama were situated and studies in hadith and fiqh was at its peak.

¹⁵¹ *Tabakat al-Shafi'iyah al-Kubra*. Taj al-Din Abu Nasr Abd al-Wahhab al-Subki. Egypt., ii, p. 83-84.

Allamah Ghulam Rasool Saeedi also recorded this event in his famous book of Tazkiratul traditionalists. The great Imam also left behind many beneficial works, many of which unfortunately are not published but we can without any doubt conclude from what we have understood that his knowledge and excellence is no less than that of Imam Bukhari and ibn Hazm. These are a few of his famous works: *Sunan Al-Kubra*, *Amul Yawmi Wallaylah*, *Kitaby Dufai wal Matrookeen*, *Khasais Ali*, *Al-Jurhu wa Ta'adeel*.

His Students:

Many people would attend his gatherings and many famous Great Scholars became his students and notably the most famous ones are Imam Abul Qasim Tabarani, Imam Abu Bakr, Ahmed ibn Muhammad also known as Ibn as-Sunni, Sheikh Ali, the son of the famous Muhaddith, Imam Tahawi.

His Death:

In the year 914 he went to Damascus. Here he found the inhabitants holding erroneous views against Ali bin Abi Talib under the influence of the Umayyads. In order to guide the people to the right course, he composed a book on the merits of Ali and wanted to read it out from the pulpit of a mosque. The people instead of giving him a patient hearing, ill treated him, kicked him, and drove him out of the mosque. He was seriously injured, and did not live long after this incident. He died in the year 915.¹⁵² He passed away at the age of 88 on Monday 13th of Safar 303 AH in the holy city near the Ka'bah and he was buried between Safa and Marwa. Ibn Hajr and adh-Dhahabi state that he passed away in Ramalah, Palestine during the journey to Makkah and the body was sent to Makkah and buried between Safaa and Marwa.

¹⁵² Dr. Muhammad Zubayr Siddiqi, *The Hadith For Beginners*, Goodword Books, New Delhi, 1961, p. 134.

Imam Abu Dawud al-Sijistani (817 - 888)

His full name was Abu Dawud Sulayman bin al-Ashath. He was as descendant of Imran form the tribe of Banu Azad of Arabia, who was killed in the battle of Siffin while fighting on behalf of Hazrat Ali. Abu Dawud himself was born in 817. Authorities differ about the place of his birth. Ibn Khallikan¹⁵³ and following him, Wustenfeld¹⁵⁴ are of the opinion that he was born in a village called Sijistana near Basra. But Yaqut, the great geographer and al-Sam'ani Subki are of the opinion that Abu Dawud was born in the well known town of Sijistan in Khurasan. As a matter of fact, a village named Sijistan was never known to have existed near Basra. Abu Dawud received his elementary education probable in his native city. When he was ten years of age, he joined a school in Nishapur.

There he studied with Muhammad bin Aslam (d. 856). He also studied at Khurasan before going to Basra,¹⁵⁵ where he received the largest part of his education in hadith. He visited Kufa in 224, and from there he started on his journeys in search of knowledge in Arabia, Mesopotamia, Persia, Syria, and Egypt. He met all the important traditions of his time, from whom he gathered knowledge of all the available traditions. The names of many of these teachers are found in works on '*Asma al-Rijal*' during his travels; Abu Dawud visited Baghdad on many occasions. Once, while staying there, he was visited by Abu Ahmad al-Muwaffaq, the famous commander and brother of the caliph al-Mu'tamid. When Abu Dawud enquired about the object of his visit, al-Muwaffaq said that it was threefold: i) to request Abu Dawud to take up residence at Basra, which had been deserted by people on account of the insurrection of the Zanjis; this would attract crowds of students and would lead to an increase in population if Abu

¹⁵³ *Wafayat al-A'yan*. Ibn Khallikan. Ed. By F. Wustenfeld. Gottingen, 1835, 2 vols., p. 271.

¹⁵⁴ *Der Imam el-Schafi'i: seing Schuler and Anhanger bis zum J. 300 d.H.F.* Wustenfeld. Gottingen, 1890, p. 47.

¹⁵⁵ *Tahdhib al-Asma*. Abu Zakariya Yahya al-Nawawi. Ed. By F. Wustenfeld, Gottingen, 1842-47., p. 710.

Dawud took up residence there ii) to request Abu Dawud to deliver lectures on traditions to al-Muwaffaq's sons iii) to ask Abu Dawud to hold special classes for this purpose to which the common students might not be admitted. Abu Dawud acceded to the first two requests, but expressed his inability to accede to the third. For "to acknowledge all are equal", and Abu Dawud would not make any distinction between poor and rich students. The sons of al-Muwaffaq, therefore, attended (according to the report of Jabir) the lectures of Abu Dawud together with the other students.¹⁵⁶ The story, related by al-Subki, throws light not only on the great reputation enjoyed by Abu Dawud as a traditionalist and on his character as a teacher, but also on the date of his final settlement at Basra. This could not have happened before the year 270, when the Zanj insurrection was finally crushed.

His Death:

Abu Dawud died at Basra in the year 888 at the age of 73. Abu Dawud vast knowledge of traditions, his upright character and his piety have been generally recognized by all the traditions.

¹⁵⁶ *Tabaqat al-Shafi'iyah al-Kubra*. Taj al-Din Abu Nasr Abdul Wahhab al-Subki. Egypt., p. 49.

Imam at-Tirmidhi (821 - 892)

His full name was Abu Isa Muhammad ibn Isa at-Tirmidhi. He was one of the most influential figures in the Sunni traditions. He was born during the reign of the Abbasid caliph al-Ma'mun in 825 near the city of Tirmidh in modern day Uzbekistan.¹⁵⁷ However, some sources indicate that he was born in Makkah.¹⁵⁸ The stronger opinion is that he was born in Tirmidh. He travelled widely in Arabia, Iran, Iraq, and the Hejaz to study with the most sought after scholars of his day such as Bukhari, Muslim, Abu Dawud, Qutaiba ibn Said and Abu Zura al-Razi. His mentor was the famous Imam Bukhari. He was also strongly influenced by the opinions of al-Shafi'i and Ibn Hanbal.¹⁵⁹

It is said that At-Tirmidhi began the study of hadith at the age of 20 in order to collect hadith.¹⁶⁰ Abu Isa possessed an extremely sharp and retentive memory which was severely tested many times. It is related that once during his travels, a traditionalist dictated to him several traditions which occupied 16 pages. These pages were lost by al-Tirmidhi before he could revise them. He met the traditionalist again after some time, and requested him to recite some traditions. The teacher suggested that he would read out from his manuscript the same traditions as he had dictated to Tirmidhi at the previous meeting, and that Tirmidhi should compare his notes with what he heard. Tirmidhi, instead of telling the teacher that he had lost his notes, took

¹⁵⁷ Wheeler, Brannon M., ed. (2002). "Glossary of Interpreters and Transmitters". *Prophets in the Quran: An Introduction to the Quran and Muslim Exegesis*. New York: Continuum. p. 358.; See Also: Abdul Mawjood, Salahuddin 'Ali (2007). *The Biography of Imām at-Tirmidhi*. Translated by Abu Bakr ibn Nasir (1st ed.). Riyadh: Darussalam.; Adamec, Ludwig W. (2009). *Historical Dictionary of Islam* (2nd ed.). Lanham, MD: Scarecrow Press. p. 307.

¹⁵⁸ Siddiqi, Muhammad Zubayr. *Hadith Literature: Its Origin, Development & Special Features*. p. 64.

¹⁵⁹ John L. Esposito, *The Oxford encyclopedia of the Islamic world*, Oxford University press, New York, vol.5, 2009, p. 383.

¹⁶⁰ Wensinck, A.J. (1993). "al-Tirmidhi". *Encyclopaedia of Islam, First Edition (1913-1936)* 8. Leiden: E. J. Brill. pp. 796–797.; Also See: Robson, James (June 1954). "The Transmission of Tirmidhi's Jami". *Bulletin of the School of Oriental and African Studies, University of London* (Cambridge University Press on behalf of School of Oriental and African Studies) 16 (2): 258–270.

up some blank papers in his hand, and looked into them as if they contained his notes. The teacher began to read from his book, but soon discovered the trick, and became angry at the young student's conduct. But al-Tirmidhi explained the position, and said that he remembered every word of what had been dictated to him. The teacher, refusing to believe him, challenged him to recite the traditions from memory. Tirmidhi accepted the challenge at once, and recited all the traditions without committing a single mistake. Now the teacher doubted his statement that he had not revised his notes. In order to test this, he recited forty other traditions, and asked al-Tirmidhi to reproduce them.

Al-Tirmidhi at once repeated what he had heard from his teacher who, finally convinced of the truth of his statement, was impressed by his unfailing memory.¹⁶¹ Tirmidhi was blind in the last two years of his life, according to adh-Dhahabi. His blindness is said to have been the consequence of excessive weeping, either due to fear of God or over the death of al-Bukhari. His great achievement was his legal and doctrinal Hadith, the *Jami* finished in 884, containing about 4,300 ahadith from the Prophet.¹⁶² Al-Tirmidhi compiled another highly influential book, the *Kitab al-Shama'il* (book of reports), describing the Prophet's character, behaviour and appearance. This was one of the most commonly studied books in areas like Iran.

His Death:

He died at Tirmidhi in 892 in Bugh.¹⁶³ At-Tirmidhi is buried in Tirmidhi in Uzbekistan. In Tirmidhi he is locally known as Abu Isa at-Tirmidhi or "Termez Ota" (Father of Termez).¹⁶⁴

¹⁶¹ Dr. Muhammad Zubayr Siddiqi, *The Hadith For Beginners*, Goodword Books, N. Delhi, 1961, pp. 129-130.

¹⁶² *Ibid.*, p. 383.

¹⁶³ Ibn Khallikan (1843) [Written 1274]. "At-Tirmidhi the traditionist". *Ibn Khallikan's Biographical Dictionary*. Translated from *Wafayāt al-a'yān wa-anbā' abnā' az-zamān* by Baron Mac Guckin de Slane. Paris: Oriental Translation Fund of Great Britain and Ireland. pp. 679-680.; Also See: Robson, James (June 1954). "The

Imam Ibn Majah (824 – 887)

Imam Ibn Majah was born in 824AD/209AH at Qazwan in Iran.¹⁶⁵ His full name was Abu Abdullah Muhammad ibn Yazid ibn Majah al-Rabi al-Qazwini;¹⁶⁶ he was generally known as Ibn Majah which was the title of his father or grandfather.¹⁶⁷ He was a prominent Sunni Hadith scholar of the ninth century. Although he travelled to Arabia, Iraq, Syria, and Egypt in order to study Hadith and Islamic law. He left his hometown to travel the Islamic world visiting Iraq, Makkah, the Levant and Egypt.

He studied under Abu Bakr ibn Abi Shaybah (through whom came over a quarter of *al-Sunan*), Muḥammad ibn ‘Abdillah ibn Numayr, Jubarah ibn al-Mughallis, Ibrahim ibn al-Mundhir al-Ḥizami, ‘Abdullah ibn Mu‘awiyah, Hisham ibn ‘Ammar, Muḥammad ibn Rumḥ, Dawud ibn Rashid and others from their era. Abu Ya‘la al-Khalili praised Ibn Majah as "reliable (*thiqah*), prominent, agreed upon, a religious authority, possessing knowledge and the capability to memorize."¹⁶⁸ He seems to have spent most of his life in his native city. Among the famous scholars with whom he studied is Abu Bakr ibn Muhammad al-Tanafisi. Ibn Majah wrote a history Qazvin and an exegesis of the Qur’an, neither of which have survived. He compiled several works in hadith of which the most important is the Sunan Ibn Majah.¹⁶⁹

Transmission of Tirmidhi's Jami". *Bulletin of the School of Oriental and African Studies, University of London* (Cambridge University Press on behalf of School of Oriental and African Studies) 16 (2): 258–270. Also See: Dr. Muhammad Zubayr Siddiqi, *The Hadith For Beginners*, Goodword Books, N. Delhi, 1961, p. 129.

¹⁶⁴ www.uzbek-travel.com.

¹⁶⁵ al-Dhahabi, Muhammad ibn Ahmad (1957). al-Mu'allimi, ed. *Tadhkirat al-Huffaz* (in Arabic) 2. Hyderabad: Da'irat al-Ma'arif al-Uthmaniyyah. p. 636.

¹⁶⁶ Ibid.

¹⁶⁷ Dr. Muhammad Zubayr Siddiqi, *The Hadith For Beginners*, Goodword Books, New Delhi, 1961, p. 137.

¹⁶⁸ al-Dhahabi, Muhammad ibn Ahmad (1957). al-Mu'allimi, ed. *Tadhkirat al-Huffaz* (in Arabic) 2. Hyderabad: Da'irat al-Ma'arif al-Uthmaniyyah. p. 636.

¹⁶⁹ Ibid.

According to al-Dhahabi, Ibn Majah died on approximately February 19, 887 CE/with eight days remaining of the month of Ramadan or according to al-Kattani, in either 887 or 889. He died in Qazwin.¹⁷⁰

Al-Dhahabi mentioned the following of Ibn Majah's works:¹⁷¹

- *Sunan Ibn Majah*: one of the six canonical collections of hadith
- *Kitab al-Tafsir*: a book of Qur'an exegesis
- *Kitab al-Tarikh*: a book of history or, more likely, a listing of hadith transmitters

¹⁷⁰ al-Kattani, Muhammad ibn Ja`far (2007). Muhammad ibn Muhammad al-Kattani, ed. *al-Risalah al-Mustatrafah* (in Arabic) (seventh ed.). Beirut: Dar al-Bashair al-Islamiyyah. p. 12.; See Also: al-Dhahabi, Muhammad ibn Ahmad (1957). al-Mu`allimi, ed. *Tadhkirat al-Huffaz* (in Arabic) **2**. Hyderabad: Da`irat al-Ma`arif al-`Uthmaniyyah. p. 636.

¹⁷¹ al-Dhahabi, Muhammad ibn Ahmad (1957). al-Mu`allimi, ed. *Tadhkirat al-Huffaz* (in Arabic) **2**. Hyderabad: Da`irat al-Ma`arif al-`Uthmaniyyah. p. 636.

**THIRTY TWO SELECTED AHADITH FROM “TAJREED-E-BUKHARI”
TRANSLATED BY MAULANA SYED ABDUL DAIM JALALI**

(1, 5, 8, 10, 12, 13, 14, 16, 21, 18, 39, 41, 44, 45, 46, 47, 63, 346, 353, 472, 510, 670, 671, 734, 878, 881, 927, 1005, 1053, 1066, 1942, 1954)

Hadith Number 1:

Narrated 'Umar bin Al-Khattab: I heard Allah's Messenger (pbuh) saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."

Hadith Number 5:

Narrated Said bin Jubair: Ibn 'Abbas in the explanation of the Statement of Allah. 'Move not your tongue concerning (the Quran) to make haste therewith.' (75.16) Said "Allah's Apostle used to bear the revelation with great trouble and used to move his lips (quickly) with the Inspiration." Ibn 'Abbas moved his lips saying, "I am moving my lips in front of you as Allah's Apostle used to move his." Said moved his lips saying: "I am moving my lips, as I saw Ibn 'Abbas moving his." Ibn 'Abbas added, "So Allah revealed 'Move not your tongue concerning (the Qur'an) to make haste therewith. It is for us to collect it and to give you (O Muhammad) the ability to recite it (the Qur'an) (75.16-17) which means that Allah will make him (the Prophet) remember the portion of the Qur'an which was revealed at that time by heart and recite it. The Statement of Allah: And 'When we have recited it to you (O Muhammad through Gabriel) then you follow its (Qur'an) recital' (75.18) means 'listen to it and be silent.' Then it is for Us (Allah) to make It clear to you' (75.19) means 'Then it is (for Allah) to make you recite it (and its

meaning will be clear by itself through your tongue). Afterwards, Allah's Apostle used to listen to Gabriel whenever he came and after his departure he used to recite it as Gabriel had recited it."

