

ESSENTIALS of ISLAMIC SCIENCES

[Quran, Hadith, Fiqh & Tasawwuf]



قل هو الله احد

Qul Huwa Allahu Ahad

Say: He is Allah, the One and Only

BY:

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**A TRIBUTE
TO**

Maulana Maududi

[The Man who democratized Islamic knowledge]

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I owe an enormous debt of gratitude to Prof. Javed Musarrat, Hon'ble Vice Chancellor BGSBU Rajouri for providing me an opportunity to fulfil my dream of teaching 'Islamic Sciences' at the newly established department of Islamic Studies, in BGSB University. The present volume in fact emanates from the diligently prepared class notes by the author, and a series of lectures delivered during academic sessions.

I am highly indebted to Prof. Naseem Ahmad Shah (KU), Prof. Iqbal Parwez the Dean Academic affairs BGSBU and Prof. Akhtarul Wasey Professor Emeritus JMI New Delhi and President, Maulana Azad University, Jodhpur Rajasthan; who have always been patting my shoulders for undertaking academic research and publications.

I shall be failing in my duty if I do not acknowledge the love and affection given to me by my family members; particularly my wife Ms. Munira Begum for the moral support and

encouragement throughout my academic endeavors. My special thanks are due to my colleagues, research scholars and students at department of Islamic Studies, particularly Mr. Khalid Hussain, who spared their precious time to review the script several times and for all the required support and feed back. Plainly speaking, without their help and encouragement; the execution of this extensive work would have been rather impossible.

The present volume, primarily based on class notes, has been compiled keeping in view the requirements of university students and scholars undergoing various courses in Islamic studies. It is in fact a humble attempt by a selfless soul, to present Islamic teachings in assimilable format to the seekers of knowledge; with the basic objective of sharing correct knowledge of Islam as '*Sadaqa e Jaaria*' and not to reap any worldly harvest. In doing so I was inspired by the diligence and sincerity of 'Honeybee' and wish to thank all those flowers whose nectar adds to the flavour of this recipe.

I thank Almighty Allah for uncountable blessings that made it possible for me to finally complete this dream project. Let me also acknowledge that 'If there is any merit discernible in the work, it is absolutely due to the grace of Almighty Allah; and if there are faults, and undoubtedly there might be many, they must be credited to my own incompetence. Further I strongly believe that 'the largest room in the world is the room for improvement' and I solicit feedback and suggestions for improvement in the next edition.

Dr. Anjum Awan

BGSBU Rajouri

FOREWORD

Islamic Studies as an academic subject, finds place in various universities from Kashmir to Kerala. One can't deny the contributions of Indian Scholars to Islamic knowledge. Take for example exceptional work of Maulana Habib-ul-Rahman Azmi in the field of Hadith that has won him global accolades. Likewise Indian scholars have contributed immensely in every field, be it *Tafsir* or Fiqh, Tasawwuf or Ilm-ul-Kalam. In our country, we have a treasure trove of religious intellectuals who have written in diverse languages and more specifically in Arabic, Persian, Urdu and English.

It is also, however a fact that students of Islamic Studies in Universities and Colleges tend to rely more on the works of Scholars like T.W. Arnold, P.K. Hitti, W. C. Smith, H. R. Gibb which mould these young minds' outlook and they tend to believe them blindly resulting in faulty reasoning. This scenario prompted Dr. Anjum Awan to produce a compelling and comprehensive treatise on Islamiyat unifying faith, prayer and religious affairs.

Dr. Anjum has his own unique and distinct story. Trained as Medic, he has contributed immensely in the field of medicine in his capacity of being a child-specialist. But his determination to complete Ph. D. in Islamic Studies added new feathers in his cap. And at the nadir of his medical career, he shed his white apron and transcended to contribute in the field of teaching. He defies all descriptions of intellectuality and is a living example of '*Where there is a will, there is a way*' and '*God helps those who help themselves*'. It is pertinent to mention

here that Dr Rafique Anjum has not just made his name in medicine and Islamic Studies but he is also a noted Urdu Poet and one of the authorities on Gojri language. This *avatar* of his has a wide readership in literary circles. Dr. Anjum has also been awarded in this field, many times.

I somehow moved away from what I was supposed to say but it is not my fault. It is the multi-faceted and exceptional personality of Dr. Anjum that one falls short of words when his contributions are to be seen and studied.

From what I understand from this praise-worthy book, I heartily congratulate him for his extensive study, which has been written while keeping in mind the requirements of students' lot. I do hope that the Urdu and Hindi translation of this book follows soon for the number of students of Islamic Studies is on a continuous rise. It goes without saying that this book will not just provide for the requirements of students but it will go a long way to act as guide for every such person who wants to know more about Islam and Islamic literature.

August 26, 2019

Prof. Akhtar ul Wasey
President, Maulana Azad University,
Jodhpur (INDIA)

INTRODUCTION

‘Islamic Studies’ is relatively a newer subject particularly in Indian subcontinent. It originated in west, with varied motives and developed in a particular environment. With over a decade in Islamic studies I observed with surprise the scarcity of relevant study material for students and scholars and lack of initiatives on part of respective senior faculty to fill the gaps in knowledge. Over the same period a renewed interest in Islam and Islamic studies has been witnessed from general public; thanks to social media and enhanced communication facilities. It is interesting to note that educated people particularly those higher up in hierarchy of their respective fields also lack clarity on basic concepts and terminology of Islamic Sciences.

Islam is probably the most misunderstood religion and Muslims the most ignorant masses. To undo the damage already done and present the things in right perspective was long, at the back of my mind. In fact that was the spirit behind taking up academics as my career, divorcing the 30 years of medical life with a heavy heart. But when I undertook the task of presenting a true picture of Islam before the seekers of truth, many new secrets dawned upon me. In the beginning, I had not the slightest imagination that so much of virgin material was still required to be unearthed and lot of it to be recast in the mold of modern academic format. In fact, there is hardly any aspect of Islam on which something useful can’t be written and shared with the younger generation of students and scholars’ e. g. on the topics like Islamic religious sciences, Para sciences and Islam in Modern world. Similarly the Islam

and science, Islamic economics, contemporary issues and modern legal issues in Islam, each one needs to be conveyed to younger generation in paraphrased manner. It is in fact a humble attempt by a selfless soul, to present Islamic teachings in assimilable format to the seekers of knowledge; with the basic objective of sharing correct knowledge of Islam as '*Sadaqa e Jaaria*' and not to reap any worldly harvest. In doing so I was inspired by the diligence and sincerity of 'Honeybee' and wish to thank all those flowers whose nectar adds to the flavour of this recipe.

The present volume, primarily based on class notes, has been compiled keeping in view the requirements of university students and scholars undergoing courses in Islamic studies and is based on latest CBCS Syllabi of prestigious universities like AMU, JMI, Osmania University Hyderabad, Jamia Hamdard, MANUU Hyderabad, University of Kashmir, IUST Awantipora, BGSBU Rajouri and University of Mumbai. It may however be reiterated that the book primarily conceived and designed to satisfy the needs of students and scholars is also expected to meet the requirements of '*Seekers of Knowledge*' belonging to various non-academic categories and intelligentia in general interested in contemporary issues relating to Islam.

The book is divided into five chapters. In the first chapter, a sincere effort has been made to present an overview of the 'Early History of Islam'; particularly in reference to life of Prophet Muhammad ﷺ and the events that changed the course of world history, in response to advent of Islam. As it forms a subject of elaborate discussion, out of the scope of

present work, the events have been dealt with briefly and presented as an overview of the history spread over centuries. In fact, it includes a sketch of rise and fall of Muslim dynasties that has a bearing on the development of Islamic religious sciences in the ensuing pages.

Second chapter displays the background scenario of early 7th century, particularly focussing on the beginning of revelation (*Wahi*), its preservation, and compilation of Quran as well as its basic and sociopolitical teachings. There has been made a sincere attempt to paraphrase the history and movement of Quranic exegesis from beginning to the modern period. The prominent *Tafsir* works of the early, medieval and modern Islamic scholars have been discussed in detail highlighting their merits and shortcomings if any.

Having talked about the Revelation, compilation, teachings and exegesis of Quran; the third chapter exclusively deals with the Study of Hadith. Beginning with the terminology and compilation of Hadith; the chapter deals in details with the science of Hadith Analysis and classification, as well as Hadith collections from early to modern period. The sections on '*Kutub al-Sitta*' and Biography of Hadith scholars have been included keeping in view the curricula of various universities.

Chapter four includes elaborate discussion on early development of Islamic law (*Fiqh*); its, primary and subsidiary sources and the principles of Islamic Jurisprudence. The rise of various schools of Islamic law along with their salient features have been included for a better understanding for those interested in comparative study of different schools of Islamic

jurisprudence, wrongly portrayed as Muslim sects. The delicate balance of Taqlid and Ijtihad has been discussed in a special sub-section. The issues of contemporary relevance relating to Family law as well as constitutional and international law have also been included for clear understanding of students and scholars.

The chapter five is dedicated to the study of Islamic spirituality, its building blocks and conformity to Islamic *Shariah*. Opening with the origin and early development of *Tasawwuf*, rise and organisation of various *Sufi* orders has been dealt with in greater details. It is followed by a section on biography and teachings of leading *Sufi* scholars and the prominent Sufi texts. In wake of a renewed interest in role of *Tasawwuf* in world peace; its contemporary relevance has been talked about. Side by side the deviations in practice of *Sufism* and need for rectification to conform the praxis to original teachings form an essential part of discussion.

In case of difference of opinion among scholars, a fair analysis has been attempted taking into consideration the relevant views and reviews of others, wherever applicable, without a bias or hesitation.

I can't claim to have exhausted the subject; rather a humble attempt has been made to make a small contribution to the understanding of the Islam as it is, through a fair presentation of facts in an assimilable scientific format; for shaping the minds of young seekers of truth; as well as dispelling the clouds of misconceptions about Islam in the minds of people with different backgrounds. Further as an additional feature, a

useful INDEX has been added at last, for convenience of readers looking for a particular term.

Let me admit that initially I wanted to fathom the whole range of Subjects included in syllabi and write a perfect text book; but later it was realized that, it would be akin to asking for moon. Finally it was decided to be content with the present volume on Islamic religious sciences leaving the rest to separate volumes in future. In the words of Margret Atwood: *"If I waited for perfection I wouldn't have written a word"*.

So, it was thought appropriate to be content with the humble attempt of a dispassionate study of Islamic religious sciences while trying to remain faithful to the Islamic ethics and ethos.

A positive and constructive feedback from readers is solicited and expected to go a long way in improving the educational content of this manual for future generations of learners, *inshaÁllah!* [May, Allah accept this humble attempt!]

.....

Dr. Anjum Awan

"The actions are judged according to intentions"

[Prophet Muhammad ﷺ: Sahih al-Bukhari # 1/1]



***"In the name of ALLAH,
the entirely Merciful, the especially Merciful"***

CHAPTER I

'KHAIR UL QURUN': AN OVERVIEW

"The best period is mine, the next that of my followers and then the next that of their followers".

[Sahih al-Bukhari: 3650/51]

ARABIA BEFORE ISLAM

The pre-Islamic Arabs lacked Social, political and moral discipline. Even until the rise of Islam, they never acknowledged any authority as paramount in Arabia. They were notorious for certain characteristics such as arrogance, conceit, boastfulness, vindictiveness and excessive love of plunder. Their arrogance was partly responsible for their failure to establish a state of their own. Because of the features of Pre-Islamic Arab society (vide infra), the period before Islam is often referred to as '**Jahilliya** Period' or 'Period of Ignorance'.

Political Conditions:

- There was total absence of any political organization.
- They never acknowledged any authority other than the chiefs of their own tribes.
- There was no law and order. The only law of the land was lawlessness. In the event a crime, the parties took law in their own hands leading frequently to acts of horrendous cruelty.
- There was no appellate authority like police, courts or judges. The tribe had however an obligation to protect its members even irrespective of the demands of justice.
- Absence of moral or ethical system.
- War was a permanent institution of the Arabian society. This gave them an opportunity to display their skills at archery, fencing and horsemanship for glory and honor of their own tribes.

- They acknowledged the authority of a man who led them into a foray but they could command their obedience only if they had an assurance of receiving a fair share of the booty, and his authority lapsed as soon as the expedition was over.

Economic Conditions:

- The most important urban centers of Arabia were Makkah and Madina both in Hijaz. The citizens of Makkah were mostly merchants, traders and money lenders. Their caravans traveled in summer to Syria and in winter to Yemen. The caravan trade was basic to the economy of Makkah.
- Economically, socially & politically, Hijaz was the most important province in Arabia in the early 7th century.
- The most powerful class of the Arabs was made up by the capitalist and money lenders. The heavy rates of interest on loans led rich to richer and the borrowers poor to poorer.
- Economically the Jews were the leaders of Arabia. They were the owners of the best arable lands in Hijaz and they were the best farmers in the country.
- The Arabs and the Jews both practiced Usury. Many among them were professional money lenders they lived on the interest. They charged up to cent percent interests on their loans.
- Slavery was another economic institution of the Arabs. Slaves were sold and purchased like cattle and they formed the most depressed class of the Arabian society.

Social Conditions:

- Arabia was a male-dominated society with no rights of any kind for women. The number of women a man could marry was not fixed. When a man died his son inherited all his wives except his own mother.
- A savage custom of the Arabs was to bury their female infants alive and upheld this tradition to be free from all social pressures.
- Drinking and gambling formed common vices of the Arabs.

Educational Conditions:

- Among the Arabs there were extremely few individuals who could read and write. Most of them were not very eager to learn these arts. The Jews and the Christians were the custodians of such knowledge.
- Their greatest intellectual accomplishment and pride was their eloquence and poetry. They claimed that God had bestowed the most remarkable qualities of the head upon the Greeks (Science / Philosophy) of hand upon the Chinese (Craftsmanship) and of the tongue upon the Arabs (Eloquence).
- The greatest compositions of the pagan Arabs were their so called "Golden Odes" of unsurpassed excellence in spontaneity, power and eloquence. These were suspended on walls of *Kabah* as a challenge to any aspiring genius to excel or to match them and were popularly known as 'Saba'Muallaqat' or a collection of seven poems.

The Vices & Virtues of Pre-Islamic Arabs:

The Main Vices included:

- Might is right.
- Tribal feuds
- Drinking, gambling & plundering
- Usury/interest to the tune of cent per cent
- Hoarding and money lending
- Brokers, agents and practice of sleeping partners
- Moral corruption, fornication and adultery
- Slavery
- Women degradation

Virtues of Pre-Islamic Arabs:

Despite the vices mentioned above the pre-Islamic Arabs had qualities of wonderful memory, self respect, simplicity and hospitality. Their notable qualities included:

- Loyalty to tribe
- Obedience to Sheikh or tribal chief
- Love for freedom
- Glorification of own tribe
- valour
- Equality for all within the tribe
- Protection of refugees
- Generosity and hospitality.
- Language: eloquence and poetry

.....

'KHAIR UL QURUN'

BACKGROUND: When the Arabian society was plunged into darkness of ignorance, oppression and social disorder; the Prophet ﷺ of Islam appeared on the horizon of Arabia as a blessing, and miraculously transformed one of the worst periods in history (the age of ignorance or *Jahilliyya*) into '**Khayrul Qurun**' or the best era in a short span of 23 years only. Madina is the sacred city of Islam where Prophet Muhammad ﷺ spent the last 10 years of his life after migration from Makkah in 622CE. It is here that the first Muslim State was established having the first written constitution of the world and was headed by Prophet Muhammad ﷺ himself who was a leader in prayers, in execution, in justice, in wars and a chancellor of education.

DEFINITION

Prophet Muhammad ﷺ is related to have said that there would be three virtuous generations, the one that belonged to Prophet ﷺ himself and the two following it. As stated in one *Hadith*:

"The best period is mine, the next that of my followers and then the next that of their followers". [Sahih al-Bukhari: 3650/51]

This *Hadith* of Holy Prophet ﷺ establishes beyond doubt that the best period is Prophet's era and then that of *Sahabah* (companions), *Tabain* (followers) and *TabaTabain* (successors). It was during this period that broader guidelines of Islamic teachings were laid down which are being followed till now.

Sahabah: A *Sahabi* [pl. *Sahabah*] is a blessed contemporary of Prophet ﷺ who had an opportunity to see or accompany Prophet ﷺ in a state of faith and who died as a Muslim. There were more than one lakh Companions present at the time of Prophet's ﷺ last sermon. [*RadhiAllahu Ta'ala Anhum Ajmain*] Prominent companions included the four rightly guided caliphs, H. Abu Bakr, H. Umar, H. Uthman, H. Ali [RAA] besides the scholars like H. Zaid bin Thabit, H. Ibn Abbas, H. Ibn Umar and Ummul Momineen H. Ayesha RA.

Tabai: A *Tabai* [pl. *Tabain*] is from the successor generation of *Sahabah* who was blessed with opportunity to see or accompany a *Sahabi* in a state of faith and died as a Muslim. Some of the prominent *Tabain* include Umar bin Abdul Aziz (d. 101 A.H.), Hassan al-Basari (d. 110 A.H.), Ibn Sireen (d. 110 A.H.), and Abu Hanifah (d. 150 A.H.) RAA.

Taba Tabain: '*Taba Tabain*' was the generation of Muslims that followed the *Tabain*. In technical terminology a *Taba Tabai* is a Muslim who got an opportunity to see or accompany a *Tabai* or Successor of the Companions of Prophet ﷺ. The prominent *Taba Tabain* include, Malik bin Anas, Imam Shafii, Ahmad bin Hanbal, Imam Bukhari, Imam Muslim and Imam Muhammad RAA.

What is a Qarn?

The term '*Qarn*' (pl. *Qurun*) has been interpreted by some scholars as a period of fifty years and by some others as 100 years. In fact it is more appropriate to apply the term *Qarn* to an ERA demarcated by its distinguishable characteristics and not by number of years.

PRACTICAL DEMONSTRATION OF 'KHAIRUL QURUN'

- Prophetic Period: According to the Hadith mentioned vide supra, the best period is the one in which Prophet of Islam ﷺ lived; not only in the history of Islam but in the whole history of mankind. It was during this period that the guiding light of holy Quran was revealed onto the Prophet of Islam ﷺ for the whole universe and the human race to come till the Day of Judgment.
- The next best period was the era of companions of Prophet ﷺ after his departure from this physical world. During this period there was practical demonstration of the teachings of Quran and the *Hadith* in personal and political life of Muslims.
- The third period was the era of followers of the companions of Prophet ﷺ during which *Sunnah* of the Prophet ﷺ was collected, codified and preserved and thus the umbrella of Islamic knowledge and teaching was expanded to cover the larger part of the globe.

CHARACTERISTICS OF KHAIRUL QURUN

1. Concept of State & Civilization: there was no such concept in Arabia before the advent of Islam. It is miraculous that in a span of few years an ignorant and uncivilized tribal generation was transformed into an ideal society with a state having the first written constitution being headed by Prophet ﷺ himself who was a leader in prayers, in execution, in justice, in wars and a chancellor of education.

2. A purpose and a code of life were first established during this period which was missing till then.
3. Concept of *Shura* or consultation was introduced which transformed the existing tribal or autocratic system of governance. The Holy Prophet ﷺ used to consult his companions in matters of peace and wars as well as domestic and international affairs. It is evident from history of Islam that decline came to glory of Islamic State only when this system of governance was ignored.
4. Justice and Equity: It is during these three generations of Islam that justice was established, freedom of thought and expression was granted and discretion between Arab and non-Arab or black and white was abolished.
5. Welfare State: During this period the peace and prosperity prevailed through length and breadth of the domain.
6. *Muakhat* (Brotherhood) or *Isar* (Compassion): The concept of brotherhood in Islam was introduced and practically demonstrated by *Ansar* of Madina and *Muhajirin* of Makkah; through sharing of properties and even marriages.
7. Revolutionary Islamic Society was born. It was a God-fearing society, strict in adherence to tenets of Islam and soft in manners based on Quranic injunctions and having the best model of conduct in Prophet himself.

.....

PROPHET MUHAMMAD ﷺ

Full Name: Muhammad bin Abdullah bin Abd al Muttalib

Mother: Amina bint

Birth: April 22, 571 C.E.

Ministry of *Prophethood*: 22 Years

610-632 C.E.

Makkan Period: 610-622 C.E.

Madinan Period: 622-632 C.E.

Major Events in life of Prophet ﷺ at Makkah:

<u>Year (C.E.)</u>	<u>Event</u>
571	Birth of Prophet Muhammad at Makkah [<i>'Aam al-Fiel' The year of elephants</i>]
577	Visit to Madina and death of Mother
580	Death of Abd al Muttalib (Grandfather)
583	Journey to Syria with Abu Talib (<i>Uncle</i>)
591	<i>Hilf al Fadhul</i>
594	Visit to Syria, leading business of <i>Khadija</i>
605	Solved dispute of Black stone in <i>Ka'bah</i>
610	First revelation (<i>Wahi</i>) at Mount Hira
615	Flight of some Muslims to Abyssinia due to persecution
616	Conversion of H. Umar and H. Hamza (RA) to Islam
617	Social boycott by Quraysh of Makkah in <i>Sha'b Abi Talib</i>
619	Death of <i>Khadija</i> RA and Abu Talib (Year of Sorrows- <i>Aám al Huzn</i>)
620	i) Journey to Taif ii) Ascension to Heavens (<i>Mei'raj</i>)
621	<i>First Pledge of Aqba</i>
622	Second Pledge of <i>Aqba</i> and Migration to Yathrib (Madina)

Major Events in life of Prophet ﷺ at Madina:

- 622 C.E.: i) Migration to *Yathrib* (Madina)
ii) Beginning of *Hijri* era.
iii) Establishment of Madina State*
- 624 i) Battle of Badr
ii) Expulsion of Banu Qaynuqa from Madina
- 625 i) Battle of *Uhud*
ii) Expulsion of *Banu Nudhair* from Madina
- 627 i) Battle of Trench
ii) Expulsion of *Banu Quraiza* from Madina
- 628 i) Treaty of *Hudaybia* ii) Expedition to *Khayber*
- 629 i) Letters to Non-Muslim Kings
ii) Expedition to Mauta
- 630 i) Conquest of Makkah ii) Battle of Hunain
- 631 i) Year of Deputations ii) Expedition to Tabuk
- 632 i) Pilgrimage to Makkah
ii) Last Sermon at Arafat
iii) Departure of Holy Prophet ﷺ
iv) Election of H. Abu Bakr RA as 1st Caliph

Causes of Migration to Madina:

- Hostilities of Makkans and Persecution of Muslims
- Invitation by Madinan Muslims (2nd pledge of Aqaba)

Note:

- Madina was more favorable regarding geography, climate and receptive attitude of people as compared to Makkah.
- There was a warm reception at Madina and first Masjid was built at *Qubba*.

- Brotherhood was established between Makkan Migrants (*Muhajireen*) and Madinan Muslims (*Ansar*)
- All tribal feuds were abolished.
- Madina State was established as a launching pad for spread of Islam.

MADINA STATE *

It was the first Muslim state in the world with its own ideology, territory, Constitution and flag.

Basic Features:

- Sovereignty for Allah (Law Giver)
- Propheth Muhammad ﷺ as Interpreter of Divine Will
- Brotherhood among all Muslims
- Rights for Non-Muslims [Arab tribes, Jews and Christians]

CONSTITUTION OF MADINA

{First Written Constitution of the World}

It was a charter of rights and duties for its state subjects.

Salient Features of the Constitution:

- Sovereignty for Allah (Law giver) and Prophethood for Muhammad ﷺ (Interpreter of Divine Will)
- Prophet Muhammad ﷺ to be the president of the state as chief executive, army commander, legislator and chief justice.
- All citizens (Muslims and Non Muslims) to enjoy equal rights.
- All blood feuds abolished.

- Any murderer subject to vengeance (not to be protected)
- Disputes of all tribes to be decided according to their own laws.
- Non-Muslims bound to help Muslims in case of any aggression against the state.
- Non-Muslims (Christians and Jews) to retain their properties and religious places.
- Non-Muslims not to be forced to fight any aggression against Muslims outside Madina.
- All women to be respected without any discrimination.
- Nobody to enter a secret treaty with any outside tribe.
- If Jews make peace with any tribe, Muslims to share and respect peace treaty and vice versa.
- All matters of dispute to be finally decided by Prophet



Charter for Jews:

- Freedom of Religion.
- Right to property.
- Not to sign any secret treaty with tribes outside Madina.
- Not to be compelled to fight aggressors outside Madina.
- Disputes to be decided according to their own laws.

