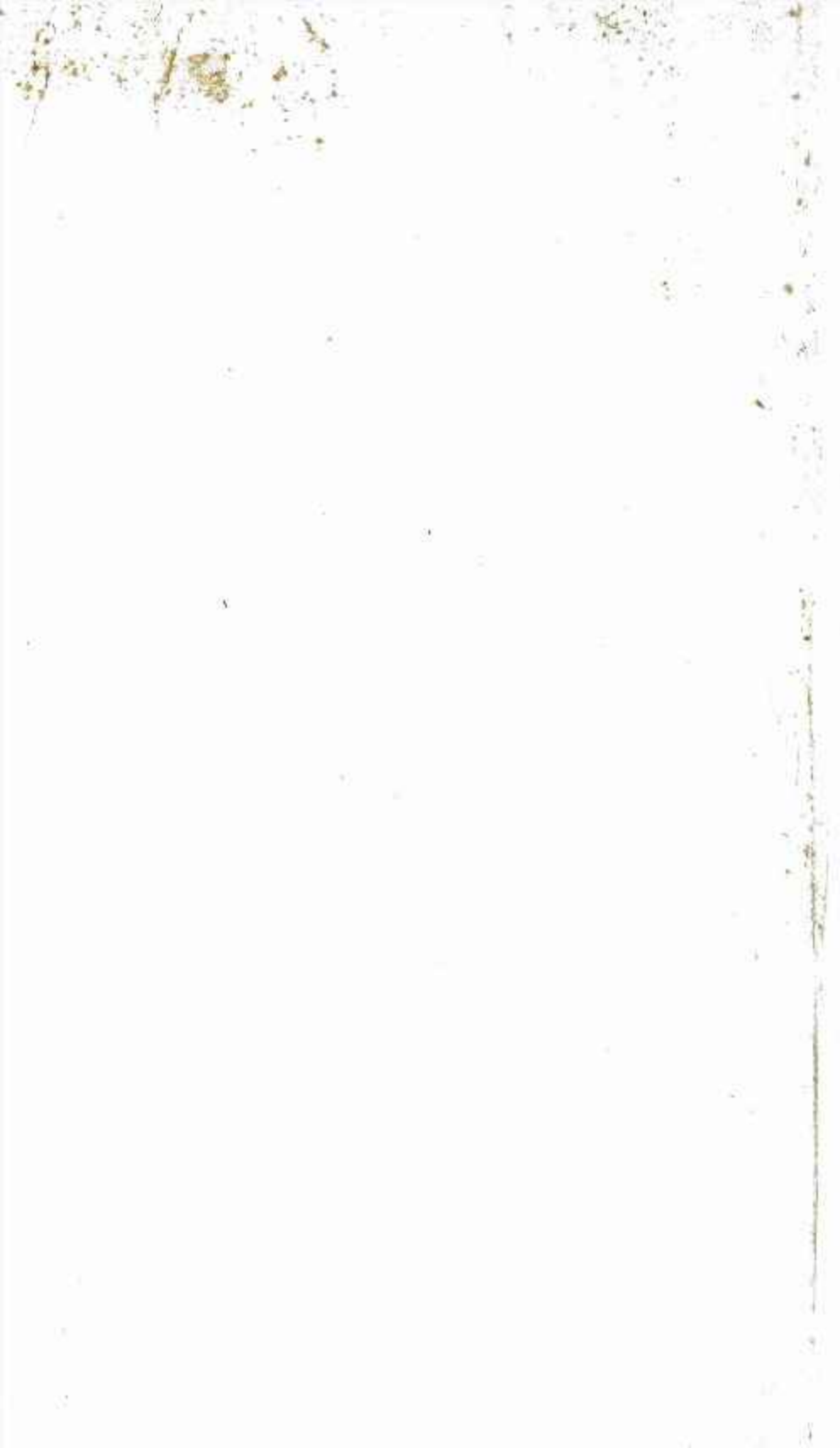


**GLIMPSES
OF
THE HADITH**

M. AZIZULLAH



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Hadith

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*"He who obeys the Apostle assuredly
obeys Allah" (al-Qur'an)*

Glimpses of The Hadith

By

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DEDICATED
TO THE MEMORY
of
MY BELOVED PARENTS

FOREWORD

Hadith has played an important role in the development of Islamic Law and Jurisprudence. It has been considered to be one of the fundamentals of Islamic belief. It occupies a position secondary only to the Quran. Muslim scholars throughout the ages have worked diligently in sifting the authentic Hadith from stories and folklore which have naturally been built up by succeeding generations around the person of the prophet. Because a number of spurious traditions have crept into the literature some critics have raised doubts about the authenticity of the entire corpus of Hadith. This scepticism is unjustified and is based upon the ignorance of the importance of history and historical material. It is necessary that the average Muslim, who has neither training nor the time for studying the voluminous literature of and about Hadith should be acquainted with the fundamentals of the criteria applied for judging the genuineness of a hadith so that he may be in a position to understand how much work has gone into the determination of the worth of the traditions.

I think that this small book will give an insight to the average reader into some of these problems and will introduce him to a few of the more important and basic traditions. They embody not only matters relating to law and theology but also contain the wisdom of the Prophet. Without some knowledge of Hadith, it would be impossible for the Muslims to understand his approach to the problems of life. They certainly encompass tremendous amount of wisdom which the Muslims cannot ignore if they want to understand the spirit of Islam.

Dr. I. H. Qureshi,
S.Pk.,
*Vice Chancellor,
University of Karachi.*

P R E F A C E

In my earlier treatise entitled "Glimpses of the Holy Qur'an" I had set forth the fundamental aspects of the wonderful teachings of the Holy Qur'an. These teachings, when properly understood and assimilated, have the effect of transforming the character and morals of an individual. I had tried to establish therein that the Qur'an is an expression of the Divine Will which was revealed and manifested to humanity through Muhammad (May peace be upon him) and had further argued to show that such an amazing Book could never be the creation of a human mind, but could only emanate from God Himself as a revelation to His prophet Muhammad. Non-Muslim critics have often tried to represent Muhammad as the author of the Holy Qur'an designating the great religion he founded as "Muhammedanism" and its adherents as "Muhammedans" on the analogy of "Christianity" and "Christians". The Qur'an refers to the religion it preaches as "Islam" which means complete submission to the Will of God and its believers as "Muslims". God chose Muhammad as His Messenger and the Message was conveyed to him through His angel Gabriel.

From what I have stated above it is obvious that there was an indissoluble link between God's Message and the personality of Muhammad to whom it was revealed. Throughout his prophetic life of 23 years he received God's messages, the true meanings and

implications of which he interpreted and explained to those around him. The Qur'an repeatedly enjoins upon men and women obedience not only to God Himself, but also to His prophet, Muhammad, for, without obedience to the latter, the entire significance of His Message to the world would be lost. Every word the Prophet uttered was inspired by Providence divulging some hidden truths of human life and laying down some rules for its guidance on earth. In view of the utmost importance of what the Holy Prophet said from time to time for the guidance of man it is my belief that a knowledge of the Holy Qur'an, however thorough it may be, must be supplemented by the sayings of God's Last Messenger. An intelligent understanding of these sayings termed as the "Hadith" is, to my mind, absolutely essential for the guidance of man in this world. The sayings of the Holy Prophet and the Holy Qur'an must be studied together to give us a complete picture of the religion of Islam. It is important for every Muslim to make a serious and impartial study of the "Hadith" which may be described as a sort of encyclopaedia of good manners and morals designed for the spiritual and material uplift of humanity without distinction of caste, creed or colour. A good many of the Prophet's sayings had the force and sanctity of law and were rigidly observed by his followers in their day to day life encompassing practically the entire sphere of human activities. My conviction that an adequate knowledge of the "Hadith" is incumbent on every Muslim has prompted me to bring out this publication.

The book is divided into two parts. Part I deals with the definition of "Hadith", its practical value and importance to a Muslim in the regulation of his conduct

in society, its classification, its narration and a detailed discussion of its science and technique. In Part II a selection of Ahadith under various categories and subjects have been given to illustrate their importance and utility. I sincerely hope the present treatise will prove instructive to the reader and inspire him with the lofty ideals of Islam which, when vividly apprehended and vigorously pursued, will lead a believer to the highest stage of his moral and spiritual development in this world and prepare him for the world hereafter.

In conclusion I have to thank my esteemed friend Khwaja Abdul Waheed of the Islamic Institute of Research for his invaluable suggestions and for reading the manuscripts and proofs.

MD. AZIZULLAH



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*"In the name of God, Most Gracious,
Most Merciful*

CHAPTER I

MEANING OF HADITH

Hadith or Traditions are the records of the utterances, discourses, practises, usages, sayings and the way of life led by Prophet Muhammad (May peace be upon him) ever since he assumed prophethood in the fortieth year of his life (609 A.C.) to the year of his death (632 A.C.) when he was 63 years old. Besides this any action done in his presence by any of his disciples and tacitly approved and not prohibited by him also falls within the definition of Hadith. These form the pattern, model or ideal to be followed by every true Muslim in his day-to-day life. The word 'Hadith' literally means 'Statement'. It was also popularly known as the *Sunnah* meaning a practice or custom. It literally means a mode of life.

In Arabia every tribe had its *sunnah* or family tradition, copied from their fore-fathers and strictly followed in their social life. But the *Sunnah* referred to here is the social and legal usage set up by the Prophet for the entire Muslim community to follow. As opposed to the concept of *Sunnah* is the *Bid'a*, i.e., innovation, departure from the established *Sunnah*. Conformity to

the *Sunnah* is commendable but innovation is condemned by the Prophet as a deviation from the right path and leading to Hell. It differs from the 'Kitab' or the written Book, viz., the Qur'an which is dealt with separately. The *Sunnah* of the tribes has been reproached for its inconsistencies and immoralities. The Qur'an, on the other hand, refers to the unchanging *Sunnah* of Allah, transmitted through his chosen prophet Muhammad which is either in the form of definite prescription or prohibition or by example.

لَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ط

"And none can change the words of Allah." (VI-34)

Prophet Muhammad (May peace be upon him) occupies a unique position in the chain of prophets. Being the last of a long line of Divine Messengers he was made by God a perfect specimen of human-kind and sent as a messenger for the whole universe. His personality, therefore, combined all that was best in morals and manners and he was the very embodiment of all that was preached and enjoined in the Holy Qur'an. The Holy Book affirms:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

"Certainly There is for you in the Messenger of Allah an excellent exemplar." (XXXIII-21)

وَأَنْتَ لَعَلَى خُلُقٍ عَظِيمٍ ۝

"And thou standest on an exalted standard of character." (LXVIII-4)

When the Holy Qur'an affirms that the Prophet was the very embodiment of all that was best in life and he

was the perfect model to be followed, it was not mere idle talk but was a practical demonstration of it. To judge its truth, let us have a glance at his life. Taking for instance the injunctions laid down by the Qur'an for believers in respect of prayer, fasting and alms-giving, we notice that while Muslims were directed to pray five times a day, the Prophet himself, prayed eight times, super-imposing on himself three extra prayers, twice after morning prayer and third beginning, at midnight and sometimes extending right upto dawn thereby causing swelling in his feet. During prayer a noise was heard coming out of his chest as of boiling water due to his fear of the Lord. Besides he never missed wantonly any prayer throughout his life. Even in the thick of the battle he performed it behind the lines. This showed the extent to which he fulfilled the Divine Commandment.

As regards fasting his followers were ordered to fast during the month of Ramzan, but for himself he never allowed the other eleven months to pass by without fast and sometimes the fast would continue for two to three days without taking any food or drink in between them.

He helped the needy and the poor and no beggar ever left his door disappointed, while he himself lived the life of a poor man even after becoming the overlord of a big country. His generosity was so great that he proclaimed that if any Muslim died leaving debts the responsibility for repayment was his, while at the time of his death his own coat of mail was pledged for a debt. Muslims had conquered almost the whole of Arabia and money was pouring in from all sides which he treated as trust property and distributed that very day, but he denied himself and his family members a share

in it. His family was prohibited by him from receiving Zakat lest people out of love for him might bestow the choicest favours on them. The condition of his house was such that for days together no fire was lit, and and no day passed without missing a meal. Worldly things, riches and comforts had no attraction for him. His dress consisted of patches, his house was petty, built of mud bricks, and his furniture a crude bedstead and a jar of water. This was the living of the greatest spiritual and temporal leader and monarch who looked upon this world as a passing phase and a temporary abode.

During his life many a battle was fought under his leadership but never did he shed a drop of blood of his enemies. He forgave his bitterest opponents most graciously and even prayed to God for their forgiveness. The Meccans who had tortured him and made his life miserable for full thirteen years on being vanquished were granted a general amnesty. He never avenged any wrong to his person. He used to work as an ordinary man and treated his slaves with no distinction. One of his servants Zaid was married to his own cousin thus demonstrating that all men were equal in the eyes of the Creator. As soon as he came to possess a slave he freed him and enjoined his followers to do the same. Consequently his companions began to release slaves on some pretext or other, and started marrying slave girls who till then were treated as chattel. In his sermon on the last pilgrimage, he instructed his followers to treat their wives kindly and respect life and property. "And as for your slaves", continued the Prophet, "see that you feed them with such food as ye eat yourselves and clothe them with the stuff ye wear they are the servants of the Lord and are not to be tormented."

He was gentle, modest, faithful, courageous and never despaired even in the face of severe calamities and adverse circumstances and had unflinching faith in Divine Help. In every respect, therefore, he stood out as a shining example for all to follow. His life throughout was without any blemish and was a wonderful exposition of all that was virtuous. In reality it was a true picture of the teachings of the Holy Qur'an. The world has never produced and never can produce a man of his stature and qualities.

Since he was selected by the Almighty to act as a most beautiful pattern in life and practically demonstrated it, his followers watched him keenly, treasured every action of his in their hearts and passed their observations intact on to the coming generations. They believed that every word that came out of his mouth was inspired and that he never spoke out of whim, impulse or any desire to convey his personal wishes. This belief was corroborated by the Qur'anic verses such as the following :

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝

"Your companion is neither gone astray nor is he misled.

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝

"Nor does he say (aught) of (his own) desire.

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝

"It is no less than inspiration sent down to him.

عَلَّمَهُ شَدِيدُ الْقُوَى ۝

"He was taught by one Mighty in Power."

(Sura LIII-2-5)

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ
يَتَفَكَّرُونَ ۝

"And We have sent down unto thee the message; that thou mayest explain clearly to men what is sent for them, and they may give thought."

(XVI-44)

وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ۝

"If ye obey him ye shall be on right guidance. The Apostle's duty is only to preach the clear (message)."

(XXIV-54)

أَنْ يَقُولُوا أَسْمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝

"They say, 'we hear and we obey': It is such as these that will attain felicity."

(XXIV-51)

These verses indicate that the Qur'an enjoins obedience to the Prophet by following him and thus Divine authority invests a canonical tradition. Those who did not follow the Prophet were condemned as follows

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ تُولَٰهُ مَا تَوَلَّىٰ وَنُصِّبْ لَهُ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ۝

"And whoever contends with the Apostle even after guidance has been plainly conveyed to him,

and follows a path other than that becoming the men of Faith, we shall leave him in the path he has chosen and land him in Hell, an evil refuge!"

(IV-115)

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ○

"It is not fitting for a Believer, man or woman, when a matter has been decided by God and His Apostle, to have any option about their decision : If anyone disobeys God and His Apostle, he is indeed on a clearly wrong path."

(XXXVI-36)

وَمَا أَتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

"Take what the Apostle assigns to you, and deny yourselves that which he withholds from you."

(LIX-7)

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا آخِلًا ذَاتِهَا وَلَهُ عَذَابٌ مُهِينٌ ○

"But those who disobey God and His Apostle and transgress His limits will be admitted to a fire, to abide therein; and they shall have a humiliating punishment."

(IV-14)

Further, whatever was done by the Prophet was assumed to be an Act of God.

إِنَّ الدِّينَ يُبَايِعُكَ أَنْتَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

"Verily those who swear fealty unto thee only

swear fealty unto Allah: the hand of Allah is over their hands." (XLVIII-10)

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

"It is not ye who slew them; it was God: when thou threwest (a handful of dust) it was not thy act, but Gods."

(VIII-17)

These verses clearly prove that whatever the Prophet said was directly inspired by God and it was, therefore, incumbent on all believers to obey him. His utterances were no less a revelation than the Qur'an but with this difference that the words were those of the Prophet himself and not divine. The Qur'an, further, affirms that the Prophet was personally endowed with *hikmah* or wisdom enabling his daily life to be a true picture of the Qur'anic teachings. Thus he stood out as a model for every individual to follow.

The world from Adam downwards had produced monarchs of great pomp and show, generals of extensive conquests, philosophers and thinkers of great repute and poets of world-fame, but can anyone point out how far any of those were instrumental in raising the social status of down-trodden humanity and to what extent they catered to the spiritual elevation of the human mind by removing the rust within their unclean hearts. Had they left any mark of their personality as an example to be followed for the uplift of the human race as a whole, and had they in any way worked for creating a world brotherhood wherein peace would reign supreme?

Had they laid any foundation for improving the moral standard of the human-folk? The conquerors had simply wrought destruction and devastation in every country they had laid their foot upon and had left nothing constructive. The poets lived only in an imaginary paradise and the philosophers had contributed nothing practical. It was only the personality of Muhammad (May peace be upon him) that proved a panacea for all social evils.

It is remarkable that his career covered all possible spheres of life such as that of a preacher in a mosque, as a worldly man amongst family and friends, as a man of piety, as a leader, as a soldier, a reformer, a politician, a statesman, an administrator and finally as a ruler of a vast kingdom. He had the privilege therefore of not only laying down rules of guidance in all such capacities but also gave a practical illustration of these rules. It is these sayings and doings of the Prophet that form the subject matter of *Hadith*.

However, his sayings should not be confused with his individual opinions expressed on certain occasions which do not form part and parcel of the Islamic Code. Those teachings which relate to the Oneness of God, His attributes, Acts of Devotion, Enactments—social, civil and criminal, prohibitions, etc., delivered in his prophetic capacity are all an integral part of the religion of Islam and binding on all Muslims. But his personal opinions and advices as an ordinary man do not come under this category. To clarify this distinction two instances are quoted. Barera, a slave-girl of the Prophet's wife 'A'isha, was emancipated and, on attaining her liberty, she had the choice under the Islamic Law as a free woman to ratify the marriage with her husband Mughith, who continued to be a slave, or repudiate it.