Hadith Number 8:

Narrated Ibn 'Umar: Allah's Apostle said: Islam is based on (the following) five (principles):

1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle.
2. To offer the (compulsory congregational) prayers dutifully and perfectly.
3. To pay Zakat (i.e. obligatory charity) .
4. To perform Hajj. (i.e. Pilgrimage to Mecca)
5. To observe fast during the month of Ramadan

Hadith No. 10:

Abdullah ibn Umar said, that the Prophet (pbuh) said, 'The true Muslim is one from whose hands and tongue, Muslims are safe. And an (Muhajir) emigrant is the one who refrains from the things what Allah has forbidden.

Hadith No. 12:

Abdullah ibn Umar said, a certain person asked the Prophet (pbuh) which Islam is superior, the Prophet (pbuh) replied, *Feeding the poor, greeting acquaintances and strangers alike.*'

Hadith No. 13:

Anas ibn Malik said, that the Prophet (pbuh) said, '*None of you truly believes until he wishes for his brother what he wishes for himself.*'

Hadith No. 14:

Narrated Abu Huraira: "Allah's Apostle said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children."

Hadith No. 16:

Narrated Anas: The Prophet said, "Whoever possesses the following three qualities will have the sweetness (delight) of faith:

1. The one to whom Allah and His Apostle becomes dearer than anything else.
2. Who loves a person and he loves him only for Allah's sake.
3. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire.

Hadith No. 18:

Ubadah ibn Samit has narrated that once some companions were seated around the Prophet (pbuh). The Prophet addressed them and said, '*Swear allegiance to me that you will not associate anyone with God; that you will not commit theft; that you will not kill your children for fear of poverty; that you will not heap false accusation on any one, that you will not disobey for doing good deeds; those of you act accordingly will be rewarded amply by God.*'

Hadith No. 21:

Narrated Abu Said Al-Khudri: The Prophet said, "When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allah will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of Haya' (rain) or Hayat (life) (the Narrator is in doubt as to which is the right term), and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted.

Hadith No. 39:

Anas ibn Malik said, that the Prophet (pbuh) said, *'Adopt ways of ease not difficulty, make people happy, do not turn them away from you in disgust.'*

Hadith No. 41:

Anas ibn Malik said that the Prophet (pbuh) said, *'Whosoever said there is no god but Allah and there was a grain of faith in his heart, will escape Hell. One who said the article of Tawheed and there was a grain of faith in his heart will not have to stay in Hell.'*

Hadith No. 44:

Abu Hurairah said that the Prophet (pbuh) said, *'Whoever accompanies a funeral during prayer and burial will receive a reward equal to two qirat and the one who returns after the funeral prayer will receive one qirat – each qirat will equal the mountain of Uhud.'*

Hadith No. 45:

Abdullah ibn Masud said that the Prophet (pbuh) said, *'Abusing a Muslim is sin while killing him is blasphemy.'*

Hadith No. 46:

Ubada ibn Samit reported that as the Prophet (pbuh) was coming out of his home to inform about the Shab-e-Qadr he heard two men fighting with each other. Then he addressed his companions in these words *'I came to tell you the date of Shab-e-Qadr but because of those two men quarrelling knowledge has been taken away from me. Now you should see it on the 25th, 27th, 29th night of Ramazan.'*

Hadith No: 47

Narrated 'Abdullah: The Prophet (pbuh) said, *"Abusing a Muslim is Fusuq (an evil doing) and killing him is Kufr (disbelief)."*

Hadith No. 63:

Anas ibn Malik said that the Prophet (pbuh) said, *'Opt for easier option, do not opt for harder option. Give good tidings to people; do not make them feel disgusted.'*

Hadith No. 346:

Narrated `Aisha: Allah enjoined the prayer when He enjoined it, it was two rak`at only (in every prayer) both when in residence or on journey. Then the prayers offered on journey remained the same, but (the rak`at of) the prayers for non-travelers were increased.

Hadith No. 353:

Narrated Ibn `Umar: When the Muslims arrived at Medina, they used to assemble for the prayer, and used to guess the time for it. During those days, the practice of Adhan for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but `Umar was the first to suggest that a man should call (the people) for the prayer; so Allah's Messenger (pbuh) ordered Bilal to get up and pronounce the Adhan for prayers.

Hadith number 472:

Narrated Salman-Al-Farsi: The Prophet (pbuh) said, "Whoever takes a bath on Friday, purifies himself as much as he can, then uses his (hair) oil or perfumes himself with the scent of his house, then proceeds (for the Juma prayer) and does not separate two persons sitting together (in the mosque), then prays as much as (Allah has) written for him and then remains silent while the Imam is delivering the Khutba, his sins in-between the present and the last Friday would be forgiven."

Hadith No. 510:

Narrated Ibn `Abbas: I offered the `Id prayer with Allah's Messenger (ﷺ), Abu Bakr, `Umar and `Uthman and all of them offered the prayer before delivering the Khutba.

Hadith No. 670:

Narrated Ibn `Abbas: The Prophet (pbuh) sent Mu`adh to Yemen and said, "Invite the people to testify that none has the right to be worshipped but Allah and I am Allah's Messenger (pbuh), and if they obey you to do so, then teach them that Allah has enjoined on them five prayers in every day and night (in twenty-four hours), and if they obey you to do so, then teach them that Allah has made it obligatory for them to pay the Zakat from their property and it is to be taken from the wealthy among them and given to the poor."

Hadith number 671:

Narrated Abu Aiyub: A man said to the Prophet (pbuh) *"Tell me of such a deed as will make me enter Paradise."* The people said, "What is the matter with him? What is the matter with him?" The Prophet (pbuh) said, "He has something to ask. (What he needs greatly) The Prophet (pbuh) said: (In order to enter Paradise) you should worship Allah and do not ascribe any partners to Him, offer prayer perfectly, pay the Zakat and keep good relations with your Kith and kin."

Hadith number 734:

Narrated `Abdullah bin `Abbas: Al-Fadl (his brother) was riding behind Allah's Messenger (pbuh) and a woman from the tribe of Khath'am came and Al-Fadl started looking at her and she started looking at him. The Prophet (pbuh) turned Al-Fadl's face to the other side. The woman said, "O Allah's Messenger (pbuh)! The obligation of Hajj enjoined by Allah on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the

Mount; may I perform Hajj on his behalf?" The Prophet (pbuh) replied, "Yes, you may." That happened during the Hajj-al-Wida (of the Prophet).

Hadith No 878:

Narrated Abu Huraira: Allah's Messenger (pbuh) said, "Fasting is a shield (or a screen or a shelter). So, the person observing fasting should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should tell him twice, 'I am fasting.'" The Prophet (pbuh) added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. (Allah says about the fasting person), 'He has left his food, drink and desires for My sake. The fast is for Me. So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.'"

Hadith No 881:

Narrated Abu Huraira: Allah's Messenger (pbuh) said, "When the month of Ramadan starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained."

Hadith No 927:

Narrated Ibn `Umar: Some men amongst the companions of the Prophet (pbuh) were shown in their dreams that the night of Qadr was in the last seven nights of Ramadan. Allah's Messenger (pbuh) said, "It seems that all your dreams agree that (the Night of Qadr) is in the last seven nights, and whoever wants to search for it (i.e. the Night of Qadr) should search in the last seven (nights of Ramadan).

Hadith No 1005:

Narrated Aisha: I said, "O Allah's Messenger (pbuh)! I have two neighbors and would like to know to which of them I should give presents." He replied, "To the one whose door is nearer to you."

Hadith No 1053:

Narrated Abu Hurairah: The Prophet (pbuh) said, "Whoever takes the money of the people with the intention of repaying it, Allah will repay it on his behalf, and whoever takes it in order to spoil it, then Allah will spoil him."

Hadith No 1066:

Narrated `Abdullah bin `Umar: Allah's Messenger (pbuh) said, "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection."

Hadith number 1942:

Narrated Abu Hurairah: A man came to Allah's Messenger (pbuh) and said, "O Allah's Messenger (pbuh)! Who is more entitled to be treated with the best companionship by me?" The Prophet (pbuh) said, "Your mother." The man said, "Who is next?" The Prophet said, "Your

mother." The man further said, "Who is next?" The Prophet (pbuh) said, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet (pbuh) said, "Your father."

Hadith No 1954:

Narrated Anas bin Malik: The Prophet (pbuh) said, "If any Muslim plants any plant and a human being or an animal eats of it, he will be rewarded as if he had given that much in charity."

CHAPTER 7

FIQH

MEANING

This is an extremely large and very complex topic of Islamiyat. Law in every society aims at the maintenance of peace and social control. It is a system which is primarily established to protect the rights of individuals as well as of society. The legal system in every society has its own nature, character, and scope. Similarly, like any other society, Islam has its own legal system known as *fiqh*. The meaning of the *fiqh* is “*proper and deep understanding of religion*.”¹⁷² A jurist is called a *faqih* who is an expert in matters of Islamic legal matters. Anything or action in Islam falls within the following five categories of *fiqh*:

Fardh/Wajib (imperative): This category is must for the Muslims to do such as the 5 daily prayers. Doing the *Fardh* counts as a good deed, and not doing it is a great sin.

Mustahab/Mandub (recommended): This category is recommended for the Muslims to do such as extra prayers after Zuhar, Maghrib, and Isha. Doing the *Mustahab* counts as a good deed and not doing it does not count as a bad deed or a sin.

¹⁷² Understanding is not only means by mind but also by heart. A law that is not derived from *Shari'ah* cannot be *fiqh*; although it can remain a law. For example the traffic rules in our country demand from us to drive on the left, stop at the red light and keep the driver's license with us. This is a just rule based on the principles of law. It does not contradict the *Shari'ah* as well. But, at the same time, it is not derived from *Shari'ah*. So this cannot be included in the *fiqh*.

Mubah (allowed): This category is left undecided and left for the person, such as eating apples or oranges. Doing or not doing the Mubah does not count as a good or bad deed. However, intention of the person can change Mubah to Fardh, Mandub, Makruh, or Haraam. Other things could also change the status of the Mubah. For example, any Mubah becomes Haraam if it is proven harmful, and any necessary thing to fulfill a Fardh is a Fardh too.

Makruh (disapproved): This category is a detested and hated such as growing very long fingernails or sleeping on the stomach. Not doing the Makruh counts as a good deed and doing it does not count as a bad deed.

Haraam (forbidden): This category is prohibited for the Muslims to do such as stealing and lying. Doing the haraam counts as a bad deed and not doing it counts as a good deed.

IMPORTANCE AND NECESSITY

The importance and necessity of fiqh has been mentioned clearly in the Holy Qur'an and the Hadith.

‘Undoubtedly, we have explained the signs in detail; for those who understand.’

- Qur'an: 6:98

‘(O Beloved) Say you; Are those who know and those who know not equal? Surely, it is the wise alone that recognize the guidance.’

- Qur'an: Surah al-Zumar, Verse 9

Hazrat Amir Muawiyah (r. a.) has reported that the Beloved Prophet (pbuh) said:

‘If Allah wills to bestow someone with special virtue; He makes him a Faqih of the Religion.’

- **Sahih Bukhari, Volume 1, Chapter 13, Hadith 71**

Hazrat Ibn Abbas (r. a.) says that the Prophet (pbuh) said:

‘One Faqih is more superior over satan, than a thousand worshippers.’

- **Sunan Tirmizi, Volume 10, Chapter 19, Hadith 2897**

Fiqh embraces all the spheres of life ethical, religious, political and economic. The necessity of fiqh is to maintain the peace, order, and tranquility in the society. In Islam *Tafaqquh fi al-deen* (the understanding of the religion) is highly recommended. Prophet Muhammad (pbuh) prayed for Abdullah bin Abbas (d. 68 AH) *‘Allahumma faqqih hu fiddeen’* (O Allah! Grant him the understanding of the religion). The proper practice of the religion requires a proper understanding and this gives fiqh a paramount place in Islam. Its sphere broadens every day with the new experiments and the new problems which the Muslim society is facing today therefore fiqh becomes necessary to solve these problems. For example, today the endorsement and authorization of blood transfusion, transplantation of human organs and the ritual timings on moon and other planets.

BRIEF HISTORY OF COMPILATION

Fiqh is in the process of development, and it will remain so as long as the life continues. This everlasting element in fiqh is because of its involvement in human problems. The history of compilation of fiqh can be broadly divided into three distinct ages:

- 1) The period of the Prophet (1 AH – 10 AH)
- 2) The period of the Righteous Caliphs (10 AH – 41 AH)
- 3) The period of the Abbasids (41 AH – Till today)

The Period of the Prophet

The first period is the legislative period which commenced with *Hijrat* (migration) of the Prophet (pbuh) to Madina. During this period the term *fiqh* was used in its literal meaning. There was no independent science of jurisprudence. The companions were not interested in philosophical discussion and therefore asked only necessary question to the Prophet. The Qur'an provided the answer to their concern. In fact, the unnecessary and meaningless enquiries were discouraged. *The Qur'an said, 'O you who believe! Do not ask about things which, if made clear to you, may cause you trouble.'* (5: 101). The companions took the judgment of the Prophet in legal cases and his advices in social matters exactly as they came from him without putting themselves in any theoretical debate. Thus, during this period, the sources of Islamic law were confined to only two –

1. Qur'an
2. Sunnah.

The others were introduced later period.

The Period of Righteous Caliphs:

The demise of Prophet (pbuh) in 632 AD marks the beginning of the companion's era which technically ends with the death of the last Sahabi *Abu Tufail Aamir b. Watilah* in 728AD in Makkah. The companions were the immediate disciple of Prophet (pbuh) and obtained uninterrupted and direct knowledge from him. Two more sources of Islamic law were introduced during this period namely; *Qayas*¹⁷³ and *Ijma*. Umar bin al-Khattab the second caliph is reported to have suggested to Abu Mussa al-Ash'ari the chief justice in Kufa to get the help of Qayas

¹⁷³ The word *ra'y* (opinion) was more in use than *Qayas* during that period.

where there were no visible instruction in Qur'an and Sunnah. This period also witnessed some early differences of opinion among the companions over the understanding of ambiguous Qur'anic verses. For example: The differences between Haz. Umar bin al-Khattab, Abdullah bin Mas'ud, Abu Musa al-Ash'ari and Ali bin Abi Talib on one hand and Haz. Aiysha, Zaid bin Thabit and Abdullah bin Umar on the other, regarding the word *quru* (2:228), is well known. The first group took its meaning as the period of menstruation of a divorced woman whereas the other group thought that the word stood for the state of purity.

The prominent jurists among the companions were Haz. Ali bin Abi Talib, Haz. Zaid bin Thabit, Haz. Ayesha, Haz. Mu'az bin Jabal and Haz. Abdullah bin Mas'ud.

The Period of the Abbasids

The third period saw the development of Muslim jurisprudence with the rise of the Abbaside dynasty. It was considered the golden period in development of fiqh. The science of law reached the zenith of its development and it was marked by a theoretical and scientific study of the law and religion and it was that the four Sunni schools of jurisprudence were established. Besides these, the other schools of Islamic jurisprudence such as: *Asna Ashriya*, *Zaidiya*, and *Ismailiya*. This generation did not see the Prophet but was opportune to stay with the companions and obtain the knowledge from them. So, it would be misleading to assume that Tabi'un period began at the end of companion's period. So, along with the period of companions, the era of Tabi'un also went on side by side.