Charter for Christians:

{Monument of Tolerance and Enlightenment}

- Freedom of Religion and right to property.
- No Unfair taxes.
- No Churches to be pulled down.
- No bishops to be expelled from monasteries.
- Women, if married to Muslims, to retain their religion.

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TREATY OF HUDAYBIA

(March, 628 C.E./ *Dhul Qaidah*, 6 A.H.)

Party-I: Muslims of Madina (Headed by Prophet Muhammad ﷺ)

Party-II: Quraysh of Makkah (Represented by Suhail bin Am'r)

Salient Points of Treaty:

- Ten years Truce (No War Pact) between Muslims of Madina and *Quraysh* of Makkah.
- Pilgrim Muslims to return to Madina without performing Hajj that year.
- Muslims to perform Hajj next year and Quraysh to vacate Makkah for three days.
- Any Makkah joining Muslims to be returned to Makkah while, any Muslims joining Makkahs not to be returned.
- Pact to be applicable to allied tribes of each party.
- To be signed by Muhammad ﷺ not as prophet but as Muhammad bin Abdullah.

Significance:

The treaty of Hudaibiyyah was, and is still very important in Islam. The Quraysh no longer considered Muslims as fugitives of Makkah. Though the conditions stipulated in the treaty were too one sided and Muslims were grieved; but soon reassured Prophet Muhammad ﷺ about success in future, referring to conquest of Makkah (*Al-Quran 48:1*):

“Verily we have granted thee a manifest victory”

- Independent Muslim state and power were recognized.
 - The peace so earned provided Islam chances to spread outside Madina.
-

- The treaty enabled Muslims in Makkah to practice Islam publically.
 - The treaty also paved way for more tribes to make treaties with Muslims.
 - The treaty also serves as a living example of peaceful spread of Islam as also a precedence and guideline for conflict resolution in later periods.
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1st CALIPH: H. ABU BAKR SIDDIQUE (RA)

Name: Abdullah bin Abu Qahafa Uthman b. Amir
 Tribe: Banu Tamim (Quresh) Birth: 673 C.E.
 Patronymic appellation: Abu Bakr Title: Siddique
 Caliphate: 632-634 C.E. {2years, 2 months and 2 days}

Biography: H. Abu Bakr Siddique (RA), referred to as one of the nobles of Makkah, was a friend of Muhammad ﷺ even before his prophethood. He was the first elected caliph and savior of Islam who launched Islam on the course of destiny.

H. Abu Bakr Siddique (RA) came to power in a crisis laden situation. He not only averted the process of disintegration but consolidated Islam to make it a world force through his wisdom (*Hikmah*) and dynamic leadership. Abu Bakr's short period not only made an impact on history but changed the course of history.

Challenges before H. Abu Bakr (RA)

- Reconciliation to the death of Prophet ﷺ
- Appointment of a successor to Prophet Muhammad ﷺ
 { plea of Ansars at '*Thaqifa Banu Saáida*' }
- Expedition to Syrian border. The expedition was originally planned by Prophet Muhammad ﷺ and included Abu Bakr, Umar and Abu Ubaida under Usama bin Zaid.
- Payment of Zakat. Some tribes refused to pay zakat to which Abu Bakr took stringent actions.
- Apostasy movements. Abu Bakr dealt false prophets with heavy hand (*Ridda Wars*) including Musailma who was killed by Khalid bin Waleed (RA).
- Miscellaneous Campaigns to Yemen, Iraq, Syria, Oman etc leading to unification of Arabia and conquest of Iraq and Syria.
- Defense of Faith. H. Abu Bakr (RA) was a strict follower of Prophet who didn't allow any innovations during his times. Collection and compilation of Quran into a single book form during his period was a remarkable achievement.

Administrative Reforms:

- Eight provinces as under Prophet ﷺ continued as administrative units.
- *Shura* system of governance instituted (administration through consultation).
- *Bait al-Maal* (Finance Department) established.
- Army of volunteers divided into 8 battalions.
- Department of Justice established under Umar (RA).

2nd CALIPH: H. UMAR BIN KHATTAB (RA)

Info: Name: H. Umar bin Khatab Birth: 582 C.E. Tribe: Adi

Conversion to Islam: 616 C.E.

Period of Caliphate: 634-644 C.E. (10 years)

Biography:

H. Umar (RA) was an extraordinary genius and occupies a prominent place in world history in general and history of Islam in particular. He was a great ruler, statesman, general reformer and by all standards a great man. An embodiment of integrity, piety, justice and Islamic virtues; he was a man of impressive personality and towering height. H. Umar (RA) is remembered as a terror to wrong doers and a compassionate patron for oppressed who was accessible to everyone. He was a pillar of strength for Islam who participated in all major battles and contributed his 50% wealth in expedition of *Tabuk*. His conversion to Islam was a result of Prophet's supplication before Almighty Allah. He also served as chief advisor to H. Abu Bakr (RA) during his caliphate who nominated H. Umar (RA) as his successor and 2nd Caliph of Islam.

Important Events:

▪ Conquests:

- Battle of Yarmuk (636 C.E.) Vs. Byzantine Empire (King Herculius)
- Battle of Qadsia (636 C.E.) Vs. Persian Empire (King *Rustum*)
- Battle of Ray
- Further advancements to Syria, Egypt and Persia.
- Conquest of Jerusalem.

- Made Arabia a 100% Muslim State: He shifted Jews and Christians to other places and prohibited purchase of cultivated lands in conquered territories by Muslim Arabs.
- Administrative Reforms:
 - Muslim state was divided into provinces and districts as administrative units.
 - *Shura* System of administration continued.
 - Judiciary established as a separate department.
 - Department of Police (*Ihdas*) and Prisons/Jails established.
 - Religious education: Network of *Masjids* expanded with arrangement for study of Quran and *Hadith*.
- Economy/ Finance: Sources of finance during this period were *Zakat, Jizya, Khiraj, Ushar, Faey and Ghanimat (Tributes)* of battles. The revenues were collected through department of *Diwan* and the finances were managed through *Baital Mal*.
- Special Contribution of H. Umar (RA) to Islam:
 - Hijri Era
 - *Adhan* (call to prayers)
 - Census
 - Judiciary as a separate department.
 - Department of Police, Jails and Prisons.
 - Stipends and relief measures for old age and needy people.
 - Regular Army established for defense of Muslim state divided into infantry and cavalry.

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3rd CALIPH: H. UTHMAN (RA)

Info:

Name: H. Uthman bin Affan Birth: 576 C.E.
Tribe: Banu Umayyah Title: *Ghani/Dhun Nurain*
Period of Caliphate: 644-656 C.E. (11 years)
Period of Conquests: 644-652 C.E. (8 Years)
Period of Discension: 652-656 C.E. (4 years)

Biography: H. Uthman (RA), the third rightly guided caliph of Islam was one of the richest Makkans; a highly educated, soft, cool, humble, noble, soft hearted and generous companion of Prophet of Islam. He is remembered as Uthman Ghani because of generosity, and '*Dhun Nurain*' as two of the Prophet's ﷺ daughters were married to him one after the other's death.

Major Events of Caliphate:

- Provinces and *Shura* system of governance continued as during caliphate of H. Umar (RA)
- Army and executives bifurcated in different provinces.
- Naval Force established and extended.
- Conquests of Persia, *Khurasan*, *Byzantine* and North Africa.
- Prophet's Masjid expanded.
- Collection of Holy Quran: The Quranic text was collected and compiled into one book form during caliphate of H. Abu Bakr (RA). But the standardisation of the script into one official version, destroying all other manuscripts was done by H. Uthman (RA). The copies of this standard version were distributed to different regions of Muslim Empire.

Administrative Policies:

- Case of *Ubaidullah* bin Umar (RA): H. Uthman paid the blood money to the heirs of deceased from his own pocket; releasing Ubaidullah bin Umar of the obligation.
- H. Uthman (RA), being generous and soft hearted increased the stipend and allowances of government officers and also granted permission to Companions to purchase lands in conquered territories and move in the outer world. It was earlier restricted by H. Umar (RA).
- Frequent Change of Governors:
 - Saád bin Abi Waqas (RA) was appointed governor of Kufa in place of Mughaira bin Shaába (RA) and then replaced by Walid bin Utba (RA), Syed bin Ans (RA) and Abu Musa Ashári (RA) in quick succession.
 - Abdullah bin Amr (RA) was governor of Basra, who had subdued Yazdgard in Persia and Khurasan. Similarly Walid bin Utba had conquered Azerbaijan and Asia Minor.
 - H. Muawiyya (RA) was made governor of whole of Syria.
 - Abdullah bin Saad (RA) was made governor of Egypt deposing Amar bin Aas (RA) who had earlier conquered Egypt. Abdullah bin sa'ad (RA) and Abdullah bin Zubair (RA) had won over North Africa.

▪ **REVOLTS AND REBELLION:**

Later part of H. Uthman's (RA) caliphate saw many rebellions and complaints against him leading to his assassination by some fanatics on June, 17, 656 C.E. at his residence. The main reasons for this as mentioned in history include:

- Appointment of close relatives as governors.
 - Humiliation of Abu Zar ghafari (RA) and Abdullah bin Masud (RA).
 - Misuse of *Bait al-Maal*, case of gifts and privileges.
 - Burning of Manuscripts of Quran
 - Undue delay in *Hadud* punishments.
 - Accusation of some innovations in rituals of Hajj Pilgrimage.
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4TH CALIPH: H. ALI (RA)

Info:

Name: H. Ali bin Abi Talib Birth: 600 C.E.
Tribe: Banu Haashim Title: *AbuTurab*
Period of Caliphate: 656-661 C.E. (5 years)

Biography: H. Ali (RA) was a superman with encyclopedic knowledge and embodiment of Islamic virtues, a poet and a philosopher ahead of his times who was misunderstood by his contemporaries, friends and relatives. He enjoys posthumous influence on Muslims only next to Prophet ﷺ himself.

Background: H. Ali (RA) assumed the office of caliphate in a crises laden atmosphere.

- One generation of Prophet's ﷺ companions had passed.
- Muslim empire had extended considerably and the problems had increased.
- There was Chaos in Madina after assassination of H. Uthman (RA) and the killers had apparently joined ranks of H. Ali (RA)
- H. Ali (RA) wanted to decide the case of murder in a cool atmosphere after controlling law and order but his opponents charged him of shielding the killers.
- Adverse Steps:
 - Mass Change of governors: Suhail bin Hanif (Syria), Amr bin Sha'ba Kufa, Abdullah bin Abbas (Basra)
 - Deposition of Muawiyya as governor of Syria.
 - Some aspirants to be named governors were dropped eg: H. Talha (RA), H. Zubair (RA), H. Amar bin Aas (RA)
 - Capital shifted from Madina to Kufa.
- **Major Events:**
 - Battle of Camel (*Jang-i Jamal*)
 - Battle of *Siffin* and arbitration for 6 months.
 - Battle of Nehrwan against *Kharjites* a new religio-political party.
 - Muawiya proclaimed himself as Caliph (660) in Jerusalem after occupying Madina, Basra and Egypt with the help of Amar bin Aas (RA).
 - Caliphate got divided in 660 C.E. (Muawiyya occupying the western territory)

- H. Ali was finally assassinated by a *kharjite* Abdul Rehman al-Muljam on January 24, 661 C.E.

▪ **Administrative Steps:**

- *Army Strengthened: Fortresses & barracks built.*
- *Department of Police created as Shurta.*
- *Financ and revenue; Forest products made taxable. H. Ali (RA) was strict with provincial officials in matters of revenue collection.*
- *Minorties were treated kindly.*

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Summary

PROPHET MUHAMMAD ﷺ

[622-632 C.E.]



Pious Cliphate [632-660 C.E.]



H. Abu Bakr Siddique (RA)

632-634 C.E.



H. Umar (RA)

634-644 C.E.



H. Uthman (RA)

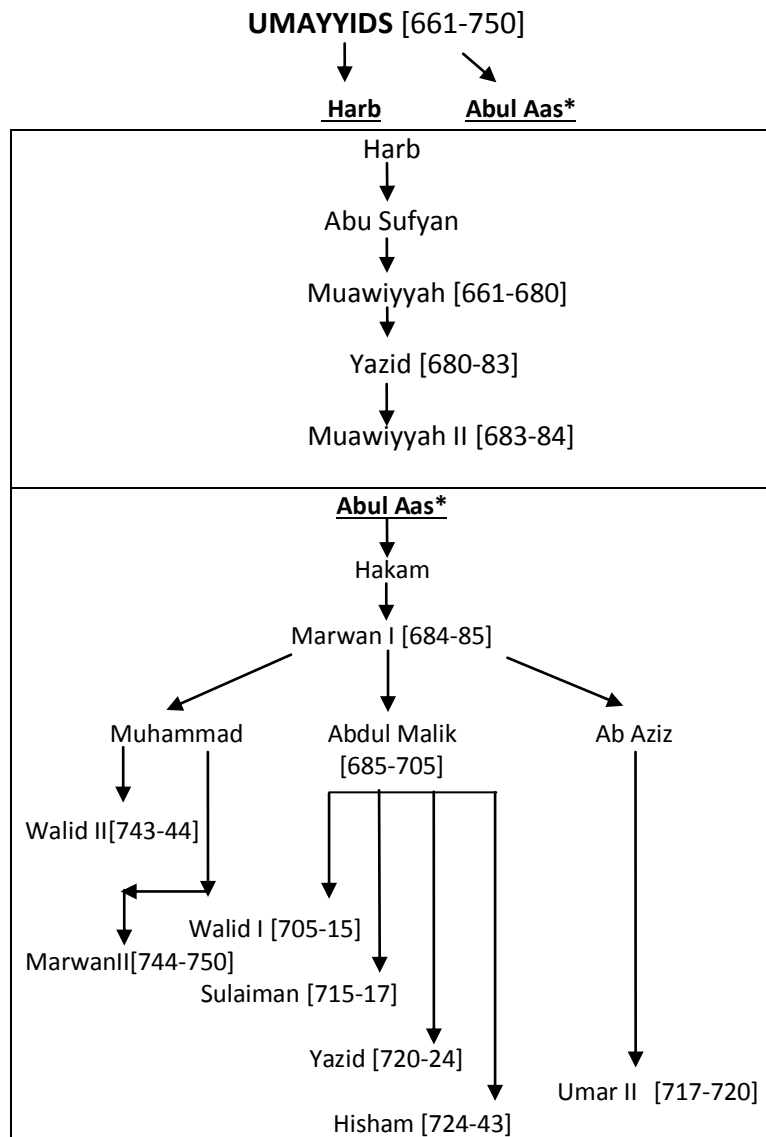
644-656 C.E.



H. Ali (RA)

656-661 C.E.

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ABBASIDS

[750-1258]

EARLY ABBASIDS

Abul Abbas Al-Saffah [750-54]



Al-Mansur [754-775]



Al-Mehdi[775-785]



Al-Hadi[785-86]



Haroon Rashid[786-809]



Al-Amin[809-13]



Al-Mamun[813-33]



Mustassim[833-742]



Wasiq[842-47]



Mutawakkil[847-61]



Mutamid[870-892]



Muqtadir[907-932]



Mustakfi [944-945]

MUSLIM HISTORY AT A GLANCE

Prophet Muhammad ﷺ	Madina	622-632 C.E.
Rightly Guided Caliphate:		632-660 C.E.
▪ H. Abu Bakr Siddique (RA)		632-634 C.E.
▪ H. Umar bin Khattab (RA)		634-644 C.E.
▪ H. Uthman bin Affan (RA)		644-656 C.E.
▪ H. Ali bin Abi Talib (RA)		656-660 C.E.
Umayyads	Damascus	661-750 C.E.
Abbasids	Baghdad	750-1258 C.E.
BuWahids		945-1055 C.E.
Saljuks		1055-1197 C.E.
Zaidis	Yemen	864-928-1962
Saffarids	Persia	867-908
Qaramtians	Bahrain	891-981
Idrisids		785-915
Tulunids		868-905
Ikhshids		935-969
Khawarzim Shahs		1077-1231
Hamadanids	Syria/Egypt	905-1003
Zangids		1127-1259
Aghlabids		800-900
Fatimids	Egypt	909-1171
Ayyubids		1171-1250
Muslim Spain (Umayyads)		711-1492
<u>INDIA:</u> Ghaznavids		961-1186
Ghaurids		1140-1206
Mamluks		1206-1526
Ottomans	Turkey	1299-1924
Mughals	India	1526-1857

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FURTHER READINGS IN HISTORY OF ISLAM:

M. H. Haykal	'Life of Muhammad'
M. Hamidullah	Introduction to Islam
Masudul Hassan	History of Islam
P.K. Hitti	History of Arabs
Sarwat Sawlat	<i>'Millat-e Islamia ki mukhtasar Tarikh'</i>
T. W. Arnold	Preaching of Islam
T. W. Arnold	The Caliphate
Wahiduddin Khan	Prophet of Revolution
Dr. Anjum Awan	Essentials of Islamic Sciences
K. Ali	Study of Islamic History
K.L. Gaba	Prophet of Desert
Khurshid Ahmad	Islam: Message and Meaning
M. Abul Ala Mawdudi	Towards Understanding Islam

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***“In the name of ALLAH,
the entirely Merciful, the especially Merciful”***

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

CHAPTER II

INTRODUCTION TO THE STUDY OF QUR' AN

"Say, He is ALLAH, the One and Only!"

[Al-Quran, 112: 1]

INTRODUCTION TO STUDY OF HOLY QURAN

INTRODUCTION

WAHI, DEFINITION, TYPES, PRESERVATION

COLLECTION & COMPILATION

MAKKI & MADNI SURAHS

NASKH & MANSUKH

MUHKAMAT & MUTASHABIHAT

AEJAZ UL QURAN, NAZM & ZABT

UNIQUE CHARACTERISTICS OF QURAN

DEVELOPMENT OF TAFSIR

PROMINENT TAFASIR WORKS

- Classical *Tafsir* Literature
 - *'Jami al-Bayan fi Tafsir al-Quran'* by Tabri'
 - *Tafsir 'Al-Kashaf'* by Allama Zamakhshri
 - *'Jami al-Ahkam al-Quran'* by Allama Qurtubi
 - *'Tafsir Ibn Kathir'* by Ismail bin Umar ibn Kathir
 - *'Tafsir Jalalain'* by Jalauddin Mahalli &
Jalaluddin Suyuti
 - *Tafsir 'Ruhul Ma'ani'* by S. Mehmud al-Alusi
- Urdu *Tafsir* Literature
 - *Tafsir 'Bayan ul Quran'*
 - *'Tafsir Sanaie'*
 - *Tafsir 'Tarjuman ul Quran'*
 - *Tafsir 'Tafhim ul Quran'*
- English *Tafsir* Literature
 - *'The Holy Quran'* by Abdullah Yusuf Ali
 - *'Tafsir ul Quran'* by Abdul Majid Daryabadi
 - *'The Message of Quran'* by Muhammad Asad
 - *'The Noble Quran'* by
Dr. Muhammad Muhsin Khan &
Dr. Muhammad Taqiuddin, Al-Hilali

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KNOWLEDGE

Knowledge is the opposite of ignorance. It is to comprehend the reality of something as it truly is, with total conviction. Knowledge refers to the recognition of the proper places of things in order of creation, such that it leads to the recognition of the exalted position of God as creator in the order of being and existence.

Sources of Knowledge:

- Instinct
- Experience
- Intellect
- Intuition
- Revelation (*Wahi*)

Instinct:

It is a natural or inborn action or a way through which people react or behave in response to perform an external impulse or motivation to action typically performed in response to specific external stimuli. The response through instinct is the main mode of learning in animals followed by experience.

Experience:

Experience is an understanding, ability or a process of obtaining knowledge in a particular job or action, which is gained by doing such job or activity for a long time. It also includes the scientific experiments and empirical activities. The experience can be also defined as an understanding which affects personality of a man. Going by definition the knowledge obtained through study of historical events is classified under this category.

Intellect:

It is an aptitude to comprehend and to reflect in an intelligent manner. It is also an ability of reasoning and a way of obtaining knowledge and understanding objectively, especially with regard to abstract matters, for example the methods of logical thinking.

Intuition:

It is a knowledge or information from an ability to comprehend or know something instantly based on opinions rather than evidences or facts without the need for objective analysis. It includes the numinous experiences of spiritual personalities and men of high calibre. Whereas the revelation is specific to prophets only there are abundant examples of intuition with saints and scientists.

Revelation:

Revelation or *Wahi* is the channel through which Allah sends down his guidance to any of his chosen Messengers and through them to the whole mankind.

Revelation is the most authentic source of knowledge as it answers the questions like the creation of the universe as also the purpose of human life and its ultimate fate; that remain unanswered by other modes of knowledge.

Knowledge in Islamic Perspective:

Knowledge in Islam is entirely related to belief. It is important, for a Muslim to have knowledge of Allah, knowledge of Prophets and knowledge of the Basic Islamic beliefs of Tawhid, Risalah and Akhirah. Muslims believe that all knowledge

originates from Almighty Allah. It is obligatory for all Muslims to pursue knowledge and it is obligatory for Muslim societies to cultivate various branches of knowledge.

The learned Muslim scholars have conventionally divided knowledge into two main categories; the '*Ulum al-Aqliyyah*' and '*Ulum al-Naqliyyah*'.

'Ulum al-Aqliyyah':

The Rational sciences or '*Ulum al-Aqliyyah*', that includes knowledge arising from man's capacity of reasoning, sense perception and observation. In other words it is the knowledge based on reason and attained through experience or intellect as through empirical methods, history, logic and philosophical inquiry etc.

'Ulum al-Naqliyyah':

'*Ulum al-Naqliyyah*' is the Ilm or knowledge of religion as expressed in Quran and Hadith. This traditional knowledge comes from an authority (Allah) as *Wahi* or revelation through the medium of Prophets. This knowledge is attained through study of religious texts preserved in the form of Holy Quran and *Sunnah* of the Prophet ﷺ. [88:17-20/96-1-5/2:164/7:54]

NOTE: This division (DICHOTOMY) of Knowledge into secular and religious, and relegating the importance of rational sciences however adversely affected the progress of Muslims over the centuries dethroning them from position of authority to one of subjugation and ignominy. This has prompted the contemporary scholars to strive for INTEGRATION OF KNOWLEDGE again, to reverse the damage already done and prepare Muslims to respond to the modern challenges more effectively.

Source of Knowledge in Islamic Perspective:

According to Quran Allah is the source of all knowledge – and even the faculty of reasoning is a gift from Almighty Allah to mankind.

﴿.....وَرَبِّي لَتَأْتِيَنَّكُم عِلْمٌ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ﴾

“.....And Allah is the Knower of the unseen. Not absent from Him is an atom’s weight within the heavens or within the earth or (what is) smaller than that or greater, except that it is in a clear register.” (34: 03)

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

“Does He who created, not know, while He is the Subtle, the Acquainted?” (67: 14)

﴿عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

“We taught man, that which he knew not” (96: 05)

Importance of Knowledge in Islam:

Acquisition of knowledge is emphasised in Islam as an important activity besides its dissemination. It has been made compulsaory upon its adherents regardless of gender to learn and disseminate knowledge. The obligation of seeking knowledge is binding upon every Muslim by the command of Quran and the Prophetic *Sunnah*.

In Islam the concept of knowledge enjoyed a central place in society unparalleled in other civilizations. It dominated all other aspects of Muslim intellectual, social and spiritual life. Knowledge enables man to grasp the right meaning or reality of the signs he observes; based on Quran and *Sunnah*. In Islam knowledge that can be learnt through education is a prerequisite of faith and development. Quran enjoins upon Muslims of understanding to strive to learn knowledge and disseminate the same to those who don’t have the opportunity to learn it directly.