She exercised her discretion in favour of the latter course. Her husband complained to the Prophet and begged for his intervention for the purpose of restoration of conjugal rights. The Prophet called for Barera and advised her to take him back as he was feeling downcast in spirit. On being questioned by her as to whether the Prophet gave the direction in his Prophetic capacity, he gave the reply in the negative. Thereupon she declined to agree.

Another instance is that of a dispute between a Jew and a Muslim who went to the Prophet for decision. The Prophet decided in favour of the Jew. The Muslim being displeased with it and knowing that the companion 'Umar (who became the Second Caliph) was a staunch supporter of the cause of Muslims approached him for redress. The Jew related to 'Umar that a decision had already been given by the Prophet. 'Umar, on hearing this, drew out his sword and cut off the head of the Muslim as the punishment for not accepting the Prophet's ruling in such matters. These two instances clearly differentiate between the twofold functions of the Prophet. With regard to religious matters the Quran's verdict is :

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحْكُمَ لَكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا
 فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ○

"Aye! by the Lord, they shall not believe until they made thee Judge of that which is disputed among them, and then find no vexation in their hearts with that which thou hast decreed, and they submit with full submission."

(IV-65)

CHAPTER II

THE IMPORTANCE OF HADITH AND ITS COMPARISON WITH QUR'AN, IJMA' AND QIYAS

While the Qur'an is the Word of God revealed to the Prophet through the medium of angel Gabriel and transmitted verbatim, the Hadith or Traditions are delivered in the language of the Prophet. The language of the Qur'an and the Hadith materially differ and scholars of Arabic can easily differentiate between them from the mode of expression. This language of the Qur'an is no doubt superb and inimitable and holds out a challenge to the worldly scholars to produce ten verses like it, which challenge no one has dared to take up all these 1,400 years. It is consequently held to be an outstanding evidential miracle. Such is not the case with the language of the Hadith, the purport of which is attributed to God, but whose medium of expression is that of the Prophet. But it must be remembered that the language of the Prophet (barring direct revelation), though not coming up to the standard of the language of the Qur'an, excelled any other worldly writer in its composition. Further, the Qur'an has remained uncorrupted without change of a single word or vowel and God himself has undertaken to preserve it intact which undertaking has been fulfilled by Him so far, and undoubtedly will be fulfilled till the Day of Judgement.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ○

"We have without doubt sent down the Message and We will assuredly guard it (from corruption)." (XV-9).

So far as Hadith is concerned the believers deemed it essential to preserve it as well because it was inter-connected with the Qur'an.

Another distinction between the Qur'an and the Hadith is that while the former is the text the latter is its annotation or explanation in detail with reference to the context. To support this view reference is invited to what the Qur'an itself says:

فَإِذَا قَرَأْتَهُ فَآتِبْهُ قُرْآنَهُ ○ ثُمَّ لَنْ عَلَيْنَا يَأْتِيَهُ ط

"Wherefore when We recite it (the Qur'an) follow thou the reciting thereof. And thereafter verily upon Us is the expounding thereof (i.e. to the people, by the tongue)."

(Sura XCV—18-19)

This shows that God undertook to guard even the explanation of the Qur'an according to His Divine wishes. Under the circumstances if the Hadith is discarded the Qur'an as such cannot be protected from misinterpretation. Along with the Qur'an, therefore its interpretation (*bayan*) should exist, as otherwise Qur'an itself cannot exist. They have to go side by side. To illustrate this point let us take one of the main Acts of Devotion, viz., the *Salat* or Prayer. The Qur'anic direction is as follows:

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ

"And establish regular prayers at the two ends of the day and at the approaches of the night."

(XI-114)

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ

"Guard strictly your prayers, especially the middle prayer."

(II-238)

In these Verses some indication is given of the times of prayer but it is not explicit and does not give further details about the daily five-time prayers followed by all Muslims, viz.,

- (i) The *Fajr* or morning prayer before sunrise.
- (ii) The *Zuhr* prayer immediately after noon.
- (iii) The '*Asr* prayer (middle prayer) late in the afternoon.
- (iv) The *Maghrib* prayer, just after sunset, and
- (v) The '*Isha*' prayer at supper time when the glow of sunset has completely disappeared.

The division of the prayers into Farz, Sunnah, Nafl, Wajib, their number, character, the way in which the prayer is to be performed, the several postures of standing, bowing, sitting, prostrating, the recitations at each stage and several other details can be had only from the Hadith or Sayings of the Prophet. Thus, when the Qur'an said (اقِيمُوا الصَّلَاةَ) ('Aqimus-Salata') 'establish regular prayer', the Prophet explained what it really meant by his own performance and action so that after him there should be no need for clarification. This duty of the Prophet has been clearly mentioned in the Qur'an as follows:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

"He it is Who hath raised amidst the unlettered ones an Apostle from among themselves, rehearsing unto them His revelations and purifying them and teaching them the Book and Wisdom." (II—151)

Under the head 'teaching' there is the implication of the power of explaining, exposing and amplifying.

Coming to *Zakat* the Qur'anic injunction simply is (اتوا الذكوة) (Atu-uz-Zakata) or pay the alms, and it was the Prophet who gave the rules and regulations for its payment and collection. These are but two examples. Similar is the case with every other ritual. Thus, following the Hadith brings a homogeneity in the performance of these devotions amongst all Muslims of the world. Who could explain the meaning and interpretation of the Qur'an better than the Prophet himself to whom the Qur'an was revealed and to whom special wisdom was given?

To safeguard against reporting of forged traditions the Prophet warned that whosoever shall attribute to him any thing which was not said by him his resting place shall be in Hell. Jabir reports that the Messenger of Allah said in his Farewell Pilgrimage that he left among them two things which, if adhered to, they would not be misguided, viz., (1) the Book of Allah and (2) his Sunnah or Hadith. Following Hadith, therefore, was as important as following the injunctions of the Qur'an, without which the religion of Islam would be incomplete and would create dissensions among the believers.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

“Say, if you love God, then walk in my footsteps and God will love you.”

To tread the footsteps of the Prophet is the criterion by which a true believer is tested in respect of his profession of love to the Almighty. When once a Hadith is determined to be genuine it has to be acted upon and rejection of it is tantamount to the rejection of the Qur'an. It has to be borne in mind that God has bestowed two heavenly gifts on the world and they are (1) an eternal Qur'an and (2) the Last Prophet. The following of the Traditions, therefore, implicitly has ever been an article of faith with the Muslims.

In case both the Qur'an and the Hadith are silent on any question the consensus of opinion of the Companions of the Prophet or Muslim jurists comes in, which is called *Ijma'*. *Ijma'* is defined as agreement of the jurists among the followers of Muhammad on a question of law in a particular age. It has arisen out of certain sayings of the Prophet; for instance, there is a tradition which says: 'It is incumbent upon you to follow the most numerous body'. The Qur'an enjoins: 'Obey God and obey the Prophet and those amongst you who have authority'. *Ijma'* may be based on a text of the Qur'an or a Hadith or an analogy and is binding on the Muslims if not repugnant to the Qur'an and Hadith.

Besides the Qur'an, Hadith and *Ijma'* there is Private Judgement termed '*Qiyas*' or '*Rai*' mainly advocated by Imam Abu Hanifa, while the three other imams, Malik, Shafi'i and Ahmad ibn Hanbal who form the orthodox sect stuck as a rule to the traditions and were called the Ahl-i-Sunnah. *Qiyas* may be explained as a process of

deduction by which the law of a text is applied to cases which, though not covered by the language, are governed by the reason of the text. This does not rank in authority as high as Qur'an, Hadith or Ijma'. Qiyas originated from the instructions given by the Prophet to Mu'az ibn Jabal when he was posted as Governor of Yemen. The Prophet enquired of him how he would decide a matter that came up to him for decision. He replied that he would decide it according to the Book of Allah. The Prophet questioned, "If you do not find it in the Book of Allah?" He said: 'Then according to the Sunnah of the Prophet.' Again the Prophet enquired: "If you do not find it in the Sunnah of the Prophet?" He said: "I shall decide according to my own opinion." The Prophet was pleased at these answers and approved of them. The principles of private reasoning come only if there are no rulings in the Qur'an and Hadith which take precedence in all matters and cannot be relegated to a secondary position. In no case should Qiyas or Rai override the specific provisions of the Qur'an and Hadith, and care should be taken to ensure that they do not transgress or infringe the provisions of the Holy Book or the sayings of the Prophet. Qiyas has been allowed on considerations of public good and prevailing customs and usages. Imam Abu Hanifa declared:

إِذَا صَحَّ الْحَدِيثُ فَهُوَ مَذْهَبِي

'When a true Hadith is available that is my faith.'

According to the *Durr al-Mukhtar*, the Imam preferred the following of a weak Hadith to the following of Qiyas. He desired his followers not to follow him blindly but to go to the source from which he himself had deduced his conclusions, viz., the Qur'an and Hadith. (See *Tuhfatul Akhbar—Sunnat-i-Sayyid-ul-Abrar*). Similar observations have been made by the other three Imams, Malik, Shafi'i and Ahmad ibn Hanbal, as well.

CHAPTER III

PRESERVATION OF HADITH

(a) During the Life-time of the Prophet :

The importance of Hadith has been detailed in the previous chapter and it has been established that Hadith was nothing short of revelation. Since Muhammad (May peace be upon him) was selected by God to be a World Prophet, he was given the wisdom and insight to illustrate and explain every eventuality in a man's life and to solve problems from all angles for the benefit of mankind. For this purpose he had to utilise all possible resources that were available to him. Apart from what he declared or did in public, his doings in his private life had also to be known to the generality. It is for this reason that he took several wives from different tribes, and mostly elderly widows with mature judgement, not only with the idea of cementing friendly ties with those tribes but also for the purpose of their observing his acts at home closely and to pass them on faithfully to the public at large. Without appreciating this real purpose non-Muslim writers have levelled criticism against the Prophet for taking so many wives, thereby suggesting that he was a sensual man. Blinded by prejudice they could not understand the prudence and sagacity of his marriages. Those marriages helped in no lesser degree the propagation of his ideals and teachings through which source innumerable traditions were broadcast, especially those which related exclusively to domestic

life, and could be conveyed only through them. A very large number of traditions have been reported by his wife 'A'iysha who had a remarkable memory and who lived for 48 years after his death. There is a report about her that "she never heard anything she did not recognise but she questioned about it again and again" to understand it to her satisfaction.

Besides the Prophet's wives, there were other members of his family, such as his daughter Fatimah, his son-in-law 'Ali, his servant Anas, who were all instrumental in reporting what they had observed in his private life. Then there was his mu'azzin Bilal who was much attached to him. A group of poor companions known as Ashab-al-Suffah, resided in a corner of the mosque at Medina, and dedicated their lives to the study of Islam and had the privilege of being constantly in the company of the Prophet. Further, they had no other work to attend to. Amongst them was the famous narrator Abu Hurairah, which was his surname, meaning 'father of the cat', supposed to have been given to him on account of his tenderness for cats. He was a poor man who possessed nothing, and was therefore a guest of the Prophet. People were astonished as to how he was able to carry in his memory such a huge number of Hadith. But the fact was that he was constantly with the Prophet and had no worries about earning his livelihood. It is said that he once complained to the Prophet about his poor memory. The Prophet asked him to spread his shawl, on which he made some signs with his hand and said 'wrap this shawl around you' which he did. Thereafter he never forgot anything which he wished to remember. His piety was so great that he used to recite *Istighfar* some 12000 times daily. The total number of Ahadeeth recorded in the book *Kanz al-'Ummal* omitting repetitions is

32,000 of which those referred to as related to Abu Hurairah are 5,374. From these figures his importance as a narrator can be well appreciated. It is also recorded that he had opened a school later for the teaching of Hadith where 800 students attended. Places of residence of such persons became colleges for the dissemination of the knowledge of Hadith.

(b) After the Death of the Prophet

First Century: There was his band of faithful followers and companions who believed in him implicitly as the true Messenger of God and loved him more than their own selves. They were ever ready to pick up and preserve the gems that fell from his lips. Mention may be made of the first four Caliphs, Abu Bakr, 'Umar, 'Uthman and 'Ali. Abu Bakr had written down 500 Ahadeeth for guidance, but suspecting that they might include any spurious ones by inadvertence, for which he would be answerable to God, he burnt the whole record. Nevertheless, the later books did contain 150 sayings of the Prophet narrated by him. Again, there are 200 sayings of the Prophet reported by the Caliph 'Umar as related in the book of Abu Na'eem Hafiz. There are reportings of Hadith by the other two Caliphs as well. Further, there are a number of reports of Ahadeeth by such companions of the Prophet as Abu Ayyub Ansari, 'Abdullah b. 'Umar, 'Abdullah b. Zubair, 'Abdullah b. Mas'ud, Anas b. Malik, Jabir b. 'Abdullah Sa'd b. Waqqas, Zaid b. Thabit, Ubayy B. Ka'b, etc. Professor Nicholson says: "The Prophet had no Boswell, but almost as soon as he began to preach he was a marked man whose *obiter dicta* could not fail to be treasured by his companions and whose actions were attentively watched. Thus during the first century of Islam there existed a multitude of living witnesses from whom

traditions were collected, committed to memory, and orally handed down."

Abu Zara' Razi states that more than a lakh of people had met and heard the Prophet, representing both the sexes, and such persons later narrated these incidents to their less fortunate brethren who were deprived of this advantage. The second Caliph 'Umar sent out such of the companions as had had long association with the Prophet, as teachers to the four corners of the Muslim empire and the names of 'Abdullah b. Mas'ud and Abu Hurairah are mentioned in this connection. This arrangement was prompted by the Prophet's saying that his preachings should be conveyed to those who were not present and that such an act would be rewarded by God. He also warned that if any one attributed any saying to him which was not uttered by him his place would be in hell. This acted as a deterrent against misrepresentations and fabrications.

It may be emphasised here that by mere quoting of a Hadith many controversial problems were settled. For instance, the question of the Caliphate devolving upon the Refugees or Ansar after the Prophet's death was decided in favour of the former by Abu Bakr on his reciting the hadith that 'leadership would go to the Quraish'. Similarly on the question of the place of burial of the Prophet the hadith: 'Let the Prophet be buried in the place he dies' set the matter at rest and the divergent claims of taking his body to Jerusalem or Mecca were abandoned. Again, Fatimah, the Prophet's daughter, claimed that she was entitled to an inheritance from the Holy Prophet. On the citing of a saying of the Holy Prophet by Abu Bakr that "We prophets do not leave an inheritance; whatever we leave is charity," her claim was rejected.

An allegation made by Western Christian orientalists has been given great publicity which gives the idea that the traditions were not recorded in the life-time of the Prophet. It has been further alleged that they were not recorded till a hundred years after the Prophet's death and that they were preserved only in the memories of the companions. Sprenger, a European scholar of Hadith, affirms that the above opinion is incorrect since they were actually recorded within the life-time of the Prophet. His view is corroborated by Goldziher. Both of them confirm that traditions were preserved in books called *Sahifas*. 'Abdullah b. Amr b. al-'As had collected a thousand sayings which he called 'al-Sadiqa'. 'Ali had another Sahifa which contained certain laws and was named al-Qazaya (القضايا). Jabir b. 'Abdullah had another Sahifa, later referred to by Qatada. Abdullah b. 'Abbas is reported to have collected traditions in more than one book. Again the Sahifa of Humam is recognised as based on the writings of Abu Hurairah.

Writing was not unknown during the life-time of the Prophet as admittedly messages in writing were sent to the neighbouring kings such as the Caesar in Rome, the Chosroe of Persia, Muqauqis, King of Egypt, and Negus of Abyssinia to accept Islam. One of the Prophet's companions complained of his weak memory and was advised by the Prophet to take the help of his right hand, i.e., to write things down. Similar permission was granted to Abu Rafi'.

Once the Prophet told 'Abdallah bin 'Umar that he should commit to writing whatever he said and assured that whatever was uttered by him was truth and nothing but the truth. Mu'az wrote and enquired from Yemen whether Zakat was to be levied on green vegetables and the Prophet sent him a reply in writing in the negative.

Although many of the traditions were committed to writing the bulk of them were 'carried in the breasts'. This was a period when the art of composing books in a systematic manner was unknown. Before Islam in the most advanced city of Arabia, viz., Mecca, there were only seventeen persons who knew how to write. So also in Medina amongst Muslims there were about a dozen such persons. Goldziher states that the Arabs despised reading and writing and depended for reproduction mostly on their remarkable memory. Nicholson, in *A Literary History of the Arabs*, explains that writing was sparingly used by the Arabs, and Pre-Islamic poetry which had attained a high level of excellence was preserved only by oral tradition. Every professed poet had his 'Rawi' (reciter) who accompanied him everywhere, committed his poems to memory and handed them down as well as a description of the circumstances connected with them to others. Thus a class of *Rawis* sprung up and made their power of memorising a lucrative business. Hammad boasted before Caliph Walid b. Yazid that he could recite for each letter of the alphabet hundred long poems rhyming in that letter, without taking into account other short pieces. He was tested, and at one sitting he recited 2,900 Qasidas of various poets and was awarded a handsome reward. It is believed that he knew by heart 27,000 Qasidas. Abu Zam Zam once recited poems of one hundred poets bearing the name of 'Umar. Sha'bi claimed that he could recite poems continuously for one month without resorting to any repetition. These are just a few instances of the prodigious memory of the Arabs. In the annual fair of 'Ukaz held in Mecca, poets of rare talents gathered and Nicholson says that 'what 'Ukaz said to-day all Arabia would repeat tomorrow.'

At that time there was in existence no art of printing

or publication and the medium of writing was rarely resorted to; but the memory of the Arabs was so retentive that everything was impressed and engraved on the pages of their minds to be reproduced whenever desired. Maybe Providence had chosen such a country to preserve both the Qur'an and Hadith which were easily memorised. Their interest, after the advent of Islam, was diverted from poetry, which was considered as a legacy of heathenism, to religion which became a matter of love and devotion, wherein was demonstrated the same faculty of remembrance.