After the demise of Prophet Muhammad (pbuh), many of his companions settled down in the newly conquered lands and resumed the work of teaching the religion and; so many centers of learning emerged. Among them Makkah, Madinah, Kufa, Basra, and Damascus were of great

importance. Abdullah bin Mas'ud and Abu Musa al-Ash'ari were in Kufa. Later, Ali bin Talib shifted the capital of the Caliphate to Kufa and spent his last four years there. This made Kufa a great center for learning; next to Madinah only. Abdullah bin Abbas and Anas bin Malik settled down in Makkah and Basra respectively and a large number of students attended their lessons. Many prominent jurists worked for the growth of fiqh in this generation. In Makkah, Ata bin Abi Ribah (d. 732AD) and Amr bin Dinar (d. 743AD) occupied the seat of learning. Mujahid bin Jubair (d. 721AD) and Ikrimah (d. 725AD) were also great faqih of Makkah.

Madina was blessed with the greatest number of jurists. The al-Fuqaha al-Sab'ah (the seven jurists) is the name given to very outstanding legal experts of the town of Madina who worked towards the development of fiqh. Saeed bin al-Musayyab (d. 712 AD) topped the list followed by Urwan bin Zubair (d. 711AD) Qasim bin Muhammad (d. 725 AD), Ubaidullah bin Abdullah (d.716AD), Kharjah bin Zaid (d. 717AD), Abu Bakr bin Abdul Rahman (d. 713AD), and Sulaiman bin Yasir (d. 725AD). Others were Salim bin Abdullah bin Umar (d. 725AD), Ibn Shihab al-Zuhri (d. 732AD) and Rabi'ah bin Abi Abdul Rahman (d. 753AD). Malik bin Anas (d. 795AD), founder of the Maliki School of law and known as Imam Malik also lived here and compiled his famous work al-Muwatta. The students of Ali bin Talib and Abdullah bin Mas'ud thrived in Kufa.

Prominent among them were Alqamah bin Qays (d. 681AD), Shuraih bin Harith (d. 700AD), Masruq bin al-Ajda (d. 682AD), Aswad bin Yazid (d. 694AD), Ibrahim al-Nakha'ee (d. 712AD) and Hammad bin Abi Salma (d. 737AD). Later Abu Hanifa (d. 767AD), known as Imam Azam (the greatest Imam) and the founder of Hanafi School of law lived here and, along with a big team of his students, compiled the Hanafi fiqh. The town of Basra housed Muhamamd bin Sirin (d. 728AD), Hasan bin Yasar (d. 728AD), Qatada bin De'ama (d. 736AD) and Abul

Aaliya Rafee bin Mehran (d. 708AD). Makhul (d. 731AD), Awza'ee (d. 773AD), Qubaisa bin Dhuwaib (d. 705AD) and Rija bin Haywa (d. 730AD) contributed in the development of Islamic fiqh in the town of Damascus whereas Abulkhair Mirthad bin Abdullah (d. 708AD) did the same in Egypt. The famous faqih of Yemen were Ta'us bin Kaysan (d. 724AD), Wahib bin Munabbih (d. 732AD) and Yahya bin Abi Kuthir (d. 746AD).

The future generation of the jurist carried the opinions and tendency of their teachers into the legal system which they compiled. And so emerged the four schools of law, distinct from each other in details but bound together in the foundation. The opinions and judgments of Umar bin al-Khattab, Abdullah bin Umar and Haz. Aiysha influenced the fiqh of the scholars of Madina and, in the same way, the judgments of Ali bin Abi Talib and Abdullah bin Mas'ud guided the scholars of Iraq. By the middle of the third century many scholars had compiled the fiqh, distinct from each other because of the treatment of the sources. Four of them received the universal acknowledgment and were followed by multitude of the people. They are known as Hanafi, Maliki, Shafi and Hanbali schools of Jurisprudence.

BASIC SOURCES (INTRODUCTION)

The sources from which fiqh is derived, or the foundations on which they rest are the following four:

1. ***Qur'an***
2. ***Hadith*** (traditions)
3. ***Ijma*** (consensus)
4. ***Qiyas*** (analogical deduction)

Qur'an:

Qur'an is the primary and basic source of Islamic legislation. It consists of 114 chapters of unequal length called Surahs (chapters), these are further divided into Ayaat (verses). Each of the Surah has a special title. The Qur'an calls itself guidance and so it provides the fundamental principles of law or code of conduct but not the details. The four Hudood (punishment prescribed in Qur'an) mentioned in Qur'an against murder, stealing, adultery, and false accusation of adultery are the only prescribed punishment from Allah. The others are left to the wisdom of the jurists according to the circumstances and environment but of course within the perimeter of the Shari'ah. The verses of Qur'an are full of the discussions and solutions of civil, criminal, social, and administrative matters which Muslim community face day to day life. Qur'an has touched, at least the basics of every human problem.

Hadith (traditions)

Hadith is the secondary source of Islamic law. The Sahaba attached great importance to the establishment of the Sunnah as the source of Islamic law. There are many instances during the period of Sahaba where the citation of Hadith was made the basis of a judgment. Later, the Tabi'un and the successive generations also paid the due attention of the Hadith in the process of law making. Imam Shafi (d. 819 AD), one of the most respectable names in Islamic Jurisprudence, was of the opinion that a Hadith reported by a reliable chain of narrators, whether accepted by the people or not, or even if it is an isolated Hadith, is a source of law.

Ijma (unanimous agreement):

Ijma is the third source of law making. The word *Ijma* means unanimous agreement. In Islamic terminology it signifies the agreement and consensus of Muslim jurists on a legal issue which surfaced after the demise of Prophet (pbuh). It implies that the issue in question did not happen during his time. The agreement of jurists becomes a basis for the law. After Ijma has taken place, it becomes obligatory for the Ummah to adhere by it. During the period of Sahabah the Ummah's consensus was seen on the issue of Abu Bakr's caliphate or non-distribution of the conquered land of Iraq. In recent years too some problems were solved with Ijma. It should also be remembered that the complete silence of jurists on an issue might not be taken as consensus but one school of thought takes it also as Ijma.

Qiyas (*analogical deduction*)

Qayas is the last source of Islamic law. Qayas means opinion or analogical deduction. There are instances when the Sahaba exercised this method during the time of Prophet Muhammad (pbuh). The Qayas can be explained as to look for a basic common factor between the two similar cases and then apply the rule of one to the other. The utility of this method is more visible in the fast moving world of this time where new and more complicated problems appear every day. By using the method of Qayas, the unlimited problems of fiqh can be solved.

IMAM ABU HANIFA (699 – 767 AD)

A legal and jurist scholar Abu Hanifah is celebrated as the founder of the Hanafi School and considered to be the most liberal of the four sunni schools of law. His name was Numan bin Thabit bin Zuta bin Mah,¹⁷⁴ but popularly known as Abu Hanifa was born in a prosperous family of a textile merchant in Kufa-Iraq in 699 AD. His father name was Thabit bin Zuta. Nothing is known about his father except that he was a trader.¹⁷⁵ As a youngster, he assisted his father in the business who, is said to have a bakery as well. A renowned Muhaddis, Amir bin Shurhabil al-Sha'bi (d. 722 AD) sensed his extra ordinary intelligence and picked him for the study of the religion. He obtained the knowledge from scholars of Kufa and travelled to other centers of learning in quest of knowledge. He also met Imam Malik in Madina and both were benefited by each other. Later, Abu Hanifa joined the lessons of Hammad bin Suleiman where he mastered various sciences of Islamic religious knowledge.

He worked under Hammad for 18 years and succeeded him when Hammad died in 737 AD. Abu Hanifah occupied this position for the next 30 years. The greatest achievement of Abu Hanifa is the formation of a committee for research and investigation in legal cases under his leadership. They analyzed the rulings, judgment, views and opinions of companions, particularly that of Haz. Ali bin Abi Talib and Haz. Abdullah bin Mas'ud (r. a.). It is reported that the number of these legal issues and queries reaches 63,000 to 83,000. The members recorded the final conclusion of the committee on legal and social matters and later, Muhammad bin Hasan al-Shaybani compiled them together which came to be known as Hanafi fiqh or Hanafi School of Jurisprudence.

¹⁷⁴ Numani, Shibli. *Imam Abu Hanifa*. Trans. Muhammad H. Hussain. New Delhi: Kitab Bhavan, 1988. p. 1.

¹⁷⁵ *Ibid.*, p. 3.

Imam Abu Hanifah produced about 800 scholars, jurists and traditionalists. Abu Hanifa was not only a brilliant student of law but also a God fearing, kind hearted and highly honest man. His honesty in commercial dealing became exemplary. There are many incidences in his life, which highlight this aspect of his character. When Abbasid Caliph Al-Mansoor started establishing the town of Baghdad in 760 AD, he asked Imam Abu Hanifa to oversee the job. It is said that the same Caliph offered him the post of chief justice of the state but when Imam Abu Hanifa declined his offer, the Caliph put him in prison. In jail, he was subjected to severe physical torture, but he did not change his decision, reaching his 70th year of age finally succumbed to the agony and died in prison in 767AD. Imam Abu Hanifa had four outstanding students who took up the task of developing the Hanafi fiqh. The majority of Muslims today follow the teachings of the Hanafi School.

1. The first one was *Yaqoob bin Ibrahim* popularly known as *Abu Yusuf* (d. 800AD). He was the first to write books in lines with Hanafi fiqh like *Kitab al-Kharaj* and *Kitab al-Aathar*. He was appointed chief Justice of the Islamic state by caliph Harun al-Rashid.
2. The second was *Imam Muhammad bin Hasan al-Shaybani*. His books *al-Mabsoot*, *al-Jam'e al-Sghir*, *al-Jam'e al-Kabir* and '*Muwatta Imam Muhammad*' are well known. His books have played an important part in the development of Hanafi fiqh. He died in 804AD.
3. The next in the line was *Zubair bin Hudhail* (d. 774AD). He had a short time to continue the work of his teacher and died only eight years after him.
4. The last one was *Hasan bin Ziyad Lulu'ee*. He also authored many books and was appointed the chief judge of Kufa town in 809AD. He died in 819AD.

IMAM MALIK (714 – 795 AD)

Imam Malik was a Muhaddis as well as a faqih. His full name was *Malik ibn Anas Al-Asbahi*. He belonged to the tribe of Asbah of Yaman. He was born in a family of Mohaddisun in 711 AD in Madina. His father name was Anas ibn Malik and her mother was Aaliyah bint Shurayk al-Azdiyya. He is considered the founder of Malki school of thought. His grandfather Abu Aamir al-Asbahi was a Sahabi and had participated in many battles during the time of the Prophet. Unlike Abu Hanifa his childhood was spent in poverty. Nevertheless, the unfavorable circumstances did not deter him from acquiring the knowledge. At an early age he had acquired a full knowledge of the Qur'an, Hadith.

During his time Madina was booming with the large number of religious scholars and Malik was opportune to learn the greatest scholars of his time like *Nafe'*, *the freed slave of Abdullah bin Umar; ibn Shihab al-Zuhri, Imam Ja'far al-Sadiq, Muhammad bin Yahaya Ansari and Rabi'ah bin Abi Abdul Rahman*. He received traditions from Sahl ibn Sa'ad, one of the last surviving companions. He also studied with Jafar As-Sadiq, the great scholar of the time. He also studied form Abu Hanifa however he differed from Abu Hanifah on many important questions regarding the authenticity of the traditions. Imam Malik's fame had spread far and wide. After the death of Nafe', Malik succeeded him to the highly revered seat of learning and began lecturing in the mosque of the Prophet but not before the testimony of seventy reliable scholars that Malik was worthy to succeed Nafe'. Imam Malik was a Muhaddis as well as a Faqih. As a Muhaddis his work *al-Muwatta*¹⁷⁶ is counted among the most outstanding compilation of Hadith. It was compiled during the reign of the Caliph Mansur. It is regarded as one of the most

¹⁷⁶ The word *Muwatta* means the trodden or beaten path, that means the path followed by eminent religious authorities or companions of the Prophet (pbuh).

authentic books on Hadith.¹⁷⁷ Before Imam Malik finalised his book, the Muwatta contained about ten thousand traditions of the Holy Prophet (pbuh), but since Imam Malik exercised great care in selecting Hadith, he omitted eight thousand traditions, in its final form, the Muwatta contains only about two thousand traditions Ahadith.¹⁷⁸

Shah Waliullah the great Indian Muhaddis gave it preference over Sahih al-Bukhari. And Imam Bukhari himself regarded the Isnad of Imam Malik as the best. To Bukhari a Hadith containing the chain of narrators as Malik from Nafe from Abdullah bin Umar from the Prophet of Allah (pbuh) was golden chain. As a jurist he was influenced by the practice of the people of Madina. In a way, according to Malik, the collective action of the people of Madina amounted to Ijma. The Qur'an was his first source of law making followed by a proved and authenticated Sunnah. He was very rigid on this issue and did not accept many Hadith because the people of Madina were not practicing according to them. Then he turned towards the decisions of Umar bin al-Khattab and Abdullah bin Umar and of other Madinian companions of Prophet (pbuh).

The love for the Prophet and his Sunnah was of paramount value to him. It is said that he never rode a donkey or horse in Madina out of the respect for the ground that had touched Prophet's feet. Also he hardly went out of Madina because he desired to die and be buried in Madina.¹⁷⁹ He died in 795AD at the age of 86 years and was buried in *Jannat-ul Baqi* near the

¹⁷⁷ Malik, Imam. *Muwatta Imam Malik*. Trans. Prof. M. Rahimuddin. New Delhi: Kitab Bhavan, 1981. p. iii.

¹⁷⁸ Since the Muwatta deals only with such Ahadith as have a bearing on juristic verdicts, it omits many chapters and heading found in the Sahihs of Imam Bukhari, Imam Muslim, Tirmidhi, and others. Muwatta has been narrated form Imam Malik in thirty different ways. Of these, sixteen are famous. Four narrations, those by Yahya, Ibn Bukair, Abu Mus'ab and Ibn Wahb are most authoritative but Yahya's narration surpasses them all in popularity and fame.

¹⁷⁹ After the demise of the Holy Prophet (pbuh), many of his Companions settled in the conquered provinces. Some of their successors collected and codified Hadith. For example, Ibn Jarir in Makkah, Awzai in Syria, Hammad in Basrah, Haitham in Wasit, Ma'amar in the Yaman, Ibn Mubarak in Khurasan, and Jabir bin Hamid in Ray collected Hadith. But none of these collections could compare with the Muwatta of Imam Malik. Imam Malik passed his entire life in Madinah and therefore, had direct access to the most reliable authorities on Hadith because most of

mosque of Prophet Muhammad (pbuh). His Spanish student Yahya bin Yahya (d. 848 AD) is the most accepted narrator of al-Muwatta. The Maliki School of law became prominent in Madina, Egypt, and North Africa. Imam Malik's jurisprudence produced lasting effects on the entire Muslim. His disciples spread in all the provinces of the Muslim Empire. It is true that Imam Abu Hanifah's disciples were scattered in the Hijaz, Persia and Transoxania, but they did not reach Africa and Spain. Imam Awza'i fiqh won popularity in Spain, but it did not benefit the people of Iraq and Persia. On the other hand, Imam Malik's disciples carried his juristic learning to all corners of the Muslim world.¹⁸⁰ 8750962010

His full name was Abu Abdullah Malik ibn Anas. He was one of the most highly respected and earliest scholars of fiqh, the eponym of the Maliki School of law in Sunni Islam. He is known as the "Shaikh of Islam". He was born in Madinah in 714 although his family was originally from Yaman. Living in Madinah gave Malik access to some of the best known scholars of the period. Among his teachers was Abdullah ibn Yazid ibn Hurmuz¹⁸¹. Another influential teacher was the older follower Nafi¹⁸², and Abdullah ibn Umar.¹⁸³ Malik had much faith in the reliability of the Hadiths transmitted by Nafi and the chain of transmission (isnad) "Malik-Nafi-Ibn Umar" was considered by later scholars of Hadith, including al-Bukhari, as a golden chain on account of its excellence.¹⁸⁴

the leading companions and their successors lived and died there and narrated traditions. The Muwata is based on the traditions narrated by them and the juristic verdicts given by them, and thus it deals only with such Hadith as have a bearing on juristic verdicts.