References from Ahadith:

- *“Seeking knowledge is a duty upon every Muslim, and he who passes knowledge to those who do not deserve it, is like one who puts a necklace of jewels, pearls and gold around the neck of Swines.” (Ibn Majah: 224)*
- *“ A wise word is the lost property of the believer, so wherever he finds it, he has more right to it”[Ibn Majah #4169]*
- *There is no gift that a father gives his son more virtuous than good manners. (Al-Tirmidhi: 1952)*
- *“One who sets out for seeking knowledge then he is in Allah’s cause until he returns.” (Al-Tirmidhi: 2647)*
- *If anyone pursues a path in search of knowledge, Allah will thereby make easy for him a path to paradise; and he who is made slow by his actions will not be speeded by his genealogy. (Abu Dawud: 3643, Al-Tirmidhi: 2682, 2646)*
- *“When a person dies, his deeds are cut off except for three: Continuing charity, knowledge that others benefitted from, and a righteous son who supplicates for him. (Al-Tirmidhi: 1376)*
- The Prophet ﷺ said: *“The best of charity is, when a Muslim man gains knowledge, then he teaches it to his Muslim brother.” (Ibn Majah: 243)*

Sincerity in acquiring knowledge:

- As narrated by Imam Jabir bin Abdullah the Prophet ﷺ said: *‘Do not seek knowledge in order to show off in front of the scholars, or to argue with the foolish, and do not choose the best seat in a gathering, due to it (i.e. the knowledge which you have learned) for whosoever does that, the Fire (awaits him). (Ibn Majah: 254)*

- It is reported that Abu Ḥazim Salamah bin Dinar reported that Prophet ﷺ said:
'You cannot be a scholar unless you have three traits:
 - *you do not transgress against those above you,*
 - *you do not look down on those lesser than you,*
 - *You do not take any worldly life in exchange for your knowledge. (Al-Bayhaqi, Shu'ab al-Iman 3:282)*

The acquisition of knowledge in Islam is thus, the key to development of vertical relationship with the Creator and horizontal relationship with the creation making significant contribution to material, moral and spiritual development of human civilization.

Modes of Education: Talim, Tarbiyah & Tadib

▪ ***Talim:***

It stems from the root word *Alima*, to know, to discern. This refers to the knowledge, the imprinting and receiving it through instruction.

▪ ***Tarbiyyah:***

Tarbiyyah comes from root word *Raba* which means to increase, to rear spirituality which implies state of ethical and spiritual nurturing to the state of complete maturity.

▪ ***Ta'dib:***

It is derived from the root word 'Adaba' which means to refine, discipline or culture good manners which includes the process of character building and good social behaviour.

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BASIC TERMINOLOGY

'Islam':

The word *Islam* is derived from the root word *s,l,m*, (*Salama* or *Silm*) which denotes peace, purity, submission or obedience. In religious sense, Islam means submission to will of Allah and obedience of his laws. Objectively proclamation of the first article of faith ie '*La ilaha il-Allah Muhammad al-Rasulullah*' makes one Muslim.

Thus, Islam means to testify, that there is no God but Allah and Muhammad ﷺ is His Messenger; to perform the prayers, pay the *Zakat*, to fast in the month of Ramadhan and make pilgrimage of House of Allah if able to do so. To summerise Islam consists of:

- a) Fundamental Beliefs (*Din/Imanyat*): (Belief in God, Prophets, and Hereafter-*Tawhid, Risalah and Akhirah*).
- b) Obligatory Duties/*Ibadat*: Proclamation of *La ilaha il-Allah Muhamma al-Rasulullah* and performance of *Salah, Zakat, Saum, Hajj*.

'Din':

Din literally means religion and includes basic tenets of Islam, which never changed in the course of human history. All the Prophets preached same Din or the fundamental beliefs of Islam i.e. *Tawhid, Risalah* and *Akhirah*.

Shariah:

Sharih refers to the sum total of Islamic teachings which were revealed to Prophet Muhammad ﷺ, recorded in the Quran as well as deducible from *Sunnah* of the Prophet ﷺ. In Prophetic Period it referred to the basic teachings of Islam: beliefs as well as obligatory duties like *Salah, Zakah, Hajj* and *Sawm* or

Fasting. In short; *Shariah* means the whole teachings of Islam itself, covering the matters of beliefs, obligatory duties and law (*Fiqh*).

'Al-Qur'an':

Al-Quran is the inimitable word of Allah, revealed to His Messenger, Prophet Muhammad ﷺ in its Arabic word and meaning, recorded in the copies and reported to us through continuous transmission by a large number of people (*Tawatur*).

Thus, *Al-Quran*, the word of Allah, was revealed onto the last in the series of prophets, for guidance of mankind, for all times to come and its practicability was proved through the living life of Prophet Muhammad ﷺ. The Quran and the Hadith (*Wahi Matlu' and Ghair Matlu*) remain unchanged in corpus, and continue to provide guiding principles for over more than 1400 years. It has always stood the test of time and will continue to guide mankind till the Day of Judgment as promised by Allah ﷻ. Thus *Al-Quran* is the final, most authentic and complete embodiment of *Wahi* or divine Will.

RIGHTS OF QURAN OVER A MUSLIM/ Obligations of a Muslim

- Belief in Quran as Word of Allah revealed onto the Final Messenger, Prophet Muhammad ﷺ for guidance of Mankind. (Al-Quran 2: 2-3, 43: 3-4, 15: 9)
- Reading Quran (Al-Quran 96: 1, 73: 4)
- Understanding Quran (Al-Quran 47: 24, 12: 2, 16: 44, 7: 57, 6: 126, 54: 32)
- Following Quranic injunctions in the Prophetic way (Al-Quran 4: 59, 4: 80, 59: 7)
- Propagating the Quranic Message to the Mankind. (Al-Quran 36: 70, 6: 92, 14: 52)

‘WAHI’

(Definition, Types and Preservation)

Definition:

Revelation or Wahi is the channel through which Allah sends down his guidance to any of his chosen Messengers and through them to the whole mankind.

In religious terminology the ‘Wahi’ is defined as the ‘Words of Allah’ that are sent down to His Prophets. This process continued from Adam AS to Prophet Muhammad ﷺ and series of *Wahi* and prophethood ended with Prophet of Islam ﷺ as mentioned in Quran in clear terms. (33:40).

Etymologically:

The term *‘Wahi’* in Arabic means a swift and often secretive transfer of information and includes a wide variety of methods by which this transfer can take place. For example: by way of enigma or metaphor, by meaningless sounds, by moving a part of body or through inspiration and writing. The word *Wahi* is derived from Arabic root, *Ihaun* or *Wahiyun*. These words are used in Quran at different places in different shades of meaning. Some Islamic scholars hold that *Wahiyun* is specific for prophets while *Ihaun* is used for both prophets and non-prophets, in meaning of intuition or inspiration. E.g.

﴿وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ﴾

“And your Lord revealed to the bee saying: build your houses in the mountains and among the trees and that which they construct!” (16:68)

﴿وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنِ أَرْضِعِيهِ.....﴾

“And we revealed to Musa’s mother saying: Suckle him” (28:07)

﴿مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ وَمَا يَنْطَلِقُ غَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

“Your companion {Muhammad ﷺ} has not strayed, nor has he erred. Nor does he speak from his own. It is not but a revelation revealed”. (53:2-4)

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَاحِدٌ.....﴾

“Say, I am only a man like you, to Whom has been revealed that your god is but one God.....” [18:110]

In religious terminology *Wahi* is defined as the words of Allah ﷻ that are sent down to his prophets. Thus *Wahi* is the channel through which Allah sends down his words to any of his chosen messengers and through him to all human beings. This process continued from Adam (AS) to Prophet Muhammad ﷺ and series of *Wahi* and prophethood ended with Prophet of Islam ﷺ as mentioned in Quran in clear terms. (33:40)

Methods of revelation on Prophet Muhammad ﷺ:

- **True dreams:** As reported by H. Ayesha (RA):
“Prophet ﷺ, used to receive Wahi in the form of dreams, and whatever he saw would come true next day.”
- **‘Salsalat ul-Jars’ or ringing of bells:** Once being asked by a companion about nature of Wahi the prophet ﷺ said:
‘Sometimes it comes in the form of ringing of bells and this form is the toughest for me. After this process ends, I remember whatever has been said and sometimes an angel comes in the form of a man’. [Sahih al-Bukhari]
- **Angel (Jibraiel) in human form:** H. Jibriel (AS) would come, usually in the guise of H. Dhayya Kalbi, the most handsome among companions of prophet ﷺ.
- **Angel (Jibraiel) in original form:** Very rarely (reported three times only) H. Jibriel (AS) came in his original form.e.g. On the occasion of Ascension (*Mi’raaj*).
- **Direct discourse from Allah:** Allah *Táala* spoke directly to Prophet Muhammad ﷺ during *Mi’raaj* /ascension as He used to speak to Moses (H. Musa AS).

- **Inspiration at heart:** In this form, Jibraiel (AS) was not seen physically but some words of *Wahi* were received by Prophet ﷺ at *Qalb* through *Ilham or Intuition*. This is different from the numinous experiences of non-prophet individuals.

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Types of Wahi:

- *Quranic Wahi or Wahi Matluw* (Quran). This is the *Wahi* from Allah that is recited regularly, i.e. Quran. Here words and meaning are from Allah.
- *Non-Quranic Wahi or Wahi Ghair Matluw* (Hadith). Here the meaning or subject matter is from Allah but expressed in the words of Prophet ﷺ

The First Wahi:

The first Wahi was revealed to Prophet Muhammad ﷺ in 610 C.E. when he was in Cave of *Hira* near *Makkah*. It consisted of first five verses of *Surah Aláq* [96:1-5]

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ﴾

“Recite in the name of your Lord who created Created man from a clinging substance Recite, and your Lord is the most Generous Who taught by the pen Taught man that which he knew not.”(96:1-5)

Then, no *Wahi* was received by prophet ﷺ for next three years and before the second *Wahi* in form of *Surah Mudathir*. This pause between the first and second Wahi is often referred to as, '*Fatrah*'. Some reports suggest that *Surah Fatiha* was revealed in form of true dreams even before the verses of *Surah Aláq* (96: 1-5).

Preservation of Wahi:

The Quranic *Wahi* was revealed over a period of nearly 23 years during lifetime of Prophet ﷺ. It was revealed in piecemeal and not in chronological order. Whenever an *ayat* or verse of Quran was revealed to Prophet ﷺ, he would memorize it, recite it in prayers as well as in company of his companions (*Sahabah*) who would also do the same. He would also order his companions to write it down. So the *Wahi* was preserved through MEMORISATION and TRANSCRIPTION on bones, slates, leather and papyrus as paper was not readily available. It was consolidated by frequent recitations in prayers and during month of *Ramadhan*.

The Quranic text was further collected in one book form during the caliphate of H. Abu Bakr Siddique (RA). (It was called *Umm* or *Ruba* because of its Square Shape) It was further standardized by H. *Uthman* (RA) the third pious caliph. This standard manuscript was called *Mashaf*.

Sequence of Qur'an:

The sequence of Quranic *Ayats* and *Surahs* as we see today in the Holy Quran was decided by Prophet ﷺ himself, under divine guidance through Jibriel (AS). Whenever a new *Ayat* or *Surah* was revealed; Prophet ﷺ would ask his scribes to note it down at a particular place, before or after a particular *Ayat* or *Surah*. The Compiler companions then collected and compiled the Quranic text in one book form following the same prophetic sequence.

Context of Quranic Verses [Shan-e Nuzul]:

'Shan-e Nuzul' means the context or particular circumstances, in response to which a particular verse or chapter of Quran was revealed to Prophet ﷺ. Knowledge of 'Shan-e Nuzul' is important for understanding the meaning of a particular verse and particularly essential for scholars of Quranic exegesis (*Tafsir*) and Islamic law (*Fiqh*).

COLLECTION & COMPILATION OF QURAN

The revelation of Quran started in 610 C.E. and continued for 23 years till 632 C.E. The Quranic text was completely written during life time of Prophet ﷺ but not collected in one book form as we see today. The Qurán was preserved through memorization and transcription during the Prophetic period, in the form of separate chapters with different companions. It was collected into a single book form during the caliphate of H. Abu Bakr (RA), and in the form of an orthographically standardized copy by H. Uthman (RA).

The preservation of Quran has however passed through five distinct stages.

Stage 1 – The Prophetic Period:

- **Memorisation:** As history tells us, Arabs had strong memories and they could remember long chains of genealogy and historical events of tribal feuds (*Ayyam*). This quality of Arabs proved quite useful in preservation of Quranic text. The revealed verses of Quran were memorized by heart and then revised and repeated in and outside contact prayers (*Salat*); thus

forming *Hifz* or memorization of Quran as another reliable method of preservation. Jibriel used to listen to recitation of Quran from prophet ﷺ in each Ramadhan as a permanent feature giving further authentication to this method of preservation.

- **Transcription/Writing:** Whenever an *Ayat* or verse of Quran was revealed to Prophet ﷺ he would order his Companions to write it down. As only a few Companions were able to read and write the total number of *Sahabah* who performed this prestigious responsibility were only 40 as recorded in books of History. The prominent among them were the four pious caliphs and Zaid bin Thabit (RA). As the paper was not freely available in those times, the material used for writing was included, shoulder blades (scapula bones), stone slates, wooden blocks, leather or parchment and papyrus.

Though the whole of Quranic text was preserved, recorded and arranged in order during lifetime of Prophet ﷺ; it was in form of separate *Surahs* lying with different companions but not in a single book form as we see today. It was collected in one volume during caliphate of Hazrat Abu Bakr Siddique (RA) the first rightly guided caliph of Islam.

Stage 2 – The Period of Abu Bakr Siddiqui (RA):

During the prophetic period the Quran was not compiled in one book form. However, many companions had preserved the parts of Quran in form of booklets. Some of these companions were; Zaid bin Thabit, Ubey bin Kaáb, Muadh bin Jabl (RA) and Abu Zaid (RA). The Quranic text was collected in

one form during caliphate of Abu Bakr Siddique (RA) on the suggestion of Umar bin Khatab (RA).

History tells us that Abu Bakr Siddique (RA) assumed the responsibility of first Caliph of Islamic World in a crisis laden situation. He was faced with many challenges and one of these was the case of false prophets or Apostasy. To curb such un-Islamic voices right in the beginning a series of battles were undertaken popularly known as *Ridda wars*. In one of such campaigns against *Musailmah*, the liar-the battle of *Yamamah* that was won by Muslim forces by killing *Musailmah* and subduing his forces; seventy companions of Prophet ﷺ were martyred who had memorized Quran by heart. Worried at this great loss Hazrat Umar (RA) suggested Abu Bakr Siddique (RA) to collect and compile the Quran in book form, fearing the loss of Holy manuscript if such incidences continue. Abu Bakr Siddique (RA), though reluctant to undertake any such deed which was not performed by Prophet ﷺ himself during his lifetime; was successfully persuaded by Hazrat Umar (RA) to order the official job of collecting Quran in a single volume. This job was assigned to Zaid bin Thabit (RA).

Consequently a public proclamation was made that anyone possessing any written verses of Quran should bring them over to Zaid bin Thabit (RA); who would accept it only after proper scrutiny for reliability. For this purpose he was assisted by Hazrat Umar (RA). Both would receive any verses jointly, if it was supported by two reliable witnesses and they used to verify it with their own memories and with the collections of other Companions as well. It was only after this stringent procedure that Zaid bin Thabit (RA) prepared the final script with following features:

- It was called *Umm* or *Ruba* because of its square shape.
- It was arranged in separate *Surahs* but according to the order fixed by Prophet ﷺ himself.
- All the seven letters or recitals were incorporated in this copy.
- This copy was written in *Hirri* script.
- This was an unorganised document prepared with collective endorsement of entire *Ummah* for purpose of reference when required.

Stage 3 – The Period of Hazrat Uthman (RA):

During the caliphate of Abu Bakr Siddique (RA) the Quran was compiled and collected, that remained in his custody and was handed over to Hazrat Umar (RA) when he assumed the responsibility of *Amir ul-Mominin*. It remained with him till his martyrdom in 644 C.E. when it was transferred to safe custody of Hazrat Hafsa (RA) (daughter of Hazrat Umar (RA) and one of the wives of Prophet ﷺ).

Though preserved in one book form, the Muslims continued to recite it in the popular seven readings of Quran among Arabs. The problem arose with the expansion of Muslim empire and many new races entering the folds of Islamic faith. During caliphate of Hazrat Uthman (RA); in one of the Political campaigns on borders of Armenia-Azerbaijan, Hazrat Hudhaifa bin Yaman (RA) noted a heated exchange between two Muslims over the issue of reciting Quran in a particular way; that was obviously distorting its meanings. On return to Madina, He suggested Hazrat Uthman (RA) to officially standardise the script of Quran on one reading of Quraysh. It is

how the final job of orthographic standardisation was undertaken by Uthman (RA) the third pious caliph.

The committee assigned this job, was again headed by Zaid bin Thabit (RA); the other members were Abdullah bin Zubair, Saeed bin al-Aas and Abdur Rahman bin Harith. The manuscript lying with Hazrat Hafsa (RA) was handed over to the committee. They made copies of this script after meticulous care and a standardised version was prepared and approved.

It is pertinent to remember that the Quran was revealed in seven letters but during Uthman's (RA) period one standard orthographic script of Quraysh was approved and other manuscripts were destroyed to avoid any further confusion among non-Arab readers. It is pertinent to mention that the Uthmani transcriptions were kept free of dots and diacritical marks so that all the recitals could be incorporated in them. This standard manuscript was called *Mashaf*; seven copies of which were made for wider circulation in prominent cities of Muslim land but the original one was kept in the custody of Caliph Uthman during his lifetime. The seven copies were sent and preserved at, Makkah, Madina, Bahrain, Basra, Damascus, Kufa and Syria.

Stage 4 –The Period of *Tabiyun* & *Taba Tabiyun*:

The Standard Quranic text was collected and preserved by Hazrat Uthman (RA), but the script of these Quranic transcriptions was still without dots and diacritical marks that made it difficult for non-Arabs to recite them freely. It was much later that diacritical marks were added to Quranic text and the manuscript was divided into 7 *Manzils* or *Hizbs* and 30 parts (*Parahs*) further subdivided into sections (*Rukuh*) for

convenience of regular recitation in prayers or otherwise. This job of adding dots and diacritical marks was accomplished by Hassan Basri (RA) and Aswad al-Dauli on instructions from Hajjaj bin Yusuf.

Stage 5 – The Age of Press:

All copies of Quran were hand-written with ink and pen before the advent of Printing press. The first copy of Quran was printed in 1734 C.E. and preserved in *Darul Kutub al-Misriyyah* Egypt. It was followed by many prints by Orientalists. There were objections and reservations about permissibility of using Printing press for a Holy Script like Quran. Finally it was in 1825 C.E. that it was accepted by Muslim Scholars and the first copy of printed copy of Quran was made available in Egypt.

This phase continues into present era with the addition of soft versions of Quran available on internet and even many **Quranic apps** have appeared some of which are quite useful if selected carefully and utilized appropriately.

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NASIKH & MANSUKH

Naskh literally means abrogation or replacement of one thing with another. In *Shariah* it means that Quran came with a commandment (for a limited period) and Allah later on sent another commandment abrogating or modifying the earlier on one permanently. E.g

﴿مَا تَنسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

“We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent.” (02:106)

Nasikh is that *Ayat* of the Quran which abrogates either recitation or command or both of some other *Ayat*. Similarly *Mansukh* is that *ayat* of Quran which has been abrogated as regard its recitation or command or both recitation or command.

* It is quite important to note that *Naskh* occurs in matters of Divine Commandments or prohibitions i.e. details or format of religious practices and social laws (*Shariah*); NOT IN PRINCIPLES. The Quranic teachings relating to matters of faith or *Aqaid/Din*, like *Tawhid*, *Risalah*, and *Akhirah* never change.

NASKH: Importance and Types:

Definition: replacement of one divine law by another divine law is referred to in Arabic Islamic terminology as *NASKH* or *abrogation*.

Importance: *The knowledge of Naskh is important for scholars of Islamic Law (Fiqh) and Quranic exegesis (Tafsir).*

Authenticity: *Naskh is rare in practice and scholars are divided over it. Some scholars mention about nineteen verses where Naskh occurred while others admit naskh only in three verses. The ways to know its authenticity are:*

- *A clear worded instruction from Prophet ﷺ. E.g: Visiting of Grave yards.*
- *Unanimous agreement of earlier Muslim Scholars (Ijma), that a Naskh had occurred and no agreement on a fresh Naskh/abrogation.*
- *Reliable historical knowledge of both Nasikh and Mansukh laws.*

Conditions for *Naskh*:

- *Naskh* doesn't occur in Basic Principles of Faith like *Tawhid, Risalah, and Akhirah*. It is possible and occurs only in Divine commandments and prohibitions.
- *Mansukh* has to be a divine law and not a myth or social practice.
- The *Mansukh* law should not have a specific time limit attached to it.
- *Naasikh* or abrogator has to be a divine law.
- The *Naasikh* law has to be later in time and higher in authority. i.e. Hadith can't abrogate Quran and an *Ijma* or *Qiyas* can't abrogate Hadith.

Types of *Naskh-I*:

- *Naskh* of verse and law both i.e. recitation and command both.
- *Naskh* of verse (recitation) not law.
- *Naskh* of law not verse. Eg: Law about waiting period of widows (2: 240 and 2: 234)

Types of *Naskh-II*

- *Naskh* of Quran by Quran eg: Case of lashes to Adulterer (4: 15-16, 24: 2)
- *Naskh* of *Sunnah* by Quran (Change of *Qibla* (2: 144)
- *Naskh* of *Sunnah* by *Sunnah* (ablution after consuming cooked food)

Types of Replacements/Abrogators (*Nasikh*):

- *Naskh* without replacement. E.g: Consultation fee for Prophet ﷺ. (2: 234)

- *Naskh* by Easier Law e.g: Permission for sexual relations during Ramadhan. (2:187)
- *Naskh* by Similar Law e.g: Change of *Qibla* (2:144)
- *Naskh* by a more difficult law. About Fasting (2:235)

Hikmah of Abrogation: The abrogation could be for welfare, for test or for a greater reward.

MUHKAMAT & MUTASHABIHAT VERSES

The *Muhkamat* could be defined as those verses of the Quran whose meanings are clear, and the *Mutashabihat* as those verses whose meanings are (obscure or unclear to us) and the real inner meanings are known to Allah alone. The Quran has described itself in various verses as being entirely *Muhkam*, in one verse as *Mutashabih* and in another as partially *Muhkam* and partially *Mutashabih*. The Holy Quran mentions in 3:7 as:

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ.....﴾

"It is He who revealed the book to you; in it are *Muhkamat* verses which are essence of the book (*Umm al-kitab*) and other (verses) which are *Mutashabihat*.....". (Al-Quran 3:7)

The Quran has been revealed as a *Furqan*, the means of clear distinction between truth and falsehood in man's relation with his Creator (God) and the creation in which he exists. As such there are verses with clear message for example about the obligatory duties and most of the matters relating to Islamic law. However, since the Quran addresses the mysteries of man and the universe as well; there are are obscure references to aspects of realities about which man's knowledge is limited; E.g the *Surahs* of Quran starting with abbreviated letters, *Qaaf*, *YaSin*, *ALM*, etc. where Allah alone knows their real

meaning. Similarly at other places there are references of *Qayamah*, life after death and Soul (*Ruh*) the nature of which is apparently obscure and beyond human imagination. E.g. the existence of soul or *Ruh* is confirmed by revelation and reason but its reality is unknown to man. Allah says:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

“They ask you about the *Ruh*; tell them, the *Ruh* comes from my Lord’s command” (Al-Quran 17:85).

Thus the Quranic verses that speak on the mysteries of creation and the Creator in such a way that their reality remains obscure are referred to as *Mutashabihat*. But there is another shade of meaning to *Mutashabiha* also. Allah applies the general meaning of *Mutashabiha* as mutually resembling one another or similar to.

﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا.....﴾

‘Allah has revealed the best speech in the form of a *Mutashabiha* book repeating its message.....’. (Al-Quran 39:23)

That means the Quranic verses resembling each other in rhymic perfection and mutually confirming each other’s meaning.

The concept of *Muhkam and Mutashabih* provides a set of guidelines by which the Quran should be understood. The system of Islamic Law (*Fiqh*) has evolved from *Muhkamat* verses. The earlier scholars concentrated on those verses which could be applied to human social life and could be interpreted according to logical and universally accepted grammatical principles. The *Mutashabihat* or the verses with apparently obscure meanings became the subject of discussions for rationalists, philosophers and enemies of Islam-

those propounders of counter-Islam narrative by indulging in questions of how and why.

The best course for a Muslim is to draw instructions and inspiration to follow in personal life from the *Muhkamat* verses and leave the meaning of *Mutashabihat* to Allah who knows their best explanation.