This system of propagation continued in the first century A.H. and no need was felt by the Caliphs for a regular compilation. No special care was taken in the transmission of traditions which was mostly oral and no effort was made to put all of them in a systematic manner subject-wise. Further, political rivalries started between the followers of Amir Mu'awiyah and Hazrat 'Ali and each group showed a suspicious readiness to produce sayings of the Prophet in defence of their particular tenets. Simple inventions started creeping in, and forgeries were inter-mingled with genuine traditions. Scholars of Hadith felt the necessity and urgency of formulating some method of control to sift genuine traditions out of the forged ones. Meanwhile the Muslim empire had extended far and wide and there was vast scope for mischief-mongers to coin false traditions and to mix them up with the true ones. This state of affairs did not last long as 'Umar bin 'Abdul 'Aziz (101 A.H.), a virtuous sovereign and a God-fearing Muslim, entrusted this task to the 'Ulama of the realm and hundreds of books were written laying down rules to find out the sources of the traditions and the biographical data of the narrators with special attention to their doctrinal

views. Ibn Shihab Al-Zuhri was the first regular compiler of the traditions who dealt with the biography of the narrators with particular reference to their character and honesty (علم اسماء الرجال) with the narration (علم الرواية) and with the substance of the tradition (علم الدار). There was another compiler Abu Bakr ibn Hazm to whom the Caliph addressed a letter directing him to compile all true traditions as he feared the loss of this knowledge with the passing away of learned men. The work of the 'Ulama of this period was of course not very perfect but certainly commendable. If these Doctors of Hadith had not laboured so much posterity would have lost such an invaluable asset. Preservation of hadith is a matter of real pride to the whole Muslim world. Ayyub Ansari travelled from Medina to Egypt to get hold of one hadith and Jabir bin 'Abdullah undertook one month's journey to secure one hadith from 'Abdullah bin Anas.

(c) *Second Century*: It was in the Second Century A.H. that we have some renowned scholars of Hadith. In Mecca there was Abu Juraij, in Medina Imam Malik, in Kufa Suf'yan Thauri, in Basra Hammad b. Salma, in Khurasan 'Abdallah b. Mubarak and in Syria Auza'ee. Out of the works of the above scholars only the book of Imam Malik (*Muwatta'*) is available at the present time. Imam Shafi'i's opinion is that after the Qur'an the most authentic book below the sky is the *Muwatta'* of Imam Malik. Malik (d. 179 A.H.) was the founder of the Medinian School, while in Iraq the founder of the Hanafi School was Abu Hanifa (d. 150 A.H.). Less than a generation later came the great founder of the Shafi'i School of thought, Imam Shafi'i (d. 204 A.H.), who was the disciple of Imam Malik and adhered like his master to the established Prophetic traditions while Abu Hanifa favoured analogical deduction (Qiyas).

(d) *Third Century*: The work undertaken in the Second Century was not very comprehensive in character. *Muwatta'* the famous book of Imam Malik, which contained 1700 sayings of the Prophet, was confined to the Hijaz and related mostly to Acts of Devotion such as Prayer, Fasting, Alms-giving, Hajj, etc. It did not contain Ahadeeth relating to the Prophet's character and morals, his wars and explanations of the Qur'anic Verses. The necessity was therefore felt of making the compilation more comprehensive covering all subjects and making it wider in scope to include all places of the Muslim empire. A laborious and critical research of the traditions was undertaken by eminent scholars of Hadith, more particularly Imam Bukhari (d. 256 A.H.) and Imam Muslim (d. 161 A.H.). Each tradition reported was prefaced by a chain of authorities going back to the original narrator, and this process was called *Isnad* or 'backing'. A solid foundation was thus established for the formulation of the sacred Law or *Shari'ah*. Besides this, detailed investigation was carried out regarding the narrators of traditions, their moral character, truthfulness and powers of memory. Imam Bukhari's endeavour was to carefully scrutinize every tradition that he came across and to sift out of the hundreds of thousands of the Ahadeeth the most authentic ones. The principles applied in the process are dealt with in detail in a separate Chapter. Suffice it to say here that out of 6,00,000 traditions, he selected only 7,275 and reported them in his book the *Sahih al-Bukhari* which is a monument of scrupulous scholarship. This work was followed by Imam Muslim's *Sahih* which is a collection of 9,200 Ahadith selected out of 3,00,000. The rank of these two *Sahihs* is next to the Qur'an and they command universal respect. Subsequent to these in the next generation came the accepted canonical authorities well-known as

the 'Four *Sunans*' of Abu Dawood (d. 275 A.H.), Tirmidhi (d. 279 A.H.), Nasa'i (d. 303 A.H.) and Ibn Majah (d. 295 A.H.). The two *Sahihs* and the four *Sunans* are termed as the *Sihah Sittah* or the six authentic traditional works. On account of these celebrated works this period was known as the Golden Age of Hadith literature. Besides, in this period we have the most important *Musnad* of Imam Ahmad b. Hanbal (d. 241 A.H.) founder of the Hanbali School of Islamic Law. The word *Musnad* is derived from *Sanad* meaning authority.

CHAPTER IV

CLASSIFICATION OF HADITH

The profound impress which the personality of the Prophet had left on his adherents led to the collection and transmission of the minutest details of the life and actions of their teacher whom they loved and respected. Once the name of the Prophet was invoked with a chain of authorities in respect of a tradition, a Muslim was reluctant to reject it lest he should be thought disrespectful to his great leader. So great was the love and devotion of the companions to the Prophet that they made it a part of their religion to imitate every action of his. If a companion saw his shirt unbuttoned he did the same. If between the *Sunnah* and *Fard* morning prayers it was noticed that he reclined for a while they repeated this action. If some water was left by him in the vessel used for ablution they would rush to lay hold on it as if it were a precious article and smeared it over their faces by way of a blessing. In battles the companions used to protect his person from all sides and gave their lives cheerfully to save his. The well-known companion Talha received twentyone wounds in trying to protect him. There are hundreds of such instances of their devotion to the Prophet. In consequence the number of traditions collected increased from day to day and it became imperative to classify them according to the rank and degree of reliability. As they were not all considered of equal value Muslim Scholars divided

them into categories according to the completeness of their *isnad* and reliability of transmitters and gave them separate names. There is a detailed discussion about these in the *Mishkat*.

Muslim commentators have made a broad classification of Hadith into:

(1) *Hadith-i-Nabavi*: (حديث نبوی) or a simple saying of the Prophet which must be borne in mind as nothing but inspired, commencing with the words قال رسول الله and

(2) *Hadith-i-Qudsi*: (حديث قدسی) Saying having reference to Divine direction starting with the words قال الله تعالى

On the basis of investigations the hadith was classified under three main categories:—

(1) *Sahih* (صحیح): Sound or most authentic tradition related by narrators of unimpeachable integrity having no defective memory. The *isnad* or authorities should be carried uninterruptedly to the companion or the Prophet in the case of a *Sahih* hadith.

(2) *Hasan* (حسن): Good but a little less authentic than the first category. Here the *isnad* though complete has one weak link but which is confirmed by other versions and does not disagree with what is generally reported.

(3) *Da'eef* (ضعیف): Weak according to the degree of authenticity. Chain of narrators is here defective and hence less reliable. There are various grades of weak traditions.

The first category of traditions are either *Mutawatir* (متواتر) continuously supported by a large number of people at different times precluding the fear of a false report; or *Ahad* (احاد) single or isolated hadith of a particular time. This is sometimes termed as *Gharib* (غريب) or rare. Under the same head is *Mash'hur* (مشهور) widespread tradition narrated through more than two channels at every stage; and '*Aziz* (عزيز) corroborative to which tradition two narrators are attached at all times. The difference between *Mutawatir* and *Mash'hur* is that while the former attained wide circulation during the time of the Companions the latter became widespread in the next two generations.

Besides these there are different kinds of hadith classified according to the chain of narrators as follows:

- (i) *Muttasil* (متصل): (Contiguous): A tradition which has the backing of successive narrators without any interruption.
- (ii) *Mu'allaq* (معلق): (Suspended): where one of the narrators at the beginning of a tradition is missing.
- (iii) *Mursal* (مرسل) (Defective): where one of the narrators at the end of the tradition is missing.
- (iv) *Mudallas* (مدلس) (Hidden): Where one or more narrators are suppressed.
- (v) *Munqata'* (منقطع) (Broken): Where one or more narrators are missing in the middle.
- (vi) *Ma'addal* (معضل) (Perplexing): Where two successive narrators are missing in between.

- (vii) *Maudu'* (موضوع) (Invented): Where there is a suspicion of fabrication. It is the opposite of *Sahih*.
- (viii) *Matruk*: (متروك) (Discarded) Where narrators are accused of falsehood in matters other than the narration of the traditions.
- (ix) *Munkar* (منكر) (Denounced): Where narrators have made numerous mistakes in the course of narration and are negligent and defective of memory and hearing.
- (x) *Ma'rûf* (معروف) (Celebrated): This is opposite of (ix)
- (xi) *Shâz* (شاذ) (Contradictory): Where the tradition is contradictory to a trustworthy tradition.
- (xii) *Marfu'* (مرفوع) (Elevated): Traditions which are traced upto the Prophet without any defective transmission.
- (xiii) *Mauqûf* (موقوف) (Delayed): Traditions which go up to the companions who uttered them.
- (xiv) *Maqtu'* (مقطوع) (Severed): Traditions which go up to the 'Tabi'in' or successors of the Companions.
- (xv) *Muttafaq 'alaih* (متفق عليه): (Agreed) Traditions accepted and agreed to by both Imams Bukhari and Muslim who are universally acknowledged as the most truthful compilers of the Hadith.

Further details are avoided for fear of boring the reader. Suffice it to say that these classifications have been made by the Muhaddithin to establish the rank and degree of reliability of a tradition. The critical manner in which each tradition was tested, not in the present age when writers have gained considerable critical acumen and experience, but at a time more than a thousand years ago, is simply astounding. The honesty and integrity with which the work was undertaken is marvellous. They would rather lose their lives than deflect from the path of finding the real truth. They kept themselves aloof from politics and courts of rulers and confined themselves to this important study in order to preserve and hand over this science to posterity and they did admirably succeed in this venture. This work, if judged dispassionately, would seem a miracle taking into account the period when the work was undertaken, when no guidance was available and when no established precedent was before them, and at a time when the art of printing and publication was in its infancy. This band of selfless workers, therefore, deserve our deep debt of gratitude for their remarkable achievement and may God Almighty reward them for their service in the preservation of Hadith. It may be remarked here that this is the fulfilment of the assurance given by God of not only preserving the Qur'an but also the Hadith (Surah XV-9) which is indissolubly connected with it and is nothing short of a revelation as explained in an earlier chapter.

CHAPTER V

THE SCIENCE OF HADITH AND THE TECHNIQUE OF HADITH CRITICISM

The science of Hadith *Ilm al-Hadith* is one of the most celebrated Islamic sciences forming the code of morals and code of Islamic Law. In its wake it brought about the origin and development of many branches of Arabic literature, like History. Biography, Geography, Lexicography, collections of the Ancient Arabian poetry, etc. Many of the foreign sciences also like Medicine and Philosophy could not escape the influence of Hadith. As a matter of fact Hadith together with the Qur'an, as Wustenfled has observed, had been the basis of all the scientific activities of the Arabs under the Abbasides.

As already stated in a previous chapter there was a determined move to preserve the traditions of the Prophet for future generations and the interest of the Muslims in this direction was so great that investigators journeyed to distant places just to get information about a single reliable tradition. It also became customary amongst the followers of the Prophet to relate them in their discussions and to quote them in support of what they did. In course of time voluminous literature on the subject came into circulation and the most important question for the believers to ask was whether a particular tradition was genuine or not.

When a tradition was narrated the proximity of

time to the death of the Prophet led to a strong presumption in favour of its genuineness since the companions were alive to corroborate it. The persons living in this period (قرن) were considered more religious and reliable than those in the second period. Similarly the next generation that followed was assumed to be more religious and reliable than those living in the third period. Hence the age in which the reporter lived was of great consequence in deciding this question.

The second criterion for the credibility of a tradition was the unbroken series of reliable authorities called *isnad*. The more a tradition was corroborated the more value was attached to its reliability. Jurists of eminence were reluctant to recognise isolated traditions as having any authority in law. The testimony of narrators would be recognised if they satisfied the essential conditions of eligibility as laid down in the case of witnesses. The conditions were very severe and a thorough research was carried out in a rigorous manner.

The unblemished character of the narrator (*al-rawi*) was a condition precedent to the acceptance of a tradition as genuine. For this purpose his parentage, occupation, honesty and particularly the reliability of his memory had to be studied. Not only his memory should be good but it must have the power of retention (ضبط) which implies also that he should have properly heard the words of the speaker, understood their meaning and reproduced them with accuracy at the time of narration. He should be a man of learning. He should not have committed any crime, spoken any lie, given false evidence, and should not be guilty of carelessness or indifference. His religious beliefs and leanings should be understood, his piety, impartiality and

truthfulness considered, before accepting what he says. If he refers to his meeting with another narrator from whom he is said to have acquired the tradition, the possibility of his meeting him and the circumstances that led to the meeting should be looked into. For instance, if there is a saying that 'Abdullah b. Mas'ud said something in the battle of Siffin, it would not be accepted as 'Abdullah had expired before the battle took place. The date when a man lived was very important. This sort of critical examination of the authorities is known as *Jarh wat-ta'dil* (الجرح والتعديل) and this knowledge had to be first acquired by every student of Hadith. *Jarh* (جرح) is the process by which a witness is declared unreliable while *ta'dil* (تعديل) is the process by which he is declared reliable. So also the knowledge about the narrators (معرفة الرجال) was considered indispensable for the students. Special works were devoted to this subject called *Tabqat*, for example *Tabqat* of Ibn Sa'd and *Tabqat ul-Huffaz* of Adh-dhahabi. To this class also belong the works of those 'weak' in transmitting, e.g., *Kitab-uz-zu'afa*. There were also the biographies of the companions by Ibn Hajar and Ibn al-Athir.

The first person to compile a comprehensive work on the Science of Tradition was Abu Muhammad ar-Ramahurmuzi (D: 370 A.H.). He was soon followed by al-Hakim Abu 'Abdullah Muhammad b. 'Abdullah (321-405 A.H.) who compiled *Kitab ma'rifat ulum al-hadith* dividing his subject into 52 categories. He was followed by several others.

Further, narrators may be well-known or obscure, learned in law or otherwise. If a well-known reporter is not reputed to be a jurist his tradition will not be accepted if it is opposed to a rule of analogy. Among traditionist who were also famous as jurists the names of

the four Caliphs, and such other personages as 'Abdullah b. Mas'ud, 'Abdullah b. 'Umar., 'Abdullah b. 'Abbas, 'A'ishah, Zaid, Mu'adh, etc., are prominent. If a tradition of an obscure reporter did not receive any publicity during the age of the companions or their successors it will not be accepted.

A disconnected narration of a companion is accepted by all schools of thought because of the high character of the companions and their regard for accuracy. A disconnected tradition narrated after the expiry of the third period will not be accepted. If a reporter is alone in narrating a tradition of which the generality is not aware, his report will be discarded.

Sometimes the chain of authorities may be complete and yet on account of non-satisfaction of the conditions laid down for narrators the tradition may be rejected. A tradition which is contradictory to the text of the Qur'an, or violating a well-known tradition, or is something repudiated by the companions, it will not be accepted. The Prophet has said that his words did not abrogate the word of Allah as his sayings are merely the explanations and interpretations of the Book. A tradition contradictory to reason or known principles of Islamic Law were also rejected. For instance, prescribing a heavy penalty for a small fault, and a high reward for an insignificant virtue, was taken as non-authentic. In some of such sayings huge rewards were promised for simply reciting certain verses of the Qur'an. A tradition derogatory to the dignity of the Prophet, his family members or his companions, making accusations against them was rejected. A tradition in non-Arabic style using unbecoming and immoral words was not accepted.

Traditions are expected to follow the accepted modes of transmission, for example, it should be seen whether the very words of the Prophet have been repeated or their sense and substances only. In the latter case it is accepted provided its meaning is not open to doubt. A tradition reporting only the practice of the Prophet which does not have the force of law may not be binding, but nevertheless with due respect to the Prophet it is followed.

CHAPTER VI

LIFE SKETCHES OF SOME WELL-KNOWN COMPILERS OF BOOKS OF HADITH

(i) **Imam Abu Hanifa** (80 to 150 A.H.)

His real name was Nu'man ibn Thabit ibn Zautha Kufi. His grandfather Zautha was a resident of Kabul and was a liberated slave brought to Kufa by the Muhammadan conquerors. Abu Hanifa was born in 80 A.H. and died in 150 A.H. at Baghdad (772 A.C.). He learned jurisprudence from Imam Abu Ja'far of Baghdad. During his lifetime there lived four companions of the Prophet, viz., (1) at Basra, Anas B. Malik (2) at Kufa, 'Abdullah ibn 'Aufa (3) at Medina Sahl ibn Sa'd (4) at Mecca Abu Tufail 'Amir ibn Wasila. Abu Hanifa did not meet any of them nor has he related any tradition from them.

As a matter of fact Abu Hanifa did not compile any book on traditions but his so-called *Musnad* is a collection compiled by his disciples. Criticism was levelled against him by scholars of Mecca and Medina to the effect that he knew very little of Hadith and gave free play to caprice following mainly the system of personal reasoning (Qiyas) rather than traditions followed by the founders of the other three schools of thought, namely Malik, Shafi'i, and Ahmad ibn Hanbal. All the same he was a great jurist and founder of the Hanafi School. His public lectures in Kufa soon gave him name as a great scholar and people flocked daily to hear

him and to question him on the ritual and on law. As a system of religio-juridical thought Von Kramer considers his system as "the highest and loftiest achievement of which Islam was capable." Amongst his disciples were the famous Imam Muhammad and Abu Yusuf who were the main personalities to expound his law. Abu Yusuf has preserved for us in his *Kitab al-Kharaj* the chief views of the master.

It is reported that Abu Hanifa instituted a board consisting of forty men from amongst his principal disciples for the codification of the laws which took thirty years for compilation, but the record of proceedings of this board is now lost. A small pamphlet on dogmatics and religious doctrines called the *Fiqh-Akbar* is attributed to him. He was a very pious and God-fearing man. When Caliph Al-Mansur offered him the post of Chief Justice he declined as he did not wish to shoulder such a heavy responsibility. Yazid b. 'Umar b. Hubaira, the Governor of Kufa, had him flogged for this refusal and his persistence landed him in prison where he eventually died. It is generally believed that he was poisoned at the instance of the Caliph. The post was later accepted by his disciple. At the present day his school of thought predominates in Pakistan, India, Iraq, Turkey and Lower Egypt.