¹⁸⁰ Malik, Imam. *Muwatta Imam Malik*. Trans. Prof. M. Rahimuddin. New Delhi: Kitab Bhavan, 1981. p. iv.

¹⁸¹ A younger follower of the Prophet's companions, who was regarded as one of the most learned people in Madinah at his time.

¹⁸² The freedman and companion of the Prophet

¹⁸³ The son of Hazrat Umar bin Khattab-the 2nd caliph.

¹⁸⁴ John L. Esposito, *The oxford encyclopedia of the Islamic world*, Oxford university press, New York, vol.3, 2009, p. 482.

Malik studied for a while with the Shia scholar Jafar al-Sadiq as well. Malik excelled in Qur'anic and Hadith sciences, with a particular interest in law. Among his best known students are the scholars 'Abd al-Rahman bin al-Qasim (d. 806), Abdullah bin Wahb (d. 812), and Abdullah bin Abdul Hakam (d. 829) who played key roles in establishing the early Maliki school.¹⁸⁵ Maliki is best remembered for his work entitled al-Muwatta. In a letter that he wrote to a fellow Madinian jurist, Layth ibn Sa'ad (d. 791), Malik categorically lays down the superiority of the legal decisions based on Madinian practice over those of the other schools, because of the reservoir of firsthand knowledge of the prophetic Sunnah to which the learned people of other cities could not lay claim.

His student al-Shafi'i, however, would reverse Malik's order of preference and make the texts of recorded Hadiths the final arbiter of the authenticity and legitimacy of prophetic practice. When neither practice nor Hadith could be adduced as evidence, Malik resorted to personal discretionary opinion (*ray*), for which, like Abu Hanifah, he was subjected to criticism by his anti *ray* opponents. After al-Muwatta, the most important early Maliki legal treatise is the *Mudawwanah* (the recorded [document]) by Abul Salam ibn Said al-Tanukhi (d. 845), known as *Sahnun* in which Malik is referred to as one of the foremost authors of legal doctrines and opinions. The Maliki legal school was predominant until recently in the Maghrib (Tunisia, Algeria, Morocco, and Muslim Spain in the pre modern period) and in Muslim societies in the rest of Africa. Malik breathed his last in Madinah in 796, when he was about 85 years old. He was buried, like Ja'far al-Sadiq, in the Baqi cemetery across from the Prophet's mosque. The governor of Madinah at the time, Abdullah ibn Zaynab led the funeral prayer.¹⁸⁶

¹⁸⁵ *Ibid.*, p. 482.

¹⁸⁶ *Ibid.*, p. 482.

Al-Muwatta

Al-Muwatta is best remembered work of Imam Malik, which means “The Smoothed Path”, which was both a work of law and a collection of Hadith. Al-muwatta is the oldest extant manual of law that has survived in the standard and complete editions by Yahya ibn Yahya al-Masmudi (d. 848) and Muhammad al-Shaybani (d. 904). Al-Shafi’i studied al-Muwatta with Malik. A minority of scholars, such as Ibn al-Athir and Ibn Abdul Barr, included the Muwatta among the six authoritative Sunni Hadith compilations in lieu of the Sunan of Ibn Majah.¹⁸⁷ The Muwatta contains 898 reports attributed to the companions and 822 traditions from the Prophet, all of which were deemed authentic by virtue of the fact that these Hadiths reflected the actual practice of the Madanise. The Muwatta reflects the point of view of the Madinian scholars that the true Sunnah of the Prophet was attested by their own continuous practice assumed to be historically continuous with the Prophet’s which thereby conferred legitimacy on a certain act or legal percept.

The earliest work connected with our subject that has been received by us is the Muwatta of Imam Malik, which has been fully described and criticised by Goldziher.¹⁸⁸ He is of the opinion that the Muwatta is not a work on hadith in the same sense in which the Sahih al-Bukhari and other later works are. “It is”, says he, “*a corpus juris*, and not a *corpus traditionum*. A very large number of hadith al-ahkam (legal traditions). According to Zarqani, as Goldziher had pointed out, there are in it 1720 ahadith, of which 600 contain Isanads, 222 are mursal, 613 are muwaquf, and 285 stop either at a Sahabi or at a Tabi’i (are either mawquf or maqtu).¹⁸⁹ Originally, however, the number of ahadith in the Muwatta is reported to have been between

¹⁸⁷ Ibid., p. 482.

¹⁸⁸ *Muhammedanische Studien*. Ignaz Goldziher. Halle, 1889, vol. 2, p. 213.

¹⁸⁹ *Bustan al-Muhaddithin*. Shah Abdul Aziz Dihlawi. Delhi, 1898, p. 25.

4,000 and 10,000, which were reduced by the author himself to about 1,000.¹⁹⁰ The Muwatta may be treated as a good collection of ahadith in the sense of legal traditions. Some Muslim authorities, like Izz al-Din Ibn al-Athir, Ibn Abdul Barr and Abdul Haq of Delhi include it instead of the Sunan of Ibn Maja in the six canonical collections. Of course the majority of them do not count it as one of the six books, because almost all the important traditions contained in it are included in the Sahih of Bukhari and Muslim.¹⁹¹

Imam Al-Shafi'i (767 – 820)

In the study of fiqh, Islamic jurisprudence, different schools have developed over time. These schools were founded by the greatest legal minds in Islamic history, and expanded upon by their successors in their schools. Each one of these imams added a unique and new dimension to the understanding of Islamic law.

For the third of the four great imams, Imam Muhammad al-Shafi'i, his great contribution was the codifying and organization of a concept known as *usul al-fiqh* - the principles behind the study of fiqh. During his illustrious career, he learned under some of the greatest scholars of his time, and expanded on their ideas, while still holding close to the Quran and Sunnah as the main sources of Islamic laws. Today, Shafi'i school of thought is the second most popular on earth, after the Hanafi school of thought.

Abu Abdullah Muhammad ibn Idris al-Shafi'i was a Muslim jurist, who lived from 767 - 820 Gaza, Palestine. He was active in juridical matters and his teaching eventually led to the

¹⁹⁰ *Kitab al-Tabaqat al-Kabir*. Muhammad ibn Sa'd, Katib al-Waqidi. Ed. By Edward Sachau et al. Leiden, 1904-18, vol.3, part 1, p. 164.

¹⁹¹ Dr. Muhammad Zubayr Siddiqi, *The Hadith For Beginners*, Goodword Books, New Delhi, 1961, p. 39.

Shafi'i school of *fiqh* named after him.¹⁹² The biography of al-Shafi'i is difficult to trace. Dawud al-Zahiri was said to be the first to write such a biography, but the book has been lost. The first real biography is by Ahmad Bayhaqi (d.1066).¹⁹³ Al-Shafi'i belonged to the Quraishi clan Banu Muttalib which was the sister clan of the Banu Hashim to which Muhammad and the Abbasid caliphs belonged. Hence he had connections in the highest social circles. He was born in Gaza, near the town of Asqalan. While still a child, his father died in Syria and thus his mother decided to move to Mecca when he was about two years old. His family roots were from Yemen, and there were more members of his family in Mecca, where his mother believed he would better be taken care of. He is reported to have studied under Muslim Ibn Khalid az-Zanji, the Mufti of Mecca at his time and is considered the first teacher of Imam ash-Shafi'i.¹⁹⁴ He moved to Medina to teach others of the message of Islam and be taught by Malik ibn Anas. He memorized Muwatta Imam Malik at a very early age whereby Imam Malik was very impressed with his memory and knowledge. After that he lived in Mecca and Baghdad, until 814 AD. Among his teachers were Malik ibn Anas and Muhammad ibn al-Hasan al-Shaybani, whom he studied under in Madinah and Baghdad.

He was appointed as a judge in Najran in the time of Harun ar-Rashid. Sunnis portray that his devotion to justice, even when it meant criticizing the governor, caused him some problems, and he was falsely accused of aiding the Alawis in a revolt. He was taken in chains before the Caliph at Raqqa in 803/187. In Baghdad, he developed his first madh'hab, influenced

¹⁹² Fadel M. (2008). The True, the Good and the Reasonable: The Theological and Ethical Roots of Public Reason in Islamic Law. *Canadian Journal of Law and Jurisprudence*.

¹⁹³ Al-Nawawi, Tahdhib al-Asma wal-Lughat, v.1, p.82; Also See: Ibn Hajar al-Asqalani, Tawalli al-Ta'sis li-Ma'ali Muhammad bin Idris, p.26.

¹⁹⁴ Ibn Kathir, Tabaqat Ash-Shafi'iyyin, Vol 1. p. 27 Dār Al-Wafa'

by the teachings of both Imam Abu Hanifa and Imam Malik. Thus, his work there is known as “al Madhab al Qadim lil Imam as Shafi’i,” or the Old School of ash-Shafi’i.

He died at the age of 54 on the 30th of Rajab in 820 AD in al-Fustat, Egypt, and he was buried in the vault of the Banu ‘Abd al-Hakam, near Mount al-Muqattam. The qubba was built in 1212/608 by the Ayyubid Al-Kamil, and the mausoleum remains an important site today. Imam al-Shafi’i outlines four main sources from which Islamic law can be derived:

1. The Quran
2. The Sunnah of Prophet Muhammad
3. Consensus among the Muslim community
4. Analogical deduction, known as Qiyas

The contributions of Imam al-Shafi’i in the field of *usul al-fiqh* were monumental. His ideas prevented the fraying of the study of fiqh into hundreds of different, competing schools by providing a general philosophy that should be adhered to. But it also provided enough flexibility for there to still be different interpretations, and thus madhabs. Although he probably did not intend it, his followers codified his legal opinions (which were laid out in another book, *Kitab al-Umm*) after his death in 820, into the Shafi’i madhab.

The Shafi’i school is practiced by large communities in Saudi Arabia, Syria, the Palestinian territories, Jordan, Egypt, Djibouti, Eritrea, Somalia, Ethiopia, Indonesia, Malaysia, Brunei, the North Caucasus, Kurdistan and Maldives. Kuwait, Iraq, the Swahili Coast, South Africa, Thailand, Vietnam, Cambodia, the Philippines, Sri Lanka, Kazakhstan (by Chechens) and

Indian States of Kerala (most of the Mappilas), Karnataka (Bhatkal, Mangalore and Coorg districts), Maharashtra (by Konkani Muslims) and Tamil Nadu .

Imam Ahmad bin Hanbal (781 – 855)

His full name was Imam Ahmad bin Muhammad bin Hanbal al-Marwazi al-Shaybani. Ahmad bin Hanbal was a scholar of hadith and evaluator of Hadith transmitters, later idealized as the founder of the Hanbali School of law. Imam Ahmad was descended from the great Shaybani tribe of the Arabs. The members of this tribe had taken an important part in the early conquest of Iraq and Khurasan by the Arabs, and in the civil wars between the Hashimites and the Umayyads.¹⁹⁵ Ahmad bin Hanbal was born in Baghdad in 780, where he was carefully brought up by his mother, his father having died during Ahmad's infancy. There too he received his early education with the teacher of the day, and began the study of Hadith at the age of 15 with Ibrahim bin Ulayya.¹⁹⁶

Having completed his studies of hadith with all the traditionalists of Baghdad, he started on his journey in search of knowledge in the year 799. He wandered through Basra, Kufa, Yaman, Hijaz and other centers of hadith learning, attending the lectures of the traditionalists taking notes on them and discussing them with the important traditionalist and fellow students. He returned to Baghdad laden with his precious store of knowledge about the year 195 when he met Imam al-Shafi'I and studied with him Usul al-Fiqh and Fiqh.¹⁹⁷ Ahmad bin Hanbal appears to have assumed the role of a lecturer on traditions at an early age. It is said that a large number

¹⁹⁵ Dr. Muhammad Zubayr Siddiqi, *The Hadith For Beginners*, Goodword Books, New Delhi, 1961, p. 101.

¹⁹⁶ *Tahdhib al-Tahdhib*. Ibn Hajar Asqalani. Hyderabad (India) 1326 A.H. 12 vols, I, No. 126;Sh, No. 13.

¹⁹⁷ *Ibid*.

of students flocked round him in order to hear his lectures on hadith in a mosque in Baghdad in the year 189, when he went there for a short time.

He made the service and teaching of traditions the sole objects and missions of his life, and peacefully went on with these pursuits till the year 833 when a storm of persecution of the theologians arose throughout the Abbasid caliphate. The caliph al-Ma'mun accepted under the influence of his philosophically minded associates, the doctrine of the creation of the Qur'an. He invited the Muslim theologians and traditionalists to accept this doctrine. Some accepted it; others rejected it. Threats succeeded with a few more, and persecution with a few others. But a few important traditionalists including Ahmad, refused to yield. The caliph, who was then at Tarsus, ordered that they should be put in chains himself died before the pious prisoners had reached their destination.

His death, however, was of no avail to the unfortunate prisoners. Ma'mun had made a will wherein he asked his successor to carry out his wishes with regard to the propagation of the doctrine of the creation of the Qur'an. His two immediate successors, al-Mu'tasim and al-Wathiq, carried out his will with force and vigour and did not fail to use torture and persecution in order to achieve their end. This Mihna (persecution) was continued with varying vigour till the third year of the reign of al-Mutawakkil who stopped it in the year 848.

It was Ahmad bin Hanbal who at this serious juncture proved to be the saviours or Orthodoxy and freedom of conscience and faith in Islam. He refused to submit to the dictates of the caliph against his own conscience, and stood firm like a rock. He was kept in prison for eighteen months; he was whipped by 150 executioners one after another; his wrist was broken;

he was badly wounded; and he lost consciousness.¹⁹⁸ After the persecution, Ahmad lived for about 8 years. The greater part of this period he is said to have devoted to teaching. The rest he spent in prayers. He died in the year 241 at the ripe old age of 77. His funeral was attended by a large crowd estimated to be between 600,000 and 2,500,000.¹⁹⁹ Throughout his life, Ahmad showed himself to be exemplary in character. For money, which is a great source of corruption, he had little love. He always refused pecuniary help, whether great or small, from the rich princes as well as from poor associates and friends.

He cut off his connection with his sons, Saleh and Abdullah because they had accepted stipend from the caliph.²⁰⁰ As a matter of fact, he hated luxury, and his needs were few, which he always met by means of what he himself earned. Though in his religious beliefs he was extremely firm and strongly, by nature he was very gentle, and was anxious not to do any harm to anyone. Honesty and justice were the most remarkable elements of his character. Ahmad's vast and profound knowledge of the traditions, his strictly pious and selfless life, his strong character, his firm and courageous stand for Orthodoxy against the persecution by the caliphs, his complete indifference to the court and the courtiers, and his forceful and inspiring personality established his reputation as an Imam and as the greatest authority on hadith in the whole Islamic world.²⁰¹ Ahmad devoted the whole of his life, except the last few years, to the service of hadith, learning it with the renowned traditionalists of his time, spreading it through the large crowd of his students, throughout the length and breadth of the Muslim world, and writing on its basis, and on that of the Qur'an, books on various theological problems.

¹⁹⁸ Dr. Muhammad Zubayr Siddiqi, *The Hadith For Beginners*, Goodword Books, New Delhi, 1961, pp. 102-103.

¹⁹⁹ *Ibid.*, p. 103.

²⁰⁰ *Ahmad bin Hanbal and the Mihna*. W.M. Patton Leiden 1897., p. 150.

²⁰¹ *Tahdhib al-Tahdhib*. Ibn Hajar Asqalani. Hyderabad (India) 1326 A.H., 12vols., I, No. 1261; TA, 142-45.

Thirteen of these books are mentioned by Ibn al-Nadim in his *Fihrist*;²⁰² and some others, e.g. *Kitab al-salat* has been published in his name.