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Types of Quranic Surahs

The Quran consists of 114 *Surahs*, some of which are very long while others are medium and still others very short; consisting of only few verses. The Quranic text was not arranged chronologically but arranged by Prophet ﷺ in an order divinely guided through *Jibriel* (AS). However some notable pattern shows that longer *Surahs* are placed in beginning followed by medium ones and the shorter ones placed last in the Quran.

Seven Hizbs/Manzils of Quran:

<i>Hizb/Manzil</i>	Number of <i>Surahs</i>	Starting with <i>Surah</i> (Serial Number)
1 st <i>Hizb/Manzil</i>	3	<i>Surah Al-Baqarah</i> (2)
2 nd <i>Hizb/Manzil</i>	5	<i>Surah Al-Maidah</i> (5)
3 rd <i>Hizb/Manzil</i>	7	<i>Surah Yunus</i> (10)
4 th <i>Hizb/Manzil</i>	9	<i>Surah Bani Israiel</i> (17)
5 th <i>Hizb/Manzil</i>	11	<i>Surah As-Shuara</i> (26)
6 th <i>Hizb/Manzil</i>	13	<i>Surah Saffat</i> (37)
*7 th <i>Hizb/Manzil</i>	65	<i>Surah Qaaf</i> (50)

*The Seventh *Manzil* because of frequent/small divisions is also called *Hizbi Mufassilat* and further divided into *Tiwal* (long), *Awsaat* (medium) and *Qisar* (Short) *Surahs*.

- *Tiwal al Mufassilat* include *Surah Qaaf* (50) to *Surah Mursalaat* (77)
 - *Awsat al Mufassilat* include *Surah Al-Nabaa* (78) to *Surah Al-Lail* (92) &
 - *Al-Qisar al-Mufassilat* from *Surah Waz-Zuha* (93) to *Surah An-Naas* (114)
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MAKKI & MADNI SURAHs:

The *Makki* and *Madani Surahs* apparently mean *Surahs* revealed either in *Makkah* or *Madina*; but technically it is not that simple. There is a consensus among Islamic Scholars about 82 *Surahs* as *Makki* and 20 as *Madani*; while there is difference of opinion among them about 12 *Surahs*. Thus it can be inferred that the number of *Makki* and *Madani Surahs* is not unanimously agreed and scholars differ on their exact number. Most of them place the number as 86: 28; others 89: 25 and still other at 90: 24.

Technically, one is required to keep in mind two basic criteria for better understanding of this classification.

- All *Surahs* revealed before *Hijrah* (622 C.E.) are called *Makki* whether revealed in *Makkah* or outside; and those revealed after *Hijrah* are labeled *Madni* whether revealed in *Madinah* or outside.

- The classification is based on maximum number of *Ayats* of a *Surah* or major portion of it and not necessarily the complete *Surah*. Eg: *Surah Al-Imran* is *Madni* with exception of *Ayat 3:67*.

Characteristic features of *Makki* and *Madani Surahs*:

- *Makki Surahs* are short while *Madani Surahs* are Longer.
- Subject matter in *Makkan Surahs* is matters of faith: *Tawhid, Risalah, Akhirah* while the *Madani Surahs* deal with details of obligatory duties, legal and social teachings.
- There is frequent mention of People of old nations in *Makkan Surahs* while there is frequent mention of the People of Book.
- *Da'wah* or calling to Islam is a prominent feature of *Makkan Surahs* while there is mention of *Jihad* in *Madinan Surahs*.
- The address in *Makki Surahs* is as: *Ó people'!* while there is frequent address to Muslims in *Madinan Surahs* as: *Ó Believers !'*

Importance: The knowledge of *Makki* and *Madni Surahs* is important for scholars of Islamic Law (*Fiqh*) and Quranic exegesis (*Tafsir*) and for understanding of *Naskh* and *Mansukh*.

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UNIQUE CHARACTERISTICS OF QURAN:

- Quran was revealed from Allah to His Messenger ﷺ in its '**words and meaning**' as opposed to Hadith where the meaning is from Allah but the words are from Prophet ﷺ.
- '**Arabic language**': The Quran is in Arabic language.
- **Tawattur** or Uninterrupted transmission.
- Quranic text and style is exalted and **Inimitable**.

Definition: The Quran is Allah's word, being inimitable, revealed to His Messenger, Prophet Muhammad ﷺ in its Arabic '*word and meaning*' recorded in the copies and reported to us through continuous transmission by a large number of people (*Tawatur*).

Characteristic features:

- Quran was revealed by Allah to his last prophet in its '**word and meaning**'. (As compared to Hadith, where meanings are from Allah but words from Prophet ﷺ)
- Quran is in Arabic Language as mentioned in Quran:

﴿إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾

Surely we have revealed it an Arabic Quran that you may understand. (12:2)

It implies that, a translation or explanation of Quran into another language is not Quran.

- Tawattur: The Quranic text reached us through continuous transmission by a large number of people; and is preserved and recorded in breasts and corpus. *Tawatur* means that a large number of people transmitted it from a large number of people whose

secret agreement on lie, imagination or error is not rationally possible.

- ***Quran is inimitable*** for man: it is evident from its challenges to Arabs who were masters of the eloquence of their language. (Al-Quran 17: 88, 52: 34, 11: 13, 2: 23).

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَعْظَمْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾
'Do they say (about Prophet ﷺ), he invented it? Say, 'then bring forth a surah like it and call upon for assistance whomsoever you can, besides Allah, if you should be truthful'. [Al-Quran 10:38]

It was a positive proof of Quran as word of Allah and Muhammad ﷺ as His true Messenger. (This was in response to their allegation of fabrication and poetry).

AEJAZ UL-QURAN, NAZM & ZABT

Aejaz: This word is derived from *Ijz* which means miracle or a supernatural phenomenon beyond comprehension of human intellect or that makes one helpless (*Aajiz*). The Miraculous nature of Quran is a convincing proof of its truth and its Divine source. It is a book, the like of which is beyond human power to produce (not even a single verse). Its eloquence, rhetoric and beauty are difficult to describe in words.

It is also a miracle and proves its Divine source that the Quranic words were conveyed through a person (Prophet Muhammad ﷺ), who had no knowledge, expertise or interest in poetics and didn't know even reading and writing. Similarly, its safety and preservation challenge of *Mutashabihat* and

prediction of scientific facts all negate the possibility of its human origin and point to its Divine source.

Miraculous attributes of Quran:

- Miracle of Words: Arabic is an extremely vast language and one of the richest in terms of its vocabulary. Quran uses the most appropriate words in a particular context with its beauty and suitability. Eg the word for Death, resurrection, earth etc.

Miracle of Syntax: Syntax means structure, harmony or placement of words in a sentence and Quran excels in this respect also. Quranic challenge failed the opponents to produce even a single sentence of its like. The phrases for vastness of Hell [50:30] and concept of legal retribution or *Qisas*: [2:179] are brilliant examples of this nature: ﴿يَوْمَ نَقُولُ لِلْهَنَمِ هَلْ أَمْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ﴾ [50:30]

﴿وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ﴾ [2:179]

- Miracle of Style: Quran is not poetry but its style and rhyme is above poetry. The scholars of rhetoric classify impressive styles of address; the oratorical style, the literary style, and the scientific one; while Quran combines all the three in one wherever indicated by its context.
- Miracle of System: (Nazm and Rabt). This is the system of its arrangement or coordination. Quran does not follow any poetic rules and that is why it is not monotonous; just as there is no order in natural sceneries but it increases the beauty. Quran is not arranged chronological order but a different order fixed by Prophet ﷺ, under divine guidance through

Jibraiel. Still, there is an exceedingly graceful link between various verses of Quran. e.g: See the three verses of Quran mentioned in *Surah al-Hajr*:

﴿نَبِّئْ عِبَادِيَ أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ﴾

O, Muhammad ﷺ, inform my servants that it is I who am the forgiving, the merciful. And that it is my punishment which is the painful punishment. And inform them about the guests of Abraham!
(15:49-51)

It apparently looks as if there is no connection between the verses. But once the episode of good news to Ibrahim about his son and destruction of *Lut's* people is kept in mind; not only its connection but its beauty becomes evident.

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BROADER TEACHINGS OF QURAN

The word Islam is derived from root word (*sa la ma*) which denote submission or obedience. In religious sense, Islam means submission to will of Allah ﷻ and obedience of His laws. Objectively, the proclamation of the first article of faith, makes one Muslim. i.e.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ [La ilaha il-Allaho Muhammad al-Rasulullah]

Thus, Islam means to testify, that there is no God but Allah and Muhammad ﷺ is His Messenger; to perform the prayers, pay the *Zakat*, to fast in the month of *Ramadhan* and make pilgrimage of House of Allah (*Hajj*) if able to do so.

The Quran is the fountainhead of all Islamic knowledge rightly referred to as '*Umm ul-Ulum*'. Not only religious knowledge, but Quran being the last book of Divine guidance; almost encompasses all aspects of Human life and related fields. But

the subject of Quran is Man, and it primarily focuses on purpose and fate of Human life.

The Quran is thus primarily a book of Guidance for man to transform this temporary life of test and trial into a permanent afterlife of everlasting peace, and pleasure. This is however possible only through following the Quranic teachings on various aspects of Human life.

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BASIC TEACHINGS OF QURAN

The Quran is primarily a book of guidance for Mankind and it focuses on purpose and fate of human life. The basic teachings of Quran can as such be divided into two main domains; the teachings relating to matters of faith and the performatory duties assigned to man.

The basic teachings of Quran thus consist of:

- *Imaniyat (Tawhid, Risalah and Aakhirah)*
- *Ibadat or the five Obligatory Duties (Proclamation of Tawhid, Salah, Zakat, Saum and Hajj).*

A: Imanyat or Matters of Faith: (Belief in Allah, Prophets, and Hereafter, i.e. *Tawhid, Risalah and Aakhirah*).

Tawhid:

Tawhid is the fundamental principle of Islam. *Tawhid* literally means making one or asserting oneness. It is derived from Arabic word *Wahada* which means to unite, unify or consolidate. In Islamic terminology Tawhid is to acknowledge

and declare Allah to be one in respect of His Lordship, His absolute right to be worshipped and His uniqueness in His divine attributes. The Muslim scholars have divided *Tawhid* in following three categories:

- *Tawhid al-Uluhiyyah*: Unity or oneness of Godship.
- *Tawhid al-Rabubiyyah*: Unity or oneness of Lordship.
- *Tawhid al-Asma wal Siffat*: Unity or oneness of Allah's names and attributes.

Tawhid al-Uluhiyyah: Unity or oneness of Godship:

The oneness of Allah's Godship is the belief that Allah alone has the right to be worshipped. All the prayers, rituals and acts of worship are for Allah alone.

Tawhid al-Rabubiyyah: Unity or oneness of Lordship:

It the oneness of Allah's lordship is the belief that Allah alone is the Creator of universe who caused all things to exist when there was nothing; He alone is the Provider and Sustainer and Allah alone has the power over His creation. The Arabic word *Rabb* is used to describe the provider/sustainer quality (*Rabubiyyah*).

Tawhid al-Asma wal Siffat: Unity or oneness of Allah's names and attributes:

The oneness of Allah's names and attributes is the belief that Allah alone possesses the absolutely perfect names and attributes. He is perfect in might, knowledge and wisdom and none of His creations could share His attributes. Further He is exalted above the weaknesses of His creations.

To paraphrase; Tawhid is the faith about essence and attributes of Allah that He exists, He is one and only, He has no

son or partners and that none has the right to be worshiped but Him alone. He is the true God and every other deity is false. The *Surah Ikhlas* explains the *Tawhid* or Oneness of Allah in the best possible way.

﴿قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

“Say, ‘He is Allah, (the) One. The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks. He begets not, nor was He begotten; And there is none co-equal or comparable unto Him.’” (Quran 112)

The word *Tawhid* is diametrically opposite to *Shirk*, – a word that implies ascribing partners to Allah, or ascribing divine attributes to other than Allah, or believing that the source of power, harm and blessings comes from another besides Allah. The concept of *Tawhid* is so crucial in Islam that in Quranic *Ayah* 4:48 and 4:116 it has been conveyed to mankind in unequivocal terms that:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا﴾

Indeed Allah does not forgive that anything should be associated with him and forgives what is besides that to whosoever He pleases..... (Al-Quran 4:48)

Risalah (Prophethood):

The faith about *Risalah* means to have faith in certain articles:

- Faith in Prophethood as the agency through which Allah communicates with mankind,
- Faith that Allah has sent many prophets at different phases of history,
- Faith that they were chosen and inspired by Allah,
- Faith that all prophets are infallible, and
- Faith that Prophet Muhammad ﷺ is His last Prophet [33:40].

Akhirah (Accountability):

According to Islam death is not the end of life but a transformation from this temporary world to the everlasting next world. With the withdrawal of soul from body, the soul's life begins in *Barzakh* until resurrection. On the 'Day of Judgment', Almighty Allah will decide the fate of each soul according to his deeds in this world. The *Jannah or Paradise* will be assigned to one whose good deeds outweigh the bad and *Jahannum* or Hell for the bad one. Thus the belief in transitory and fleeting nature of this life and belief in accountability of each person for his deeds in this life forms one of the essentials of Islamic faith.

B: Ibadah (Worship):

Ibadah or the Worship consists of Obligatory Duties like Proclamation of *Tawhid, Salah, Zakat, Saum and Hajj*.

Ibadah literally means obedience. In religious terminology *Ibadah* includes the deeds done according to religious commands; in accordance with Quran and *Sunnah* and in the spirit of Allah's obedience exclusively. The obligatory performatory duties in Islam include Proclamation of *Tawhid, Salah, Zakat, Saum and Hajj*.

- **Proclamation of '*Kalim-e Tawhid*'**: Islam means submission to will of Allah and obedience of his laws. Objectively proclamation of the first article of faith i.e. *La ilaha il-Allah Muhamma al-Rasulullah* makes one Muslim. *Tawhid* is the faith about essence and attributes of Allah that He exists, He is one and only, He has no son or partners and that none has the right to

be worshiped but Him alone. He is the true God and every other deity is false.

▪ ***Salat (5 Daily Prayers):***

One of the five basic pillars of Islam; *Salat* or *Namaz* is an obligatory religious duty for every Muslim. It is a physical, mental and spiritual act of worship that is observed five times every day at prescribed times and in the manner exemplified by Prophet of Islam ﷺ. *Salah* is mentioned at a number of places in Quran, often in association with *Zakat*.

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾

“And establish prayer and give zakah, and bow with those who bow [in worship and obedience]” (Al-Quran 2:43)

The chief purpose of *salat* is to act as a person’s communication with and remembrance of God. By reciting the opening *Surah* of Quran in every unit of *Salat* a person stands before his Lord to thank and praise Him and ask for guidance along the straight path.

▪ ***Zakat (Wealth tax):***

In Arabic the word *Zakat* means pruning of trees or purification as well as growth. As per *Shariah* it means to give a prescribed amount of the total value of wealth to certain classes of needy people. *Zakat* was made an act of obligatory significance in second year of *Hijrah* (emigration) although the concept of charity had been touched in a number of Makkan verses earlier.

Islam has fixed the amount at (2.5%) of wealth (minimum 75 gm Gold or 525 gram Silver), stored for a period of one lunar year. *Zakat* is obligatory and forms one of the basic tenets of Islam. The purpose is the growth and purification of wealth like pruning of trees; as also the purification of soul. It venishes the love for money and assets and discourages niggardliness or miserliness. The categories of recepients of this amount have been mentioned in Quran (9:60) and include, Poor Muslims, relatives, orphans, way farerers, recent converts, prisioners, those in debt or the people busy in *Jihad*.

▪ **Saum (Fasting during Ramadhan):**

Saum (pl. *Sayaam*) literally means to abstain from something. In religious terms, *Saum* means to keep fasting from dawn to dusk during the month of *Ramadhan* each year. *Saum* is mentioned in Quran in *Surah al-Baqarah* verses 183-185. Though apparently an act of withholding oneself from eating and drinking; it has wider implications. While abstaining from permissible acts temporarily one is trained to avoid the forbidden ones. Similarly, one can experience the plight of less privileged souls in society that generates in him a sense of compassion and empathy. Purification of soul is the real spirit behind the practice of *Saum*. The *Saum* during month of *Ramadhan* were made compulsory for Muslims during second year of *Hijrah*.

▪ **Hajj (Pilgrimage to Makkah):**

Hajj literally means heading to a revered place for purpose of visiting. In Islamic terminology *Hajj* is a pilgrimage made to *Kabbah*, the house of Allah, in the sacred city of *Makkah* (Saudi Arabia). The *Hajj* is an annual Islamic pilgrimage to *Makkah* and a mandatory duty for Muslims that must be carried out at least once in their life time by all adult Muslims who are physically and financially capable of undertaking the journey and can support their families in their absence. The pilgrimage occurs from 8th to 12th of *Dhul Hijjah* (the 12th month of Islamic calendar).

Hajj was made compulsory in Islam in the 9th year of Hijrah, as evidenced in *Surah al-Imran*, verse 97 wherein Allah revealed His will as:

﴿.....وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا.....﴾

‘And Hajj to Kaabah is a duty that mankind owes to Allah, for those who can afford. (Al Quran, 3:97).

The rites of *Hajj* go back to Prophet Abraham (AS) who rebuilt *Kabbah* after it had been built first by Adam (AS) and damaged in successive centuries during the course of history.

The word *Hajj* means ‘to intend a journey’ which connotes both the outward act of a journey and the inward act of intentions. Apart from being an obligatory duty, the *Hajj* has a spiritual merit of renewal of *Iman* or self transformation and also it reminds of the day of judgement. It is also a demonstration of solidarity with Muslim *Ummah*.

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SOCIAL TEACHINGS OF QURAN

The Social teachings of Quran can be summerised under following headings:

Equality:

Euality in Islam is based on the single source of mankind as mentioned in Al-Quran (4:1). Islam talks about a classless society (Al-Quran 49:13) as opposed to for example the caste based society in Hinduism.

According to Islam, all human beings are equal because they have been created from a single source- ADAM (AS). The Quran says:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ.....﴾

"O mankind! Fear your Lord who created you from single soul. (4:1)

The apparent differences in colour, race, tribes and languages are insignificant; the real criterion of superiority is piety: [49:13]

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

اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

This has further been elaborated in Prophet ﷺ's last sermon delivered on the occasion of *Hajj* in 632 C.E.

Justice:

In Islam, all people whether rich or poor, strong or weak, men or women have equal rights. The Quran strongly forbids violation of anyone's rights and enjoins all Muslims to carry out justice without any favour to any party or relatives. (Al-Quran, 6:152, 4:58.)

Institution of Family:

Family is the basic unit and essential component of society and human civilization. It starts with union of two souls' man and

woman. Quran declares that Allah created everything in pairs (51:49), not only human beings. Each unit in these pairs is interdependent and complementary to other and it is so in case of human beings. In Islam *Nikah*, the legal way of human unity is taken as a blessing from Allah. If it is not performed at right age and stage there could be free flow of biological material and disorder in society. So Quran sets clear teachings about marriage, divorce, orphans and widows (2:83).

Family is thus the basic unit of social fabric formed by union of man and women. Quran legalizes this relation and calls it a blessing from Allah. Quran grants equal rights to man and woman. However due to the social customs and pressures the requirements are twisted into patterns in order to meet the wants and needs of society and not of the religion. The marriage is one of the institutions ruined by the norms of our society.

Rights and duties (Ahkam) of children, parents, relatives and neighbours: With the establishment of family, Quran declares some duties of parents towards their children and vice versa. The rights of children are the duties of parents and the duty starts even before the child is born; the first one being antenatal care and the right to life. Further the children are entitled to breast-feeding and sustenance (food, clothing, shelter) name, education, marriage and inheritance (4:11). The best thing parents can give their child is education and good manners.

Similarly the parents deserve care and kind treatment in old age. Quran declares as:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا.....﴾

“Thy lord has commanded that you worship none but Allah and be kind to parents; whether one of them or both attain old age”

(17:23-24)

Again in (6:152) Quran advises man to Worship none but Allah and be kind to parents. Islam further conveys instructions for fair treatment of close relatives, neighbours and friends of parents. [17:26]

Morality: In Islam the concept of morality is both internal (*Haya*, sincerity, modesty) as well as external (dress code and social conduct) (Al-Quran 7:33, 33:59).

Morality in Islam is a comprehensive term that serves to include the concepts of righteousness, good character and the moral qualities and virtues prescribed in Islamic primary texts. The underlying principle of Islamic morality is love for God and love for God’s creatures (Allah’s family) and fellow human beings to seek pleasure of Allah.

Socio-economic security:

The Quran guarantees the socioeconomic security of an individual within Muslim society and lays down some guidelines to achieve this goal. These are:

- Social status for every man and race (classless society)
- Economic status subordinate to social status
- Economic security: Genuine sources of income like, inheritance, trade and business, *Zakat* and *Sadqa*
- Moderate mode of life or the principle of ‘*Golden Mean*’:

﴿وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا﴾

"And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate." (25:67)

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعَدَ مَلُومًا مَّحْسُورًا﴾

"And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent." (17:29)

﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

"O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess." (7:31)

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POLITICAL TEACHINGS OF QURAN

Introduction:

The political philosophy of Islam is based on Quran's basic concept of the universe. Quran declares that God is the creator of the cosmos as well as man and He has placed the whole universe at the disposal of man but the man as *Abd* or servant has to surrender and submit before Allah's commands throughout his life.

And it's this submission and obedience that entitles him to eternal pleasures of afterlife.

The political teachings of Quran can be summerised under following headings:

- **Sovereignty of Allah** (Al-Quran 67:1, 2:255, 5:120). Allah Himself is the sole master, ruler, and administrator of His creation. Sovereignty in this universe doesnot and can not vest in anyone except God; nor has anyone else any right to share this sovereignty with Him. All attributes of sovereignty are solely Allah's prerogative. He is living, self existent, self sufficient, omniscient,

omnipresent and omnipotent and exalted above all; free from defect and weakness.

- **Prophet as source of Divine knowledge and Law** (Al-Quran 2:129, 42:7): Prophets are the only source of our Divine knowledge thus embodiments of the legal sovereignty of Allah. That is why obedience to prophet is considered obedience to Allah Himself [4:80] and faith in prophets is made a necessary article of faith demarcating belief from disbelief.
- **Complete submission to Allah and Prophets** (Al-Quran 4:59, 4:80). A Muslim is not independent to take his own decisions. He has to follow the commandments of Allah and His apostles without any hesitation.
- **Concept of Caliphate by man** (Al-Quran 4:59, 38:26). After declaring Allah as the sovereign power in whom rests the full authority; Al-Quran propounds the man as the caliph or vicegerent on earth. Man is a vicegerent or representative of Allah on earth. But he is not an independent master and he has to exercise the powers as assigned to him within the prescribed limits.
- **Shura**, the government by consultation: *Shura* or consulting together is the basic Islamic system of administration (42:38). Like Prophet ﷺ the rightly guided caliphs, keeping in view the Quranic injunctions in this connection, administered the vast Islamic state on this principle. There was an advisory or consultative council and the caliph would take advice from the members not only in important matters of state but also in day to day affairs. While administering affairs of the state obedience to Allah, Prophet ﷺ and authority

must be observed. The head must be believer, differences of opinion are allowed, and disputes to be decided by divine law keeping in view justice and equality.

- **Human Rights:** Man is considered as the supreme creation of Allah (*Ashraful Makhluqat*) and vicegrant of Allah on earth. Quran takes into consideration his nature or *Fitrat* and then appeals, directs and guides this human nature in face of different situations of life. Quran thus makes it essential that some basic rights of man are granted and protected by a state. E.g: protection of person, privacy, honour, property; Justice, equality, freedom of faith and freedom of controlled expression/criticism (*Amr bil Ma'ruf*)

- **Rights of Islamic state over its citizens:** submission, obedience and rightful activities, maintenance of peace (not to disturb the peace, public order and tranquility.
﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾
“And cause not the corruption upon the earth after its reformation.....” (Al-Quran 7:56)

- **Foreign Policy:** Islam enjoins Muslim rulers to respect mutual treaties and pledges, justics and honesty in transactions, peace as rule and war only a rare exception, rights of neutrals and fair dealings in all matters.