(ii) **Imam Malik ibn Anas (95 to 179 A.H.)**

Imam Malik was the champion of Medinian jurists and born in 95 A.H. at Medina and died in the same place in 179 A.H. (801 A.C.). His greatness can be judged from the fact that one of his disciples was the famous Imam Shafi'i who laid the foundation of the juristic science. He himself was the disciple of such eminent scholars as Imam Zuhri, Yahya ibn Sa'eed and others. His

practice at the beginning of every recitation of a tradition was to perform ablution, dress neatly, apply perfume to demonstrate the sanctity of his action. Imam Shafi'i expressed that in the firmament of traditionists Malik glittered as a star. Knowledge, the Imam said, was a bright light placed in the heart by the Almighty. The very first renowned book on traditions was *Al-Muwatta* (the levelled path) of Imam Malik which is the first great corpus of Islamic Law. His school of thought is called the Maliki school and its followers are today found in North and West Africa and upper Egypt.

(iii) **Imam Shafi'i** (150 to 204 A.H.)

His name was Abu 'Abdullah Muhammad b. Idris b. 'Abbas. He was born in Gazza in Syria in 150 A.H. and died in Cairo in 204 A.H. (820 A.C.) He was a Hashimi and remotely connected with the Holy Prophet.

Imam Shafi'i was unrivalled in his knowledge of the Holy Qur'an and the Hadith. It is stated that in his childhood he saw the Holy Prophet in his dream who put his saliva into his mouth. The report is that at the age of seven he had memorized the whole Qur'an, at the age of ten he knew by heart the *Al-Muwatta*, and at the age of fifteen he was declared a mufti or giver of legal decisions. He went to Medina and became the disciple of Imam Malik and rose to greater eminence as a jurist than his master. Later his own disciple was the renowned Ahmad b. Hanbal Imam Shafi'i laid the foundations of the juristic science. Until his time people did not know how to distinguish between the traditions that were in force and those that were cancelled. He was noted for his balance of judgment and moderation of views and though reckoned among the

upholders of traditions he examined the traditions more critically and made more use of analogy than his master Malik. He was the first to write a treatise on *Usul* or principles. He was the founder of the Shafi'ite school, and his followers are found in Southern Arabia, Egypt, Indonesia, Malaya and some parts of India and Pakistan. He died at Cairo where his tomb at the foot of al-Muqattam is still the object of pilgrimage.

(iv) **Imam Ahmad Ibn Hanbal** (164-241 A.H.)

His name was Abu 'Abd Allah Ahmad b. Hanbal b. Hilal b. Asad b. Idris, born in Baghdad in 164 A.H. and died in 241 A.H. (855 A.C.). He was the disciple of Imam Shafi'i who considered him as the most pious and learned person in Baghdad. For nearly seventeen years he renounced the world and lived the life of an ascetic. He narrated one million traditions on various subjects reported by as many as 700 companions of the prophet. The Hanbali School had a strong following in Iraq and Syria until the Ottoman conquest. The well-known mystic and Sufi Sheikh 'Abdul Kadir al-Jilani of Baghdad (1077-1166) belonged to the Hanbali School. In the 18th Century it was revived (under the name of Wahabism) in Central and Northern Arabia and is now the dominant school in that country. He was a man of great piety and uncompromising opinions and was therefore persecuted by Caliph Al-Mamun because he adhered to his own views on certain points of divinity and refused to conform to the opinions finding favour at the court. His unjust persecution only enhanced his reverence with the public. It is stated that when he died eight lakh men and six lakh women attended his funeral and on that day 20,000 Jews and Christians were said to have been converted to Islam. Posterity honoured him with the title of Imam.

(v) **Imam Bukhari** (194-256 A.H.)

Muhammad Ibn Isma'il Abu 'Abdullah Al-Diufi was born at Bukhara on 13th Shawal 194 A.H. (21st July 810) and died in 256 A.H. (870 A.C.). He lost his father when he was quite young and was left under the care of his mother. He had an exceptionally strong intellect and a very retentive memory which is proved by the fact that every Hadith that was taught in the school was not recorded by him as other students did, but he memorized it, and it is stated that his class-fellows used to correct their manuscripts from his recitations. In his eleventh year he corrected the recitation by a well-known traditionist in a big congregation of theologians. By his sixteenth year he became a Master of Hadith. While he was eighteen he compiled a book relating to the judgments of the Prophet's companions. One of his teachers Ishaq desired him to compile all authentic Hadith and one night he saw in his dream the Holy Prophet whom he was fanning. The learned interpreted it as indicating that he would undertake the work of sifting the true Hadith from the forged ones. From that time he devoted himself whole-heartedly to this task and travelled throughout the Muslim World for nearly forty years in quest of this knowledge.

It is reported that once he had travelled several hundred miles to meet a particular person who was in possession of a single Hadith. On reaching his destination he found this person making signs to his horse with an empty fodder bag. Bukhari, noticing this deceitful behaviour of the man, returned without meeting him, drawing his inference that the man was unreliable. He claims to have heard traditions from over 1,000 shaikhs. In his selection he shows the greatest critical ability and in editing the texts he sought to obtain the most scrupu-

lous accuracy. He did not insert any tradition in his book without first performing ablution and praying two rak'as thus inviting Divine help and Guidance on every occasion. He was noted for his perspicacity in detecting defects in traditions and never accepted any Hadith unless all its transmitters were reliable persons, and until there was proof of one meeting the other in the chain of narrators. He had collected 6,00,000 traditions out of which he knew by heart 2,20,000, but out of this mass he took cognisance of only 7,275 traditions as the most authentic. This does not mean that the rest were fabrications, but many were repetitions with different chains of narrators. For instance, the Hadith,

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

i.e. actions are judged by motives, it has been repeated 700 times with different narrators on each occasion. Out of the 7,275 traditions selected by him he left out such as were repeated in different contexts and reduced the number to 2,762 which was recorded in his book, *Sahih at Bukhari*. H.A.R. Gibb says that, 'it is a work of immense interest and scrupulous scholarship. The book produces a remarkable impression of honesty combined with piety.' The work took him sixteen years to complete and has been acclaimed by the 'Ulama as the best and the truest book on earth after the Holy Qur'an (*Assahh al- Kutub Ba'da Kitab-Allah.*)

Philip R. Hitti writes in his *History of the Arabs* that Bukhari's "collection has acquired a quasi-sacred character. An oath taken on it is as valid as if taken on the Qur'an itself. Next to the Qur'an this is the book that has exerted the greatest influence over the Muslim mind." His fame was so wide that 90,000 students attended his classes. He settled in a village Khartanak

near Samarkand where he died in 256 A.H. at the age of 62.

Sahih al Bukhari is divided into 97 books classified as follows :—

- 3 books on revelation, faith and knowledge.
- 30 books connected with ablution, prayer, zakat, pilgrimage and fasting.
- 22 books dealing with matters of business trusteeship and with conditions of employment and legal matters.
- 3 with Jihad.
- 4 with the life of the Prophet and his contemporaries and his life upto his migration to Medina.
- 1 Prophet's career in Medina.
- 2 Commentary on passages of the Qur'an.
- 3 Marriage, divorce, and connected topics.
- 27 On food, drinks, clothing, behaviour, oaths, persecution and trials before the end of the world.
- 1 On following the Qur'an and the Sunnah.
- 1 Unity of God.

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The above contents would show the varied subjects dealt with by the *Sahih* which is a book of reference for every Muslim and invaluable for acquiring the knowledge of Hadith.

(vi) **Imam Muslim** (204-261 A.H.)

His name was Abul Husain Muslim bin Al-Hajjaj. He was born in Khurasan in 204 A.H. and died at Nishapur in 261 A.H. (875 A.C.). He had travelled far

and wide with the object of learning Hadith and had studied under Yahya b. Yahya at Khurasan, under Ahmad b. Hanbal in Iraq, under Sa'eed b. Mansur in Hijaz and under 'Umar b. Sawad in Egypt. In his book known as *Sahih* which is a selection of 9,200 Hadith selected out of 3,00,000 he has more or less followed the pattern of Imam Bukhari whom he met in his last days at Nishapur. This compilation is considered just next to Bukhari in accuracy and authenticity. He wrote many books of which the most renowned is the *Sahih*.

(vii) **Abu Dawud** (203-275 A.H.)

Abu Dawud Sulaiman b. Ash'ath b. Ishaq was born in 203 A.H. (889 A.C.) He was a great traditionist and had written many books of which the most noted is the *Sunan*. Jurists have acclaimed this book as a very authentic one, next to the *Sahihs* of Imams Bukhari and Muslim. It took him 20 years to compile this work which contains 4,600 traditions selected out of 5,00,000 and taken to be a standard work on Hadith. There is another book on Hadith by him called the *Musnad*.

(viii) **Al-Tirmidhi** (209-279 A.H.)

His name was Abu 'Isa Muhammad. He was born in 209 A.H. and died at Tirmiz in 279 A.H. (892 A.C.). His popular work on hadith called the *Jami'* is one of the six authentic works on hadith. He tried to fix the degree of reliability of the narrators of a particular hadith and fixed the identity of names, surnames and titles of these persons. Tirmidhi includes some commentary on the Qur'an and in a book deals also about the Prophet, his family and his companions.

(ix) **Al-Nisa'i** (214-303 A.H.)

His name was Abu 'Abdur Rahman Ahmad b.

Shu'aib b. Al-Nasa'i. He was also a leading traditionist and his *Sunan* forms one of the six canonical books (*al-Kutub al-Sitta*) held in high veneration. The book contains some traditions not in favour of Amir Mu'awiyah I, the Umayyad sovereign, and had a leaning towards the Ahl-i-Bait. He had written also a book on the fourth Caliph 'Ali, husband of Fatima, the beloved daughter of the Prophet. On account of his leaning towards 'Ali he was beaten severely in a mosque which eventually led to his death. He was buried in Mecca.

(x) **Ibn Majah** (209-295 A.H.)

His full name is Abu 'Abdullah Muhammad b. Yazid b. Majah. He was a well-known traditionist who had travelled to various Islamic cities to collect materials and then compiled his *Sunan*, the last of the six authentic books referred to above. Besides this book he had written the history of the Companions and those who followed them till his age, and also the commentary of the Holy Qur'an named *al-Tafseer*. Unfortunately both these books have been lost to posterity though referred to in the writings of the early biographers. As regards his year of death some report it to be 273 A.H. fixing his age at 64 years.

Apart from the above well-known compilers of Hadith there are other innumerable Muhaddithin that have done meritorious and commendable work in this direction. Through their untiring efforts and sacrifices this knowledge has been preserved and conveyed to us for which we owe a deep debt of gratitude to them. Now it is up to us to study, practice and spread this knowledge and thus to raise the moral standard of the human race. These Muhaddithin not only acquired the knowledge of Hadith by spending large sums of

money but also diffused it to the general public. To quote a few instances Ali ibn Asim is reported to have spent one lakh dirhams on his studies, Ibn Rustam 3 lakhs and Yahya b. Mu'in 10 lakhs which he inherited from his father and in the end had nothing left with him to buy clothes for himself. 'Abdullah bin Mubarak, we are told, studied under 1,100, Hashim b. Abdullah under 1,700 and *Ibn Asakar* under 1,300 masters. Imam Zahri studied for 20 years under Sa'eed and Thabit b. Aslam for 40 years under Imam Malik. Our students should derive inspiration from these facts of intense study and love for the knowledge of Hadith which should give consolation to both their minds and souls. Students flocked to these masters of hadith, and history reveals that 30,000 students attended the classes of 'Ali ibn Asim, 70,000 classes of Yazid ibn Haroon and 1,20,000 classes of Asim b. 'Ali (the Shaikh of Imam Bukhari). The lectures of Abu Muslim Basri were held in open places in Baghdad to accommodate huge crowds, and seven persons stood at different spots to relay his discourses. Notes were taken by the congregation and the number of ink-pots collected after the lectures were counted and found to exceed 40,000. Similar was the case with the lectures of Faryabi. Abu 'Umar Khafaf says that Ishaq dictated 1,000 ahadith from his memory and later repeated them in the same order. Khafaf himself remembered one lakh ahadith. Ibn Jauzi was the author of more than 250 books and his lectures were attended even by kings and ministers. He is reported to have converted no less than 20,000 non-Muslims to Islam. Ibn Jarir's out-turn was writing of 80 pages per day continuously for nearly 40 years. These few instances have been cited to give an insight into the tremendous work turned out by these Doctors of Hadith and the efforts made to convey the message of the Prophet to the future generations.

The fair sex did not lag behind their male counterparts in the development of the science and technique of Hadith. Some of the well-known figures were *Fatima alias Safia* daughter of Abdur Rehman A.H. (312), *Fatima*, daughter of Ibn Daud (376), *Ummul Khair*, daughter of *Ali* (532), *Fatima*, daughter of Muhammad (539), *Shahida*, daughter of Ahmad (544), *Juwariah*, daughter of Ahmad al-Khurdi (783). *Zainah*, wife of Ahmad had taken many diplomas in this subject. About 170 lady traditionists have been mentioned by *Allama ibn Hajr* in his works. *Khatun*, daughter of Abul Hasan (864) gave lectures on Hadith in Egypt and Syria, and *Aiyshah*, daughter of Muhammad bin Ahmad (906) lectured in Damacus. Further there existed the system of conferring diplomas to qualified students enumerating therein the books studied, the names of the teachers with their anteccedents leading right up to the authors of the text books. This was a novel procedure which was not prevalent in any part of the civilized world.

CHAPTER VII.

SOME CRITICISMS OF NON-MUSLIMS ANSWERED.

In the preceding chapters a vivid description has been given of how the compilers of Hadith laboured ceaselessly, in the first instance to collect the traditions from various sources and then to apply stringent rules to distinguish between the true and the false ones. This task was undertaken by highly qualified scholars well-known for their piety, virtue and honesty, all immediately succeeding the Holy Prophet's death. They would rather risk their lives than swerve from the path of truth. They scrupulously avoided the influence of the ruling class and kept themselves aloof from holding any office in the state. Instances have been cited in the life sketches of the compilers of how they preferred jail to holding of any post. Alfred Guillaume says: "They laboured to establish the sunnah of the community as it was, or as it was thought to have been, under the Prophet's rule, and so they found their bitterest enemies in the ruling house."

They not only recorded the traditions but also the necessary biographical data about the narrators and critically tested which of the narrators were trustworthy and could be depended upon. The longer the chain of the narrators of a tradition the more difficult was the job to ascertain their reliability. They rigorously laid down the qualifications of the narrators, and only on

being satisfied with regard to their character would they proceed further, or else reject it summarily. This scrutiny about narrators carried out in such manifest detail by the compilers created the impression on non-Muslim critics that they never went beyond the line of transmitters and that the important study of the subject matter of Hadith was untouched. For instance Nicolas P. Agnides in his book *Mohammedan Theories of Finance* expresses the view that the compilers "entirely ignore the content and are mainly concerned with the continuity of transmission all the way back to the Prophet. A Hadith is declared reliable if its chain of transmission is unbroken." This is far from the truth as every tradition was tested from the point of view of the subject matter as well. Every Hadith is divided into two parts, the *isnad* (authorities) and the *matan* (text); and when a Hadith had two parts how could it be presumed that only one-half had been examined and the other half ignored. No doubt the first part was given preponderance by Doctors of Hadith in view of the fact that if the narrator is established to be scrupulously honest and no falsification of tradition is expected then naturally the contents of the tradition should be assumed to be true, as otherwise he would not have reported it at all and incurred divine displeasure. So much so that the narrators themselves examined the subject matter before reporting and in this process several tests were applied.

The Holy Quran's injunctions were the greatest test for judging the authenticity of the contents of the Hadith and the Holy Prophet clearly warned that his sayings did not abrogate the Word of God and that any Hadith found derogatory to its teachings had to be straightaway discarded. Another test was the purity of the language purported to be used by the Prophet

as his language bore distinctive characters from the language used by others and could be clearly perceived by scholars of Arabic literature. The confirmity of the tradition with historical facts was yet another test. Its adherence to reason, its conformity with other sayings of the Prophet, its wide circulation, its repetition by other reliable narrators were all relevant factors taken into account in deciding this issue. If, in spite of all such precautions taken to eliminate forgery, the European critics choose to condemn the entire compilation as fabrication, they have to be dismissed as the outcome of prejudiced minds who censure merely for the sake of censure. Criticism should be based on honesty and not irresponsibility. The tremendous work turned out in the development of this science with such care in a period when Arabic language, grammar and principles of law were all in a primitive stage is simply praiseworthy as these doctors had dealt with them with such precision that it equalled the standards of the present age and made such rules of guidance that astound the world to this day about their ability and knowledge in this direction. They preserved not only the traditions but also the Arabic language, its idiom, its structure, its lexicography, and prepared its grammar; and all this was accomplished 1300 years ago. They were pious and god-fearing men whose faith was based on the fact that if they concocted false reports about the Prophet their resting place would be in hell. History proves their character to be spotless and history also shows that no other nation has done even one-hundredth of what the Arabs of that age did to preserve their religion.

H.A.R. Gibb, in his book *Mohammedanism*, appreciates the work of the compilers books of hadith as follows: "To Western Scholars the technique of hadith criticism

by examination of the chain of authorities seems to present some grave defects. A frequent criticism is that it was as easy for forgers to invent an *isnad* as to tamper with or fabricate a text. But this overlooks the difficulty that the forger would have in getting the *isnad* accepted and passed on by scholars of honesty and repute. And that the Muslim critics of tradition were generally honest and pious men must be allowed.Some European critics have argued for a more or less radical rejection of the whole system as an artificial creation of later Muslim Scholasticism. But this is to go too far. It assumes that Muslim Hadith-criticism was based exclusively upon the formal *isnad*-criteria. This was certainly not the case."

Another sweeping criticism of Alfred Guillaume in his book *Islam*, is that "Imam Malik and his contemporaries preferred traditions from companions to traditions from the Prophet." This is a false statement as every Imam and Companion categorically declared that if any person came across any true Hadith of the Prophet he should discard his own saying. As a matter of fact it was the Prophet who was the law-giver and had Divine guidance and not his companions. How, then, was it possible for them to have precedence over their Master?