The most important of Ahmad's works is his Musnad which contains the largest number of ahadith that has been received by us, and which may aptly be called his *magnum opus*. The period of compilation of this work is not known. But from the nature as well as the contents of the work itself, it is clear that it must have occupied the compiler's mind for a long time. Ahmad's main object in compiling this huge book was to collect together neither all the strictly genuine traditions, nor all those relating to any particular subject or supporting any particular school of thought in Islam, but to put together all such traditions of the Prophet (pbuh) as according to Ahmad were likely to prove genuine (if put to the test), and could therefore for the time being serve as bases for argument.

The traditions not included in the Musnad have no force; Ahmad is reported to have said.²⁰³ But he never claimed that all that it included was genuine or reliable. On the contrary, he struck off many traditions from his book; and even when he was on his death-bed, he asked his son to delete a hadith²⁰⁴ from the Musnad, which shows that he was not sure of the authenticity of the whole content of his work. In order to achieve his end, Ahmad ransacked his own vast store of knowledge as well as all of the available literature on the subject. He sifted 30,000 traditions out of 750,000 of them narrated by 700 Companions, relating to widely varied subjects, viz. *Maghazi*, *Manaqib*, Rituals, Laws, Prophecies, etc.²⁰⁵

²⁰² *Al-Fihrist*. Ibn al-Nadim. Ed. by Gustav Flugel. Leipzig, 1871-72., 2 vols., P. 229.

²⁰³ *Tabaqat al-Shafi'iyah al-Kubra*. Taj-al Din Abu Nasr Abdul Wahhab al-Subki. Egypt., i, p. 202.

²⁰⁴ *Ibid*, p. 203.

²⁰⁵ *Al-Fihrist*. Ibn al-Nadim. Ed. by Gustav Flugel. Leipzig, 1871-72., 2 vols., P. 229. But according to Ibn al-Nadim, the Musnad contains more than 40,000 traditions.

He read out the various parts of his notes to his students and also to his sons and nephew over a period of 13 years.²⁰⁶ He wanted to put his notes together in the form of a Musand. But death overtook him, and consequently the onerous task of arranging the vast materials collected by Ahmad, was left to his son, Abdullah, who edited the notes of his father.²⁰⁷

Jafar Al-Sadiq (702 -765) - Shia Imam

He was born in 702 in Madinah.²⁰⁸ He is also known as Abu Abdullah. He was the sixth imam of the Shia Muslims. He was a descendant of Ali from his father's side and a descendant of Fatimah from his mother's side and was himself a prominent Muslim jurist. He was the eldest son of the fifth imam, Muhammad al-Baqir (d. 735). His mother was Umm Farwah daughter of Al-Qasim son of Muhammad son of Abu Bakr. During his teaching career in Makkah, he established a reputation as a transmitter of hadith, a jurist and a theologian (mutakallim).

During his life he witnessed a number of Shia uprisings, first against the Umayyads and later against Abbasids. Jafar appears to have held a quietist view consistently throughout his imamate. He did not encourage these revolts, and counseled his followers to avoid conflict with the ruling political power. Imam Jafar as-Sadiq was the sixth in the succession of the twelve Imams. His was the son of Imam Muhammad al-Baqir, the fifth Imam and his mother was Umm Farwah, the daughter of al-Qasim ibn Muhammad ibn Abi Bakr.²⁰⁹

²⁰⁶ *Tabaqat al-Shafi'iyah al-Kubra*. Taj-al Din Abu Nasr Abdul Wahhab al-Subki. Egypt., i, p. 202.

²⁰⁷ *Bustan al-Muhaddithin*. Shah Abdul Aziz Dehlawi, Delhi, 1898, p. 31.

²⁰⁸ S.H.M. Jafri, *The Origins and Early Development of Shi'a Islam*. Oxford University Press, New York, 200. p. 259.

²⁰⁹ Islamic Republic of Iran, *A Brief History of The Fourteen Infallibles*, Ansariyan Publications, Iran, p. 123. Imam Jafar on his father's side was of course a Husaynid descendant of the Prophet, and on his mother side Jafar was the great great grandson of Abu Bakr and thus he was the first among the Ahl-al-Bayt who combined in his person descent from Abu Bakr as well as from Ali. See in this reference S.H.M. Jafri, *The Origins and Early Development of Shi'a Islam*. Oxford University Press, New York, 200. p. 259.

Imam Jafar was brought up by his grandfather, Imam Zainul Abidin in Madina for twelve years and then remained under the sacred patronage of his father Imam Muhammad al-Baqir for a period of nineteen years.²¹⁰ After the father's demise he succeeded as the sixth Imam.

The versatile genius of Imam Jafar as-Sadiq in all branches of knowledge was acclaimed throughout the Islamic world, which attracted students from far-off places towards him till the strength of his disciples had reached four thousands. The scholars and experts in Divine Law have quoted many ahadith from Imam Jafar. His disciples compiled hundred of books on various branches of science and arts other than fiqh, hadith, tafsir, etc. The holy Imam also imparted mathematics and chemistry to some of his disciples.

Jabir ibn Hayyan at-Tusi a famous scholar of mathematics was one of the Imam's disciples who benefited from the Imam's knowledge and guidance and was able to write four hundred books on different subjects. It is an undeniable historical truth that all the great scholars of Islam were indebted for their learning to the very presence of the Ahlu'l Bayt who was the fountain of knowledge and learning for all. Allama Shibli writes in his book *Siratun Numan*, Abu Hanifah remained for a considerable period in the attendance of Imam Jafar, acquiring from him a great deal of precious research on fiqh and hadith. Both the sects Shia and Sunni believe that the source of Abu Hanifah's knowledge was mostly derived from his association with Imam Jafar.²¹¹

The Imam devoted his whole life to the cause of religious preaching and propagation of the teachings of the Holy Prophet and never strove for power. Because of this great knowledge

²¹⁰ *Ibid.*, p. 123.

²¹¹ *Ibid.*, p. 126.

and fine teaching the people gathered around him, giving devotion and respect that was his due. This excited the envy of the Abbasid ruler al-Mansur, who fearing the popularity of the Imam. Therefore, he was poisoned and martyred by caliph al-Mansur. Jafar died in Makkah in 765.²¹² According to Shia tradition he was murdered by the Abbasid Caliph al-Mansur. His death led to succession conflicts among the Shia because Jafar eldest son Ismail predeceased him. Despite this, Ismail still considered imam by some, who in turn supported Ismail's, son Muhammad ibn Ismail. This group later coalesced into the Ismaili Shia. The majority, however, eventually accepted the imamate of Musa al-Kazim, Jafar's son by a Berber slave girl. They later became the twelvers (Ithna Ashariyah) who form the majority of Shia believers in the contemporary period.²¹³

²¹² Ibid., pp. 126-127.

²¹³ *The Oxford Encyclopedia of The Islamic World*, John L. Esposito (ed.), Oxford University Press, New York, 2009, pp. 223-224; Also See: Islamic Republic of Iran, *A Brief History of The Fourteen Infallibles*, Ansariyan Publications, Iran, p. 127.

CHAPTER 8

TASAWWUF (SUFISM)

Etymology of the term Sufi: Scholars dispute as there are various derivations on the origin of the term Sufi. Now, I'm going to discuss the 4 popular origins here:

1. It is made up of three Arabic letters *s-w-f*. The word is traced from *ṣafa* (صفا), which in Arabic means "purity".
2. The 2nd view is that the word Sufi is derived from the Arabic word *suf* (صوف), which means line or row, referring to those Muslims who reached the mosque well in time and stood in the first row during prayer.
3. The 3rd opinion is that the word comes from the term *suffah*²¹⁴. The traditions say that a number of the companions of the Prophet who had no home stayed in the verandah of the Mosque. They spent their time in worship, in learning by heart the verses of the Qur'an and memorizing the words of the Prophet. They disengaged themselves from worldly affairs. The Prophet (pbuh) and his companions looked after their needs. Since the porch of the mosque had virtually become their home, they came to be called "Ashaab-i Suffa" (the people of the Porch)

²¹⁴ The people of the porch or verandah" of the Prophet's mosque in Madinah

4. However, the majority of the scholars are of the opinion of the 4th view that the word Sufi comes from the word *Suf* (wool). This is because most of the early pious Muslims were inclined to asceticism and wore rough woolen garments.²¹⁵

MEANING

Sufism is also called *Islamic mysticism or Islamic esotericism*.²¹⁶ Sufism has thousands of meanings, but all of them have the same key point that is a selfless, sincere appealing to Allah. The pillar of Sufism is heart cleansing of worldly possessions and its backbone is person's relations with Allah. Sufism is defined by its adherents as "*Sufism is the inner mystical dimension of Islam. It is the religion of the heart, the religion in which the most important thing is to seek God in the heart of mankind. It is the art through which man can enable himself to become the proper servant of Allah Almighty and humanity.*"

It basically revolves around the state of relationship between God and man. Purification of the soul, disengagement from the worldly pleasure, and giving oneself entirely up to the remembrance and love of Allah are the main objectives of Sufism. In a nut shell, Sufism is neither a religion nor a philosophy; it is neither theism nor atheism, but stands between the two and fills the gap. This is why Sufism became so popular in the medieval world.

²¹⁵ John L. Esposito, *The Oxford encyclopedia of the Islamic world*, Oxford University Press, New York, vol.5, 2009, p. 207; The rough cloth symbolized voluntary poverty and renunciation of the world. The original sense of *Sufi* seems to have been one who wears wool. In the 8th century the word was sometimes being applied to Muslims whose ascetic inclinations led them to wear coarse and uncomfortable woolen garments. Gradually it came to designate a group who differentiated themselves from others by stressing certain teachings and practice of the Qur'an and the Sunnah.

²¹⁶ John L. Esposito, *The Oxford encyclopedia of the Islamic world*, Oxford University Press, New York, vol.5, 2009, p. 207.

If the ruling class can take credit for the political expansion of Islam, the Sufis can take credit for the spiritual spread of Islam.²¹⁷ A Sufi is someone whose heart is open to Allah and whose deeds are for the Allah's sake. A Sufi is far beyond the boundary of time, caste, creed, color, region or race. A Sufi is always with only 1 mission to serve humanity.

INTRODUCTION

Sufism arose from within Islam in the 8th-9th centuries C.E. as an ascetic movement. Scholars differ as to the origin of Sufism. Since it is not mentioned in the *Qur'an* or in the books of *Hadith*, nor it is figured in the standard Arab dictionaries that were compiled as late as the 8th century A.D. According to Qushayri²¹⁸ (d. 1074), the word Sufi was used as a generic term to describe individuals adopting a particular religious attitude based on austerity and spirituality, and came into usage only at the beginning of the 9th century. As we all know after the Prophet Muhammad, *Sahabi* was the only title given to the Muslims of that period. This was the highest title for the piety and religiosity.

The next generation that received religious education directly from the Sahaba was called *tabain*²¹⁹ while the title *taba tabain*²²⁰ was given to those who had received religious training from the tabain. Those who devoted their lives to religious studies and devotion after the times of the taba tabain were called *Zahid* (the pious), and *Abid* (the servant of Allah). The term Sufi comes across only in relation to the succeeding generations.

²¹⁷ The way of Sufism is called Tasawwuf.

²¹⁸ Author of al-Risala,

²¹⁹ Followers of the companions

²²⁰ Followers of the followers of the companions

According to Abdur Rahman Jami²²¹, the first spiritualist to be given the title of Sufi was *Shaikh Abu Hashim Kufi* (d. 723)²²². That notwithstanding, they existed right from the Prophetic period, though they were not called by this name. Abu Dharr Ghifari (d. 653AD) and Abu al-Dardaa, the two very close companions of Prophet (pbuh), had the ascetic tendencies of renouncing the worldly pleasure and accumulation of wealth. Abubakr and Ali bin Abi Talib are also considered as Sufi and their names appear at the top of many Sufi orders or tariqa. After the end of al-Khalifah al-Rashidah and the disappearance of the companions from the world, the social vices gripped the majority of Ummah, and the democratic power was transferred into the hands of dictatorial and tyrannical rulers.

The right to rule became inherent. The absolute power brought the intolerance and the rulers persecuted their opponents and critics. The fear of harassment and maltreatment forced some people to go underground. Hasan al-Basri (d. 728AD) the famous Sufi kept himself in hiding for 11 years because of Hajjaj bin Yusuf's (d.714AD) fear of persecution. Some of the prominent early Sufis were Abu Hashim Kufi, Malik bin Dinar (d. 754AD), Hasan Basri, Ibrahim bin Adham (d. 778AD), Habib A'jami (d. 781AD), Rabi'ah Basri (d. 801AD) and Fudail bin Ayaz (d. 802AD). One of the remarkable qualities of early Sufi was the disassociation from the ruling elite. They did not take up governmental assignments and hardly visited ruler's court unless invited forcibly. It was a silent protest against the degeneration of the leadership. The expansion of state during Umayyad and Abbasid period introduced Muslims to new lands, people and ideas.

²²¹ He was a prominent Sufi of the Naqshabandi order.

²²² Dr. Inamul Haque Ilmi, *A Brief Introduction To Islam*, Jami Academics, New Delhi, 2010, p. 106.

The Greek philosophy lured Muslim scholars and a considerable number of Greek books were translated into Arabic. The government encouraged the process by establishing a bureau of translation and employed many scholars to do the job. The Greek philosophy polluted the mind of many Muslims and doubtfulness, disguised as rationalism and patronized by the government, invaded the basis of faith, particularly the Iman bil-ghaib (the belief in unseen). It fell upon traditionalists, jurists, and sufis to defend the faith which was put in peril by the heretic ideas borrowed from other lands. This period witnessed the emergence of sufi literature which explained the sufi terminology to the masses, and proved that Shari'ah and Tasawwuf are not incompatible to each other.

To achieve this purpose, Abu al-Nasr Sarraj (d. 988AD) and Abu Talib Makki (d. 996AD) authored 'Kitab al-Lam'a fi al-Tasawwuf' and 'Qoot al-Quloob' respectively. Sarraj devoted at least 40 pages of his book in pointing out the un-Islamic opinions, methods and actions which had infiltrated the Tasawwuf of his time. Another book on the technicalities of Tasawwuf is Shaikh Ali Hujwairi's (d. 1072AD) 'Kashf al-Mahjoob'.

The three books together may be called the Alpha and Omega of sufi literature. But the book that sailed through the popularity among the scholars and the students of Tasawwuf is Abul Qasim al-Qushairi's (d. 1072AD) 'Al-Risalah' which not only answered the objections raised against the practice of Tasawwuf but also explained the meaning of different terms of mysticism. In the same group is Manzil al-Saairin of Shaikh Abdullah Ansari (d. 1088AD). These books worked as a channel between Sufis and the common man. It was actually during the 5th century after Hijrah that the Tasawwuf took the shape of one of the systematic and recognized Islamic sciences.

Imam Ghazali (d. 1111AD) tops the list of Sufi scholars at the beginning of the 6th century and his book *Ihya Uloom al-Deen* is equally popular among the scholars and the common people. His book *Al-Munqid min al-Dalal* illustrated the practice of Tasawwuf as the best way to attain the pleasure of Allah. Shaikh Abdul Qadir Jilani (d. 1165AD), the founder of the largest sufi order (tariqah) al-Qadiriyya and a great sufi himself, wrote *Ghunyat al-Talibeen*, *Futuh al-Ghaib* and *Al-Fath al-Rabbani* which made a constructive and positive contribution to the sufi literature.