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ECONOMIC TEACHINGS OF QURAN

The economic teachings of Quran can be summerised under following headings:

▪ **All Resources, belong to Allah**

All the resources upon which economy of man depends have been created by Allah and belong to Allah and man is authorized to use them judiciously: [20:6, 5:120, 2:284, 7:10, 67:15.]

﴿لِلّٰهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

'To Allah belongs the dominion of the heavens and the earth and whatever is within them. And He is over all things competent'. (Al-Quran 5:120)

﴿وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَّا تَشْكُرُونَ﴾

'It is we who have placed you with authority on earth and provided you therein with means livelihood. Little are you grateful.' (Quran 7:10)

﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ﴾

'It is He who has made the earth manageable for you; so traverse through its tracts and enjoy of the sustenance which He furnishes. But unto Him is the resurrection'. (Al-Quran 67:15)

▪ **Allah is the only Law-giver** or the competent authority to declare the limits of lawful and unlawful. (Quran 5:3)

﴿وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ﴾

'And don't say about what your tongues assert of untruth, "This is lawful and this is unlawful", to invent falsehood about Allah. Indeed those who invent falsehood about Allah will not succeed.' (16: 116)

The Allah's will is conveyed to mankind through his prophets and the man is enjoined to follow the instructions of Almighty Allah and His prophets as enshrined in the Quran and *Sunnah*.

The Glorious Quran on the basis of fundamental realities makes it clear enough that the declaration of lawful and unlawful is the authority of Allah and then that of Prophet with Allah's leave.

﴿..... وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾
'...And whatever the Messenger has given you-take; and what he has forbidden you –refrain from. And fear Allah; indeed Allah is severe in penalty'. (Al-Quran 59:7)

﴿..... يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ.....﴾
'...who enjoins upon them what is right and forbids them what is wrong; and makes lawful for them the good things, and prohibits for them the evil...'. (Al-Quran 7:157)

- **Rights to private and personal property** controlled by Allah (in contrast to ideology of communism for example):

The Holy Quran guarantees the rights of private or personal ownership within the stipulated limits laid down by Allah. Man is the trustee of wealth and is required to spend in prescribed ways making circulation of wealth as a principle of Islam.

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾

'And establish prayers and pay zakat.....' (Al-Quran 2: 110)

﴿وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ لِلْسَّائِلِ وَالْمَحْرُومِ﴾

'And those within whose wealth, is a known right-For the petitioner and the deprived.' (Al-Quran 70:24-25)

﴿.....وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

'Strive in the way of Allah with your property and your selves (61:11)

﴿لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ

كَثُرَ نَصِيبًا مَّفْرُوضًا﴾

'From that left by parents and near relatives there is a share, for man and share for woman'. (Al-Quran 4:7)

▪ **No unlawful means of income:**

Holy Quran has made a clear distinction of lawful and unlawful and exhorts Muslims to avoid unlawful means e.g. *Riba*, theft, embezzlement, usury and take to lawful methods only.

Lawful sources: Inheritance, trade, agriculture, hardwork labour etc.

According to Islamic teachings other than the explicitly identified impermissible sources of income, every other source is permissible in which the benefits are enjoyed by all concerning parties on just bases. The Holy Quran says:

﴿..... وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا.....﴾

'....But Allah has permitted trade and has forbidden interest'.

(Al-Quran 2: 275)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾

'Do not devour another's property wrongfully unless it is trade based on mutual consent'. (Al-Quran 4: 29)

- **Laws of distribution** of property are divinely ordained/inheritance: Laws of trade, business and inheritance are clearly mentioned in Quran.

﴿لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرٌ نَصِيبًا مَفْرُوضًا﴾

For men is a share in what parents and close relatives leave and for woman is a share in what parents and close relatives leave; be it little or much-an obligatory share. (Al-Quran 4: 07)

▪ **Hoarding is Prohibited:**

▪ ﴿..... وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾

'....And there are those, who amass gold and silver and spend it not in the way of Allah, announce to them a most grievous penalty'. (Al-Quran 9: 34)

So on all sorts of property; Quran acknowledges the right of ownership under the prescribed limits.

﴿الْهَآكُمُ النَّكَآئِرُ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۚ كَلَّا سَوْفَ تَعْلَمُونَ﴾

"The mutual rivalry for piling up (good things of this world) diverts you from the more serious things until you visit graves. But why, ye soon shall know." (Al-Quran 102: 1-3)

- **Stress on moderate mode of life** and condemnation of greed. (Al-Quran 17:29, 25:67, 7:31,). The Quran says:

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا﴾

'And do not make your hand (as) chained to your neck or extend it completely and (thereby) become blamed and insolvent'. [Quran 17: 29]

﴿وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا﴾

'And those who, when spend; do so not excessively or sparingly but are ever between that justly moderate'. [Al-Quran 25:67]

﴿..... وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

'...Eat and drink but waste not by excess for Allah loveth not the wasters'. [Al-Quran 7:31.]

- **Economic justice but not economic equality:**

The holy Quran declares the so called economic equality as unnatural and lays stress on maintenance of economic justice. The presence of rich and poor in society is recognized as full of logic and hikmah from Allah as for test and for a limited life.

- **Protection of rights of orphans** specially taken care of.

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا﴾

'Those who unjustly eat up the property of orphans eat up a fire in their own bellies; they will soon be enduring a blazing fire'.

(Al-Quran 4: 10)

﴿..... فَإِنْ أَنْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا.....﴾

'.....if then you find sound judgment in them release their property to them but consume not wastefully nor in haste against their grown ups' (Al-Quran 4: 6)

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EARLY DEVELOPMENT OF TAFSIR

Definition:

Tafsir or exegesis is the science of interpretation of Quran. *Tafsir* is derived from Arabic word '*Fassara*' which means, to open, expose, explain, expand or elucidate. In technical terms *Tafsir* is used for explanation, interpretation and commentary of Quran which leads to its proper understanding, explains its meanings and clarifies its legal implications. The word has been used in 25:33 of Quran (.....*Ahsana Tafsira*) or better explanation.

Tafsir and Tawil:

The Quran uses another word *Tawil* in similar meaning in verses 3: 7 and 12: 6:

﴿..... وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ.....﴾

But none knows its interpretation except Allah 3: 07).

﴿وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ.....﴾

And thus will your Lord choose you and teach you the interpretation of narratives... (12: 6)

Thus the early scholars used both the terms interchangeably however with the development of *Tafsir* as a separate subject the opinions differed about the latter term. E.g:

- *Tafsir* is an interpretation of a verse which is not open to any other interpretation while *Tawil* is to choose one interpretation out of several possible in explaining a verse (*Mutashabihat*).
- *Tawil* is also defined by some scholars as the shifting of an expression from its obvious meaning to one of its likely meaning due to its context.

Phases of Development of Tafsir:

The Quran was revealed to the Prophet of Islam ﷺ over a period of 23 years (610-632). The need for interpretation of Quranic verses arose quite early even before the whole of Quran was revealed.

Prophetic Period: In this period the Prophet ﷺ was a live source of interpretation and *Sahabah*/companions would approach him in hour of need when they faced any difficulty in understanding any Quranic injunction.

Period of Sahabah: After departure of the Holy Prophet ﷺ the companions were deprived of this living source and they, after some hesitation, started interpreting Quranic verses in the light of other verses and Prophetic *Sunnah* followed by language and their own opinions based on knowledge of context. They didn't however comment on whole Quran and

did not write down commentary of Quran independently. The *Tafsir* during this period was regarded as a branch of Hadith literature. There were however some *Sahabah* having special interest in interpretation/*Tafsir* of Quran. They included Abdullah bin Abbas (RA), Ubey bin Kaab (RA) and Abdullah bin Masud (RA).

Period of Tabiyun (Successors): In subsequent period with the expansion of Muslim empire the companions/*Sahabah* migrated to other cities and established their own schools of *Tafsir*, developing this into a more developed field of study. This legacy was adopted and furthered by *Tabiyun and Taba Tabiyun*.

Makkah: Ibn Abbas, Ibn Jubair, Mujahid (complete *Tafsir*)

Madina: Ubey bin Ka'ab, Zayd bin Aslam

Iraq: Ibn Masud, Hassan Basri

Period of Taba Tabiyun/Umayyads: This period started in last decades of Umayyad Period (after 720 C.E.) and now more and more interpretations appeared on the horizon of *Tafsir* literature. E.g the *Mujahid's* Commentary.

Abbasid Period: In Abbasid period the *Tafsir* became an independent subject and many *Tafsir* scholars or *Mufasssirun* came forward with their works. The most prominent scholar of this period was Imam Tabri (d. 923) with his *Tafsir* named *Jamia al-Bayan fi Tafsir al-Quran; or Tafsir-e Tabri*. He also wrote a comprehensive history called *Tarikh Tabri or 'Tarikh al-Rusul wal Maluk'*.

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Sources of Tafsir

- ***Tafsir of Quran by Quran:*** There are many places in Quran where questions are asked and then subsequently answered. eg: *Surah Tariq* (86: 1-3). At places there are general terms which are explained or specified at some other place. Therefore before seeking an explanation or interpretations elsewhere, the Quran must be relied upon to explain itself, for Allah knows best what He intended.
- ***Tafsir of Quran by Hadith:*** On many occasions Prophet ﷺ added further clarification to various verses of the Quran. This is infact one of the jobs entrusted to Prophet ﷺ by Allah (16:44) and also in (16:64). Because the *Sunnah* is based on guidance from Allah 73: 1-3 (*Wahi Ghair Matlu*), it forms the second source of understanding Quran.
- ***Tafsir of Quran by Athar*** (sayings of *Sahabah*): Whenever the *Sahabah* could not find the *Tafsir* of a passage in the Quran itself, or in the Hadith, they would use their own reasoning based on their knowledge of the contexts of the verses and the intricacies of the Arabic language in which the Quran was revealed. These explanations of the *Sahabah* are known as *Athar* (sayings of the *Sahabah*).
Ibn Kathir writes in the preface of his *Tafsir*: “If we are unable to find a suitable *Tafsir* in the Quran or in the *Sunnah*, we go to the opinions of *Sahabah*; For verily,

they knew the Quran better than anyone else; due to their knowledge of the circumstances of its revelation; their complete and accurate understanding of it; and their righteous deeds.” The statements of *Sahabah* however have to be scrutinized for authenticity; cited only if no authentic *Sunnah* is available on the subject and there is no contradiction among their opinions.

- Tafsir of Quran by Language (Arabic). With the passage of time and expansion of Muslim empire; words took on new meanings, foreign words entered the language and old vocabulary fell into disuse. Some differences of opinions emerged that necessitated literal and grammatical explanation of some words and phrases. Thus Arabic language and grammar became one of the valid sources of *Tafsir*. And a *Tafsir* based on first four sources is classified as '*Tafsir bil Mathur*' or '*Tafsir bil Riwayah*'.
- Tafsir of Quran by Opinion (Ra'y): Opinions based on a careful study of the first four steps can be considered valid as long as they do not contradict any of these steps (*Ijma*). Similarly the application of obvious meanings of Quran to existing situations; based on similarities are allowed unless it clashes with authentic classical explanations (*Qiyas*). But free interpretations based on philosophical, scientific or sectarian ideas and speculations; is totally forbidden. (It has sternally been forbidden in Hadith (Ahmed/Albani))

- Other Sources include: Opinion of Successors/Common Sense/ Personal opinions, and explanations based on 'Israeliyat*' theories of science and self-conceived interpretations.

**'Israeliyat' or Judaica: these are narratives that have reached us through Jews and Christians; some based on authentic texts while the others as oral traditions.*

TYPES OF TAFSIR

Based on sources consulted during the preparation of *Tafsir* work; these are classified into two main groups:

- 'Tafsir bil-Mathur' :
In '*Tafsir bil-Mathur*' or '*Tafsir bil Riwayah*'; the *Tafsir* or commentry of the Quranic text is based on explanations available in other verses of the Quran; in Hadith or *Sunnah* of the Holy Prophet ﷺ and opinion of *Sahabah* (Athaar); based on their close association with Prophet ﷺ and their knowledge of the context of a particular *Surah* or verse. Eg: *Tafsir Tabri* and *Tafsir Ibn Kathir*.
- *Tafsir bil R'ay or Dhiraya:*
Tafsir bil R'ay or Dhiraya on the other hand, is a *Tafsir* based on Scholar's own opinion, rationale or a particular philosophy or school of thought; of course in addition to other available sources of interpretation. Eg

- *Alkashaf*; the philosophical and rational *Tafsir* by Allama Zamakhshari.
- *Tafsir Kabir* or *Mafatih al-Ghaib* by Imam Razi.
- *Tafsir bil Ishara* (by indication):
These are mostly the mystic or *Sufi Tafsirs* seeking esoteric or *Batini* explanation of Quranic teachings. Eg: *Ruh al-Ma'ani*, the *Sufi Tafsir* of Allama Alusi.

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Pre-Conditions for an Exegete (*Mufasssir*)

- **Correct Belief:**
The *Mufasssir* or exegete must possess a true belief in Islam; for his *Tafsir* to be pure and free from gross errors or heresy. It must conform to the teachings of Prophet ﷺ and the life of *Sahabah* and a correct belief is also essentially non-sectarian. Such a belief frees the *Mufasssir* from damaging influences of philosophies, schools of thought, movements and sects. He is not supposed to approach the Quran with preconceived ideas to find support in the Quran; which invariably leads to misinterpretations and sectarian explanations.
- **Correct Methodology:** All honest attempts at *Tafsir* must begin with the explanation of Quran by Quran itself. What remains unexplained must be sought in the *Sunnah*. If a point still remains to be elucidated, the explanations of *Sahabah* and their students must be turned to. Any attempt to bypass these steps amounts

to an understanding superior to Prophet ﷺ and his companions-surely an *Un-Islamic* claim (as depicted in terms like *Kashf* and *Ilham*).

- **Correct Knowledge:** The *Mufasssir* must have working knowledge of classical Arabic, its grammatical constructions and its figures of speech, as this is the language of Quran. He should also have the knowledge of relevant Islamic sciences like Hadith and '*Usul al-Fiqh*' in order to extract or deduce Islamic law from Quranic passages.

SCOPE OF TAFSIR

Since Quran is the revelation of Allah's words primarily for guidance of mankind and forms the primary source of Islamic teachings; the correct understanding of Quran is mandatory for every Muslim (who submits to Laws of Allah and His prophets). The Quran, in addition to some specific injunctions; lays down broader guidelines governing personal and sociopolitical life of Muslims. *Tafsir* or interpretation of the Quranic text is thus important for removing any ambiguity in understanding its message and meaning; as also for drawing specific laws for different situations in life.

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SOME CLASSICAL TAFASIR SCHOLARS & THEIR WORKS

<i>'Jami al Quran fi Tafsirul Quran'</i>	Imam Tabri	(839-923 CE)
<i>Tafsir Al-Kashaf:</i>	Allama Zamakhshari	(1075-1144 CE)
<i>'Mafatih al-Ghayb' (Tafsir Kabir)</i>	Imam Razi	(d.1209)
<i>Anwar al-Tanzil wa israr al-Tawil</i>	Imam Baidhawi	(d.685H/290CE)
<i>Tafsir Qurtubi:</i>	Allama Qurtubi	(1214-1273 CE)
<i>Tafsir Ibn Kathir:</i>	Allama Ibn Kathir	(1300-1373 CE)
<i>Durr al-Manthur fi Tafsir al-Mathur</i>	Jalaluddin Suyuti	(1445-1505 CE)
<i>Tafsir Jalalain:</i>	Jalaal uddin al-Mahalli	(1389-1460 CE)
	Jalaal uddin Al-Suyuti	(1445-1505 CE)
<i>Tafsir Ruhul Ma'ani:</i>	Allama Syed Alusi	(1802-1853 CE)

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Abu Jaffar Muhammad bin Jarir al-Tabri

(839-923CE)

Biography: Imam Tabri was a Persian Muslim Legalist, Hadith scholar and historian best known for his *Tarikh-e Tabri* and *Tafsir Tabri (Jamia al-Bayan fi-Tafsir al-Quran)*. Born at Amol, Tabristan in Persia; Al-Tabri was ahead of his times even as a child with prodigious memory. He memorized Quran at the age of seven years. He received his early education at Amol and later studied at Ray and Baghdad. Originally a scholar of *Shafii* School, he attained the status of a *Mujtahid* and developed his own legal school which didn't survive longer. He even refused appointment as a judge. Imam Tabri enjoyed sufficient financial independence to enable himself for full devotion to teaching and writing in Baghdad. He finally died in Baghdad leaving many scholarly works besides *Tafsir* and *Tarikh* which are extinct now.

Works: His best known extant works are: *Tafsir Tabri* (*Jamia al-Bayan fi Tafsir al-Quran*) & *Tarikh Tabri* (*Tarikh Rusul wal Muluk*).

'Tafsir-e Tabri'

Introduction: '*Tafsir-e Tabri*' completed in 884 C.E. is the earliest major commentary of Quran to have survived in original form to date. It is a multivolume comprehensive work with multiple citations. *The full title of 'Tafsir Tabri' is 'Jami al-Bayan fi Tafsir al-Quran' or 'Jami al-Bayan fi Tawil al-Quran'.* For its frequent references in almost all later *Tafsir* works; '*Tafsir-e Tabri*' is aptly called, '*Umma al-Tafaasir*' or mother of all *Tafsirs*.

Features of Tafsir-e Tabri:

- Tabri is believed to have included the summed up works of some earlier *Tafsir* scholars in this *Tafsir*.
- Methodology: It is a '*Tafsir bil Mathur*' wherein, in case of every verse, there is explanation of Quran with other verses of Quran, followed by mention of relevant Hadith and then *Aqwal* and *Athar* of *Sahabah*. It is followed by interpretations using Arabic language and other sources if necessary.
- He opposes using more personal opinions in interpretation of Quran and criticizes *Mutazilla* for the same. However he has mentioned his preferences based on knowledge of lexicon and grammar and is not averse to judicious use of reasoning.

- He has described circumstances in which a particular *Surah/Ayat* was revealed (context) and being a scholar of *Qirát* he has mentioned various recitations of Quran.
- While quoting a *Hadith*, he depends on narrations of Prophet ﷺ, *Sahabah* and *Tabiyun* taking special care about chain of narrators and their authenticity.
- *Israeliyat* has been discouraged in general; however few instances of the same can be traced.
- All later day *Mufassarun* have benefitted from this monomentous work in one way or the other. Ibn Kathir and Allama Suyuti, Baidawi, and Qurtubi have expressed their admiration for this *Tafsir* regarding it as most valuable and dependable source book.

Assessment: *Tafsir-e Tabri* is the earliest and the most comprehensive and dependable multi-volume *Tafsir* work preserved in famous world libraries; highly referred throughout history and translated into world's major languages.

Allama Zamakhshri (1075-1144)

Biography: Abul Qasim Mahmud bin Umar al-Zamakhshri was a medieval Muslim scholar of Persian origin best known for his first rational interpretation of Quran, "*Al-Kashaf anil Haqaiq al-Tanzil*" popularly known as *Al-Kashaf*. He was born in Khawarzin-Persia but migrated to Makkah and stayed there for a long time; for which he earned the title of *Jarullah* or Allah's neighbourer. He also visited Samarqand, Bukhara and Baghdad

and finally passed away at Jurjan in 1144 C.E. As history tells us he completed *Tafsir* of Quran in 2 years, 3 months and 9 nights.

He was a great scholar of his times unparalleled in stature and authority of knowledge particularly in Arabic language and rational theology. He basically belonged to Hanafi School of law but later subscribed to *Mutazillism* and propagated the new creed through his writings, throughout his life.

Chief Works by Allama Zamakhshari:

- *Tafsir "Al-Kashaf anil Haqaiq al-Tanzeel"*
- *Kitab al Mufasssil Anmuzaj*: The Arabic Grammar.
- *Asaas al-Balaghah*: The Arabic Literature
- *Maqadmat al-Adab*: Arabic–Persian dictionary.

Features of 'Al-Kashaf':

- *Al-kashaf* or "*Al-Kashaf Anil Haqaiq al-Tanzil*" is a master-piece of *Tafsir* literature known for its literary merit and deep linguistic analysis of Quranic verses. There is a detailed study of Arabic language, literature, grammar and poetry.
- Eloquence of Quran presented in impressive manner particularly its miraculous and rhyme aspect. (*Aijaz*)
- It is a Rational and Philosophical *Tafsir* in which, the *Muta'zillah* cult is advocated beautifully drawing justifications from Quranic interpretation. It appeals the intellect; and forms the hallmark of *Al-Kashaf*. Eg: It starts with "*Alhamdolillah Hillazi Khalaqal Quran*"
- The legal or *Fiqhi* problems have been touched superficially without a bias to any particular school of thought as the scholar had no interest in *Fiqh*.

- *Isra'iliyat* is denounced and hardly one can find such a reference in *Al-Kashaf*.
- The *Mutashabihat* have been explained in a manner to justify *Muta'zillism*.
- Traditions have been given secondary place and even weak/*Dhaif* Hadith have been quoted at places.
- Less reverence has been shown to earlier *Ahl-al-Sunnah* scholars and religious personalities.

Assessment: *Al-Kashaf* is a masterpiece of *Tafsir* literature, acknowledged even by his opponents for vastness of knowledge and eloquence, regarded high even by Ibn Khaldun the great Muslim historian.

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Allama Qurtubi (1214-1273CE)

Biography: Abu Abdullah Muhammad bin Ahmad al-Qurtubi was a Spanish Muslim scholar of 13th century famous for his commentary of the Quran, titled "*Jamia al-Ahkam al-Quran*", popularly called '*Tafsir-e Qurtubi*'. He was born in Cordova in 1214 C.E. during the Golden Period of Muslim Spain. He received his early education at Cordova and then left for Alexandria where he studied Hadith and Tafsir. He then moved to Cairo and settled there permanently. He died in 1273.

He was a scholar of Maliki School of thought and his Maliki point of view is prominent in his works. He was a simple soul who disdained airs and disliked honours and awards. Allama Qurtubi is considered one of the greatest scholars of Quran, Hadith and Islamic law.

Chief Works of Al-Qurtubi:

- *'Jamia al Ahkam al-Quran'*
- *Al-Tazkira fi Ahwal al-Maut wa Amur al-Aakhirah (Remider of conditions of dead and matters of hereafter). It deals with matters of death, punishments of grave and times and day of resurrection.*
- *Al-Zuhd wal Qanaah (secrets of ascetism). It downplays worldly pleasures.*

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Tafsir-e Qurtubi

(Jamia al-Ahkam al-Quran (The Compendium of Rules of Quran)

Chief Characteristics:

- *'Tafsir Qurtubi'* is a Quranic exegesis of high merit and enduring value published in 20 volumes.
- It is a comprehensive interpretation of Quran, that contains details about spiritual, legal, linguistic, social and other matters also but *al-Qurtubi* was particularly concerned with legal aspect.
- It contains elegance of style and composition adequately supported by related reports and traditions.
- *'Tafsir al-Qurtubi'* though a comprehensive exegesis concentrates on legal rulings mentioned in Quran in light of *'Usul al-Fiqh'* with comparative study of earlier scholars; how a particular ruling was interpreted by them. Being a Maliki scholar he has explained that particular view point in detail often but not always.

- It contains discussions about different readings of Quran and nuances of Arabic Grammar together with knowledge of *Naskh* and *Mansukh*. However he omits historical details and stories as in other *Tafsir* works.
- Al-Qurtubi mentions special importance of each *Surah* and its context in light of related *Ahadith*.

Assessment: *Tafsir-e Qurtubi* is an exegesis of high merit and enduring value that forms a source book for many Islamic Scholars of later days and a reference book for legal experts. Translated into many languages, it is available in world libraries.

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Ibn Kathir (1300-1373CE)

Biography: Imaduddin, Abul Fida Ismaiel bin Umar ibn Kathir was a historian, Hadith scholar and *Mufasssir* of Syrian origin who later migrated to Damascus. He was a disciple of Ibn Taimiyyah but he also benefitted from his contemporary scholars like Ibn Qayyum, and *al-Dhaahbi*. He later served as grand Imam of Great Mosque of Damascus.

Ibn Kathir is best known for his world famous commentary of Quran popularly known as '*Tafsir Ibn Kathir*'. He is also credited with the authorship of the history of Islam titled '*Al-Bidayah wal-Nihaya*' or (the Beginnings and the Ends).