Sir William Muir, in the *Life of Muhammad*, suggests that ahadeeth were indiscriminately coined by the warriors of Islam sitting at home and with nothing to do during intervals between wars. How far this remark is justified can be determined from the fact that out of renowned generals of Islam such as Khalid b. Walid, Abu 'Ubaida, Abu Sufyan, Yazid b. Sufyan, 'Ikrama, Zarar, etc., only one hadith of Abu Sufyan is reported in the *Sahih* of al-Bukhari while all the other ahadeeth are reported from persons who rarely or never

partook in these battles such as Abu Hurairah, Anas b. Malik, 'Abdullah b. 'Abbas, 'Abdullah b. 'Umar, 'A'ishah, and the four orthodox caliphs, etc. The traditions quoted as related by Abu Harairah are 446, Anas b. Malik 268, 'Abdullah b. Umar 270, 'Abdullah b. Abbas 217, Hazrat 'A'ishah 242, other wives of the Prophet 73, Caliphs Abu Bakr 22, 'Umar 60, 'Uthman 9 'Ali 49,—Total 1656. Do not these figures belie the allegation of Muir that the ahadeeth were concocted by the Companions who took part in battles and coined them as a pastime in their leisure hours?

Professor Nicholson admits the justice of Ibn Qutayba's claim that no religion has such historical attestations as Islam—*laysa li-ummatin mina'l-umami asnadun ka-asnadihim*. Professor Margoluth affirms that Muslims should feel proud of their achievement in the Science of Hadith.

Yet another oft-repeated criticism of the Western writers on Islam such as Muir and Guillaume is that the false traditions were so mixed up with the true ones that it was difficult to sift them and that thousands and tens of thousands of traditions were current in their times which possessed not even the shadow of authority. As an example the selection by Imam Bukhari of 4,000 out of 6,00,000 traditions is cited to show the magnitude of the number of forged ones. It is very unfortunate that these writers should have without any proper investigation jumped to this sweeping conclusion. In the narration of the life-sketch of Imam Bukhari the reason for this selection and the cause for discarding of the superfluous has been explained. If such a large number had been forged why would the Imam memorize them? The real fact is that one Hadith may have been reported by 500 different people and the number thus computed would

be 500 but overlooking repetitions in the selection made they counted it as one. Similarly Abu Hurariah had 800 disciples and when on a particular subject a Hadith was narrated each one of them recited it in his own way and they were counted as 800 as the narrators were different, but nevertheless they had to be taken cognisance of to see if they materially corroborated one other.

Further, many European commentators confounded Hadith with prevalent Jewish and Christian stories and other incidents of a purely non-religious nature. Many story-tellers and fable-mongers had made it a trade to attract the masses to their fables and to earn their livelihood. These professional people were known as *Qussas*, who had been warned by one of the Caliphs for their exaggerations. It is related, for instance, that two story-tellers stood each at one end of a street and while one praised the qualities of Caliph 'Ali the other exalted the virtues of Abu Bakr each trying to please the followers of the two different sects. At the end of the day they would pool their collections and share equally. Such persons undoubtedly were not reporters of Hadith to be confused with the usual narrators. Even granting that some such stories got mingled up with Hadith the elaborate technique formulated by the Muhaddithin and their detailed and scrupulous examination was enough to discard these absurdities.

It would not be out of place to mention here that Wakidi, a biographer and fiction-writer has been especially quoted by many European writers as an authority in their criticisms of the traditions, but they ignore the fact that his narrations of traditions as a rule have been discredited and discarded by almost all Muslim theologians holding him as the least trustworthy. Ibn Khallikan says : "The

traditions received from Wakidi are considered of feeble authority and doubts have been expressed on the subject of his veracity". Imam Shafi'i, one of the four great Imams of the Muslim world, says: "All the books of Wakidi are a heap of lies." Professor Margoliouth and others, knowing full well his position among traditionists, often take their material from such unreliable sources to misrepresent the teachings of the Prophet and to vilify the religion of Islam.

CHAPTER VIII

NEED OF THE HADITH

The object of God in creating man on earth as declared by the Quran is to upon bestow him His choicest blessings and make him know and understand his Creator and prostrate before Him for all the blessings showered upon him. In order to bring home to man this fact and to lead him to the right path, He chose Messengers from out of the human-kind so that they might put into practice what they said and thus demonstrate the practicability of the Message itself for others to follow. They appeared from time to time to deliver this Message. The persons selected were of an exceptional character, pious and righteous, befitting the position to which they were appointed by the Almighty. This process started from the day the world was created and the first in the line of prophets was Adam, the father of all mankind. He was followed by many others who were sent to guide fallen humanity of every region of the world.

وَلِكُلِّ أُمَّةٍ رَسُولٌ

"And for each community there hath been sent an Apostle." (X-47)

which was really an act of Mercy of the Creator for His creation. Their number is believed to exceed one lakh and God alone knows best exactly how many were chosen for the purpose. Prophets like Noah, Abraham, Ishmael, Isaac, Jacob, Moses, David, Solomon and Jesus appeared,

one after the other on the scene and Divine Books were given to some, and each fulfilled the Divine Mission entrusted to him and there was no distinction between them. The Holy Qur'an says:

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ

"We differentiate not between any of His Apostles."
(II-285)

Consequently our faith is not to accept some and reject others, unlike the Jews who received Moses and rejected Jesus, and unlike the Christians who received the Prophets of Israel but rejected the Holy Prophet of Islam.

Thus every nation and every part of the world had its benefactor, a superman, the luminary who gave light to that part of the darkened sphere and raised the moral standard of the inhabitants. The Message conveyed by each one of them was practically the same which was sent by stages according to the requirements and mental development of the human race and formed a component part of the same universal religion. The Qur'an affirms:

وَأَنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً

"And verily this religion of yours is one religion."

This method chalked out by Providence continued for countless generations since the inception of the world, and prophet after prophet appeared on the scene and fulfilled this missions. Finally there came a time when God the Almighty in His discretion felt that this process should culminate in the sending of the *Last Prophet* who could cater not only to the needs of one nation or one region, but of humanity as a whole and for all time to come.

وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

"He is the Apostle of God and the Seal of the Prophets." (XXXIII-40)

Seal of the Prophets means closing the line of Apostles.
'Khatam' also means final.

وَمَا أَرْسَلْنَاكَ إِلَّا كَاذِبًا لِلنَّاسِ

"We have not sent thee but as a universal (Messenger) to men." (XXXIV-28)

Such a person necessarily had to possess tremendous potentialities, a high degree of moral character, exceptional characteristics of head and heart and a mighty power of insight for the uplift of humanity for functioning as a *Wold-Prophet* after whom there was no necessity of any other reformer.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And We have not sent thee except as a mercy unto the Worlds," (XXI-107).

As it was he who invoked the Mercy of the Creator on all living beings.

His hands had to be strengthened by a Divine Book of Guidance which should have no parallel in history and should act as a standing miracle till the Day of Judgement. His advent should be a blessing for all humanity and his message should make no distinction between race, caste, colour or creed. His teachings should provide for all our needs and suit all times and be based upon the fundamental laws of nature conducive to the highest good of all human beings. The object was to achieve a civilized state where people could lead a happy, healthy, wise, gentle, righteous life respecting the rights of every citizen and who could carry on their daily avocations as brothers peacefully under the Divine Guidance of their Merciful Lord, the Creator and Benefactor Who knows what is best for their happiness.

The choice of the Lord for the achievement of this end fell upon the unique and blessed personality of Muhammad (May peace be upon him), who has been acclaimed by the greatest of thinkers as the saviour of the fallen humanity and the most successful Messenger of the Supreme God. Some of the appreciations of Non-Muslim writers about him are given below for a fuller understanding of his personality:

Wilfred Cantwell Smith :

“Once and for all a final clear statement of His truth and His justice was sent down ; a messenger was chosen who would deliver it, interpret it, live it with undeviating precision,” and that was Muhammad.

Major Leonard :

“Muhammad was one of the most profoundly sincere and earnest spirits of any age or epoch. A man not only great but one of the greatest men that humanity had ever produced ; great not only as a prophet but as a patriot and a statesman, a material as well as a spiritual builder who constructed a great nation, a great empire, and more even than all three—a still greater Faith ; true, moreover because he was true to himself, his people and above all to his God.” (*Islam: Her moral and spiritual value*)

Lamartine :

“If greatness of purpose, smallness of means and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad ? The most famous men created arms, laws and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislations, empires, peoples and dynasties but millions of men in one-third of the then inhabited

world; and more than that he moved the altars, the gods, the religions, the ideas, the beliefs and the souls. On the basis of a Book, every letter of which has become law, he created a nationality which blended together peoples of every tongue and every race. The conquest to his dogma was a miracle." (*Histoire de la Turquie*)

George Lindsay Johnson:

"Muhammad, among the nations at that time, believed in one God to the exclusion of all others. He insists on righteousness as the source of conduct, of filial duty and of frequent prayers to the ever-Living God, and of respect to all other peoples, and of justice and mercy to all. He believed in total abstinence from intoxicants and moderateness in all things, and to hold in great respect learning of every kind. That Muhammad was a spiritualist and an advanced psychic as well as being a true Prophet of God, I have no doubt whatever, nor about his having had intercourse and revelations from the Spiritual Being on the 'Other side'."

Edward Gibbon :

"Through Islam, Muhammad banished from the Arabs within ten years their hard-heartedness, spirit of revenge, anarchy, female degradation, rivalry, lawlessness, usury, drunkenness, infanticide, murderous quarrel and human sacrifice as well as all stupid superstitions and fetishes. Through that religion he brought down upon this very earth the 'Kingdom of Heaven' so fondly coveted by Jesus."

Bernard Shaw :

"Muhammad was a Saviour of Humanity, the Mercy for all men, a blessing for men and an exemplar in every age."

Davenport :

“The Piety of Moses and Christ rejoiced in the assurance of a future Prophet more illustrious than themselves and the Evangelist’s promise of a Paraclete or Holyghost, the comfortor, was prefigured in the name and accomplished in the person of the greatest and last of God’s Prophets—Muhammad.”

Napoleon Bonaparte :

“Muhammad was a prince who rallied his compatriots around him. In a few years the Muslims conquered half of the world. They snatched away more souls from false gods, pulled down more idols, demolished more pagan temples in fifteen years than the followers of Moses and Jesus did in fifteen centuries. Muhammad was a great man.”

Chambers’ Encyclopaedia :

“A man of Muhammad’s extraordinary power and gifts is not to be judged by a modern common place standard; the manners and morals of his own time and country must also be taken into consideration. Yes, not only his public station as prophet, preacher and prince, but also his private character, his amiability, his faithfulness towards friends, his tenderness towards his family and the frequent readiness to forgive an enemy must be taken into consideration, besides the extreme simplicity of his domestic life; he lived when already in full power in a miserable hut, mended his own clothes and freed all his slaves.”

After dealing briefly with the character of the last Prophet let us now examine the religion which he propagated and which revolutionized the world. Today the vital necessity of mankind after the experience of two world wars is *PEACE* and peace alone which could

bring real happiness in its wake. Great powers, with all their wealth and worldly prosperity and with unprecedented scientific advancement, live in constant dread of war and visualise the disaster that is likely to follow if such an eventuality should occur. The cry of the day is the advocacy of the policy of 'live and let live,' but racial and communal frenzies are deadly enemies to the fulfilment of this cherished desire. Every nation fears the other, groups with one ideology are formed, hatred is kindled against one another and each group is arming itself to the teeth in the name of preservation of peace. How long is such a state of affairs to continue? There is no doubt a genuine desire for ending this tension and a search is going on to find ways and means to solve it. The remedy exists, but the seekers do not look in the right direction. We would invite them to study the religion of Islam which gives the panacea for all these evils. God in His infinite knowledge knew what man needed most for his development and happiness, and therefore the chosen Prophet was given a religion 1,400 years ago which had a remedy for every ailment. The name bestowed on this religion was 'Islam,' meaning complete submission to the Will of God. If God is acknowledged to be the sole Overlord of the world (رب العالمين) then all mankind who are His subjects become equal, accepting His domination alone, and thus establishing the universal brotherhood. It is only when the struggle between high and low, superior and inferior comes in, that enmity and hatred is generated. The Holy Qur'an says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ

*"O Mankind! We created you from (a single pair)
a male and a female and made you into nations*

and tribes that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of God is the most righteous of you." (XLIX-13)

The root meaning of the word 'Islam' is to enter into peace. Islam means entering into Silm or Salm, and *Silm* and *Salm* both signify peace. True to its name this religion fundamentally propagates peace, not only among its believers but also in its dealings with others. Amongst the believers, the common salutation is "*Assalamu 'alaikum*"—"may the peace of Allah be bestowed upon you," and the reply is. "*Wa 'alaikumus Salam*", invoking in return the same peace for him. While describing Paradise the Holy Qur'an mentions:

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ

"Peace shall be the word from the Lord Merciful".

Do we not experience in our day-to-day life that if there is no peace in a house and if brothers fall out, or if father and sons quarrel, or husband and wife, that house becomes a veritable hell. Thus the spreading of peace is the key to prosperity which brings a sense of security and real happiness. What is true for an individual applies to nations as well. Islam brings about twofold peace: *firstly*, peace with his Creator to Whose Will he implicitly surrenders himself and obeys without demur. His Commandments, and, *secondly*, peace with his fellow human beings whom he respects, and refrains from evil or injury to their person or property. Thus Islam preaches the unity of God on the one side and the unity or brotherhood of the human race on the other. A true follower of Islam or a Muslim, therefore, subjugates his

passions and desires and adjusts himself to the Divine Commandments, lives in harmony according to Divine Laws, which doctrine applies equally to all men, high or low, poor or rich, ruler or ruled, black or white, and governs both minorities or majorities alike. A Muslim does not stop with lip avowal but puts his faith into practice and follows the straight path (صراط المستقيم) to attain salvation invoking by prayer Divine Help for the fulfilment of his desired goal.

We would now like to draw the attention of the reader to some of the valuable opinions about Islam by unbiased westerners who boldly express the truth for truth's sake.

Michael Hames:

"The central fact of Islam is unity. God is one, Muhammad is His Prophet. Duality has been put away. No father and son, no division into sacred and secular, or east or west. There is one world, one religion, and one humanity. It is for this reason that the brotherhood of man is so much stressed in Islam. Racial discrimination cannot exist in such a brotherhood. Whether a man's skin is white, yellow, red, brown or black makes not the slightest difference

"Islam attracts me because it offers a complete philosophy of life, because it is an authentic religion, preached and practised by those who understand it. I believe no one can afford to ignore Islam in this day and age. Everyone should study it with an open mind to find out just what it really is and does. Those who do so will find themselves pleasantly surprised when they should come to understand the vital truth of unity, brotherhood, morality and tolerance, which are the fundamental teachings of the religion of Islam."

Professor Gibb :

"We must wait upon Islamic Society to restore the balance of Western Civilization upset by the one-sided nature of European Technical progress and to save it from the exaggerated development of European Nationalism. No other society has such a record of success in uniting in an equality of status, of opportunity and of endeavour, so many and so various races of mankind."

Ronald Ogden :

"Islam exalts the common man and puts him on a level with the potentate. It derives its inspiration from the spirit. It recognises the teaching of the Prophet, the kinship of all creation. It is essentially democratic in outlook."

M.D. Donalson :

"Islam is almost alone among the religions of the world in addressing itself to man's reason and demanding that he should accept religious belief only upon the grounds of convincing argument and not mere claim and supposition."

Wilfred Cantwell Smith :

"Islam has been to a large extent a Religion of Law, an Islamic law that combines in one integrated structure what the west had sub-divided into matters such as moral law, civil law, canon law, In the days when Islamic civilization was prosperous and powerful, it rested on this ideal."

Rv. Richard N. Frye :

"Islam is more than a religion; it is the totality of culture in both its social and individual aspects. It is a way of life."

Dr. Lothro Stoddard :

"The rise of Islam is perhaps the most amazing event in human history. Springing from a land and a people, alike previously negligible, Islam spread within a century over half the earth, shattering great empires, overthrowing long established religions, remoulding the souls of races and building a whole new World—the world of Islam."

The above opinions of western writers about the world-Prophet and his teachings have been quoted at some length to kindle a desire for the study of the religion of Islam in its true perspective and not to be guided by observing the Muslims of today who are steeped in ignorance of the true teachings of their great religion. After a study of the same, the famous thinker Goethe asked: "If this be Islam, do we not all live in Islam?" To this enquiry Thomas Carlyle answered, "Yes, all of us, that have any moral life; we all live in Islam."

The religion of Islam is thus a happy blending of the teachings of the Holy Qur'an transmitted by God through the angel Gabriel to the Holy Prophet and The Holy Prophet's own interpretations and sayings which also had their source in Divine revelation and which were given the name of Hadith and which form the subject-matter of this book. In the previous chapters the importance of Hadith was explained in detail and it was emphasised that the study of Hadith was indispensable to fully understand and appreciate the meanings and implications of the teachings of the Holy Qur'an. An example was cited of the five daily prayers enjoined by God of which details were available only in the Hadith. It was also affirmed that while the Holy Qur'an was the text the Hadith was its annotation and explanation and unless the help of Hadith was sought the Word of God could not be fully understood. To illustrate this point further the

following verses of the Holy Book are quoted to prove that the Qur'an is silent with regard to their real meaning and we have necessarily to seek the help of the Traditions to understand the circumstances that led to the observations made in the Book:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَتَ تَرْضَاهَا

"Oft We have seen the turning of thy face to the heaven wherefore We shall assuredly cause thee to turn towards the Qiblah which shall please thee."

(II-144)

From the Hadith we come to know that the Prophet intensely desired to have the Ka'ba, the sanctuary of Abraham in Mecca, as the Qiblah of the Muslims instead of Jerusalem which was the original Qiblah, but he was helpless in the absence of a Divine commandment. He often, used to look up for a revelation which eventually did come and has been referred to in the above verse.

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ

"The season of pilgrimage is in the months known."

(II-197)

These months are not specified in the Qur'an, but the Hadith names them as Shawwal, Zul-Qa'da, and the first ten days of Zul-Hijja.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ

"Bethinkest thou not of one who contended with Abraham concerning his Lord?"