Next in line is *Awriful Malaria* written by Shaikh Shahabuddin Suhrawardi (d. 1234AD), another great Sufi in his own right and the founder of the Suhrawardi order. The utility of the book is manifested in its detailed discussion on the management of Khanqah and the training of sufi discipline. In the next few centuries, the most remarkable addition to the Sufi literature was made by Shaikh Mohiuddin ibn al-Arabi (d. 1240AD). His two books *Fusoos al-Hikam* and *Futuh al-Makkiyah* expounded the philosophy of Wahdatul Wujud (unity in existence). This theory has been the hot topic for the discussions, debates and, subsequently, division in the Sufi fraternity. Another notable addition to the Sufi literature is the long poem of Maulana Jalaluddin Rumi (d.1273AD), popularly known as Mathnavi Maulana Rum.

It is also called 'The Qur'an in the Persian language' and is full of secrets of Tasawwuf's way solution and advices for the common man. As far as India's contribution towards sufi literature is concerned, it has a long list of books, letters and other writings that are of equal importance and value to the literature which came from Arab and Prsian sufis. *Kashf al-Mahjoob* of Shaikh Ali Hujwairi has been mentioned earlier.

It is one of the earliest pieces of Sufi literature from Indian and even today, after one thousand years of writing, its popularity and utility has not diminished. Shaikh Hujwairi lived in Lahore and is popularly known as ‘Data Ganj Bakhsh’. The other work mentioning is ‘Maktubat Imam Rabbani’. It is a collection of 534 letters written by Shaikh Ahmad Sirhindi (d. 1624AD) to his disciples and other state officials as an advice to purify their character. He was a great saint of Naqshbandiya order during the Mughal period. Shah Waliullah (d.1762AD), though basically a Muhaddith, also contributed towards the Sufi literature. He is said to be associated with the Naqshbandi order.

His book *Hujjatullahi al-Balighah* and his grandson Shah Ismail Shahid’s (d. 1831AD) *Sirat Mustaqeem* and *Taqwiyatul Iman* further enlightened the masses on the otherwise complicated ways of Tasawwuf. Haji Imadadullah Muhajir Makki (d. 1899AD) wrote *Diawl-Ouloob* to the same effect. In the last century, Ashraf Ali Thanvi’s (d. 1943AD) enormous writings contributed a lot to the reformation of Muslim society. Abdul Hasan Nadvi’s (d. 1999AD) *Tarikh Dawat Azeemat* may also be considered as a valuable addition to the Sufi literature in India.

SIGNIFICANCE

There are two categories of Shariah regulations prescribed to the people – one concerns person’s behaviour, another refers to the soul. Both of them are vital, because the inner world of a person is a foundation for the outer appearance. The Messenger of Allah (pbuh) urged his companions to pay special attention to chastity. He taught them that good manners were a mirror of a good soul with no faults:

“There is in the body a clump of flesh - if it becomes good, the whole body becomes good and if it becomes bad, the whole body becomes bad. And indeed it is the heart.”

“Verily Allah does not look to your bodies nor to your faces but He looks to your hearts”

According to Hazrat Hasan al-Basri:

“A human is a slave of his feelings and desires. And the one that have learnt to override them will truly become the ruler of his own destiny. If he shows purity of heart in performing everything prescribed by the Almighty, then he will be surrounded with divine care wherever he is. The Almighty will teach him, he will get knowledge from the sources he does not expect”.

Sufism has a great significance in Islam. When a society is overwhelmed by disorder, chaos, spiritual emptiness, destruction and moral degradation with no effective solutions at hand, we will see that some will start to turn to the religion to find the way out. Even if the goal is not to completely resolve the problems, by doing that, one will at least hope to put an end to the anxiety or bewilderment that has been occupying his soul. The heart puts a person in action that is why its purifying from bad qualities is a duty for everyone. At this stage, spiritual teachings i.e. Sufism offers miraculous answers and solutions. The significance of Sufism is to attain the true realization of God. The realization of God produces all kinds of spiritual qualities. Sufism makes people free from all negative features such as hatred, desire, revenge, violence etc. it is rather characterized by love, compassion, charitableness, harmony, and beauty. Sufism has helped to shape large parts of Muslim society.

The Most Famous Sufi Orders in India: There are four prominent and famous Sufi Orders in India are:

1. The Chishti Order
2. The Qadri Order
3. The Suhrawardi Order
4. The Naqshbandi Order

THE CHISHTI ORDER

One of the main Sufi brotherhoods of South Asia, Chishtiya takes its name from the village of Chisht near Herat in western Afghanistan, where it is said to have originated.²²³ The **Chishti Order** puts up with the name of a town called *Chisht*.²²⁴ It is the prominent Sufi order of the four main Sufi orders.²²⁵ This order was founded by Khwaja Abu Ishaq Shami (d. 940)²²⁶. He was born early in the 10th century in Syria and claimed his descendant of the Prophet (pbuh).²²⁷

Who brought Sufism to the town of Chisht in about 930 AD; where, Shami taught the son of the local emir Abu Ahmad Abdul.²²⁸ Under the leadership of Abu Ahmad's descendants, the *Chishtiya* flourished as the regional mystical order.²²⁹

²²³ John L. Esposito, *The Oxford encyclopedia of the Islamic world*, Oxford university press, New York, vol.1, 2009, p. 440.

²²⁴ Some 95 miles east of Herat in present-day western Afghanistan; He stayed here for a while.

²²⁵ *Chishtiya, Qadiriya, Suhrawardiya and Naqshbandiya*

²²⁶ He is buried next to Ibn-e Arabi at Jabal Qasioun in Syria.

²²⁷ Shah, I. *The Way of The Sufi*, Penguin Books, London, 1968, p. 127.

²²⁸ Vraj Kumar Pande. *Encyclopedia of Indian philosophy*, Volume 2, Anmol Publications, 2007, p 78

²²⁹ Ron Geaves. *The Sufis of Britain: an exploration of Muslim identity*, Cardiff Academic Press, 2000. p. 87.

Later, this order flourished in Afghanistan and South Asia. Khwaja Abu Ishaq Shami traced their lineage through Hasan Basri back to Ali ibn Abu Talib and the Prophet Muhammad (pbuh)²³⁰ who is believed to have instructed his successor in mystical teachings and practices in addition to the Qur'an or hidden within the Qur'an. Moinuddin Chishti introduced the Chishti Order in Lahore (Punjab) and Ajmer (Rajasthan), sometime in the middle of the 12th century AD. Moinuddin Chishti had many disciples; Qutab-ud-Din Bakhtyar Kaki (1173-1235) was one of them. Fariduddin Masud²³¹ (1175 - 1266) was the most famous disciple of Qutab-ud-Din Bakhtyar Kaki.

After Fariduddin, the Chishti Order of South Asia split into two branches. Each branch was named after one of Fariduddin's successors:

- a. *Chishti Sabriya*: This order was founded by *Shaikh Alauddin Ali Sabir Kaliyari*. His tomb is in Kaliyar, near Roorkee in Uttar Pradesh.
- b. *Chishti Nizamiya*: This order was founded by *Nizamuddin Aulia*. This branch became the *Chishti Nizami* branch. Nizamuddin Auliya taught Nasiruddin Chiragh Dehlvi who in turn taught Khwaja Bande Nawaz.

Practices: Chishti practice is notable for “*sama*” or “*qawwali*”²³² evoking the divine presence through song or listening to music.²³³ The Chishti Order is also known for its emphasis on love, tolerance, and openness.²³⁴

²³⁰ Khanam, F. *Sufism: An Introduction*, Goodword Books, N. Delhi, 2006, p. 63.

²³¹ He was popularly known as *Baba Farid* or *Fariduddin Ganj Shakar*.

²³² At their shrines the Chishtis have a flourishing and well developed musical culture known as Qawaali, a group song genre of Hindustani light classical music which presents mystical poetry in Persian, Hindi, and Urdu; it is performed in Sufi assemblies in order to produce religious emotion and ecstasy.

²³³ Shah, I. *The Way of The Sufi*, Penguin Books, London, 1968, p. 127. Also See: Sufi martyrs of love By Carl W. Ernst, Bruce B. Lawrence. p. 5; *Khwaja means master*

The Chishtis follow five basic devotional practices (*dhikr*).²³⁵

1. *Zikr-e djahr*: Reciting the names of Allah loudly, sitting in the prescribed posture at prescribed times
2. *Zikr-e khafi*: Reciting the names of Allah silently
3. *Pas-e anfas*: Regulating the breath
4. *Muraqaba*: Absorption in mystic meditation
5. *Chilla*: Forty days of spiritual confinement in a lonely corner

The most Famous Sufis of Chishti order:

*Khwaja Moinuddin Chishti*²³⁶ (1141 – 1235), *Shaikh Hamiduddin Nagauri* (1192), *Shaikh Qutubuddin Bakhtiar Kaki*, *Shaikh Fariduddin Ganj Shakar* (1175 – 1265), *Shaikh Nizamuddin Aulia* (1238 – 1325), *Nasiruddin Muhammad Chiragh Dilli*²³⁷ (1276 – 1356).

Khwaja Moinuddin Chishti (1141 – 1235 Ad)

One of the most famous Sufi of the Chishti saints is Khwaja Moinuddin Chishti. He saw the Prophet Muhammad (pbuh) in a dream and then set off on a journey of discovery. Hazrat Khwaja Moinuddin Chishti was born in 1141 A.D. into a Sayed family²³⁸ at a place called Sanjar, in Sijistan-Iran. When he was only nine, he memorized the Qur'an, thus becoming a hafiz. He was only 15 when his father died leaving him in possession of a garden and a water mill.

²³⁴ Ernst, Carl W. and Lawrence, Bruce B. (2002) *Sufi Martyrs of Love: The Chishti Order in South Asia and Beyond* Palgrave Macmillan, New York, p. 1

²³⁵ Nizami, K.A. *Encyclopaedia of Islam*, Second Edition. Edited by: P. Bearman, Th. Bianquis, C. E. Bosworth, E. van Donzel, and W. P. Heinrichs. Brill, 2011.

²³⁶ He was also known *Khwaja Gharib Nawaz* and *Baba Farid*.

²³⁷ He was popularly known as the *Chiragh-i-Dilli* (The Lamp of Delhi).

²³⁸ Khanam, F. *Sufism: An Introduction*, Goodword Books, N. Delhi, 2006, p. 63.

The economic situation of his family deteriorated with his father's death, so he had to work in the garden himself,²³⁹ which he used to guard and irrigate, and sold its yield in the market for the substance. The mother who taught him Qur'an had already passed away. It is said that once, a saint Ibrahim Qanduzi came into the garden. The young Khwaja was polite and well-mannered. Not only did he offer the dervish a seat under a shady tree but also brought him a bunch of grapes to eat. The dervish recognized the spiritual potential of the boy standing in front of him. He took some sesame seeds out of his bag, chewed them and put them in Moinuddin's mouth.

Once Moinuddin ate the seeds, a spiritual connection was established, and Moinuddin's latent spirituality was awakened. This experience had such an impact on him that he sold his possessions and distributed the money among the poor.²⁴⁰ He left his home and began to wander from place to place in search of knowledge.²⁴¹ He travelled to Balkh and Samarkand, where he studied the Qur'an, hadith, fiqh, and theology.²⁴² In the beginning of his journey, he memorized the Qur'an and mastered the other Islamic sciences. For years he travelled, far and wide, in the Islamic lands and met many renowned Muslim saints and scholars of the time and stayed with them.

In Nishapur, he met Uthman Haruni declared him his Khalifa (a disciple who has the license to preach in the name of his master-Shaikh and usually given his clock as a sign). In Baghdad, he met Shaikh Shahabuddin Suhrawardi and Shaikh Abdul Qadir Jilani, the founders of the two great Sufi orders in Islam which have been discussed in the beginning of this chapter.

²³⁹ Ibid.

²⁴⁰ Ibid., p. 63.

²⁴¹ Ibid., p. 63.

²⁴² Haeri, Muneera. *The Chishtis: A Living Light*. Oxford University Press, USA, 2000.

He also met Qutubuddin Bakhtiar Kaki here who later became his dearest disciple and Khalifa in India. The tomb of Bakhtiar Kaki in Mehruli, Delhi, is still a visiting place for thousands of devotees. Then he undertook the journey for India. Moinuddin Chishti came to India while Muhammad Ghauri was busy in his military expeditions against the Hindu rajahs of northern India in the early 13th century. He stayed in Ajmer around 1206 AD which, by then, was the centre of political power in India. The local population and the administrative authorities challenged him in the beginning and objected to his stay but soon the opposition phased away and though the authorities did not compromise with him, the local people became his devotees. This happened because of his teachings which were based on the conception of Tauheed and equality of mankind.

The Hindu society was torn apart by the system of caste and the majority of the people were under the yoke of high castes. He showed them a ray of hope and behaved with them as equals and brought them out of despair. He told them that the concept of untouchability was un-Islamic and inhuman. Many became Muslim on his hand. The practical demonstration of equality by interaction and praying together made the faith of new converts much stronger. There are stories which say that during his course of reforms, he was challenged by many *Hindu Jogis* (saints) to prove the authenticity and truthfulness of his religion, which he did by performing some wonders. But his main achievement was to introduce Islam to a complete strange population and preach successfully in a hostile environment.

His mission of '*peace to all*' attracted a multitude of people to Islam. From him originated the Chishtiya order in India which produced many outstanding Sufis like Qutubddin Bakhtiar Kaki, Nizamuddin Aulia (d. 1324AD) and Nasiruddin Chiragh (d. 1356AD) in Delhi; Baba Fareed Ganj Shakar in Pakpatan; Ahmad Sabir in Kalyar and many others who kept the

flame of guidance to the right path glowing in India. Shamsuddin Altmash, the sultan of Delhi (d. 1236AD), was a great devotee of Moinuddin Chishti. He wanted him to stay in Delhi but the saint remained in Ajmer. To keep away from kings and courts is a glaring feature of Chishtiya order. He died in 1235AD at the age of 97 and was buried there. Khwaja Husain Nagauri later built a tomb over his grave.²⁴³ His tomb in Ajmer (Rajasthan) is perhaps the greatest crowd puller from all over the Indian subcontinent. Khwaja Moinuddin had two highly able and talented disciples Shaikh Hamiduddin of Nagaur and Shaikh Qutubddin Bakhtyar Kaki, who lived in Delhi and carried on his silsila.²⁴⁴ Several rulers of the Mughal dynasty of South Asia were Chishti devotees. The emperor Akbar was perhaps the most fervent of them. It is said to be by the blessing of Shaikh Salim Chishti that Akbar's first surviving child, the future Jahangir, was born. The child was named Salim after the shaikh and was affectionately addressed by Akbar as *Shaikhu Baba*.

Nizamuddin Aulia (1238 – 1325 Ad)

One of the Greatest and most influential Sufi saints of Indian Sub-continent was Shaikh Nizamuddin Aulia. He was a famous Sufi saint of the Chishti Order. Hazrat Nizamuddin Aulia (r. a.) represents the secular character of Indian culture. Nizamuddin Auliya was born in Badayun, Uttar Pradesh. At the age of five, after the death of his father, Ahmad Badayuni, he came to Delhi with his mother, Bibi Zulekha.²⁴⁵

²⁴³ Khanam, F. *Sufism: An Introduction*, Goodword Books, N. Delhi, 2006, p. 68.

²⁴⁴ Ibid., p. 68.

²⁴⁵ Nizamuddin Auliya *Ain-i-Akbari*, by Abu'l-Fazl ibn Mubarak. English tr. by Heinrich Blochmann and Colonel Henry Sullivan Jarrett, 1873–1907. The Asiatic Society of Bengal, Calcutta, Volume III, Saints of India. (Awliya-i-Hind), p. 365."