Tafsir Ibn Kathir

(*Tafsir al-Quran al-Azeem*)

Salient Features of Tafsir:

- It is one of the best commentaries of Quran having eminent position in *Tafsir* literature; most authentic and indispensable after *Tafsir-e Tabri*.
- It is a '*Tafsir bil-Mathur*' (exegesis by narration) written in easy and fluent language.
- *Tafsir* methodology as recommended by Ibn Taimiyyah has been included as introduction to the volume and has been followed in letter and spirit throughout. I.e. Explanation of Quran by Quran, then Hadith followed by opinion of *Sahabah* in that order.
- The *Ahadith* quoted by predecessors have been analysed according to principles of Hadith analysis and classified as authentic or weak before giving his own view point.
- Sayings of *Sahabah* and predecessor *Mufasssirun* have been given due respect and recognition, and presented in support of his personal preferences wherever indicated.
- Regarding juristic problems, he mentions comments of all schools and adopts a moderate approach.
- *Israiliyat* as quoted by some *Tafsir* scholars has been put to severe criticism and denounced.

Assessment: '*Tafsir ibn Kathir*' is among the most renowned and accepted explanation of the Quran in entire world; a masterpiece in *Tafsir* literature which is indispensable for scholars.

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'Tafsir al-Jalalain'

Introduction:

'*Tafsir al-Jalalain*' or *Tafsir* of two Jalaals is a classical *Tafsir* of Quran, composed first by Jalaal uddin al-Mahalli and then completed after his death by his student, Jalaal uddin al-Suyuti. It is recognised as one of the most popular exegeses of the Quran for its simple style and concise nature. It has been translated into many languages including two translations in English.

Biography of Exegetes:

Muhammad bin Ibrahim, Jalaal uddin al-Mahalli (1389-1460 CE) was an Egypton Muslim scholar of *Shafi* School who preferred teaching and trade to official position of a judge. He was a teacher of Islamic law (*Fiqh*) and author of many popular booklets on varied topics before *Tafsir* work, which however he couldn't complete.

Jalaal uddin Abdul Rahman ibn Muhammad al-Suyuti (1445-1505 CE) was one of the students of Jalaal uddin al-Mahalli and a great Shafii scholar of his times, well known for his knowledge of Hadith and *Fiqh*. He had already earned reputation for his *Tafsir* of Quran called Tarjuman ul-Quran in four volumes, incorporating more than ten thousand Ahadith with their chains of narration. This *Tafsir* was later condensed and renamed as, '*Durr al-Manthur*' removing the chains of narrations and restricting to the mention of the sources of Ahadith.

Features of Tafsir:

Jalaal uddin al-Mahalli when undertook the project of writing *Tafsir*; first stated with *Surah al-Kahf* and reached *Surah al-Naas* and then started *Surah al-Fatiha* but died before completing the rest. Jalaal uddin al-Suyuti (1445-1505) one of the students of Jalaal uddin al-Mahalli and exegete of '*Durr al-Manthur*'; then began from *Surah 'Al-Baqarah'* and ended with *Surah 'Bani Israiel'*, covering a little less than half of the Quran; following the methodology of Jalaal uddin al-Mahalli. The basic meanings of the verses are explained and most probable opinions are mentioned. The grammatical explanations are mentioned only when absolutely necessary. References to famous recitations are also made occasionally. There are very few areas where the two authors differed e.g. in the explanation of nature of *Ruh* in verse 17: 85.

Assessment:

Despite brevity of '*Tafsir al-Jalalain*', it remains one of the most popular *Tafsirs* even today. Numerous editions and translations have appeared over past four centuries and many commentaries have been written on this exegesis.

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'Ru'h al-Ma'ani'

[Ru'h al Ma'ani fi Tafsir al-Quran al-Azim wa Saba al-Mathani]

Biography of Exegete: Sayyid Mehmud Afandi al-Alusi al-Baghdadi (1802-1853) was one of the great Muslim scholars of Iraq. Though a follower of *Shafii Fiqh*, he had sufficient expertise in comparative study of different schools (*Madhahib*)

of Islamic Law. He was appointed Qadhi of Baghdad where he served as *Mufti* for about fifteen years before turning his focus to *Tafsir* work which he is believed to have completed and presented Sultan Abdul Hamid. In his position as judge he allowed scope of *Ijtihad* and often followed opinions of schools other than his own wherever indicated. He has adopted the same balanced approach in his world famous *Tafsir* work, '*Ruh al-Maani*'. He died in Baghdad in 1270/1853 C.E. and was buried in the graveyard of Maruf Karkhi (RA).

[May, Allah bless him with appropriate reward!]

Features of *Tafsir 'Ruh al-Maani*:

'*Ruh al-Ma'ani*' according to Bilal Phillips, is a virtual *Tafsir* encyclopedia in which most of the contents included have been presented after fair analysis. Barring few examples of overemphasis on technical areas, the author's approach is always balanced and unbiased.

The author, Sayyid al-Alusi, has compiled in his *Tafsir* the narrations and opinions of earlier scholars like Abu Hayyan, Allama Zamakhshari, Imam Razi, Baidhawi and Abul Saud etc. All the statements are attributed to their authors and analysed without bias. He also presents the explanations of later-day scholars with great care and honesty.

Allama Alusi often refutes the unorthodox interpretations of Mutazilla and other heretic groups. He also mentions the scientific theories presented by some scholars in explanation of Quranic verses relating to universe and criticises those he considers inaccurate or unlikely. He has even presented the variant recitations of Quran. The Isaraieliyat references are severely criticised. The grammatical issues are also discussed

and presented after fairly analysis and many quotes from classical literature are used to support his grammatical arguments. The legal issues are discussed fairly without a favour or bias to any particular school of *Fiqh*. He also discusses the *Rabt* and *Nazm* as well as the context or '*Shan-e Nuzul*' of verses and *Surahs* during his explanations. As a special feature the author almost always closes his *Tafsir* with mention of spiritual implications of the text. '*Ruh al-Maani*' is over all a very popular and useful *Tafsir*.

Development of Urdu Translations and Tafsirs of Quran

Translation or interpretation of the Quran in languages other than Arabic has always been a difficult issue in Islamic theology. The reasons are multiple; the exalted and inimitable text and style, the miraculous nature of Quran, difficulties in grasping the nuances of Language, a single word carrying a variety of meanings as a linguistic feature of languages and involvement of human judgement in understanding and interpreting a text. These factors are made more complex with the fact that the usage of words keep on changing over the years and there is a great deal of differences in meaning between classical and modern Arabic.

As stated earlier; the Quran originally revealed in Arabic has now been translated into major, African, Asian and European languages. The first translation of Quran into Persian is attributed to H. Salman Farsi (RA) the Persian companion of Prophet ﷺ, who translated the first chapter of Quran (*Al-Fatiha*) into Persian language, right in the 7th century C.E.

In Indian subcontinent the first attempt to translate Quran into Persian was made by Shah Waliullah (1703-1762CE) and into Urdu by his son Shah Abdul Qadir. According to Jamiel Jalbi the renowned Histerigrapher of Urdu language and Literature, the first complete translation of Quran in Urdu language done by Shah Abdul Qadir in 1790 was published from Delhi in 1829 CE. It was followed by series of translations and commentaries that continues to date. Most of these; fall in the category of '*Tafsir bil-Ray*' representing a particular ideology or School of *Fiqh*.

Chronology of Urdu *Tafsir* Literature

Shah Abdul Qadir d.230/	' <i>Mauzah ul Quran</i> '(1245 AH)
Maulana Abdul Salam	' <i>Zaad e Aakhirat</i> ' (1285 AH)
Sir Sayyid Ahmed Khan (1817-1898)	' <i>Tafsir ul Quran</i> ' (1297)
Fateh Muhammad Jalandhri	Literal translation
Maulana Ahmed Raza Khan Bareilvi	Kanzul Iman/1330
Maulana Ashraf Ali Thanwi (d.1943)	' <i>Bayan ul Quran</i> '
Sanaullah Amritsari	<i>Tafsir</i> Sanaai/1325 AH
Maulana Muhammad Jonagarhi	[Summary of Ibn Kathir]
Maulana Abul Kalam Azad	' <i>Tarjuman ul Quran</i> ' (1955)
Gh. Ahmed Parvez	' <i>Mafhum ul Quran</i> '
Abdul Majid Daryabadi	' <i>Tafsirul Quran</i> ' (1963)
Maulana Maududi (1903-1979)	' <i>Tafhim ul Quran</i> '
Amin Ahmsan Islahi	' <i>Tadabbur e Quran</i> '
Mufti Muhammad Shafi	' <i>Muariful Quran</i> '
Maulana Wahiduddin Khan (b.925)	' <i>Tazkir ul Quran</i> '
Dr. Israr Ahmed	' <i>Bayan ul Quran</i> '

Some Prominent Urdu Tafsirs

‘Bayan ul Quran’: Maulana Ashraf Ali Thanwi (d.1943)

‘Tafsir Sana’i’: Maulana Sana Ullah Amritsari (d.1948)

‘Tarjuman al-Quran’: Maulana Abul Kalam Azad (d.1958)

‘Tafhim ul Quran’: Maulana Abul A’ala Mawdudi (d.1979)

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Maulana Ashraf Ali Thanwi

Maulana Ashraf Ali Thanwi (1863-1943), popularly known as ‘*Hakim-ul Ummah*’ in the Indian subcontinent, was a prominent and celebrated Islamic scholar. He was a distinguished graduate of *Darul Ulum* Deoband, India. He was a wise preacher, well-versed teacher, famous Sufi, prolific writer and dynamic orator. He led a very active life, teaching, preaching, writing, lecturing, and making occasional journeys.

Maulana Thanwi acquired his basic and primary education in his birth place “Thana Bhawan”. In 1880 CE; when at an age of 15, he got admission in Darul Uloom Deoband, for the secondary and higher Islamic education. He remained as a learner there, for five years and was taught all the Islamic subjects of “*Darse Nizaami*” by the towering figures and outstanding scholars of the time, like Sheikhul Hind Maulana Mahmood Hasan, Sheikh Rashid Ahmed Gangohi and Haji Imdadullah Muhajir Makki whom he considered his mentor and teacher.

After his graduation in 1884, Thanwi taught 'Religious Sciences' in Kanpur. His teaching attracted numerous students and his research and publications became well known in Islamic institutions. He got opportunity to perform Hajj twice. After 14 years of teaching at Kanpur he retired to Thana Bhawan and focused on *Tasawwuf* and writing only. He died in 1943 at the age of 80. He endeavoured throughout his life to strike a balance between *Shariah* and *Tasawwuf*. Politically he was inclined to Muslim League unlike other Ulama of Deoband.

His students include stalwarts like Qari Muhammad Tayyub who later served as Head of the Institution for quite a long time. Some of his books are: *Bayanul Quran in 4 volumes*; *Bahishti Zewar* and *Al-Iqtisad fil-Taqlaad Wal-Ijtihad*.

'Tafsir Bayanul Quran'

Salient Features:

- Bayanul Quran is a prestigious work in Urdu Language, a commentary of the Glorious Quran in 4 volumes.
- Language is comparatively simple and fluent neither literal nor liberal, and in line with the spirit of Quran.
- The translation is closer to the translation of Shah Rafiuddin avoiding local proverbs and idioms.
- Only the necessary explanations have been included avoiding the *Fiqhi* details.
- In matters where there were *Fiqhi* differences among scholars, the author has preferred Hanafi stance in interpretation.

- In case of differences among predecessor commentators in explanation of a particular point, the most appropriate in his own opinion has been adopted.
- In addition to the utility of a common reader, there are explanatory notes for advanced learners and scholars interested in *kalam*, linguistics, context and legalities.

Assessment: 'The Bayan-ul Quran' is a scholarly exegesis useful for students and teachers alike, at Islamic institutions of higher learning; often referred to as '*Jalalain in Urdu*'.

Maulana Sana Ullah Amritsari

Maulana Sana Ullah Amritsari (1868-1948) was a Muslim scholar of early 20th century. Popular with his epithet Abul-Wafa, he was one of the stalwarts who played a significant role in combating the onslaught of Christian Missionaries on Islam and the *Shudhi* Movement launched by Arya Samaj a Hindu organization to reconvert Muslims to polytheism. He was an active supporter of '*Khatam-e Nabuwwat*' Movement; who effectively countered the claims of Mirza Ghulam Ahmad Qadiyani and his new creed.

Born in a family of Kashmiri descent, he lived his active religious life in Amritsar, Punjab. He served as General Secretary of *Áhl I-Hadith Hind* from 1906 to 1947. He was also the editor of '*Ahle Hadith*' Magazine. With Indo-Pak partition Maulana Amritsari moved to Sargodha Pakistan, where he died of stroke in 1948.

Maulana Sanaullah Amritsari rendered services to Islam in the tough times of British Occupation of India, when Christian missionaries, under the government support, were making deliberate and forceful efforts to inculcate impurities in Islamic faith, convert people of other beliefs to Christianity and create division in people of the land to destabilize them even further. In such times, Maulana Sanaullah Amritsari was on the forefront among many other great scholars of that time to counter such ideological attacks as Hindu Shudhi Movement and Ahmadi Movement of Mirza Ghulam Ahmad Qadiyani. Maulana wrote books and delivered speeches to address all those issues with great scholarly and learned approach and proved them wrong.

Some of his books include:

Tafsir-e-Sanaai, Islam aur British Law (Islam and British Law), Sham'-i Tauheed (Candle of Divine Unity), Hadith-i Nabavi aur Taqleed-i Shakhsi, Fiqh aur Faqih (Jurisprudence and the Religious Jurist)

'Tafsir San'aie'

Salient Features:

- 'Tafsir Sanai' holds a prominent place in Indian Tafsir literature as it falls under *Tafsir Bil Mathur* category a rare trend in Urdu Tafsir in Indian Sub-continent. It is a profound source of scholarly work on exegesis of Quran published in 3 volumes.

- The Language and style of translation and the way it explain a verse is very simple.
- Maulana's expertise in Comparative Study of Religions being an additional feature; this *Tafsir* also responds to the objection of Non-Muslims, Orientalists and Christians. It talks about how the *Divine* message has been altered by humans over the centuries to suit their own desires.
- It has references to works of some Modernist Muslims like Sir Syed Ahmad Khan and points out lacunae in his '*Tafsir ul Quran*' particularly for his extra stress on NATURE.
- Being an *Aalim* and scholar of high caliber, he has adopted a non-sectarian approach; criticizing blind following of earlier scholars at places.
- In matters of *Mutashabihat* and some controversial issues he has preferred to go with the classical scholars of *Tafsir*.
- The success of the *Tafsir* could be gauged by the fact that it has gone to press several times and has earned name in the Muslim intellectual circles in the modern times; not only in India but in other parts of the Muslim world as well.

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Maulana Abul Kalam Azad

Biography:

Muhyiuddin Abul Kalam (1888-1958) popularly remembered as Maulana Abul Kalam Azad was born in Makkah in 1888. His father Maulana Khairuddin migrated to India along with young Azad and settled at Calcutta. Azad received his early education under guidance of his father. Born and brought up in a religious atmosphere, Azad molded himself into an *aalim* of encyclopedic knowledge rightly called *Imamul Hind* and *Abul-Kalam*. Gifted with a revolutionary mind, Azad started his journey as a revivalist, then transforming into a journalist and finally a towering political figure; never divorcing his earlier interests. He joined the Indian freedom movement and became a stalwart of Indian Polity. Maulana Azad served as the first Education Minister of free India and died in 1958.

When his father Maulana Khairuddin came to Calcutta from Makkah, Azad was just 10 years old. It was here that Azad received his early education from his father who was an orthodox Muslim in his thought and action, averse to modern education and thoughts. Still Azad, defying all obstacles went on to make extensive study of both traditional Islamic and modern knowledge, establishing himself as a scholar of international stature. With Arabic as his mother-tongue, Maulana Azad, learnt Persian, Urdu, English and French and had in-depth knowledge of Islamic Sciences like Quran, Hadith, *Sirah*, *Tasawwuf*, Islamic History, culture and civilization; at the same time being well versed with modern socio-political and scientific developments.

Works:

'Tarjumanul Quran', 'India Wins Freedom', *Tazkira*, *Ghubar-e Khatir*, and 'Quran ka Qanoon-e Urooj-o Zawal' are internationally acclaimed contributions of Maulana Azad.

'Tarjuman ul Quran'

Salient Features of 'Tarjuman ul Quran' :

- 'Tarjuman-ul Quran' is the most outstanding contribution of the religious literature produced in modern India. Maulana Azad's interpretation of Quran first appeared in his weekly magazines, *Al-Hilal* and *Al-Balagh*, when he started his efforts to call his co-religionists to the teachings of Quran and Hadith as the only trustworthy guides for man in all walks of life.
- When originally conceived in 1915; it was planned to be produced in three distinct volumes for three different levels of understanding.
 - Translation of Quran for average readers;
 - Commentary of the Quran for those interested in detailed study; and
 - Prolognema for advanced scholars (Research Scholars).
- The 'Tarjumanul Quran' consists of only 18 parts of Quran out of 30, covering 24 surahs; explained in two volumes.
 - Volume I: Surah Fatiha to Surah Al-Anam
 - Volume II: Surah Al-Araf to Surah Al-Noor

The first volume contains a detailed commentary of surah *Al-Fatiha*, which Maulana calls a summary of the whole Quran and explains different concepts of religion and God.

- Criticising earlier commentators for side tracking; Maulana recommends to remove all veils and influences and says, "*We should venture to find out the meaning of Quran in the pages of Quran itself.*"
- Maulana has added footnotes to his explanations where the spiritual, social and moral teachings of Quran have been elaborated. (*His footnotes were in fact research papers on different aspects.*)
- Regarding Mutashabihat; he says that these are beyond human understanding, should be left as such and one should not try to explain them according to personal opinion.
- Maulana considered Quran to be based on wisdom and he explains it in the light of modern sciences and anthropology.
- Maulana has made a comparative study of other religions regarding concept of God in the light of *Tawhid*.
- He has applied a non-sectarian, non-jurisprudential and literal approach in interpretation of the Quranic text.
- Unity of Religions (*Din vs Shariah*): One of the distinctive features of Tarjumanul Quran is Maulana's treatment of the subject that has been touched and explained throughout.

Assessment: Maulana Azad's exegesis the '*Tarjuman ul Quran*', which though he could not complete, is a precious addition to modern exegetic literature; wherein, he has adopted the principle, "*Let the Quran speak for itself*", a return to the *Tafsir bil-Mathur* methodology of scholarship. It is in fact the most outstanding contribution in the religious literature produced in modern India.

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Maulana Abul Ala Mawdudi (1903-1979)

Introduction: Mawlana Abul A'ala Mawdudi (1903-1979) was one of the most influential Muslim scholar of 20th century and *Jamaat-e Islami* ideologue; who played a significant role in saving Muslim lands from onslaught of communism and socialism in early 20th century. Another of his special contributions was re-establishment of the shaken belief of beleaguered Muslim *Ummah* in Islamic values in modern world particularly those Islamic scholars who had earlier adopted an apologetic stance to west.

Biography: Mawlana Sayyid Abul Aala Mawdudi was born in 1903, in the famous city of Aurangabad; the then princely state of Hyderabad Daccan. His father Sayyid Ahmed Hassan was among the first students of '*Madrasatul Ulum*' Aligarh established by Sir Sayyid Ahmed Khan. He later studied law at Ahmadabad and started his practice as lawyer at Meerut, Ghaziabad and Aurangabad. Maulana Mawdudi was thus born and brought up in complete Islamic environment; his early education being taken care of, by his father himself. Later he

was admitted to '*Madrasa Furqania*', Aurangabad which attempted to combine the modern Western education with the traditional Islamic education.

Scholarship: After death of his father, Mawdudi took to journalism for his living but continued his self study of English, History, philosophy, politics and sociology. Thus, most of what Mawdudi learnt was self acquired. While young he was influenced by Altaf Hussain Hali's *Mussaddis* and Maulana Abul Kalam Azad's *Al-Hilal* that inspired him to become what he is known today. After brief stints with journals like, *Medina* (Bijnour), *Taj* (Jabalpur) and *Muslim* and *Al-Jamiyat*, Mawdudi finally undertook editorship of '*Tarjuman-ul-Quran*' in 1932; that became mouth-piece of his ideology in later life. Therefore, Maulana Mawdudi's twelve years in Journalism proved to be the formative years of his life and played vital role in shaping his world view in later years. His faith in Islam was temporarily shaken until restored by self study of the Quran and Hadith.

Jama'at-e Islami:

To give full expression to his political thought; Maulana Mawdudi launched his political party, *Jama'at e Islami* In 1941. Maulana Mawdudi presented Islam in the modern world as a complete system encompassing all aspects of sociopolitical life and considered establishment of Islamic political system as essential for Muslims. Though Maulana's refutation of Western ideologies, defense of Islamic faith and non-sectarian approach were universally appreciated; it was the political interpretation of Islam that estranged many of his friends like

Ali Miyan Nadwi, Maulana Manzur Noamani and Wahiduddin Khan. After Indo-Pak Partition, Maulana Mawdudi migrated to Pakistan and died in 1979, after a turbulent political life.

Works:

Maulana Mawdudi was a prolific writer having authored more than 150 books especially on the topics of 'Islam in the Modern World'. Some notable works of Maulana Mawdudi are: '*Tafhim-ul Quran*' (*Tafsir*), '*Al-Jihad fil Islam*', '*Towards understanding Islam*' and '*Khilafat-o-Malukiyat*'.

'Tafhim ul Quran'

Salient features:

- '*Tafhim-ul Quran*' is a six-volume translation and commentary of Quran by Maulana Mawdudi that holds a prominent place in Urdu *Tafsir* literature. It was completed in 30yrs (1942-1972CE).
- '*Tafhim-ul Quran*' is prefaced by a vast introduction on approach to Quranic sciences and methodology of interpretation of Quran.
- Each Surah is prefaced by a summery of subject matter and its circumstances or context.
- The language of '*Tafhim-ul Quran*' is effective, forceful and direct, nearest to the spirit of original text neither literal nor liberal.
- Paragraph style: '*Tafhim-ul Quran*' is arranged in paragraphs; a style unique and first of its kind in *Tafsir* literature.

- Translation is followed by explanatory notes on meaning and historical information. Maulana has tried to seek justification for Islamic movement from these explanatory notes.
- Modern '*Ilm al-Kalam*', comparative study of religions and political ideologies are discussed at appropriate places.
- Non-sectarian approach and unbiased representation of all sects is one of the highlights of '*Tafhim-ul Quran*'.
- Index is a distinguished feature of this *Tafsir* wherein concepts, events, themes and personalities have been described. This pattern is quite useful for researchers.
- Geographical maps have been appended for ready references.
- Political interpretation has been justified through examples of Prophet Dawud ؑ, Sulayman ؑ and Prophet Muhammad ﷺ. Muslims have been exhorted to struggle for establishment of Islamic governments based on *Shura* system denouncing kingship and autocracy.

Assessment: '*Tafhim-ul Quran*' is one of the most influential Quranic *Tafsirs* in Urdu that has been translated into many world-languages. It is a combination of traditional and modernistic interpretation that has greatly influenced modern Islamic thought. Regarding modern social sciences like economics, sociology, history and politics; Maulana highlights Islamic perspective and argues that Islam provides ample guidance in all fields.

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Translations and Commentries of Quran in ENGLISH

The Holy Quran, the word of Allah was revealed onto the Prophet Muhammad ﷺ in early 7th century; gradually, over a period of 23 years (610-632). As the primary addresses were Quraysh of Makkah, the Quran was revealed in Arabic, the language of the nation addressed. Since the Quran is primarily a book of guidance for whole mankind and for all times to come till the day of judgment; the responsibility of spreading the Divine message lies on the shoulders of Muslims as a natural consequence of *Khatm-e Nabuwwat* or finality of prophethood, after Prophet Muhammad ﷺ. This is not only to earn rewards in the hereafter but as an obligatory duty on Muslims; lest any soul remains deprived of the Divine message about purpose and goal of life in this world.

Though the beauty of original language can't be translated in any other language; the translation of the essential message of Quran in all languages of the world becomes desirable and inevitable. Thus the need to translate Quran in languages other than Arabic arose quite early in the history of Islam. As the history goes; the first (partial) translation of Quran is believed to have been done by Salman Farsi RA right in the 7th century itself. He translated the first chapter of Quran, *Ál-Fatiha* into Persian language for the benefit of Persian speaker brethren in Islam.