It refers to Ahraham's contest with Nimrod as explained by the Prophet, but the Qur'an is silent about the name.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ

"They ask thee as to whatever is allowed unto them. Say thou: allowed unto you are all clean foods." VI-4)

Further details of the foods are available in the Hadith.

إِذْهُمَا فِي الْغَارِ

"When the twain were in a cave." (X-40)

Where was the cave and who were the two persons has not been stated by the Qur'an. The Prophet, however, clarifies it by saying that the cave was in Mount Thaur and the twain were the Prophet himself and his companion Abu Bakr.

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ
تَحَاوَرَكُمَا

"Of a surety Allah hath heard the saying of her that disputed with thee concerning her husband and bewailed unto Allah, and Allah had heard your mutual discourse." (XXVIII-1)

The allusion here is to *Khaula*, the wife of Aus bin Samit. Her husband in a fit of rage, divorced her by using the formula of the Pagan Arabs, viz; 'Thou art to me as the back of my mother,' and she came for a decision from the Holy Prophet as to whether the utterance of these words amounted to divorce. This method of divorce was negated and God explained that there can be only one mother of a person, i.e. the one who begot him. All this has been amplified by the Holy Prophet in the Hadith.

These are just a few instances to prove that Hadith goes hand-in-hand with the teachings of the Qur'an and

the two cannot be isolated. Some theologians suggest that the Holy Book is self-sufficient and needs no supplement, but their contention is entirely erroneous. If that were the intention of the Almighty He would not have emphasised time and again in the Qur'an itself to obey the Prophet although he was illiterate.

يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الَّذِي

The sum and substance of the teachings of the Holy Qur'an and the Hadith have been beautifully expressed in two words :

يَأْمُرُهُمْ بِالْمَعْرُوفِ

“Alloweth unto them things clean”

وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ

“And forbiddeth unto them things unclean”

The word (معروف) means what is approved by reason and by law, and (منكر) has its contrary meaning, i.e., what is deemed abominable or useemly.

قَالِ الَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ
مَعَهُ ۖ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ○

“Those who believe in him and side with him and succour him and follow the light which hath been sent down with him; They shall farewell.”

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

“Say thou: O Mankind! Verily I am the Apostle of Allah unto you all.” (VII-157)

In the above verse the light referred to is the message of the Holy Prophet which if followed can illumine the life of everyone who cares to be guided by it, and the universal character of the holy Messenger is emphasised by the words 'unto you all' who has been sent to reclaim and uplift the whole of humanity and not merely a particular nation or people. Knowledge of this message therefore is incumbent on every human being which this book tries to impart.



GLIMPSES OF THE HADITH

PART II



I. OF GOD

His Divinity

1. God is One and liketh unity.
2. We were with Muhammad on a journey, and someone stood up repeating aloud, "God is Most Great," and the Messenger said, "Men! be easy on yourselves, and do not distress yourselves by raising your voices; verily you do not call on One deaf or absent, but verily on One Who heareth and seeth; and He is with you; and He to Whom you pray is nearer to you than the neck of your camel."
3. Do you love your Creator? Love your fellow-being first.
4. Whoever loveth to meet God, God loveth to meet him.
5. God saith, "I fulfil the faith of whose putteth his faith in Me; and I am with him, and near him when he remembereth Me."
6. The greatest crimes are to associate another with God, to vex your father and mother, to murder

your own species, to commit suicide, and to swear to a lie.

7. God saith, "I was a hidden treasure. I would fain be known. So I created Man."

His Kindness:

8. God's kindness towards His creatures is more than a mother's towards her baby.
9. If you put your whole trust in God, as you ought, He most certainly will give you sustenance, as He doth the birds; they come out hungry in the morning but return full to their nests in the evening.
10. God saith, "Verily My Compassion overcometh My wrath."
11. God is not merciful to him who is not so to mankind.

His Forgiveness:

12. If the unbeliever knew of the extent of the Lord's Mercy, even he would not despair of Paradise.
13. Muhammad said, "I would not have the whole wealth of the world in place of this revelation: "Say: (O Muhammad!) O My servants! who have oppressed your own souls by sinning, despair not of the Mercy of God.'" A man said, "What of him who hath associated others with God?" Muhammad remained silent for a while and then said, "Know that him also God forgiveth but on repentance."

14. Abu Musa relates that the Holy Prophet said:
"The parable of him who remembers his Sustainer and him who remembers (Him) not, is that of the living and the dead."
15. Abu Hurairah relates he heard from the Holy Prophet:—"When a bondman commits a sin and then says: 'My Sustainer!: I have committed a sin', his Sustainer says: 'My bondman knows that there is a Sustainer for him Who forgives his sins and takes him to task, so I have forgiven My bondman. '"

His Mercy:

16. Some one enquired:

"Do none enter the Garden of Bliss save by God's Mercy?" Prophet Muhammad said, "No, None enters save through God's favour." "You also, O Messenger of God! Will you not enter Paradise save by God's Compassion?" Prophet Muhammad put his hand on his head and said thrice, "I also shall not enter unless God cover me with His Mercy."
17. The Messenger of Allah said, "Do you think this woman will cast her own child into the fire?" We said, "No." Then the Prophet said, "Verily God is more Compassionate unto His creatures than this woman unto her own child."
18. A man came before the Messenger with a carpet, and said, "O Rasul: I passed through a wood, and heard the voices of the young of birds; and I took and put them into my carpet; and their mother

came fluttering round my head, and I uncovered the young, and the mother fell down upon them: then I wrapped them up in my carpet; and there are the young which I have." Then the Rasul said, "Put them down." And when he did so, their mother joined them: and Prophet Muhammad said, "Do you wonder at the affection of the mother towards her young? I swear by Him Who hath sent me, verily God is more loving to His creatures than the mother to these young birds. Return them to the place from which you took them, and let their mother be with them."

II. HEAVEN AND HELL

19. Guard yourselves against six things, and I am your surety for Paradise. When you speak, speak the truth; perform when you promise; discharge your trust; be chaste in thought and action; and withhold your hand from striking, from taking that which is unlawful and bad.
20. Ye will not enter Paradise until ye have faith, and ye will not complete your faith until ye love one another.
21. Hell is veiled in delights, and Heaven in hardships and miseries.
22. Heaven lieth at the feet of mothers.
23. A companion asked: "What is Paradise?" Prophet Muhammad replied, "It is what the eye hath not seen, nor the ear heard, nor ever flashed across the mind of man."
24. The proud will not enter Paradise, nor a violent speaker.

25. Muhammad said: "That person will not enter Paradise who hath one atom of pride in his heart."
26. Describing Paradise the Prophet said: "There is therein everlasting health and thou wilt never be sick; and for thee there is everlasting life and thou wilt never die; and for thee there is perpetual youth and thou wilt never get old; and for thee there is everlasting bliss and thou wilt never be in want."
27. The Messenger of Allah said: "There are three persons who will not enter Paradise: A habitual drunkard, one who cuts off blood-ties and one who believes in sorcery."

III. IMAN & ISLAM

28. When asked, "What is Islam?" Muhammad said, "Abstinence and obedience to God." When asked "What is one of the most excellent virtues of Iman (Faith)?" He said, "An amiable disposition." When asked, "Which is the most excellent Hijrat (Renunciation)?" He said, "Abandoning that of which God disapproveth."
29. "What is Islam?" someone asked Prophet Muhammad. He said, "Purity of speech and charity."
30. The Prophet said: "Religion is easy, and no one exerts himself too much in religion but it overpowers him; so act aright and keep to the mean and be of good cheer and ask for (Divine) help in the morning and in the evening and during a part of the night."
31. The Prophet was one day sitting outside among the people when a man came to him and asked, "What

is *Iman* (faith)?" He said: "*Iman* is that thou believest in Allah and His angels and in meeting with Him and (in) His Messengers and that thou believest in being raised to life (after death)." Then he asked, "What is *Islam*?" (The Prophet) said: "*Islam* is that thou shalt worship Allah and not associate aught with Him and (that) thou shalt keep up prayer and pay the zakat as ordained and fast in (the month of) Ramadan." The man then asked, "What is *Ihsan* (goodness)?" (The Prophet) said: "That thou worship Allah as if thou seest Him; for if thou seest Him not, surely He seest thee."

Note: The man who questioned was Angel Gabriel in human form.

32. *Iman* (Faith) has over seventy, or over sixty branches; the most excellent of these is the saying, 'there is no God but Allah,' and the lowest of them is the removal from the way of that which is harmful; and modesty (*haya'*) is (also) a branch of faith.
33. The Messenger of Allah said: "None of you has faith unless I am dearer to him than his father and his son and all mankind."
34. "A *Muslim* is he from whose tongue and hand other Muslims are safe, and a *muhajir* is he who forsakes what Allah has forbidden."

IV. LIFE

35. This life is but a tillage for the next. Do good therefore here that you may reap the benefit there of;

for striving is the ordinance of God, and whatever Allah hath ordained can only be attained by striving.

36. The world is forbidden to those of the life to come; the life to come is forbidden to those of this world.

V. DEATH

37. Wish not for death, any one of you; neither the doer of good works, for peradventure he may increase them by an increase of life; nor the offender, for perhaps he may obtain the forgiveness of God by repentance. Wish not, nor supplicate for death before its time cometh; for verily when ye die, hope is out and the ambition for reward; and verily, the increase of a believer's life increaseth his good works.
38. Death is a blessing to a Muslim. Remember and speak well of your dead, and refrain from speaking ill of them. A bier passed by Muhammad and he rose up; and it was said to him, "This is the body of a Jew." He answered, "Was it not the holder of a soul?"
39. There are two things disliked by the sons of Adam, one of them death; whereas it is better for Muslims than sinning. The second is scarcity of money; whereas its account will be small in futurity.
40. Sleep is the brother of death.
41. Increase the remembrance of the destroyer of all pleasures—Death.

42. He who flees away from epidemics is like one who flees away from the holy war; one who is patient therein shall have for him the reward of a martyr.
43. The grave is the first stage of the journey into eternity.
44. Not one of you must wish for death due to any wordly affliction; but if there certainly is anyone wishing for death, he must say! "O Lord, keep me alive so long as life may be good for me, and cause me to die when it is better for me so to do."

VI. THE WORLD

45. The love of the world is the root of all evil.
46. This world is a prison for the Faithful, but a Paradise for unbelievers.
47. The world is a magician greater than Harut and Marut, and you should avoid it.
48. Prophet Muhammad slept upon a mat and got up with marks on the body made by the mat. Some one said, 'O Messenger of God! If thou hadst ordered me, I would have spread a soft bed for thee.' Prophet Muhammad said, "What business have I with the world? My state in respect of the world is that of the man on horseback, who stoppeth under the shade of a tree for a while and then leaveth it."
49. "Can any one walk over water without wetting his feet?" asked the Prophet. The Companions said, "No." The Prophet said, "Such is the condition of those of the world; they are not safe from sins."

50. The world is as a prison and as a famine to Muslims; and when they leave it, you may say they leave famine and a prison.
51. Be in the world like a traveller, or like a passer-on, and reckon yourself as of the dead.
52. Ibn 'Abbas relates that the Holy Prophet holding him by his shoulder said; "Live in the world as if thou wert a stranger or a wayfarer."

Note:—The Holy Prophet tried to emphasise that the world we live in is not man's world to do just as he likes. It is God's World.

VII. THE FIVE TENETS OF ISLAM

1. Prayer:

53. Abu Hurairah reported that he heard the Messenger of Allah say:

"Tell me if there is a stream at the door of one of you, in which he bathes five times every day; what dost thou say, will it leave anything of his dirt?"

They said, "it would not leave anything of his dirt."

He said: "This is the likeness of the five prayers, with which Allah blots out (all) faults."

54. Whoever forgets (the saying of) a prayer, let him say the prayer when he remembers it; there is no atonement for it but this, 'establish the Prayer for My remembrance.'
55. 'Ubadah reported that The Messenger of Allah said: "There is no prayer for him who does not recite the opening (chapter) of the Book." i.e. (*Sura Fatiha*).

56. When the Messenger of God entered a place of worship he said, "O God! pardon my sins, and open for me the gates of Thy compassion." and on leaving he would repeat the same.
57. O Lord, grant to me the love of Thee; grant that I love those that love Thee; grant that I may do the deeds that win Thy Love; make Thy Love dearer to me than (my) self, family and wealth.
58. Prayer is the *mi'raj* (union with, or annihilation in, the Divine Essence by means of continual upward progress) of the Faithful.
59. The Lord doth not recognise a prayer in which the heart doth not accompany the body.
60. Prayer lightens the heart, and charity is a proof of Iman (Faith), and abstinence from sin is perfect splendour, the Qur'an a (source of) detriment to you if you do wrong; and every man who riseth in the morning doth that which will be either the means of his redemption or his ruin.
61. In every prayer there should be perfect concentration of mind towards the remembrance of Allah and every prayer should be performed as if it were the last prayer in this world.

2. Fasting:

62. He who does not give up uttering falsehood and acting according to it, Allah has no need of his giving up his food and his drink.
63. 'Ata said; "One should break the fast on account of illness, whatever it may be, as Allah has said." And Hasan and Ibrahim said, concerning the woman

who gives suck and the one with child, when they fear about themselves or their child, they should break the fast, then fast on other days. And as to the very old man when he cannot bear fasting—Anas, after he became old, fed one who was needy, for a year or two, daily bread and meat, and broke the fast.

64. The menstruating woman has to fast afterwards, and she has not to perform any prayer (for the prayers omitted).

Charity and Zakat:

65. On every bone of the fingers, charity is incumbent every day; One assists a man in riding his beast or in lifting his provisions to the back of the animal, this is charity; and a good word and every step which one takes in walking over to prayer is charity; and showing the way (to another) is charity.
66. Every good deed is charity, and it is a good deed that thou meet thy brother with a cheerful countenance and thou pour water from thy bucket into the vessel of thy brother.
67. The man who exerts himself on behalf of the widow and the poor one is like the one who struggles in the way of Allah, or the one who keeps awake in the night (for prayers) and fasts during the day.
68. I remit (zakat on) horses for riding and slaves for service; but pay the zakat on silver, one dirham out of every forty dirhams; and there is no zakat if there are 190 dirhams, but when it reaches two hundred, there are (to be paid) out of it five dirhams (of zakat).

69. Whoever acquires wealth, there is no zakat on it until a year has passed over it.
70. Charity is a duty unto every Muslim. He who hath not the means thereto, let him do a good act or abstain from an evil one—that is his charity.
71. Whoso hath left behind debt and children, let them come to me; I am their patron. I will discharge his debt and befriend his children.
72. Doing justice between two people is charity; and assisting a man upon his beast and lifting his baggage is charity; and pure, comforting words are charity; and answering a questioner with mildness is charity; and removing that which is an inconvenience to wayfarers, such as thorns and stones, is charity.
73. God is Gracious to him that earneth his living by his own labour and not by begging.
74. The best of alms is that which the right hand giveth, and the left hand knoweth not of.
75. Charity that is concealed appeaseth the wrath of God.
76. The best of almsgiving is that which springeth from the heart, and is uttered by the lips to soften the wounds of the injured.
77. An adultress was forgiven who passed by a dog at a well; and when the dog was holding out his tongue from thirst, which was near killing him, the woman drew off her boot and tied it to the end of her garment, and drew water for the dog, and gave him to drink; and she was forgiven for that act.

78. Every good act is charity; and verily, it is one of the number of good acts to meet your brother with an open countenance, and to pour water from your own bag into his vessel.
79. Your smiling in your brother's face is charity; and your exhorting mankind to virtuous deeds is charity; and your prohibiting the forbidden is charity; and your showing men the road, in the land in which they lose it, is charity for you; and your assisting the blind, is charity for you.
80. The angels said, 'O God! Is there anything of Thy creation harder than rocks?' God said, 'Yes iron is harder than rocks, for it breaketh them.' The angels said, 'O God! Is there anything of Thy creation harder than Iron?' God said, 'Yes, fire is harder than iron, for it melteth it.' and the angels said, 'O Defender! Is there anything of Thy creation harder than fire?' God said, 'Yes; water overcometh fire; it killeth it and maketh it cold.' Then the angels said, 'O Lord! Is there anything of Thy creation harder than water?' God said, 'Yes; wind overcometh water; it agitateth it and putteth it in motion.' They said, 'O our Cherisher! Is there anything of Thy creation harder than wind?' God said, 'Yes, the children of Adam, giving alms; that is, those who give with their right hands and conceal it from their left, overcome all.'

Pilgrimage:

81. A man asked the Prophet: "What should a man wear in the state of *ihram*?" He said: "He shall not wear shirt nor turban, nor trousers, nor headgear, nor any cloth dyed with *vars* or saffron;

and if he does not find shoes, let him wear leather stockings, and he should cut them off so that they may be lower than the ankles."

Note: Vars is a plant with which clothes are dyed and the colour is red.

82. Ibn 'Umar reported the uttering of *labbaika* by the Messenger of Allah as thus; "I am at Thy service, O Allah! I am at Thy service; Thou hast no associate, I am at Thy service. Thine is the praise and Thine the favour, and Thine the kingdom, Thou hast no associate."
83. The making of circumambulations round the House (*Tawaf*) is like prayer except that you talk in it; and whoever talks in it, let him not talk anything but good.

Jihad:

84. It was asked, "O Messenger of Allah: Who is the most excellent of men?" The Messenger of Allah said, "The believer who strives hard in the way of Allah with his person and his property."
85. A party of my community shall not cease fighting for the Truth and they shall be triumphant over their opponents.
86. Surely Allah will raise for this community at the beginning of every century one who shall revive for it its faith.
87. And know that paradise is beneath the shade of the swords.

88. The Messenger of Allah said: "Whom do you count to be a martyr among you?" They said, "O Messenger of Allah! Whoever is killed in the way of Allah is a martyr!" He said: "In that case the martyrs of my community shall be very few. He who is killed in the way of Allah is a martyr; he who dies a natural death in the way of Allah is a martyr; he who dies of the plague (in the way of Allah) is a martyr; he who dies of cholera (in the way of Allah) is a martyr."
89. A woman was found among the killed in one of the battles of the Prophet. So the Messenger of Allah forbade the killing of women and children.