At the age of twenty, Nizamuddin went to Ajodhan²⁴⁶ and became a disciple of the Sufi saint Fariduddin Ganj Shakar, commonly known as Baba Farid. Nizamuddin did not take up residence in Ajodhan but continued with his theological studies in Delhi while simultaneously starting the Sufi devotional practices and the prescribed litanies. He visited Ajodhan each year to spend the month of Ramadan in the presence of Baba Farid. It was on his third visit to Ajodhan that Baba Farid made him his successor. Shortly after that, when Nizamuddin returned to Delhi, he received news that Baba Farid had died. Nizamuddin Aulia was born in 1238 AD Badayun-India. His grandfather migrated to India from Bukhara and settled in Badayun.²⁴⁷ His father passed away when he was hardly 5 years old. His mother gave her son the best education available in Badayun.

Firstly, he learned the Qur'an and Fiqh. He moved to Delhi for further studies at the age of 16. There he happened to stay in the neighborhood of Shaikh Najibuddin Matawakkil²⁴⁸. Under the influence of Shaikh Najibuddin and hearing about Baba Farid, Nizamuddin finally decided to take up the life of a dervish. He left Delhi for Ajodhan in 1257 to meet Baba Farid. Baba Farid quickly gauge his spiritual potential and initiated him into the order. Nizamuddin showed great interest in learning ascetic exercises. He spent most of his time in fasting, prayer, and meditation. He completed his spiritual course under Baba Farid and had permission to spread his teachings.

After his return to Ajodhan, Nizamuddin stayed in Delhi. A number of people, both rich and poor, the common man and the elite, the soldiers and the powerful, started visiting him there. Shaikh Nizamuddin's continuous efforts came to fruition as people began to change their lives.

²⁴⁶ The present Pakpattan Sharif in Pakistan.

²⁴⁷ The Asiatic Society of Bengal, Calcutta, Volume III, Saints of India. (Awliyá-i-Hind), p. 82.

²⁴⁸ A younger brother and a Khalifa of Baba Farid.

Many who had been Muslims only in name now had the opportunity to understand the true spirit of Islam and mend their ways.

Non-Muslims were attracted by the moral and spiritual values taught by him. Shaikh Nizamuddin had little regard for temporary rulers and showed no interest in building up good relations with the kings and nobility. Some sultans and nobleman had great regard for the Shaikh, while others, like Sultan Mubarak Shah and Ghyasuddin Tughlaq, took the Shaykh's disinterestedness to be a form of arrogance. Shaikh Nizamuddin was extremely popular both during his lifetime and after his death. When he was alive, people flocked to him in such large numbers that he acquired vast experience in dealing with all types of individuals. Nizamuddin believed that above all one had to be a good human being and only then could one be a good Muslim or a good Hindu.

He would often recount this Hadith to his disciples:

“Whatever you would not like to be done to yourself, do not wish it to happen to others. Wish for others what you wish for yourself.”

Shaikh Nizamuddin did not discriminate between people of different religions. To him all were God's creatures, equally worthy of respect and deserving of help. He taught his disciples to keep the peace at all times and to develop good relations with everyone, irrespective of caste, colour or creed, for Islam did not teach violence against or discrimination between human beings. Only taqwa (the virtue of being God fearing) can raise one's status in the eyes of Allah. He devoted his entire life to bringing people closer to the true spirit of Islam. He died on the morning of 3 April 1325. His shrine, the Nizamuddin Dargah, is located in Delhi. And the present structure was built in 1562. The shrine is visited by people of all faiths, through the year,

though it becomes a place for special congregation during the death anniversaries, or Urs, of Nizamuddin Auliya and Amir Khusro, who is also buried at the Nizamuddin Dargah. The most famous disciples of Shaikh Nizamuddin Aulia were *Amir Khusro*, *Amir Najmuddin Hasan Sijzi*, and *Ziyouddin Barni*. Shaikh Nizamuddin Aulia charted a six-point formula to facilitate the intense concentration on God by which a Sufi could realize his goal:²⁴⁹

- i. One should retire to a lonely place, without desiring any company or change.
- ii. One should always be in a state of cleanliness. One may sleep when necessary but, on rising, one should immediately perform one's ablutions.
- iii. One should keep an unbroken fast.
- iv. Either one should perform *dhikr*²⁵⁰ or remain silent.
- v. While reciting *dhikr*, one should recollect in one's heart the presence of one's *pir* (spiritual mentor)
- vi. Every thought except that of God should be expelled.

²⁴⁹ As recorded in the Malfuzat of Shaikh Nasiruddin Chiragh, Kahirul Majalis, pp. 68-69, ed. A.K. Nizami, Aligarh, 1959.

²⁵⁰ *Dhikr* means to remember God. One must remember God at all times and in all situations. The Sufi *dhikr* is a spiritual method of attaining concentration. It is a technique whereby God's name is recited in a rhythmical way, the aim being to feel the divine presence in one's inner being. In the process, one of God's 99 names is generally invoked while controlling the respiration. The Chishtis generally performed *dhikr-i-jali*, which is a form of *dhikr* recited aloud.

THE QADRI ORDER

The Qadiris is the largest Sufi order in Islamic history. The Qadri order derives its name from Syed Abdul Qadir Jilani (1077-1166), who was a native of the Iranian province of Mazandaran. The Qadiris trace their lineage to Hazrat Ali bin Abi Talib.²⁵¹ Jilani's spiritual teachings and activities seem to have established the foundations of the Qadiris even in his life time. When Jilani died in 1165, his sons played a key role in the rapid spread of his ideas and teachings across the Islamic world.

The Qadiris reached beyond Iraq after the fourteenth century. Jilani's heirs and disciples established different branches of the order in Egypt, Syria, Anatolia, North Africa, the Balkans, Afghanistan, India, Kashmir, Mauritania, Senegal, Nigeria, Western Sahara, and other places. The order was brought to Anatolia, where it took deep roots, by Esrefoglu Rumi (d. 1469), the disciple of the famous Ottoman Sufi Haci Bayram-i Veli. Today, the order is to be found in almost all Muslim countries with followers in a number of European countries and the United States. As in the other Sufi orders, the Qadiris follow certain rules and practices to reach spiritual perfection.

The Shari'ah rules and rituals such as daily prayers and fasting are strictly observed. In his works as well as in his will to his son, Jilani stresses that the order is based on the Qur'an and the Sunnah and every disciple is urged to have the moral virtues of sincerity, steadfastness, charity, patience, and kindness towards others.

²⁵¹ Esposito, John L., ed. *The Oxford Encyclopedia Of The Islamic World*. Vol. 4. New York: Oxford University Press, 2009. p. 442. 6 vols. Also See: Gladney, Dru. "Muslim Tombs and Ethnic Folklore: Charters for Hui Identity" *Journal of Asian Studies*, August 1987, Vol. 46 (3): 495-532; pp. 48-49; Also See: Abun-Nasr, Jamil M. "The Special Sufi Paths (Taqiras)." *Muslim Communities of Grace: The Sufi Brotherhoods in Islamic Religious Life*. New York: Columbia UP, 2007. 86-96.

The divine names (*asma*) are the basis of all forms of invocation (*dhikr*) in the order. The seven names (*al-asma' al-sab'ah*) upon which the invocation is based are *La ilaha illallah* (there is no god but God), *Allah* (God), *Hu* (He), *Hay* (the Alive), *Wahid* (The One), *Aziz* (the Sanctified), and *Wadud* (The Loving One). These are called principal names. The other five names, called secondary names are *haqq* (The Truth), *qahhar* (The Subduer), *qayyum* (The Ever Lasting), *wahhab* (The Giver), and *muhaymin* (The Master). These names are invoked and repeated in different combinations. The Qadiris perform their invocation both openly (*jahri*) and silently (*khafi*).²⁵²

Since the time of its founder, the Qadiris have developed nearly fifty branches. Among these are the Hikamiyah, common in Yemen; the Faridiyah, active in Egypt; the Dawudiyah, and Nablusiyah, found in Syria; the Ashrafiyah, common in Anatolia; the Bekkariyah, common in the Sudan, Mauritania, Senegal and Nigeria; the Junaydiyah, found in India; the Rumiya, common in Turkey and the Balkans; the Ammariyah, found in Algeria and Tunis; and the Muridiyah, common in West Africa. In the 19th century, the most famous member of the Qadiris in Africa was Usuman Dan Fodio of Nigeria, who founded the Sokoto Caliphate and is said to have converted thousands of Africans to Islam.²⁵³

²⁵² *Ibid.*, p. 442.

²⁵³ *Ibid.*, p. 442.

Shaikh Abdul Qadir Jilani (1077-1166)

The founder of the Qadiriya, Abdul-Qadir Jilani, was a respected scholar and preacher. Having been a pupil at the school *Madrassa* of Abu Sa'id al-Mubarak Mukharrimi he became leader of this school after Mukharrimi's death in 1119 CE. Shaikh Abdul Qadir was born in 1077 in Nif, a village in the district of Jilan, Persia (to the north of current Iran).²⁵⁴ He is a descendant of the Holy Prophet Muhammad (pbuh) from both his mother's and father's side. He is Hassani from his father²⁵⁵ and Hussaini from his mother.²⁵⁶ His father's name was Sayed Abu Saleh Musa and his mother's name was Sayada Ummul Khair Fatima.

Jilani spent his early life in Nif, the town of his birth. Orphaned early, he was looked after by his maternal grandfather, Sayed Abdullah Suma'i.²⁵⁷ In 1095, at the age of eighteen years, he went to Baghdad.²⁵⁸ There is a story about his journey from his native place to Baghdad which illustrates this special virtue. When he was about to leave, which she concealed by stitching them into his cloak. As parting advice to her son, she told him always to be truthful and honest; Abdul Qadir promised never to tell a lie. One the way, the caravan he was travelling with was held up by some bandits. One of them asked Abdul Qadir if he had anything of value with him. He replied that he had forty gold coins. The robber did not believe him and moved on to another victim.

One after another the bandits came and questioned him and he gave them all the same answers. Unbelieving, the bandit leader finally asked him to show him where the money was.

²⁵⁴ 'Abd al-Qadir al-Jilani". *Encyclopedia Britannica*. I: A-Ak – Bayes (15th ed.). Chicago, IL: Encyclopedia Britannica, Inc. 2010. p. 16.

²⁵⁵ His father Sheikh Abu Saleh Musa was a direct descendant of Imam Hassan.

²⁵⁶ His mother Sayada Bibi Ummul Khair Fatima was a direct descendant of Imam Hussein.

²⁵⁷ Khanam, F. *Sufism: An Introduction*, Goodword Books, N. Delhi, 2006, p. 108.

²⁵⁸ It was then the hub of unparalleled intellectual activity and where the reputed Nizamiya college, a seminary founded in 1065, was at its zenith.

Abdul Qadir produced his cloak and the money was found concealed in its lining. Surprised and puzzled at such truthfulness, the bandit asked him why he had owned up to the possession of something of value, when he could easily have denied it, thus saving his money. Abdul Qadir replied that he had made a promise of truthfulness to his mother, regardless of the circumstances. The statement gave the bandit leader a jolt. There and then he fell at his feet and, repenting of his wrongdoing, he said: “You keep the promise you made to your mother, while we forget the promise that we made to our Creator.” The miscreants returned all their ill-gotten gains to their victims with a feeling of true remorse.²⁵⁹

He was given lessons about Hadith by Abu Bakr ibn Muzaffar. He was given lessons about Tafsir by Abu Muhammad Ja'far, a commentator.²⁶⁰ It is reported that Abdul Qadir was initiated into the mystic discipline by his teacher of jurisprudence, Qadi Abu Said Mubarak al-Mukharrimi (d. 1129), head of a school of Hanbalite law in Baghdad, who bestowed upon him the Sufi robe.²⁶¹ He made fiqh and Tasawwuf complementary to each other, thus bringing jurists and mystic together.²⁶² After completing his education, Jilani left Baghdad. He spent twenty-five years as a reclusive wanderer in the desert regions of Iraq.²⁶³ In 1127, Al Jilani returned to Baghdad and began to preach to the public. He joined the teaching staff of the school belonging to his own teacher, al-Mukharrimi, and was popular with students. In the morning he taught hadith and tafsir, and in the afternoon he held discourse on the science of the heart and the virtues of the Qur'an.²⁶⁴ He took to addressing vast crowds, thereby bringing about a revolution

²⁵⁹ Khanam, F. *Sufism: An Introduction*, Goodword Books, N. Delhi, 2006, pp. 112-113.

²⁶⁰ Malise Ruthven, *Islam in the World*, p 243.

²⁶¹ Khanam, F. *Sufism: An Introduction*, Goodword Books, N. Delhi, 2006, p. 114.

²⁶² *Ibid.*, p. 109.

²⁶³ Esposito J. L. *The Oxford dictionary of Islam*. p160.

²⁶⁴ Abdul-Qadir al-Jilani. *Encyclopaedia Britannica*. I: A-Ak – Bayes (15th ed.). Chicago, IL: Encyclopaedia Britannica, Inc. 2010. p. 16.

in their lives. Different kinds of people came to him to learn different things. There were Sufis, scholars, rich, poor, lettered, unlettered, occasionally Jews and Christians attended his meeting and were often so inspired by his eloquence that they entered the fold of Islam.²⁶⁵

Al Jilani died in 1166 A.D. at the age of eighty nine years.²⁶⁶ His body was entombed in a shrine within his Madrasa in Babul-Shaikh in Baghdad, Iraq.²⁶⁷ During the reign of the Safavid Shah Ismail I, Jilani's shrine was destroyed;²⁶⁸ however in 1535 the Ottoman Sultan Suleiman had a *turba* built over the shrine, which exists to this day.²⁶⁹ The Sufi orders celebrate "*Ghouse-al-azham day*" on the date of Al Jilani's death.

After the fall of the Abbasid caliphate the legend of Jilani was further spread by a text entitled *The Joy of the Secrets in Abdul-Qadir's Mysterious Deeds (Bahjat al-asrar fi ba'd manaqib 'Abd al-Qadir)* attributed to Nur al-Din Ali al-Shattanufi, who depicted Jilani as the ultimate channel of divine grace and helped the Qadiri order to spread far beyond the region of Baghdad. By the end of the fifteenth century the Qadiriya had distinct branches and had spread to Morocco, Spain, Turkey, India, Ethiopia, Somalia, and present-day Mali.

His Books:

- *Futuh al-ghayb* (Revelations of the Unseen) – 78 discourses, fairly short and to the point but very powerful.

²⁶⁵ Ibid., p. 115.

²⁶⁶ Shad, Abdur Rahman. *Ali Al-Murtaza*. Kazi Publications; 1978 1st Edition. Mohiyuddin, Dr. Ata. *Ali The Superman*. Sh. Muhammad Ashraf Publishers; 1980 1st Edition. Lalljee, Yousuf N. *Ali The Magnificent*. Ansariyan Publications; Jan 1981 1st Edition.

²⁶⁷ *Al-Ghunya li-talibi tariq al-haqq wa al-din (Sufficient provision for seekers of the path of truth and religion)*, parts one and two in arabic, Al-Qadir, Abd and Al-Gilani. Dar Al-Hurya, Baghdad, Iraq, (1988).

²⁶⁸ *Baghdad*, A.A. Duri, The Encyclopedia of Islam, Vol. I, 903.

²⁶⁹ *Abd al-Kadir al-Djilani*, W. Braune, The Encyclopedia of Islam, Vol. I, 70.

- *Al-Fath ar-Rabbani* (The Sublime Revelation) – 62 discourses, definitely longer, given in the Ribat and Madrasa in Baghdad AH 545–546.
- *Al-Ghunya li-talibi tariq al-Haqq* (Sufficient Provision for Seekers of the Path of Truth, also known in the Indian sub-continent as *Al-Ghunya li-talibin*) - These five volumes, written by the Shaikh at the request of one of his murids (disciples), is a comprehensive guide to all aspects of Islam, both the inward and the outward.