When Islam spread out of Arabia to different foreign lands, with population not well versed with Arabic; the translations and explanations of Quran became imperative to spread the

message of Islam; as well as to understand and implement Islamic law in new Muslim territories. There might have been such translations which couldn't survive to date; however history tells about Greek, French and Latin translations of Quran in 17th century; mostly by orientalists.

Chronology of *Tafsirs* in English

- Andrew Ryer (Lord of French King in Alexandria-Egypt. French translation of Quran, "L, 'AlCoran de Mahomet" by (1649).
- Alexander Ross, the Chaplin to King Charles-I of Britain: English version of the French translation: "Al-Coran of Mahomet"by (1649).
- Luic Maracci: Latin version of French translation.
- George Sale translated Quran into English with notes based on explanations by earlier scholars (1734).
- EH Palmer, a Cambridge scholar, translated Quran for Max Muller's 'Sacred Books of the East' (1880).
- MM Pickthl: 'Meaning of the Glorious Quran'.
- Abdullah Yusuf Ali 'The Holy Quran' 1934
- Muhammad Hamidullah: French translation 1959
- Abdul Majid Daryabadi 'Tafsir ul Quran' 1968
- Muhammad Asad 'The Message of Quran' 1980

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Abdullah Yusuf Ali (1872-1953 C.E.)

Abdullah Yusuf Ali was an Indian Muslim Scholar of international repute and high intellectual caliber; best known for his translation and commentary of the Holy Quran into English. He was born in Bombay in a merchant family of Bohra Shia Muslims but he preferred academic pursuits and excelled in the field of Law, Bureaucracy, Politics and Religious Studies. Starting his early education and *Hifz* (memorisation of Quran) at '*Anjuman Himayatul Islam*' and Wilson College in Bombay he went on to get his BA from University of Bombay, LLB from Cambridge University; later obtaining MA, LLM and qualifying prestigious ICS exam. He was quite fond of English life and style gaining access to British elites and polity.

He served as ICS officer in Indian Government for 14 years before retiring and taking to religious and literary pursuits. He married twice in England, had four children but a disastrous unhappy family life. He died as an unattended destitute on Dec.10, 1953 and was buried in the Brookwood Cemetery London, not far from the grave of M.M Pickthal.

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'The Holy Quran'

(Translation & Commentary by Abdullah Yusuf Ali)

Salient features:

- The HOLY QURAN: the translation and commentary by Abdullah Yusuf Ali is considered to be the most faithful rendering available in English.

- First published in 1934, (in Lahore Pakistan), it remains to this day the most widely read and quoted English translation of the Quran.
- It is based on translator's exhaustive and painstaking review of earlier and classical commentaries of the Quran.
- It includes a parallel Arabic text; a list of contents and Index on different terms; accompanied by scholarly notes and commentaries.
- The language is formal and archaic with Elizabethan style of '*thou*', *thee*, *thy* etc. However the rhythm and exalted tone of the original text is reflected in English translation.
- It is popular for its distinguished characteristics such as a highly elegant style and a choice of words close to the meaning of original text.
- There are extensive and insightful footnotes and excellent commentary on terms needing elucidation.
- There is no sectarian bias and commentary avoids jurisprudential problems, to possible limits.
- A couple of revised editions have appeared with updating and some modifications in the explanatory notes.
- Amna Edition of this translation was published in 1977 from Maryland, USA in revised form; again published by International Institute of Islamic Thought.

ASSESSMENT: The HOLY QURAN: The translation and commentary by Abdullah Yusuf Ali is considered to be the most faithful rendering available in English. First published in

1934, (in Lahore Pakistan), it remains to this day the most widely read and quoted English translation of the Quran. In 1980, the KSA religious establishment felt the need for a reliable exegesis of the Quran to be made available for increasing English language readership across the globe. The high level committee of experts selected Abdullah Yusuf Ali's translation as the best among available ones.

Note: In 1980, the KSA religious establishment felt the need for a reliable exegesis of the Quran to be made available for increasing English language readership across the globe. The high level committee of experts selected Abdullah Yusuf Ali's translation as the best available one. It was revised with the aid of other translations available by comparing and then adopting the best expression or introducing best expressions where necessary. It was subsequently published and distributed throughout the world. The K.S.A. Ministry of Religious Affairs & IFTA has however, of late come up with, 'NOBLE QURAN' a new translation and Commentary of the Quran by Dr. Muhammad Mohsin Khan & Taqiuddin Hilali.

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Muhammad Asad (1900-1992CE)

Muhammad Asad (Leopold Weiss) was a Jewish born, Austro-Hungarian, who converted to Islam and made significant contributions to the cause of Islam. Asad was one of the most influential European Muslims of the 20th century. He was a linguist, an academician, a journalist, a traveler, a historian, a political theorist, a scholar of Islamic Studies and exegete of

Quran. He was influenced by Islamic philosophy, Beduin nomadic culture of Arabia, Allama Iqbal and Muhammad Abduh; and in turn influenced scholars like Maryam Jameelah and Tariq Ramadan.

He was born and brought up in Austria (now Ukraine) in a Jewish family. His father was an advocate. He knew Hebrew, Aramaic, German and Polish languages besides Arabic. He studied *Tanakh*, *Talmud*, *Bible* and other religious scriptures quite early. He took to journalism and travelling with synergistic results. He learnt Arabic, Persian, English and French. After travelling through the Arab world as a journalist, he converted to Islam in 1926 in Berlin Germany. He again visited Saudi Arabia and stayed with Beduin nomads for 6 years between 1926 and 1932. Then he visited British India and stayed till 1952 in close association with Allama Iqbal helping him materialize his political theory of a separate Homeland for Indian Muslims. During World War-II he was arrested by British authorities for his German connections. He played significant role guiding Pakistan authorities to enact a balanced constitution. He acquired Pakistani citizenship and served as advisor to the President of Pakistan and also as ambassador of Pakistan to United Nations. He always stood for rights of women in Islam and advocated moderateness in Islam at all levels. Asad has been described by his biographers as "Europe's Gift to Islam" and a "*Bridge between Islam and the West*".

In the West, Asad rose to prominence as a writer with his best-selling autobiography, The '*Road to Makkah*' and '*Islam at the Crossroads*'. Later; after seventeen years of scholarly research,

he published his magnum opus: '*The message of the Quran*'- an English translation and commentary of the Quran.

Notble Works:

- '*Islam at the Crossroads*' (1934): It is a call for the Muslims to avoid immitating Western society and instead return to the original Islamic heritage.
- The '*Road to Makkah*' (1954): It is the autobiography of the author covering the events of his life from 1900 to 1932 C.E.
- '*Home coming of the Heart*': It is the second part of Asad's autobiography covering the events of his life from 1932 to 1992.
- ***The Messge of Quran*** (1980): It is an influential translation and interpretation of Holy Quran in English language.
- *The Principles of State and Government in Islam*: This is a description of democratic political system grounded in Islamic Principles.
- *Sahih al-Bukhari, the early years of Islam*(1981): It is the translation and explanation of an important collection of Hadith(the Prophetic traditions)
- '*This Law of Ours*' (1987): It is a collection of essays by author on Islamic law.

'The Message of Quran'

Salient Features:

- '*The Message of Quran*' is the translation and commentary of the Holy Quran by Muhammad Asad,

first published from Spain in 1980 and that has since been translated into many languages.

- The preface to this translation includes introduction to Asad's personal story relating his experiences with the nomadic people in Saudi Arabia and how he learnt Arabic language. An ardent supporter of *Ijtihad* and rationality in interpreting religious texts, he has dedicated his exegesis, "*To People Who Think*".
- It is one of the most influential Quranic translation of the modern age; considered foremost in conveying the meaning and sensibility of the original Arabic text.
- It is considered as a must have compendium for English readers with a budding interest in Islamic Studies, and veteran scholars alike.
- He has adopted unorthodox opinions for example in explanation of *Hijab* and nature of *Jinns*.
- There has been criticism of Muhammad Asad for his rational and modernistic approach and Mutazillite perspective on certain points.
- Despite his liberal and modernistic opinions at places; his linguistic strengths, his humanity, and his ability to convey the beauty of the Quran, are admirable.

Assesment: '*The message of Quran*' is the translation and commentary of the Holy Quran by Muhammad Asad, considered as one of the most influential Quranic translation of the modern age and a must have compendium for English readers. Despite his liberal and modernistic opinions at places; his linguistic strengths, and his ability to convey the beauty of the Quran, are admirable.

Maulana Abdul Majid Daryabadi

Introduction: Maulana Abdul Majid Daryabadi (1892-1977 C.E.), was an Indian Muslim Scholar and exegete of the Quran. He was born and brought up in a Qidwai family of Barabanki in United Provinces of British India.

Biography:

After obtaining early education in hometown; he graduated in Psychology and opted a career in journalism. His inquisitive mind prompted him to study of modern subjects like Science, anthropology and comparative religions. He was for a while drowned in agnosticism before associating himself with Darul Uloom Deoband, Aligarh Muslim University and Nadwatul Ulama Lucknow; thus regaining his faith with more conviction and Commitment. He was an active member of *Khilafat* Movement, Shibli Academy Azamgarh and Royal Asiatic Society, London.

Works: Best known for his extensive commentary of the Holy Quran in English and Urdu, he authored many more books like, *Seerat-e Nabwi Quran ki Roshni Mein*, *Falsafa-e Jazbat*, *Safar-e Hijaz* and *Aap Beeti*. He died in 1977 C.E. in Barabanki.

'Tafsir ul Quran'

(The English Translation & Commentary by Abdul Ma'jid Daryabadi)

Salient Features:

- *"Tafsir-ul Quran"* the translation and Commentary of the Holy Quran in English was first published in 1968 in 4 volumes by Taj Company Lahore. Now it is published by Instt.of Research & Publications Lucknow, with a preface by Maulana Abul Hassan Ali Nadwi.
- It is a truly faithful and idiomatic English translation of the Quran, still retaining the original Arabic syntax and word order.
- It combines the qualities of early classical *Tafsirs* and contains added beauty of modern subjects like Science, anthropology, and critical study in comparative religions.
- It is a good, readable commentary with elucidation of Islam, its articles of faith and Quranic teachings, with references to modern society and civilization thus enriching the world view.
- It is useful for traditional and modern learners and students and teachers alike, even for readers belonging to different schools of thought though Maulana himself was a Hanafi Scholar.
- It contains necessary details about earlier Prophets mentioned in Quran including the historical and geographical details of the nations and countries to which they were deputed by Almighty Allah.
- It is an admirable venture of Maulana in comparative study of other religions and their scriptures and then

establishing supremacy of Islam through historical & scientific evidences.

- As a well read scholar of twentieth century, Maulana has convincingly cleared the objections of atheists, polytheists, orientalists and Christians about Islam.
- Maulana in his commentary has befittedly replied to modern theories of Darwin and Freud also.
- This commentary has been published from London in a condensed one volume and renamed as *“The Glorious Quran”*.

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‘THE NOBLE QUR'AN’

Dr. Muhammad Muhsin Khan & Dr. Muhammad Taqiuddin, Al-Hilali)

Biography of translators:

Dr. Muhammad Muhsin Khan (b.1927 C.E.) is a doctor and author of Pakistani origin, most notable for his English translations of Sahih al-Bukhari and commentary of the Holy Quran, titled *“The Noble Quran”* which he completed alongwith Dr. Muhammad Taqiuddin, Al-Hilali.

He was born in a Pashtun family of Qasur, a city of the Punjab Province, in Pakistan. He had most of his education in that city, gained his Degree in Medicine and Surgery from the University of Punjab, Lahore and then Diploma in Chest Diseases from the University Of Wales (UK). He then moved to Kingdom of Saudi Arabia and worked in the Ministry of Health, for about 15 years; serving at Taif, Riyadh and Madinah in different capacities. Lastly, he worked as the Director of the Islamic

University Clinic, Al-Madinah. Allah (glory is to Him) helped him to share with Dr. M. Taqi-ud-Din Al-Hilali in the translation of the meanings of the Ahadith of the Book Sahih Al-Bukhari and the Book '*Al-Lulu wal Marjan*' and the meanings of the interpretation of the Qur'an into the English.

Dr. Muhammad Taqiuddin, Al-Hilali (1893-1987 C.E.) was a 20th century Muslim Religious Scholar from Morocco known for his knowledge of Quran, Hadith and Islamic Law. He had earlier studied at, Al-Azhar, Makkah, Lukhnow, Baghdad and Berlin. He had the privilege of association with Stalwarts like Sheikh Rashid Rida and Maulana Abul Hassan Ali Nadwi. He is known for his English translations of Sahih al-Bukhari and the Holy Quran, titled "*The Noble Quran*" which he completed alongwith Dr. Muhammad Muhsin Khan.

Al-Hilali was born in the year 1893 C.E. in Al-Fidah, Morocco (N. Africa). His grandfather had migrated to this place from Al-Qairawan (Tunis), long time ago. He belonged to a family with tradition of religious education. He memorized the Qur'an while a boy of 12 years. Then he studied Arabic grammar, *Tajwid* and Arabic knowledge of *Ahadith* of the Prophet (ﷺ). He also learned well the English and German languages. He traveled widely all over the world in search of knowledge (India, Iraq, Egypt, Saudi Arabia, etc.). He completed his education in Egypt, and got his doctorate from the Berlin University. He worked as a professor in Baghdad University, and then in the Islamic University, Al-Madinah (Saudi Arabia).

Dr. Al-Hilali had widespread experience in the field of teaching, preaching and writing having authored many books. He shared with Dr. Muhammad Muhsin in the translation of the meanings of the interpretation of the Qur'an and *Sahih Al-Bukhari* and the book '*Al-Lulu-wal Marjan*' into the English language during the period of his stay at the Islamic University of Al-Madinah Al-Munawwarah. He died in the year 1987 C.E.

'The Noble Qur'an'

Salient Features:

- The *Noble Qur'an* is a translation of the Holy Quran by Muhammad Muhsin Khan and Muhammad Taqiuddin Hilali. It is also the most widely distributed version of the Qur'an in the English language.
- This English translation comes with a seal of approval from both the University of Medina and the Saudi *Dar al-Ifta*.
- It is a small and compact, one volume *Tafsir* of the Holy Quran, suited for scholars, students and travelers.
- Language of the translation is simple and fluent with modern idiom unlike archaic language of some other *Tafsirs*.
- There is parallel Arabic text with this translation, having necessary explanations within parenthesis in the translation itself.
- The footnotes are numbered, without repetitions and often reserved for explanations through authentic Ahadith with proper references to source.

- The translation is based on, and at places, interspersed with commentaries from *Tafsir* Tabri, *Tafsir* Qurtubi, and *Tafsir* Ibn Kathir.
- The Mutashabihat have not been explained by personal opinion and rather marked as: '*Only the Allah Almighty knows their exact meaning.*'
- The Hadith and *Sunnah* of the Holy Prophet ﷺ have been mentioned in footnotes to explain some legal issues without going into details and controversies of different schools of thought.
- There is a detailed and useful index at the end of *Tafsir* suited for scholars and researchers, alongwith additional information on *Tawhid* and Obligatory duties in Islam.

Assessment:

The Noble Quran is a small and compact one volume *Tafsir* of the Holy Quran; suited for students, scholars and travellers in simple and fluent language. It is the most widely distributed version of the Quran in English language.

The translation has been described by critics as being steeped in Islamist interpretations of Islam through parenthesis as teachings of Quran itself. The translation has also been criticised by a number of academicians on stylistic and linguistic grounds. However it needs to be appreciated that its primary aim was to enable Arabic and non-Arabic speakers to understand it with the view to serve the English speaking people.

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FURTHER READINGS IN QURANIC STUDIES

Abdul Maajid Daryabadi	<i>'Tafsirul Quran'</i>
Abul Kalam Azad	<i>'Basic Concepts of Quran'</i>
Ahmed von Denfer	<i>'Ulum al- Quran'</i>
Bilal Phillips	<i>'Usul al Tafsir'</i>
Dr. Anjum Awan	Essentials of Islamic Sciences
Dr. Rafeeq Ahmed	<i>'Introduction to Quran'</i>
Masudul Hassan	<i>'The Digest of Holy Quran'</i>
<i>Mawlana Mawdudi</i>	<i>Tafhimul Quran</i>
Muhammad Asad	<i>'The Message of Quran'</i>
Muhammad Mohsin Khan	<i>'Noble Quran'</i>
Subhi Saleh	<i>'Ulum al- Quran'</i>
Taqi Uthmani	<i>'Ulum al- Quran'</i>

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CHAPTER III

INTRODUCTION TO THE STUDY OF HADITH

(Prophetic Traditions)

“The actions are judged according to intentions”

[Prophet Muhammad ﷺ: *Sahih al-Bukhari* # 1/1]

INTRODUCTION TO STUDY OF HADITH

INTRODUCTION TO HADITH

- Hadith: Meaning and concept
- Hadith and *Sunnah*
- Place of Hadith in Islam
- *Hadith Terminology: Classification of Hadith: Qudsi, Marfu', Mauquf, Maqtu', Sahih, Zaeef etc.*

COMPILATION OF HADITH (Stages)

- Stage I: Preservation of Hadith in '*Khairul Qurun*' [Period of Prophet ﷺ, *Sahabah, Tabiyun, Taba Tabiyun.*]
- Stage II: Compilation of Hadith under Umar bin Abdul Aziz
- Stage III: Compilation of Hadith in 3rd Century AH.
- Stage IV: Compilation of Hadith in and after 4th Century

HADITH ANALYSIS

- Principles of Hadith Analysis
 - Science of '*Asma al Rijal*;
 - *Jarh-o-Taadil*

TYPES OF HADITH COLLECTIONS:

Musnad, Sunan, jam'i, Mu'jam, Musannaf, Mustadrak etc.

- Prominent Hadith Scholars
- Important Hadith Collections:
 - Early Hadith Collections [2nd Century]:
 - i. *Al-Mawatta Imam Malik*
 - ii. *Musnad Ahmad bin Hanbal*
 - Primary Hadith Collections [*Kutub as-Sitta*]:
[*Sahih Bukhari, Sahi Muslim, Sunan Tirmidhi, Sunan Abu Dawud, Sunan Nisai, Sunan Ibn Majah*]
- Primary Hadith Collections [other than *Kutub as-Sitta*] :
 - *Sunan ad-Darimi*
- Secondary Hadith Collections: [Anthologies]:
[*'Riyadh as-Saliheen'* '*Mishkat al-Masabih*' '*Bulugh al Maram*' '*Kanzul Ummal*', '*Silsilah tus-Sihah*' [Nasiruddin Albani]

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INTRODUCTION TO HADITH

All the Muslims are aware that the life of the Prophet Muhammad ﷺ is the basis for the beliefs and laws of Islam. His sayings, actions and expressions are the foundation of guidance for the believers. The *Sahabah* themselves memorized each and every page of the life of the Prophet Muhammad (ﷺ), his actions, deeds and lifestyle. From the condition of his household life to the political and economic laws he established, the companions took note of it and preserved it, some by pure memory and others by writing it down.

After them; the *Tabai'en* and their followers continued this process of memorizing and compiling the Hadith, to the point that by the second century *Hijri*; publication of entire books and writings of *Hadith* was widespread.

It may be of interest to note that Prophet of Islam ﷺ is the only personality in history of mankind, whose life events have fully been recorded and preserved.

The traditions of Prophet Muhammad (ﷺ) were collected and compiled and all the traditions of Prophet Muhammad (ﷺ) were classified into different categories on the basis of conditions laid down by scholars for scrutiny and authentication. Since the conditions for authenticity or reliability of a Hadith differed among the scholars of Hadith; different collections of Hadith literature emerged containing different kinds or categories of Hadith.

MEANING OF HADITH

The term 'Hadith' is derived from the Arabic word '*hadth*' meaning to happen, to tell a happening' 'to report' to give a news or to speak off.

Literal Meaning: The word '*Hadith*' (used as noun) means a speech, statement, conversation, a piece of news, a tale a story or a report. Used as adjective it also means 'new' recent or modern; therefore it is used as opposed to *Qadeem* which means 'old'. The plural of *Hadith* is *Ahadith*.

Technical Meaning:

Technically speaking '*HADITH*' or TRADITION means all the sayings, deeds of Prophet ﷺ, his silent approval of the behavior of his companions, his recorded letters and orders, and description of his personality both character and physique (*Sirah and Shamail*).

Thus the term *Hadith*, in Islamic terminology stands specifically for the sayings, doings and tacit approval of Prophet Muhammad ﷺ. The tacit approval means that if someone said or did something in the presence of Prophet Muhammad (ﷺ) and he remained silent. It is also included in the definition of Hadith, though the Arabic word Hadith literally means 'statement' or talk. In the religious terminology however, it comes to mean the tradition about the sayings and actions of the Holy Prophet ﷺ.

Parts of Hadith: Sanad and Matan

A Hadith has two parts; *Sanad* (chain of transmitters) and *Matan* (Text or content) and different *Ahadith* are classified according to authenticity or otherwise of these parts based on Science of Hadith Analysis.

Description:

The Arabic word *Hadith* in its real sense (as noun) means a tale, speech, conversation or communication. When it is used as an adjective *Hadith* means new, modern and recent (antonym *Qadeem* or antique).

Technically speaking *Hadith* or tradition means all the sayings and deeds of Prophet Muhammad ﷺ, his silent approval of the behavior of his companions (*Sahabah* R.AA) and description of *Rasul-Allah's* personality, both his character and physique.

In brief, *Hadith* means the words, deeds or tacit approval or disapproval of Allah's Messenger.

- Verabl or Qauli Hadith:- It is the sayings of the Prophet Mohammad ﷺ e.g.
"The search for knowledge is an obligation." [Ibn Majah 224] Or
"Actions are judged according to intentions." [Al-Bukhari: 01]
- Practical Hadtith (Sunnah):- It means the actions or deeds of the Prophet ﷺ e.g. Prayer, Fasting and Pilgrimage to Makkah. Prophet ﷺ practically demonstrated these actions and asked his companions to learn the methods:
 - *"Pray as you see me Praying."* [Al-Bukhari:631]
 - *"Learn from me the rituals of Hajj "*
[Al-Muslim: 3137/Nasai: 3064]
- The examples of his character, are evident in the Hadith reported by H. Ayesha RA: Ayesha RA said:

"Allah's messenger used to fast to an extent that we thought he would never break his fasts and at times he would go without fasting to such an extent that we thought he would never fast". [Al-Bukhari:1969,1971]

'Rasullah (S.A.W) was the most generous of men and was at his best in Ramadhan'. [Al-Bukhari: 1902, 3220]

- Tacit Approval/ Disapproval of the behavior of his companions: - e.g:
 - The Hadith related to *Muadh bin Jabal* wherein Prophet ﷺ approved the exercise of *Ijtihad* or reasoning in deducing law from Qurán and *Sunnah*. [Tirmidi #1327]
 - Ibn Umar reported that the messenger of God said to us: *“None of you will say his ‘Asr prayers till you approach Banu Qurizah”*. The time for ‘Asr set in before they reached their destination. Regarding performance of ‘Asr prayer they were divided into two groups. One group said, *‘we shall not say prayer till we reach Banu Quraizah, the right destination’*; the others said, *‘we shall say our prayer at the right time’*. On their return, when they mentioned this to the Prophet ﷺ, he did not reprimand any one of them. That was his silent approval of both the behaviors. [Bukhari #946]

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THE HADITH AND SUNNAH

Hadith and Sunnah: - Both the terms are almost, always used to describe the same thing, though there is a slight difference in their meanings. The word Hadith literally means a story or a report and so represents an account of what happened. The word *Sunnah* on the other hand means a practice, a course, a mode or manner of life, precedence, practical example or a custom. Technically the word *Sunnah* in Islamic terminology means the actions performed by *Rasullah* ﷺ. It is implied that words and actions of Prophet ﷺ are the actual embodiment of the will of Allah.

With the Muslim scholars, these terms came to be applied to matters relating to Rasulullah ﷺ and the customs followed by him and his *Sahabah* (R.A). Records regarding Rasulullah's deeds, sayings and his reactions to things said or done in his presence were collected under the title Hadith. The word *Hadith* which could earlier be applied to any kind of report or story was thus given a new meaning when in connection with information about Rasulullah ﷺ and in Islamic terminology the Hadith became specific to Rasulullah ﷺ. Thus, Hadith is a broader term and means sayings and deeds of Rasulullah ﷺ while *Sunnah* is only what was practiced by Rasulullah ﷺ. Or we can say all *Sunnahs* are included in *Hadith* but all *Ahadith* are not *Sunnah*.