VIII. OF STATE

90. (Ibn 'Umar reported) "I heard the Messenger of Allah say: 'Every one of you is a ruler and every one of you shall be questioned about those under his rule; the king is a ruler and he shall be questioned about his subjects; and the man is a ruler in his family and he shall be questioned about those under his care; and the woman is a ruler in the house of her husband, and she shall be questioned about those under her care; and the servant is a ruler so far as the property of his master is concerned, and he shall be questioned about that which is entrusted to him.'"
91. He who obeys me obeys Allah, and he who disobeys me disobeys Allah; and he who obeys the Amir obeys me, and he who disobeys the Amir disobeys me; and the Imam is an armour for protection, the battle is fought for his defence and through him protection is sought. So if he com-

mands the doing of duty to Allah and does justice, he has a reward for it; and if he does otherwise he shall suffer the evil consequences of it.

92. He who dislikes an order of his Amir should withhold himself from opposition, for he who rebels against the king by a span dies the death of ignorance (*Jahiliyyah*).
93. 'Ubadah ibn Samit said: "The Prophet invited us, so we swore allegiance to him; and among the conditions which he laid down on us to follow was this that he had a promise from us to hear and obey, whether we liked or disliked (an order) and whether we were in adversity or ease, even if our rights were not granted; and that we should not dispute the authority of those entrusted with it (adding) unless you see (an act of) open disbelief in which you have a clear argument from Allah."
94. When Caliph 'Umar appointed Governors the conditions laid down upon them were: "You shall not ride a horse that is not of Arabian breed; you shall not eat bread made of fine flour; you shall not wear fine clothes; and you shall not shut your doors against the needs of the people. If you do any of these things, punishment shall descend on you."

IX. PROHIBITIONS

Wine and Intoxicants:

95. Anas said: "I was giving drink to people in the abode of Abu Talhah, and their wine at that time was made of dates. Then the Messenger of Allah,

ordered a crier to make it known that wine was forbidden." He added: "Abu Talhah said to me, 'Get out and pour it out. I poured it out, and it flowed in the streets of Madinah.'"

96. 'A'ishah said: "The Messenger of Allah was asked about bit." It is a drink made of honey and the people of Yaman used to drink it. So the Messenger of Allah said, "Every drink that intoxicates is prohibited."
97. Of whatever thing a large quantity intoxicates, even a small quantity is prohibited.
98. Do not drink wine, for it is the root of all evil.
99. Abu Hurairah relates that a drunkard was brought to the Holy Prophet who ordered (people) to beat him. Abu Hurairah says: "Some of us beat him with hands and others with shoes and still others with their clothes. When he was gone some people cried; 'May God harm thee!' The Holy Prophet said: 'Do not say like that, and let not Satan overpower him.'"

Begging:

100. Whoso is able and fit and doth not work for himself or for others, God is not gracious to him.
101. God is gracious to him that earneth his living by his own labour and not by begging.
102. Verily it is better for any of you to take your rope and bring a bundle of wood upon your back and

sell it, in which case God guardeth your honour, than to beg of people, whether they give or not; if they do not give, your reputation suffereth, and you return disappointed; and if they give, it is worse than that; for it layeth you under obligation.

103. The Messenger of Allah said, (when he was in the pulpit, and was describing the rewards of alms, and the advantages of avoiding begging), "The upper hand is better than the lower;" and he said, "The upper hand is the giver of alms, and the lower is the beggar."
104. Whoever hath food for a day and night, it is prohibited him to beg.

Usury and Interest:

105. The taker of usury and the giver of it, and the writer of its papers and the witness to it, are equal in crime.
106. The Holy Prophet said: "A time will come over people when none will remain who will not devour usury. If he does not devour it, its vapour will overtake him."
107. Bilal had old dates with him and sold out of them two *Sa's* for one. The Prophet said: "Alas! Veritable interest: Don't do it, but when you intend to purchase, sell the dates for purchasing another kind, and then purchase therewith."
108. The Holy Prophet prohibited the selling of animal for animal by way of promise.

X. TREATMENT

Of Orphans ;

109. "I and the guardian of orphans (whether the orphan be of his near or distant relation, or of strangers) will be in one place in the next world, like my two fingers," said the Prophet and his fingers were nearly touching each other at the time.
110. The best Muslim house is that in which is an orphan who is benefitted; and the worst Muslim house is that in which is an orphan ill-treated.

Women:

111. One day a woman asked the Prophet what were her duties towards her husband. To her he replied: "A wife should not leave her home without her husband's permission. Women are the twin-halves of men."
112. The world and all things in it are valuable; but the most valuable thing in the world is a virtuous woman.
113. Whoever doeth good to girls, it will be a curtain to him against hell-fire.
114. Shall I not point out to you the best of virtues? It is your doing good to your daughter when she is returned to you having been divorced by her husband.
115. God enjoins you to treat women well, for they are your mothers, daughters and aunts.

116. The rights of women are sacred. See that women are maintained in the rights assigned to them.
117. When a woman performeth the five times prayer, and fasteth in the month of Ramadan, and is chaste, and is not disobedient to her husband, then tell her to enter Paradise by whichever door she liketh.

Widows:

118. A giver of maintenance to widows and the poor is like a bestower in the way of God, an utterer of prayers all the night, and a keeper of constant fast.
119. One who strives for the widows and the poor is like one who fights in the way of Allah.
120. Abu Hurairah relates that the Holy Prophet said: "The one who does good unto the widow and the poor is like the warrior in Allah's way or like the one who stands praying all night and keeps fasting all day."

Wives:

121. Admonish your wives with kindness.
122. A Muslim must not hate his wife; and if he be displeased with one bad quality in her, then let him be pleased with another which is good.
123. Give your wife good counsel; and if she has goodness in her, she will soon take it, and leave off idle talking; and do not beat your noble wife like a slave.
124. A virtuous wife is a man's best treasure.

Parents:

125. Heaven lieth at the feet of mothers.
126. God's pleasure is in a father's pleasure; and God's displeasure is in a father's displeasure.
127. A man is bound to do good to his parents, although they may have injured him.
128. He who wisheth to enter Paradise through the best door must please his father and mother.

Servants:

129. To those of your servants who please you give to eat what you eat yourself; and clothe them as yourself; but those who do not please you, part with them; and punish not God's creatures.
130. "He will not enter Paradise who behaveth ill toward his slaves," said the Prophet. The companions said, "O Apostle of God! Have you not told us that there will be a great many slaves and orphans amongst your disciples." He said, "Yes, then be kind to them and to your own children, and give them to eat of what you eat yourselves. The slaves that say their prayers are your brothers."

The Sick:

131. Whosoever visits the sick, a proclaimer proclaims from heaven: 'May you be happy, may your walking be pleasant and may you be accommodated in a house of Paradise.'
132. Feed the hungry and visit the sick, and free the captive if he be unjustly confined. Assist any

person oppressed, whether Muslim or non-Muslim.

133. When you go to visit the sick, comfort him in his grief, and say, "You will get well and live long," because this saying will not prevent what is predestined, but it will solace his soul.
134. Verily when a Muslim is taken ill, after which God restoreth him to health, his illness hath been a cover for his former faults, and it is an admonition to him of what cometh in future times; and verily, when a hypocrite is taken ill, and afterwards restored to health, he is like a camel which hath been tied up, and afterwards set free; for the camel did not know, for want of discrimination, why they tied him up and why they let him loose; such is the hypocrite; on the contrary a *Mu'min* knoweth that this indisposition was to cover his faults.

Animals:

135. Fear God, in respect of these dumb animals and ride them when they are fit to be ridden and get off them when they are tired.
136. The Prophet prohibited the setting of animals to fight one another.

Relatives

137. The best of you, before God and His creation, are those who are best in their own families, and I am the best to my family. When your friend dieth, mention not his vices.

138. The duty of a younger to an elder brother is as that of a child to its father.
139. A man's first charity should be to his own family, if poor.

Neighbours:

140. The best person in God's sight is the best amongst his friends; and the best of neighbours near God is the best person in his own neighbourhood.
141. Do you love your Creator? Love your fellow being first.
142. Abu Hurairah relates that the Holy Prophet said, "He who believes in Allah and the Day of Resurrection let him cause no harm to his neighbour."
143. Huzaifah relates that he heard the Holy Prophet say: "The backbiter shall not enter Paradise."
144. 'A'isha relates that the Holy Prophet said: "Gabriel insisted me to do good to my neighbour so persistently that I was afraid he would declare my neighbour my inheritor."
145. Abi Shuraih relates that the Holy Prophet said: "By Allah he is not a Believer; By Allah he is not a Believer; By Allah he is not a Believer." It was asked: "O Prophet of Allah, who is he?" He replied: "The one whose neighbour is not in peace on his account."

XI. BROTHERHOOD

146. All Muslims are as one body. If a man complaineth of pain in his head, his whole body feebleth

the pain, and if his eye pains his whole body feeleth the pain.

147. All Muslims are like the component parts of a foundation, each strengthening the others; in such a way must they support each other.
148. Muslims are brothers in religion and they must not oppress one another, nor abandon assisting each other, nor hold one another in contempt. The seat of righteousness is the heart; therefore that heart which is righteous does not hold a Muslim in contempt; and all the things of one Muslim are unlawful to another; his blood, property and reputation.
149. The creation is as God's family; for its sustenance is from Him; therefore the most beloved unto God is the person who doeth good to God's family.
150. No man is a true believer unless he desireth for his brother that which he desireth for himself.
151. When two Muslims meet and shake hands and praise Allah and seek forgiveness of Him both are forgiven.
152. Assist your brother Muslim, whether he be an oppressor or an oppressed. "But how shall we do it when he is an oppressor?" Prophet Muhammad said, "Assisting an oppressor is by forbidding and withholding him from oppression."
153. When three persons are together, two of them must not whisper to each other without letting the third hear, because it would hurt him.

154. Verily, each of you is a mirror to his brother; then if he seeth a vice in his brother he must advise him to get rid of it.
155. The creation is as God's family; for its sustenance is from Him; therefore the most beloved unto God is the person who doth good to God's family.
156. Abu Hurairah relates that the Holy Prophet said: "Let none of you point at his brother with an implement (for) he knows not that Satan might make him lose his hold on it, and thus throw him into the pit of Fire (of Hell by injuring his brother)."
157. Abu Hurairah relates that the Holy Prophet said: "If anybody peeps into your house and you wound his eyes by throwing a stone at him, there is no sin (committed) on your part."
158. Anas ibn Malik relates that the Holy Prophet said: "Do not entertain mutual enmity, envy and anger, and live like brothers, being equally the bondmen of Allah, and it is not lawful for a Muslim that he should avoid his brother (Muslim) for more than three days."

XII. REGARDING MEALS

159. When victuals are laid, no man must stand up to go away till it be taken away; nor must one man leave off eating before the rest; and if he doth, he must make an apology.
160. Never has anyone eaten a better food than what he has eaten of the labour of his own hands.
161. It is the sunnah that a man should accompany his guest to the door of the house.

162. 'A'ishah relates that the family people of the Holy Prophet never ate bread made of wheat flour for more than three days continuously from the day of his arrival in Medina right upto the day of his death.
163. Abu Hurairah relates that the Holy Prophet never spoke ill of a meal; if he liked it he ate it; and if he did not like it he left it (untouched).

XIII. GOOD MANNERS

Cleanliness:

164. Were it not for fear of troubling my disciples, verily I would order them to clean their teeth before every prayer.
165. God is pure and loveth purity and cleanliness.

Compassion:

166. There is no reward but Paradise for a Muslim who suffereth with patience when the soul of his affectionate friend is taken away.

Contentment:

167. When you see a person who hath been given more than you in money and beauty; then look to those who hath been given less.
168. Look to those inferior to yourselves; it is best for you, so that you may not hold God's benefits in contempt.

Courtesy:

169. No father hath given his child anything better than good_manners.

170. Respect people according to their eminence.

Envy:

171. If envy were proper, two persons would be the most proper objects of it; one, a man to whom God hath given riches, and command him to bestow in charity; the other, one to whom God hath granted the knowledge of religion, and who acteth thereon himself and imparteth instruction to others.

172. Keep yourselves far from envy; because it eateth up and taketh away good actions as fire eateth up and burneth wood.

Repentance:

173. Abu Hurairah has related that he heard the Holy Prophet say: "By Allah! I seek Allah's Forgiveness and return unto Him (in repentance) more than seventy times in a single day."

Gentleness;

175. Verily, God is mild, and is fond of mildness, and he giveth to the mild what he doth not to the harsh.

176. God is gentle and loveth gentleness.

177. 'A'ishah said: "A party of Jews asked permission to see Prophet Muhammad and said, 'Death upon you!' And I answered their salutation by saying 'Rather upon you be death and curse!' Then the Prophet said, 'Be mild, O 'A'ishah! and make a point of being kind, and withhold thyself from speaking harshly.' I said, 'Did you not hear what they said!' He said, 'Verily, I do always say, Be the same to you.'"

Hospitality:

178. It is not right for a guest to stay so long as to cause inconvenience to his host.

Humility.

179. The servants of the Beneficent are they who walk on the earth in humbleness.
180. Humility and courtesy are acts of piety.
181. Whoever is humble to men for God's sake, may God exalt his eminence!
182. Do not exceed bounds in praising me, as the Christians do in praising Jesus, the son of Mary, by calling him God, and the Son of God; I am only the Lord's Servant, then call me the servant of God and His Messenger.

Kindness:

183. Who is the most favoured of God? He from whom the greatest good cometh to His creatures.
184. Whoever is kind to His creatures, God is kind to him; therefore be kind to man on earth, whether good or bad; and being kind to the bad is to withhold him from badness; thus in Heaven you will be treated kindly.
185. He who is not kind to God's creatures and to his own children, God will not be kind to him.
186. Kindness is a mark of faith; and whoever hath not kindness hath not faith.

187. He is not of us who is not affectionate to his young ones, and doth not respect the old; and he is not of us who doth not order that which is good, and prohibit that which is bad.

188. Beware! verily there is a piece of flesh in the body of man, which, when good, the whole body is good; and, when bad, the whole body is bad, and that is the heart.

Malice:

189. Muhammad once said to Anas, "Son! if you are able, keep your heart from morning till night and from night till morning free from malice towards anyone." Then he said, "O my son! this is one of my commandments and he who loveth my commandment verily loveth me."

Mercy:

190. Jabir ibn 'Abdullah relates that the Holy Prophet said: "He who is not merciful (to others) will not be shown mercy."

191. Ibn 'Abbas said, "The Messenger of Allah said; 'He is not of us who does not show mercy to our little ones and respect to our great ones.'"

Modesty:

192. True modesty is the source of all virtues.

193. All kinds of modesty are best.

Peace:

194. Shall I not inform you of a better act than fasting alms and prayers? Making peace between one

another; enmity and malice tear up rewards by the root.

Pride:

195. Poverty is my pride.

196. The haughty will not enter Paradise, nor a violent speaker.

Piety:

197. Verily my heart is veiled with grief and sadness for my followers; and verily I ask pardon of God one hundred times daily.

Purity :

198. Someone asked the Prophet: "Teach me a work such that when I perform it God and man will love me." Muhammad said: "Desire not the world and God will love you, and desire not what men have and they will love you."

199. "There is a polish for everything that taketh away rust; and the polish for the heart is the remembrance of God," said the Prophet. The companions said, "Is not repelling the infidels also like this?" Muhammad said, "No, although one fights until one's sword be broken."

200. They will enter the Garden of Bliss who have a true, pure and merciful heart.

Reason:

201. God hath not created anything better than Reason, or anything more perfect or more beautiful than Reason; the benefits which God giveth are on

its account; and understanding is by it, and God's wrath is caused by it, and by it are rewards and punishments.

Salutation:

202. Abu Hurairah relates that the Holy Prophet said: "Let the younger one salute the elderly (and let) the one who is walking (salute) the one sitting and (let) those who are small in number (salute) those who are large in number.

Self-Control :

203. The most excellent Jihad (Holy war) is that for the conquest of self.
204. "Give me advice", said someone. Muhammad said: "Be not angry."
205. No person hath drunk a better draught than that of anger which he hath swallowed for God's sake.
206. Verily the most beloved of you unto me and nearest to me in the next world are those of good disposition; and verily the greatest enemies unto me and the farthest from me are the ill-tempered.
207. Whoever suppresseth his anger, when he hath in his power to show it, God will give him a great reward.
208. He is not strong and powerful who throweth people down; but he is strong who withholdeth himself from anger.
209. That person is most respectable with God who pardoneth when he hath him in his power who hath injured him.

210. Abu Bakr relates that he heard the Holy Prophet say: "Let no judge decide a case between two parties while he is in a rage."

211. The Holy Prophet said: "There are two blessings which most of the people misuse—health and prosperity."

Shyness :

212. Umm Salma said: "I have heard from the Holy Prophet that a woman who takes off her clothes in a place other than her home is disgraced by God."

Truth:

213. He is not of me who, when he speaketh, speaketh falsely; who, when he promiseth, breaketh his promise; and who, when trust is reposed in him, faileth in his trust.

214. Strive always to excel in virtue and truth.

215. Say what is true, although it may be bitter and displeasing to people.

Miscellaneous:

216. "When you go to sleep, put out the lamp and shut the doors and cover the mouth of water-skins and cover food and drink.

217. Do not wear silk or silk brocade, and do not drink in vessels of gold and silver, and do not eat in bowls made of them; for they are for others in this life and for us in the next.

218. When the servant brings to one of you his food, then if he does not make him sit with him (to eat

at the same table), let him give him a morsel or two morsels, for he has laboured to prepare it.

219. Sit together and do not eat separately; for the blessing is with the company.
220. Five things are according to nature; circumcision, and the removal of superfluous hair, and the removal of hair in the armpit, and paring of nails and the clipping of the moustache.
221. The Messenger of Allah saw a man lying upon his belly and said; This is a lying which Allah does not like and remarked; "It is a lying of the inmates of the fire."
222. When one of you yawns let him hold his hand upon his mouth, because this is the time when the devil enters.
223. Abu Musa relates that the Holy Prophet on hearing that a house in Medina one night caught fire and was reduced to ashes along with its inmates, said, "Of a certainty this fire is naught but your enemy, so when you go to sleep put it out."
224. Abu Hurairah relates that the Holy Prophet said: "Allah hath not sent down a sickness for which he hath not sent down a remedy."
225. Abu Hurairah relates that the Holy Prophet said: "The Believer is not bitten twice at the same hole."
226. Abu Hurairah relates that the Holy Prophet said: "Let not the sick camel go near unto the healthy one."