THE SUHRAWARDIYYA ORDER

The **Suhrawardiya** is an order of Sufis of Iraki origin which flourished particularly in India. Suhrawardiya Sufi order was founded by Ziyauddin Abu Najib as-Suhrawardi. Like many such orders, this order traces its spiritual genealogy (*silsila*) to back to Hazrat Ali through Junayd Baghdadi and Imam Ghazali.²⁷⁰ The order originated in Iraq though it spread all over the Islamic world under his nephew, Shaikh Shihabuddin Abu Hafis as-Suhrawardi (1145 – 1234 CE). He laid the true foundation of the order. The order was brought to the Indian subcontinent by his able disciples Sahikh Bahauddin Zakariyya, who founded a Khanqah in Multan, Shaikh Jalaluddin Tabrizi, who settled in Bengal, and Qadi Hamiduddin Nagauri who settled in Delhi.²⁷¹

The Suhrawardi order entered in India in the 13th century and went on to consolidated their hold over the Indian mind. Initially, they were centered in Multan in Sind, but later their teachings were carried on to other parts of north India with centers developing in Delhi, Badayun and in Bengal.²⁷² In the Indian subcontinent, the Suhrawardiya has been one of the four major

²⁷⁰ Bosworth, C E., E V. Donzel, W P. Heinrichs, and G Lecomte, eds. *The Encyclopedia Of Islam*. Vol. IX. London: E. J. Brill, 1997. p. 784.

²⁷¹ Khanam, F. *Sufism: An Introduction*, Goodword Books, N.Delhi, 2006, p. 63.

²⁷² The Sufis of the Chishti order was already there in Ajmer, Delhi, Nagaur and Ajodhan. There was much interaction between these two orders and the great masters of both corresponded with each other and also met personally. In principle, the tradition of both the orders were not opposed to each other, though they favoured

orders, besides the Chishtiya, Qadriya, and the Naqshbandiya which has now widely overtaken the Suhrawardiya in popularity.²⁷³ Suharwardis attached great importance to *salat* and *dhikr* as far as the purification of the soul was concerned. They believed that fasting in the month of Ramadan was sufficient for this purpose.

The Suhrawardi order was closer to the true, orthodox spirit of Islam. It did not preach a renunciation of the world in the way that the Chishtis did, for the Chishtis not only renounced wealth and desire, but sometimes even marital relations, often practicing celibacy like Nizamuddin Aulia and Bakhtiyar Kaki. The Suharwardis allowed everything which was labeled legitimate in Islam. They focused on the recitation of *dhikr* and the prescribed fasting in the month of Ramadan, but did not encourage supererogatory fasting.

Shaikh Shihabuddin Suhrawardi (1145 – 1235)

Shihab al-Din Abu Hafs Umar al-Suhrawardi (1145 – 1234) was one of the most important Sufis in Sunni Islam. He was born and grew up in the town of Suhraward, later destroyed by the Mongols, in the Persian province of Djibal, to the west of Sultaniyya. He should not be confused with other persons carrying the nisba al-Suhrawardi in particular not with his contemporary the mystic Shihab al-Din Yahya al-Suhrawardi al-Maktul, put to death in Aleppo in 1191 because of his heretical ideas in religious and political matters.

Abu Hafs Umar al-Suhrawardi came in his youth to Baghdad, where his Uncle Abul Nadjib al-Suhrawardi himself a famous Sufi introduced him to the religious sciences and made him also familiar with the duties of a preacher. Abu Hafs followed his uncle's courses both in the

and laid stress on different sets of practices. The Chishtis preferred to use the term *jamat Khana* rather than *Khanqah* but both were essentially interchangeable.

²⁷³ Bosworth, C E., E V. Donzel, W P. Heinrichs, and G Lecomte, eds. *The Encyclopedia Of Islam*. Vol. IX. London: E. J. Brill, 1997. p. 785.

Nizamiyya and in the later's ribat on the shore of the Tigris, a much-visited centre of the Sufi way of life. He often mentions his uncle in his main work '*Awarif al-Marif*' another important teacher of Abu Hafs in Baghdad was the Hanbali Sufi and jurist Shaikh Abdul Qadir Jilani. He studied theology under Shaikh Abdul Qadir Jilan, but also attended the lectures of other prominent scholars. The close relationship of the still quite young al-Suhrawardi with the famous Shaikh, who was already approaching the end of his life, was significant for al-Suhrawardi's later attitude towards religio-dogmatic questions. Abdul Qadir is said to have dissuaded al-Suhrawardi from occupying himself with kalam and to have warned him in particular against the use of Qiyas. In doing so, he is said to have mainly talked him out of reading al-Djuwayni's K. Al-Shamil and al-Shahrastani's *Nihayat al-akdam*, both leading works of Ashari theology. Al-Suhrawardi was not a Hanbali as Abdul Qadir was but a traditionalistic Shafai'i, which was rather typical in Baghdad. With respect to al-Suhrawardi's spiritual career, it is important to note that his later violent attacks against the *mutakallimun* corresponded to an initial personal interest in their doctrine. After his uncle's death in 1168, al-Suhrawardi followed the path of seclusion. He preached and headed mystical meetings in Abul Nadjib's ribat which soon extended to several other places in Baghdad. He was a trained orator, one of the most successful traditionalist preachers in the Abbasid metropolis. He put his audience into ecstasies, so that many cut their hair or were spiritually transported away from the world. His pulpit was made of clay as prescribed by the ascetic way of life.²⁷⁴

His teachings generated great interest and he started to give lectures at other places in the city as well. He was a great orator and could hold the attention of the audience for hours, bringing many to the state of spiritual awakening. He maintained friendly relations with many

²⁷⁴ *Encyclopedia of Islamic Science And Scientists*, ed. M. Zaki Kirmani, N. K. Singh, Global Vision Publishing House, New Delhi, 2005, p. 990.

known Sufis of the day and knew, among others, Moinuddin Chishti, the founder of the Chishti centre in Ajmer and Najmuddin Kubra, the great Sufi of the Kubrawiya order.

Legendary accounts speak of his meeting in Baghdad with Ibn ‘Arabi and Ruzbihan al-Baqi.²⁷⁵ Shihabuddin Suhrawardi became very close to the Abbasid caliph, al-Nasir, who founded a beautiful Khanqah for him. He acted as the court theologian and was elevated to the position of Shaikh al-Shuyukh within the Sufi circles of Baghdad. On a number of occasions he acted as the caliph’s envoy to the courts of contemporary rulers. This association gave rise to the Suhrawardi tradition of keeping in touch with temporal rulers and the order’s approval of the acceptance of lavish gifts.²⁷⁶ Shaikh Suhrawardi wrote a number of books of which ‘Awariful Maarif²⁷⁷ (The benefits of Knowledge) is the most important. After his death, he was succeeded in Baghdad by his son, Imaduddin Muhammad Suhrawardi (d. 1257).

²⁷⁵ Ibid., p. 133.

²⁷⁶ Ibid., pp. 133 – 134.

²⁷⁷ A Sufi text *Awariful Ma’arif* written by Shihabuddin Suhrawardi was the standard manual for most of the Sufis of the subcontinent, with both the Suhrawardis and the Chishtis using it as a handbook to train disciples.

THE NAQSHABANDI ORDER

The Naqshbandiya Sufi order too is one of the most accepted order (*tariqah*) in the subcontinent and Khwaja Bahauddin Naqshband (d. 1389 C.E.) was its principal introducer. The Naqshbandi order takes its name from Khwaja Bahauddin Naqshband Bukhari, a very prominent Sufi Shaikh who continued the tradition of making the spiritual teachings and practices of Sufism more applicable to the changing times in which he lived. Khwaja Bahauddin Naqshband was the student, and later the *Khalifa* (successor) of Amir Kulal. He was born in the village of *Kushk-i-Hinduwan* near Bukhara in Central Asia.²⁷⁸ He uplifted the hearts of humanity causing them to soar in the sky of spirituality. He made kings to stand at his door. However, he also received instruction from the *ruhaniya* (spiritual being) of Khwaja Abdul Khaliq Ghujdawani, who gave Bahauddin Naqshband the practice of the purely silent *dhikr* (invocation).²⁷⁹

The Naqshbandi tariqah is notable in being the only Sufi tariqah which traces its lineage to Prophet Muhammad (saw) through Abu Bakr as-Siddiq, the first Caliph. All other Sufi orders trace their lineage through Ali ibn Abu-Talib, who became the fourth Caliph of Islam. The Naqshbandiya order became an influential factor in Indo-Muslim life and for two centuries it was the principal spiritual order in India. The conquest of India by Babur in 1526 gave a considerable impetus to the development of the Naqshbandi order. During the reign of Emperor Akbar the Naqshbandi order flourished in India. Baqi Billah (d. 1603)²⁸⁰ is credited for bringing the order to India during the end of the 16th century.²⁸¹ When he came to India, he tried to spread his

²⁷⁸ Khanam, F. *Sufism: An Introduction*, Goodword Books, N. Delhi, 2006, p. 149.

²⁷⁹ Trimingham, J. Spencer. "The Chief Tariqa Lines." *The Sufi Orders in Islam*,. Oxford: Clarendon, 1971.

²⁸⁰ Baqi Billah was born in Kabul, which was then the part of Mughal Empire.

²⁸¹ Khanam, F. *Sufism: An Introduction*, Goodword Books, N. Delhi, 2006, p. 162.

knowledge about the order, but died three years later.²⁸² However, the most dominant figure of the Naqshbandiya order was *Shaikh Ahmad Sirhindi*. Sheikh Ahmad Sirhindi was Baqi Billah's disciples.

Shaikh Ahmad Sir Hindi (1564 – 1624)

The most dominant figure of the Naqshbandiya order was *Ahmad Sirhindi. Mujaddid Alf-Thani, Imam Rabbani, Abul Barakat Badruddin Shaikh Ahmad bin Abdulahad Sirhindi* in short, Shaikh Ahmad Sir Hindi was born in 1564 A.D. in the town of Sirhindi in the province of Punjab in India in a family of Sufi learning and traditions.²⁸³ His father Shaikh Abdul Ahad Makhdum was also a Sufi of great learning and was a member of Chishtiya order. He was a descendant of Umar bin al-Khattab and so 'Faruqi' became part of the family's name. The early education of Ahmad Sirhindi was under his father's supervision. He memorized the Qur'an first and then studied other Islamic sciences.

To further his studies, he was sent to Sialkot, an important centre of philosophy and theology by then. After spending few years and having attended the lessons of renowned scholars of the time, he returned home at the age of 17 years. Three years later, he travelled to Akbarabad (now Agra), the capital of Mughal emperor Akbar. Here he met the two most important and perhaps the most learned philosophical scholars of the time Abul Fazal²⁸⁴ and Fayzee. They became friends to each other. The two brothers were among the nine 'pearls' of Akbar and exercised great influence over him.

²⁸² Haq, Muhammad M. *Some Aspects of the Principle Sufi Orders in India*. Bangladesh: Islamic Foundation, 1985.

²⁸³ John L. Esposito, *The oxford encyclopedia of the Islamic world*, Oxford university press, New York, vol.5, 2009, p. 168.

²⁸⁴ *Ibid.*

However, the friendship did not last long and Shaikh Ahmad Sirhindi broke away from the two brothers because of their heretic views. After his father's death in 1599, he embarked upon the journey for pilgrimage. On his way, he stopped at Delhi and stayed with Khwaja Baqi Billah²⁸⁵ (d. 1603) who had come to Delhi recently and had earned the fame, reputation and popularity among the people in a very short period. His stay with Khwaja turned into a close relationship of a teacher and disciple. Shaikh Ahmad Sirhindi stayed with Khwaja Baqi Billah for four years with occasional breaks that took him outside Delhi; and at the end of fourth year, Khwaja declared him his Khalifa in Naqshbandiya order.

He left Delhi in 1603 when Khwaja died and made his hometown his permanent abode. Shaikh Ahmad Sirhind's contribution to the revival of Islam and expansion of Sufism is enormous which is reflected by his two acts; 1) the letters written to many devotees, government officials and influential people of that time covering different topics and problems known as Maktubat Imam Rabbani which has been discussed in the beginning of the chapter and 2) his resistance to the tyrannical rule of Mughal emperor Jahangir. Jahangir came to throne in 1605.

His court was overwhelmed by the heretic thoughts and practices which he inherited from Akbar. In addition, the Shi'ite influence also became very authoritative because of his wife Noorjahan. Shaikh Ahmed Sirhindi raised his voice against them. His enemies in the court instigated the king against him. He was called to the court and was put in front of the king. His property was also confiscated. He was in the jail of Gwalior for one year and there too he carried on his schedule of preaching and lessons to other inmates which also became a threat to the government. However, during this period many misunderstandings of Jahangir were also erased and he released Shaikh Ahmad.

²⁸⁵ Ibid.

His property and honour were restored. Jahangir put two options to him; either to go back to Sirhind and stay there or to stay with the royal army. Shaikh accepted the second offer and stayed with the army where, he thought; he would be nearer to the king and could make efforts to bring him to the right path. He accompanied Jahangir in his expeditions. He used to recite Qur'an to the king and enlighten him on matters of Shari'ah. It really brought a certain change in the behaviour of Jahangir towards the religion. After three years, he came back to Sirhind because of ill health and died there on 10th Dec, 1624. Sirhindi's creative life falls into two periods: his pre Sufi phase, when he wrote work typical of a scholar of his time, refuting Shi'ism and proving the necessity of prophecy; and his Sufi phase, when he produced a range of works suffused with spiritual insight. The most important of these was his collection of 534 letters to nearly two hundred recipients, the *Maktubat-i-imam-i-Rabbani*. Nearly seventy of these letters were to Mughal officials whom he was concerned to win to his views-that orthodoxy should be revived, that superstitious Sufi practices should be suppressed, and that infidels should be humiliated.

The great majority of the letters were concerned with his exploration of spiritual mysteries. Regarded as a landmark in Indo-Muslim thought, the letters continue to be republished in their original Persian as well as in Arabic, Turkish, and Urdu. Sirhindi's prime concern was to integrate his Sufi ideas within a Sunni frame, thus achieving the perfections of prophecy," the highest Sufi achievement. In pursuing his spiritual quest he elevated the concept of *Wahdat al-shuhud* (unity of witness) over Ibn Arabi's *Wahdat al-wujud* (unity of being) that had dominated Sufi thought for several centuries. Believers had to realize that "Everything is form Him" and not that "Everything is Him." This new emphasis focused attention away from otherworldly contemplation toward worldly action: the Muslim must strive to realize revelation on earth.

This was the basis of Sirhindi's involvement with political power and his emphasis on orthodoxy, and the source of Abdul Hakim Sialkoti's (d. 1656) title for him, Mujaddid-i Alf-i thani (the renewer of the second Millennium of Islam). In the 20th century the significance of Sirhindi has been much debated. He has been seen variously in religio-political roles as the defiant rebel against government, as the savior of Indian Islam from Mughal heresies, and as the progenitor of a narrow minded Muslim communalism, and in a Sufi role as replacing Wahdat al-wujud with Wahdat al-shuhud. But his impact on 17th century India was not as great as has been claimed; his religious vision was much contested, and Aurangzeb proscribed his Maktubat. Moreover, his Wahdat al-shuhud did not replace Wahdat al-wujud in Naqshabandi Mujaddidi thinking. His emphasis, however, on obedience to Shariah and Sunnah as a means of achieving spiritual realization was widely accepted by the Naqshbandiya and was carried by his successors into Central Asia, Turkey and the Arab lands, where it has been a source of inspiration to the present.²⁸⁶

His tomb is still a place of pilgrimage in Sirhind. Shaikh Ahmad Sirhindi is known as 'Mujaddid alf thani' (the revivalist of the second millennium) because his lifetime coincided with the beginning of the second millennium of Islamic era. Ahmad Sirhindi was an eminent Indian Sufi whose ideas shaped the second or phase of the Naqshbandiya order. He was blessed with 4 sons: Muhammad Sadiq, Muhammad Said, Muhammad Masum, and Muhammad Yahya.

²⁸⁶ Ibid., pp. 168-169.

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