227. 'A'ishah reported that Asma', daughter of Abu Bakr, came to the Messenger of Allah, and she was wearing thin clothes. The Messenger of Allah turned away his face from her and said: "O Asma! when the woman attains her majority it is not proper that any part of her body should be seen except this and this." And he pointed to his face and hands.

XIV. CRIMINAL AND SOCIAL

Adultery:

228. Said Prophet Muhammad, "The adultery of the eye is to look with an eye of desire on the wife of another; and the adultery of the tongue is to utter what is forbidden."
229. Ye followers of Muhammad! I swear by God, there is nothing which God so abhors as his male and female servants committing adultery.
230. Every eye is an adulterer that looks with desire on a woman; and whatever woman perfumeth herself, and goeth to an assembly where men are, wishing to show herself to them, with a look of lasciviousness, is an adultress.

Theft :

231. The Prophet had ordered that the cutting of the hands for theft should be for a theft of the value of at least a shield, i.e., about 3 Dirhams. (The sanction was not applied to trivial thefts.)
232. Uthman had pleaded for a rich woman who had committed theft. The Prophet expressed displeasure at the idea of exempting the rich and punishing the poor which was customary amongst earlier nations.

He affirmed that "God is kindness. I would not spare even my daughter Fatima if she committed a theft."

Murder :

233. The punishment for murder is death. Receiving of blood-money by the relations of the deceased is allowed as compensation, but the claim by them should be reasonable.
234. The first persons to be tried by God on the day of Judgment are the murderers.
235. There should be two eye-witnesses to the murder.
236. Abdullah reports that a murderer will not receive the fragrance of Paradise.
237. When a man keeps hold of a man and another kills him, the man who has killed will be killed and the man who has caught will be imprisoned.

Marriage:

238. Abu Hurairah relates that the Holy Prophet said: "Let no widow be married without her consent and let no virgin be married without her consent." People asked, "O Prophet of Allah! how is the consent (of the virgin) to be reckoned?" He replied: "Her silence is her consent."
239. Abu Hurairah reports that the Prophet said: "No man shall seek in marriage upon the seeking of his brother until he marries or leaves."
240. Khansa' bint Khizam the ansariyah relates that her father gave her away in marriage while she was a

virgin, but she disliked (this marriage). So she came to the Holy Prophet (and lodged a complaint against this) and the Holy Prophet cancelled her marriage.

Divorce:

241. Every woman who asketh to be divorced from her husband without cause, the fragrance of the Garden of Heaven is forbidden her.
242. The thing which is lawful, but disliked by God, is divorce.
243. With Allah the most detestable of all things permitted is divorce.
244. Whatever woman asked for divorce from her husband without any harm, the sweet odour of paradise shall be forbidden to her.
245. The Messenger of Allah was informed about a man who divorced his wife, divorcing (her) three times together, so he stood up in displeasure and said; "Is the Book of Allah being made a sport of while I am in your midst?"
246. When a person is found missing while fighting, his wife shall wait for one year.
247. A man from among the Ansar accused his wife of adultery. The Prophet asked them both to take an oath; then he ordered them to be separated from each other.
248. It is not lawful for any one after the prescribed time (of four months) has passed, except that he

should either keep (the wife) in good fellowship or resolve upon divorce.

249. Ibn 'Abbas relates that the wife of Thabit ibn Qais came unto the Holy Prophet and said: "I find no fault with Thabit ibn Qais's morals or faith but I hate ungratefulness while a Muslim." The Holy Prophet asked, "Wilt thou return unto him his garden (which he gave thee as dower)?" She replied, "Yes" The Holy Prophet said (unto Thabit), "Take back thy garden and divorce her."

XV. ABOUT TRADE

Buying and Selling:

250. The truthful, honest merchant is with the prophets and the truthful ones and the martyrs.
251. May Allah have mercy on the man who is generous when he buys and when he sells and when he demands (his due).
252. The taking of oaths makes the commodities sell, but it obliterates the blessing (therein).
253. Whoever buys cereals, he shall not sell them until he obtains their possession.
254. Whoever withholds cereals that they may become scarce and dear is a sinner.
255. Allah and his Messenger have forbidden trade in wine and dead (animals) and swine and idols.
256. The bringers of grains to the city to sell at a cheap rate gain immense advantage by it, and whoso keepeth back grain in order to sell at a high rate is cursed.

Cultivation of Land:

257. Whoever cultivates land which is not the property of any one has a better title to it.
258. There was not in Medina any house of the emigrants but they cultivated (land) on one-third and one-fourth (of the produce)...and 'Umar employed people (for cultivation) on condition that if he supplied the seed from his pocket, he should have one half of the produce, and if they supplied the seed, they should have such and such a portion.
259. The Messenger of Allah granted (the land of) Khaiber to the Jews on condition that they worked thereon and cultivated them and they should have a half of the produce thereof.
260. Excess of water should not be withheld, arresting thereby the growth of herbage.
261. Whoever takes any part of land without having a right to it, he shall be, as a punishment for it, sunk down into earth on the day of resurrection to the depth of seven earths.
262. There is no Muslim who planteth a tree, or soweth a field, and men, birds or beast eat from them but it is charity for him.
263. Whoever bringeth the dead land to life, that is, cultivateth waste land, for him is a reward therein.

Debts and Mortgages :

264. The Messenger of Allah (Peace and blessings of Allah be on him), while saying prayers, used to

say: "O Allah! I seek refuge in Thee from sin and from being in debt." Someone asked him, "How often dost thou, (O Messenger of Allah) seek refuge from being in debt." He said: "When a man is in debt he speaks and tells lies, and he promises and breaks the promise."

265. Whoever contracts a debt intending to repay it, Allah will pay it on his behalf, and whoever contracts a debt intending to waste, Allah will bring him to ruin.
266. Delaying the payment of debt by a well-to-do person is injustice.
267. Deferring payment by one who has the means to pay legalises his punishment and his honour.

Unlawful Things in Trade

268. The Prophet forbade the sale of fruits, till the good ones became ripe. He prohibited the seller and the buyer who had agreed upon it. In a narration of Muslim, he forbade the sale of dates till they were ripe, and of corns till they became white and safe from mishaps.
269. The Messenger of Allah forbade the sale (of fruits upon the trees) for (a number of) years, and ordered to wait for mishaps.
270. The Holy Prophet prohibited sale of food-crops till they were harvested.
271. The Messenger of Allah said: "Don't meet merchandise beforehand till it is taken down to the market."

272. Nobody shall bargain over the bargain of his brother, nor will he seek the hand in marriage which his brother (Muslim) hath sought unless permission is granted to him.
273. The Messenger of Allah forbade the sale of grapes till they became black and sale of food-grains till they became hard.
274. The Messenger of Allah forbade the sale of dates till they became ripe.
275. Whoso sells a defective thing without disclosing it continues to be in the wrath of Allah and the angels continue to curse him.
276. The Messenger of Allah said to the owners of measurement and weight: "You have been certainly entrusted with two affairs about which the former nations before you were destroyed."
277. Whoever monopolises, is a sinner.
278. Whoever stores up food-grains for 40 days, intending thereby to get a higher price, has indeed become free from Allah and Allah is free from him.
279. Bad is he who monopolises. If Allah makes commodities cheap, he becomes aggrieved, and if He makes them dear, he becomes pleased.
280. The Messenger of Allah prohibited agricultural leases and enjoined co-operative labour. He said: "There is no harm in it."

Service:

- 281. The faithful treasurer who pays what he is ordered with a willing heart is one of those who give charity.
- 282. Muslims shall be bound by the conditions which they make.
- 283. Give the labourer his wage before his perspiration be dry.

XVI. KNOWLEDGE AND LEARNING

- 284. Whoso honoureth the learned, honoureth me.
- 285. An hour's contemplation is better than a year's adoration.
- 286. Go in quest of knowledge even unto China.
- 287. Knowledge is like the lost camel of the Muslim. Take hold of it whenever you come across it.
- 288. Seek knowledge from the cradle to the grave.
- 289. The knowledge from which no benefit is derived is like a treasure from which no charity is bestowed in the way of the Lord.
- 290. 'Uthman relates that the Holy Prophet said, "That the best of you is the one who learns the Qur'an and teaches it (to others)."
- 291. To spend more time in learning is better than spending more time in praying; the support of religion is abstinence. It is better to impart knowledge one hour in the night than to pray the whole night.

292. One learned man is harder on the devil than a thousand ignorant worshippers. The pursuit of knowledge is a divine commandment for every Muslim; and to waste knowledge on those who are unworthy of it is like putting pearls, jewels and gold on the necks of swine.
293. He who knoweth his own self knoweth God.
294. To listen to the words of the learned and to instil unto others the lessons of science is better than religious exercises.
295. The ink of the scholar is more holy than the blood of the martyr.
296. One hour's meditation on the work of the Creator is better than seventy years of prayer.
297. Acquire knowledge. It enableth its possessor to distinguish right from wrong; it lighteth the way of Heaven; it is our friend in the desert, our society in solitude, our companion when friendless; it guideth us to happiness; it sustaineth us in misery; it is an ornament amongst friends, and an armour against enemies.
298. Learn to know thyself.
99. Who are the learned? They who practice what they know.
300. That person who shall die while he is studying knowledge in order to revive the knowledge of religion will be only one degree inferior to the Prophet.

301. That person who shall pursue the path of knowledge, God will direct him to the path of Paradise, and verily the superiority of a learned man over an ignorant worshipper is like that of the full moon over all the stars.
302. The acquisition of knowledge is a duty incumbent on every Muslim, male and female.

XVII. WEALTH

303. Riches are not from abundance of worldly goods, but from a contented mind.
304. Wealth, properly employed, is a blessing; and a man should lawfully endeavour to increase it by honest means.
305. The son of Man groweth and with him grow two things—the love of wealth and love of long life.
306. Ibn 'Abbas relates, he heard the Holy Prophet saying: "Even if there were for a man two valleys (full) of wealth he would aspire for a third one, and nothing would fill man's belly but dust, and Allah turneth unto him who turneth unto Him.
307. Abu Hurairah relates that the Holy Prophet said: "Whenever one of you looks at him who has been graced with wealth and health to a greater extent than himself, let him also have a look at one who is below him in that respect.
308. 'Abdullah Ibn Mas'ud relates that the Holy Prophet said: "Who among you likes what belongs to his descendant instead of his own wealth?" They

replied: "O Prophet of Allah! There is no one among us who does not like his own wealth better (than what belongs to his descendant)." He (then) said: "Of a certainty his wealth is that which he has spent in Allah's way and thus sent it forward, and the wealth of his descendant is the one which (he does not spend in Allah's way and thus) leaves behind."

XVIII. PROPHECIES

309. 'Auf bin Malik reported: "I came to the Prophet during the battle of Tabuk while he was in a tent of leather. He said: 'Count six things on the eve of the Hour: My death, then the conquest of Jerusalem, then the pestilence that will overtake you like the disease of cattle, then the excess of wealth, so much so that a man shall be given one hundred dinars, and he will become dissatisfied, then revolution from which there will not be left a single house in Arabia but to which it shall not enter, then a treaty which shall occur between you and the Romans. But they shall play treachery and shall march against you under 80 banners, under each banner there shall be 12,000 soldiers.'"

Note: As foretold, the conquest of Jerusalem did take place in the time of Caliph 'Umar and thereafter some 70,000 Arabs died of a plague within three days. Later there was split amongst Muslims leading to battles between the parties of Caliph 'Ali and Mu'awiyah and culminating in the incident of Kerbala and martyrdom of Imam Husain. In the end reference is made to the Crusades.

310. There will be Khilafat for thirty years and then there will be kingdom (this meant 2 years of Abu Bakr, 10 years of 'Umar, 12 years of 'Uthman and 6 years of 'Ali).

311. When the sword will be placed among my followers, it will not be raised up from them up to the Resurrection Day; and the Hour shall not occur till some of my followers will be kept attached to the polytheists, and till some of my followers will worship idols; and there will soon arise among my followers 30 great liars, every one of whom will think that he is the prophet of Allah, while I am the seal of the prophets; there will be no prophet after me; and a party of my followers shall not cease to be openly upon truth. Those who will oppose them will not be able to injure them till the order of Allah comes.

312. The Hour shall not occur till the Muslims shall fight with the Jews, and the Muslims will kill them so much so that the Jews will seek shelter behind stones and trees, and the stones and trees will proclaim 'O Muslim! O servant of Allah! this is the Jew behind me. So come and kill him' excepting the garqad tree as it is a tree of the Jews.

313. Some of my followers will come down to a garden called Basrah near a river called Euphrates over which there will be a bridge. Its inhabitants will increase and it will be one of the cities of the Muslims. In later times, the children of Qanturah (meaning Tartars)

broad of faces, short of eyes, will march till they will get down on the bank of the river. Its inhabitants will be divided in three parties, one party will take hold of the tales of cattle and lands and they will be killed, and one party will seek (protection) for themselves and they will be destroyed, and one party will place their children behind their backs and will fight with them, and they will be martyrs.

Note: The city referred to is Baghdad ruled by the Abbaside Caliphs which was destroyed by the Tartars and its Caliph Mu'tasim Billah was put to death.

314. O Anas! men shall build up cities, and one of the cities will be called Basrah. If you pass by it or enter it, you should be careful of its saltpetre ground and its pasturage, its dates, its bazars and the doors of its rulers. You should be careful and remain aloof; because there will occur therein the sinking down of places, and showering of stones, and earthquake, and people will pass the night (good) and will get up in the morning as monkeys and swine (which means they will cultivate beastly qualities and act as monkeys and swine).

315. Anas reported: "I heard the Apostle of Allah say: 'It is of the conditions of the Hour that the learning will be raised up, illiteracy will be prevalent (which means lack of religious learning) and fornication will increase, and the drinking of intoxicants will increase, and the males will decrease and the females will increase till one man will be supporter of

fifty women. (This may be due to wars).” And in another narration (occur the words) “Learning will decrease and illiteracy will be general” a (meaning religious learning).

316. The Hour shall not come to pass till wealth increases and becomes enormous, till a man takes zakat out of his wealth but will find none fit to accept it, till the land of the Arabs becomes gardens and rivers.
317. The Apostle of Allah said: “Verily the false Dajjals will come to you with traditions which you or your forefathers have never heard. So be careful of them. They will not be able to misguide you or put you to trials.”
318. The Messenger of Allah said: “The Hour shall not occur till a fire shall break out from the land of Hijaz. It will shine upon the necks of camels at Busra.”

Note: Busra is a town in Syria and the incident occurred in 650 A.H.

319. The Hour shall not occur till time will be considered short. A year will appear like a month, and a month like a week, and a week like a day, and a day like an hour and an hour like a flash of fire.
320. When booty will be taken as a private property, trust as a booty, zakat as a burden; learning will be acquired other than for religion; a man shall obey his wife and disobey his mother; he shall draw his friend near and keep his father remote; voices shall be loud in the mosques, the sinner among a people shall become

their leader, the considerate among a people shall become the vilest of them; a man shall be respected for fear of his mischiefs; singing girls and musical instruments shall appear, wine will be drunk, and the latter generations of this people will curse their former ones; wait at that time for a red wind, and an earthquake and sinking down of earth, and metamorphosis of men, and throwing of stones, and several signs that will follow like a string of gems whose string has been cut off and so they fall one after another."

321. The Mehdi will appear after me, shinning of forehead, long of nose. He will fill up the world with justice and equity as it was filled up with oppression and tyranny. He will rule for seven years.

Note:—In another hadith Mehdi's name is stated to be similar to the Prophet's name and belonging to his family who is reported to rule over a vast country. Some sects think that he has already appeared and others believe that he is yet to come which latter seems to be the correct version.

322. The Prophet narrated a clamity that would fall upon his people, so much so that a man shall not find a shelter to take shelter thereto from oppression. Then Allah will send a man from my progeny and then he will fill up the world with equity and justice as it was filled up with oppression and tyranny. The inhabitants of the heaven and the inhabitants of the earth will be pleased with him. The heaven will leave nothing of its drops but will drop on it profusely, and the earth will leave nothing of its plants but will take it

out so much so that the living will wish for the dead. He will live in that (state) for seven years, or eight years, or nine years.

323. I heard the Messenger of Allah say: "Verily the first of the signs that will appear will be the rising of the sun from its place of setting, and the coming out of the beast to the people at forenoon, and whichever of these two comes to pass before its companion, the other will be near its rootstep.
324. Verily Dajjal will be squint of left eye, of hanging hairs; his paradise and his fire will be with him. His fire will be Paradise and his paradise fire.
325. The anti-christ will come from the east, his object will be Medina, till he will land behind 'Uhud'. Then the angels will turn his face towards Syria, and there he will be destroyed.
326. Dajjal shall come out from a land in the east called Khurasan. People will follow him in large numbers.

Dajjal: It is foretold that close to the Judgment Day this person who would be bulky with floating left-eye, curly and coarse haired, having large teeth, will arise from Khurasan, riding on a white ass, and will travel followed by 70,000 Jews committing murders, pillage and devastation. He will perform many miracles and proclaim himself to be God, giving life and death to people. He would be killed by Jesus Christ who would appear somewhere in Syria.

327. Men will be liars towards the end of the world: and will relate such stories as neither you nor your fathers ever heard. Then avoid them, that they

may not lead you astray and throw you into contention and strife.

328. The time is near in which nothing will remain of Islam but its name, and of the Qur'an but its mere appearance, and the mosques of the Muslims will be destitute of knowledge and worship; and the learned men will be the worst people under the heavens; and contention and strife will issue from them and it will return upon themselves.
329. O followers of Muhammad! I swear by the Lord, if ye did but know what I know of the future state, verily ye would laugh little and cry much.
330. The Holy Prophet ascended a lofty place in Medina and said, "Do you see what I see?" "No", replied they. He said: "Certainly I am seeing trials falling down in the midst of your houses like the shower of rain. Time will draw near and learning will come to an end, and troubles will appear, and niggardliness will prevail and anxiety will increase."

Note — "Time will draw near" may either mean drawing near of the Doomsday or shortening of time and space by inventions such as space ships, rockets, etc.

وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ

"And our duty is only to proclaim the clear Message."

[illegible]

یہ کتاب آپ کے پاس امانت ہے۔ اسے پڑھیں، اس کی حفاظت کریں اور بروقت (ادبدرج آخری تاریخ تک) واپس کر دیں۔ تاخیر کی صورت میں مجرمانہ ادا کرنا ہوگا۔

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