To summarise, the word *Sunnah* which originally meant 'precedence' and 'custom' is used for the doings and practices of Prophet Muhammad ﷺ while as the word Hadith is used for the sayings or statements of Prophet Muhammad ﷺ. However both the terms are often used interchangeably.

As authenticated by Allah Himself in Al-Quran (53:1-3), Prophet Muhammad ﷺ speaks everything under Divine guidance and nothing of his own will. The Sayings of Prophet Muhammad ﷺ are therefore a form of *Wahi* itself (*Wahi Ghair Matlu*) which is not contained in Quranic Text (*Wahi Matlu*).

Two types of Wahi:

Wahi Matlu: - It is the *Wahi* which comprises of *Ay'at* (verses) of the Holy Quran. In this type of *Wahi* the words and meanings were both from Allah (swt). This type of *Wahi* has

been preserved in the Quran forever so that even an iota has not changed nor can be changed. This type of *Wahi* is termed as *Wahi al-Matlu* as it is recited again and again.

Wahi Ghair Matlu: - The *Wahi* which does not form a part of Quran but a large number of commands and tenets have been sent through it. This type of *Wahi* is not Quranic *Wahi* and is not recited generally and this non-Quranic *Wahi* has been preserved in the form of traditions of Prophet Muhammad ﷺ in Hadith literature termed as *Ahadith*.

PLACE OF HADITH IN ISLAM

After the departure Prophet ﷺ the importance of Hadith, grew greater and greater. Von Kremer rightly observes, *'The life of Prophet, his discourses, utterances, actions, his silent approval and even his passive conduct constituted next to Quran, the second most important source of law for Muslims'*.

There are different verses in Al-Quran which stress the importance of Hadith in Islam, and Muslims are required to follow the words and deeds of prophet in letter and spirit. The Quran is a complete code of life only when it is followed in the light of the *Sunnah* of Prophet ﷺ. Hadith is in fact 'the jugular vein of Islam' as evidenced in its all-encompassing role in socioreligious life of Islam.

The 'Place of Hadith in Islam' can be summarized as:

- Hadith of Prophet ﷺ is divinely inspired and forms the Non-Quranic *Wahi* or the '*Wahi ghair-Matlu*'. Since the sayings and actions of Prophet ﷺ were primarily based on revelation, these must be considered as basic source of guidance second only to the Quran. [53:3-4]
- Hadith is an important source of *Tafsir* or explanation of Quran. As Almighty Allah undertook the preservation and protection of Quran on Himself [15:9]; it was not just restricted to protecting its wording from change. Allah also protected its meaning from change by entrusting the explanation of the meanings of the Quran to the Prophet ﷺ. [16: 44]
- The *Sirah* of Prophet ﷺ emanates from Hadith itself. Since the Prophet ﷺ was guided by revelation in his personal life; his character and social interactions became prime example of moral conduct for Muslims. [33:21]
- Hadith is one of the primary sources of *Fiqh* or Islamic Jurisprudence, alongwith Quran. As one of the prime duty of Prophet ﷺ was to judge between people in their disputes; Ahadith are essential for smooth running of law courts in Islamic states. The authority of Hadith as a source of law has divine sanction as mentioned in Quran. [4:59, 4:80, 59:7]
- Quran describes *Sunnah* as *Hikmah* or wisdom. [2:151]

- *Sunnah* made it possible to develop revolutionary Ideal Islamic society by preservation of Islamic teachings in form of words and deeds of Prophet ﷺ, in original purity, for all times to come [15:9, 33:21].
- Hadith further explains the context or background situation and the time of revelation of particular verses (*Shani Nazul*) that is essential to decode the instructions contained in Divine message.

The Quran lays broader guidelines, but details of even basic tenets of Islam and their methods are laid in Hadith. The exposition of Quranic injunctions is one of the main responsibilities of Prophet ﷺ which he had to undertake on the authority of Allah. This task of exposition and explanation had a Divine sanction behind it, as Prophet ﷺ does not speak or act of his own and we have been told in clear terms that he neither said nor did anything of his own accord. (Al-Quran 53:3-4)

The Holy Quran for example, repeatedly instructs Muslims to perform *Salah* and in some verses there is indication given of the times of prayers but it is not mentioned in explicit terms as when to perform and how to perform *Salah*. For all these details we are bound to and required to follow the example of Prophet ﷺ as recorded in the Hadith corpus. Similar is the case with *Zakat* (where percentage is not mentioned in Quran), and other rituals. The details about *Ibadaat* and *Muamlaat* are contained in Hadith literature.

Role of Hadith in *Fiqh* (Islamic Law)

Al-Quran thus explains the role of Prophet and his *Sunnah*:

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ﴾

“And also we have sent among you an apostle, one of yourselves, to recite to you our signs, and purify you, to teach you the book and the wisdom, and to teach you what you did not know”. (Al-Quran 2:151).

According to Imam Shafi, it is not possible, to look into the Quran without looking into the *Sunnah* which explains and elucidates it. The Quran provides general rules and principles and it is the *Sunnah* which furnishes the details of all that. So the role of *Sunnah* can be summerised as:

- *Sunnah* explains or specifies Quranic injunctions.

﴿.... وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

“...And we revealed to you the message that you may explain to the people what was sent down to them and that they might give thought”. (Al-Quran, 16:44)

E.g. The Quran repeatedly exhorts believers for *Salah* and *Zakat* but it is *Sunnah* that explains and specifies the method and amount.

- *Sunnah* unites or binds a case to one of the two possible.

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

“ Those who follow the Messenger, the unlettered Prophet whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the Shackles which were upon them” (Al-Quran 7:157).

It is *Sunnah* that specifies the good and evil things alluded to, in Qurán.

- *Sunnah* draws analogy between covered and uncovered cases. E.g: Quran prohibits marriage of two sisters to a man (Al-Quran 4:23); the Hadith drawing analogy prohibits marriage to maternal or paternal aunts also.
- *Sunnah* generalizes a specific rule in the Quranic text.
- *Sunnah* explains meaning of words eg:

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾

“ Maintain with care the (obligatory) Prayers and (in particular) the middle prayer and stand before Allah, devoutly obedient”. (2: 238).

Sunnah explained the meaning of middle prayer as ‘Asr and similarly the case of White and black threads mentioned in (Al-Quran 2:187) as Dawn.

Authority: - Proof of *Sunnah* as source of law is drawn from Quran itself. e.g: Al-Quran 4:59, 4:80, 24:63 59:7.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

“ O you who have believed, obey Allah (SWT) and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the messenger, if you believe in Allah and the last day. That is the best way and best in result”. Al-Quran 4:59

..... وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٥٩﴾
 ‘.....*And whatever the Messenger gives you take it and whatever he forbids refrain (from it). And fear Allah, He is stern in requital.* (Al-Quran 59:7)

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا﴾
 “He who obeys the Messenger has obeyed Allah; but those who turn away we have not sent you over them a guardian”. [Al-Quran 4:80]

..... فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾
 “.....*So let those beware who dissent from Prophet’s order, lest fitnah strike them or a painful punishment*”. [Al-Quran 24:63]

Proof from Hadith:

“ I leave behind me two things, the Book of Allah (Qur’an) and my Sunnah and if you follow these, you will never go astray. (The Farewel Sermon of Prophet ﷺ (Al-Muwatta 1594)

Conclusion:

The Holy Quran [Word of Allah] and the Prophetic Sunnah thus form the inseparable primary source of Islamic Law to which all other sources or methods of *Ijtihad* are subsidiaries. The importance of Hadith is twofold as it not only provides explanation to Quranic text but also the Quranic injunctions (spiritual and temporal) were put to practice by Prophet ﷺ in his personal life for guidance of Muslim *Ummah* in general (*Sunnah*). The primry sources either prescribe clear injunctions as in matters of Obligatory duties and family law, or lay down broader principles for matters which Muslim Ummah is faced with during the course of history. This second category of laws also alludes to the scope of *Ijtihad* in deriving rules for particular situations from the original sources of law through reasoning research and speculation.

BASIC TERMINOLOGY RELATED TO HADITH

Hadith Qudsi: - It is a saying of the Prophet Muhammad ﷺ having reference to Allah. In other words it is a 'statement of Allah' quoted by the Prophet ﷺ which is not in the Quran. In the Quranic text both the meanings and words are from Almighty Allah; but in '*Hadith-Qudsi*' only meaning is from Allah, while the wording is from Prophet Muhammad ﷺ. So '*Hadith Qudsi*' does not have the starts with the words: "*Qala-Allah-u Taala*" or "*Allah ﷻ said*". Following is an example of '*Hadith-i-Qudsi*'.

Regarding *Sawm* or fasting, the Prophet Muhammad ﷺ quoted Allah ﷻ as saying: "*Fasting is mine and it is I, who give reward for it*"

[Al-Bukhari#1894]

Hadith Jibr'iel:- This Hadith is found in both the *Sahih al-Bukhari* (#49) and the *Sahih Muslim* (#92/96). This *Hadith* is known to describe the nuances of terms like *Islam*, *Iman* and *Ihsan* thus summarizing the religion of Islam in a nutshell.

Muslim scholars named this Hadith as '*Hadith of Jabriel*' because it is a narration from a companion (*Sahabi*) quoting not from Prophet Muhammad ﷺ but from Jibr'iel. It is also one of those unique *Ahadith* where the *Jibr'iel* assumed human form and manifested himself before not only Prophet ﷺ, but also his companions.

Hadith Nabwi: *Hadith* or tradition means all the sayings and deeds of Prophet Muhammad ﷺ, his silent approval of the behavior of his companions (*Sahabah R.AA*). *Hadith Nabwi* thus includes the sayings and deeds of Prophet Muhammad ﷺ (Hadith and *Sunnah*) excluding the characteristics of *Hadith*

Qudsi, Hadith Jibriel, Athar and Khabr as explained individually).

Khabar: The word *khabar* literally means “a report or news”. It is used by some scholars of Hadith as a synonym for Hadith. However others use the word Hadith for what is attributed to the Prophet ﷺ and what is attributed to other than the Prophet ﷺ would be called *khabar*. Imam al-Suyuti (RA) notes that when the word “Hadith” is used by itself without any additional objective deserving its source; it should only be used in reference to Hadith of Prophet ﷺ (*Hadith Nabwi*) only.

Athar: - It literally means the remains of something. Technically speaking, it is used for what is narrated from the Prophet ﷺ, his companions, their followers and other early scholars. Imam Al-Suyuti (R.A) Says that *Athar* should be used only for what is narrated from the companions and the followers and not what comes from the Prophet ﷺ which should be term as Hadith. A person who studies these reports and follows them is referred to as *Athari*.

CLASSIFICATION OF HADITH: (TYPES/CATEGORIES)

The early Scholars of Hadith have evolved certain rules to classify the *Ahadith*. There are two main types of classification in use. One deals with the degree of the authenticity of a tradition, and its soundness of both text and chain; while the other takes as its base, the way the tradition was transmitted, i.e. According to the number of transmitters of Hadith especially in first three generations. There is however a third

classification explaining the terms used for Hadith based on connectivity of the report to its source or the soundness of connection between narrator and Prophet ﷺ.

A: The classification of Hadith on the basis of number of narrators/Transmitters:

- *MUTAWATIR*
- *AL-AHAAD:*
 - *MASH'HUR,*
 - *AZIZ,*
 - *GHARIB*

B: Classification of Hadith on the basis of Authenticity:

- *SAHIH*
- *HASAN*
- *DA'IF:* *eg: Muallaq, Mursal, Munqat'e, Mua'dal Mawdu', Matruk, Munkar etc.*

C: Classification of Hadith on the basis of Isnad:

Mutassil, Munqate' Marfu' Moquf, Mursal etc.

.....

A: The classification of *Hadith* on the basis of number of narrators or transmitters of *Hadith*:

The writers on the 'Science of Hadith' as well as the jurists have divided the traditions according to the number of their transmitters during the first three generations of the Muslims, into three types: *Mutawatir*, *Mash'hur* and *Ahad*. This is the classification based on authenticity according to chain of transmitters. Some scholars however classify Hadith as

Mutwatur and *Ahad* only taking *Mash'hur* as a subtype of *Ahad* itself.

- *MUTAWATIR*
- *AL-AHAAD: MASH'HUR, AZIZ, GHARIB*

.....

- ***MUTAWATIR OR CONTINUOUS HADITH***

Mutawatir is in fact a Hadith transmitted by a large number of narrators (usually more than ten) whose agreement upon a lie is inconceivable. To paraphrase these are the traditions which have been transmitted throughout the first three generations of the Muslims by such a large number of transmitters that there is no doubt that the Hadith is genuine. i.e. so many people are narrating this Hadith in each generation that it becomes impossible for any falsehood to creep into it. In other words it means that there is not even the least doubt about its truthfulness. Hence the 'Hadith – Mutawatir' is taken as an absolute truth.

Once the Hadith fulfils the conditions of being *Mutawatir*, there is no further need to analyse the chains because the *Hadith* is guaranteed to be authentic. e.g: The following Hadith is known to be narrated by seventy companions and is the only Hadith which has been narrated by all the " four *Khulafa-e-Rashidun*" as well.

"Whosoever fabricates a lie on me then let him find his seat in the hellfire!"

(Al-Bukhari#109)

Types: There are two types of Hadith- *Mutawatir*: *Mutawatir Lafzi* & *Mutawatir Ma'navi*.

'Mutwatar Lafzi' is that Hadith where both, the wording as well as meaning is continuous i.e. the wording of all narrators is same. E.g. Prophet ﷺ is reported to have said:

"Whoever fabricates a lie on me, then let him find his seat in the hellfire".

This *Hadith* has been narrated by more than seventy *Ashab* with the same wordings and is thus a '*Mutwatir Lafzi Hadith*'.

Mutawatar Manawi: It is a *Mutwatir* Hadith where the meaning is continuous but there is variation in wording. E.g: The Hadith relating to raising of hands while making supplication (*dua*).

▪ **AL-AHAD or Khabr-e Wahid:**

It literally means a Hadith transmitted by a single companion of Prophet ﷺ. According to some scholars these are the traditions, which were transmitted during the first three generations of the Muslims by one to four transmitters, thus including *Mash'hur* Hadith in *Ahad* itself.

The jurists also take all those *Ahadith* as *Ahad* where number of narrators do not reach anywhere near the level of *Tawattur*. Whereas there is no dispute among scholars about *Mutwatir* Hadith, they differ on place of *Al-Ahad* as a source of law or proof for reference. E.g: Imam Malik accepts *Ahad* if it doesn't contradict practice of *Sahabah* in Madinah; the Hanafi scholars put certain conditions for its validity, while Imam Shafi' treats it valid if the chain is continuous and transmitter is trustworthy.

▪ **AL-MUSH'HUR** (Well-known, Famous)

These are the traditions, which, having been originally transmitted in the first generation by two, three or four transmitters were later on transmitted on their authority, by a large number of transmitters in the next two generations.

Thus a *Mashhur* Hadith is one reported by three or more than three narrators but not reaching the limit of *Tawattur*. In other words it is the *Hadith* which is handed down by at least three different reliable authorities or according to another view a tradition which although widely disseminated later, was originally transmitted by one person in the first generation. For instance, the following *Ahadith* are examples of *Mash'hoor*:

'Anyone of you attending the Friday (prayers) should take a bath (Ghusl)' [Bukhari#877]

'The most detestible of the lawful things in Allah's sight is divorce' [Ibn Majah #2018]

Al-Aziz:

Al-Aziz means saying of the Prophet ﷺ where only two persons transmitted the tradition at every level.eg:

'None of you truly believes; until I become dearer to him; than his parents, his children, and all humankind'. [Bukhari#14]

Gharib/Fard: -

It literally means strange; and refers to the saying of Holy Prophet (ﷺ) with only one narrator in its *Isnad* at any point throughout its chain. A rare tradition is thus classified as *Gharib*. Eg: The following Hadith narrated by a single companion (H. umar bin al-Khatib RA) and recorded in '*Sahih al-Bukhari*' is an example of *Gharib*:

'Certainly the deeds are judged according to their intentions' [Bukhari: 01]

.....

B: Classification of Hadith on the basis of Authenticity

As far as the second classification is concerned, the traditionalists have divided the traditions into three classes, according to the degree of authenticity based on the perfection or imperfection of the chain of their transmitters and reliability of the narrators. Also, they considered whether the texts had any hidden defects. The acceptance or rejection of the particular Hadith by the Companions, the Followers and their Successors was also taken into consideration. These three classes are:

- SAHIH
- HASAN
- DAÍF*: eg: *Muallaq, Mursal, Munqat'e, Mua'dal Mawdu', Matruk, Munkar etc.*

- **SAHIH (Authentic, Genuine or Faultless)**

It is a *Hadith*, in which there is no weakness either with regard to the chain of transmission (*Isnad*) or with regard to the text (*Matn*), and in which there is no contradiction of any kind of the established beliefs of Islam.

In other words, it is that *Hadith* which is transmitted by successive narrators up to the end without any missing link between them in the chain of transmission and all these narrators are highly pious authentic and reliable and there is no weakness in this *Hadith* either as regards chain of transmitters or in the text of *Hadith*.

Sub-Types of *Sahih Ahadith*:

The *Sahih Ahadith* have been further divided into two types:

Sahih li-Dhatihi: - The technical meaning of this type of *Hadith* is almost same as that of *Sahih* as defined above. i.e. A *Hadith* in which there is no weakness either in chain of transmission (*Isnad*) or in the text (*Matn*). The *Isnad* here is carried uninterruptedly to the companion or the Prophet ﷺ.

Sahih li-Ghairihi:- Literally it means 'sound due to others'. Technically it is that '*Hasan Hadith*' that needs the support from other narrators to become a '*Sahih Hadith*'. Since this *Hadith* in itself was *Hasan* (approved) and got elevated to the status of *Sahih* due to support from other *Ahadith*; it is called *Sahih li-Ghairihi*. Its status is like that of *Sahih Hadith*.

Hasan Hadith: (Approved, Nice, Fair):

It is a sound *Hadith* but a little less authentic than the *Sahih Hadith*. This is like a *Sahih Hadith* except for the fact that some of its narrators are found to have a weak memory as compared to narrators of *Sahih Hadith*. It is next to *Sahih* in status. It is also known as *Hadith Hasan li-Dhatihi*.

Hadith Hasan li-Dhatihi is same as described above.

Hasan li-Ghairihi: (approved due to others)

It is that *Da'if* (weak) *Hadith* which is transmitted through many channels. This elevates the status of *Da'if* to the level of *Hasan* and it then becomes *Maqbool* (acceptable).

Conditions for Sahih Hadith:

A *Sahih Hadith* is declared authentic on the basis of *Rawaya* (or authenticity of chain of transmission) and *Daraya* (or Reasoning and circumstantial evidences).

Darayat:

Darayat envisaged that when a tradition was narrated, apart from the honesty and reliability of the narrator, it was necessary to ensure that he had correctly understood what he had conveyed. Principles were accordingly evolved to assess the merit of a tradition. According to these principles a tradition was to be rejected if it contained such a silly statement that could not be attributed to Prophet ﷺ, when it was opposed to, reason, facts or experience and contradicting Quran, well established traditions or containing indecent language. It may be noted that the reasoning alone in itself is not trustworthy criteria for authenticity of any Hadith.

Thus, to accept a Hadith as authentic according to the criteria of Hadith analysis, it is not sufficient that the statement be authentic itself. Some conditions have been put forward for a transmitter of Hadith to be a reliable transmitter; including integrity (*Adl*), sound memory (*Dhabt*), free from defect (*illa*) and the text shouldn't be odd or rare (*shaz*).

The characteristics of a Sahih Hadith or the 'Principles of Hadith Analysis as developed by Hadith scholars, can thus be summarized as:

Characteristics of a Sahih Hadith:

- *It should agree with the Book of Allah (Al-Quran)*
 - *It should not contradict with other authentic Ahadith.*
 - *It should match with the standard and unique literary style of Hadith Literature.*
 - *It should not go against reason or common sense.*
 - *Chain of transmitters must be continuous.*
 - *Every transmitter must have qualities of Adl (righteous conduct) and Dhabt (sound memory)*
 - *Hadith should not be one quoted by students from a senile narrator (with weak memory).*
 - *It should not be a sha (isolated or odd) Hadith.*
 - *It should not have an illa qadiha or hidden defect.*
-

Dha'if (weak) Hadith:

This is a tradition, in respect of which some serious doubts can be raised. These doubts might be in respect of its content or the text, or because one or more of its transmitters are considered unreliable.

To paraphrase, a *Dhaif* Hadith is one in which there is some defect in the chain of transmission or in proper understanding of the transmitter or its contents are not in perfect agreement with the Islamic beliefs and practices. It is in fact a tradition of weak or less reliable authority.

The Dai'f Hadith is also referred to in classical works as *Al-Khabar al-Mardud*. However all traditions called *Da'if* are not rejected (*Mardud*). So a *dhaif* Hadith could either become acceptable (*Maqbul*) through support from other transmitters (raising its status to *Hasan*) or remains rejected (*Mardud*) due to any of the defects mentioned above.

***Classification of Da'if [Weak] Ahadith:**

The conditions for authentic Ahadith (*Sahih*) have been laid down as mentioned vide supra. As such any tradition that doesn't fulfill the requisite criteria is inauthentic or weak (*Dha'if*). Such Ahadith can further be subdivided into various types depending on the particular defect in chain of transmission or the reliability of the narrator.

- Weak due to break in chain of transmission:
Muallaq, Mursal, Munqat'e, Mua'dal etc.
 - Weak due to defect in Transmittor [Lack of Adl/ Dhabt]:
Munkar, Matruk, Mawdu' etc.
-

C: Classification of Ahadith on the basis of Isnad:

Mutassil, Munqate, Marfu, Moquf, Mursal etc.

- Marfu': - The Hadith *Marfu'* means that the companion of the Prophet ﷺ who narrated the Hadith attributed it to the Prophet, i.e. the traditions, which are referred to the Holy Prophet ﷺ.
- Mawquf (Stopped/Retarded): A narration from companion only, or his own statement; i.e. a Hadith that stops at the level of Companion and doesn't reach the Prophet ﷺ.
- Maqtu' (Severed or Truncated): A narration that stops at the level of a successor (*Taba'i*).
- Mursal:- A Hadith where the link of a companion (*Sahabi*) is missing and a successor (*Taba'ii*) relates a tradition directly from the Prophet ﷺ; is called *Mursal*

or 'harried'. It is in fact a tradition handed by a *Taba'ii* when it was not known from which companion of Prophet ﷺ he received it.

- *Munqati'*:- Literally it means a tradition with a broken chain as opposed to *Muttasil* or connected and continuous. It is a tradition having a chain with one or more links missing at the beginning, middle or end. i.e. If a link anywhere before the successor closer to the traditionalist recording the Hadith is missing; the Hadith is *Munqati* or "Broken". This applies even if there is an apparent link.
- *Muttasil* (continuous). It is a tradition where the chain of transmitters is unbroken and complete. That is; none of the transmitters must be missing from the chain and each narrator or *Rawi* has to have met the transmitter directly preceeding him as well as the one directly following him. Further each transmitter has to be a known individual (*Ma'ruf*), otherwise he is classified as '*Majhul*'(unknown) and the the *sanad* is classified as broken (*Munqate'*)
- *Muarian*: Where the authorities/transmitters mentioned in the *Isnad* were not personally known to each other, the tradition is called *Muarian*. This category, according to some scholars is included in *Muttasil*. I.e. The traditions where, one of the reporters is known to have never heard *Hadith* from his immediate authority even though he may be his contemporary.

- Musalsal: If it was expressly mentioned that all the narrators swore on oath as they handed over the tradition, it was called a *Musalsal* Hadith.
- 'Aali: It is a tradition having, complete, reliable and short chain of transmission, eg: the Golden Chain. This is considered to be an advantage as the possibility of error is remote.
- *Masnad*: A tradition traced through an unbroken chain of trustworthy narrators is termed *Masnad* or supported.
- *Mua'llaq* (hanging):- The term hanging is used because only the upper part of the chain remains giving it an appearance of dangling. Technically a Hadith is called *Mua'llaq* when one or two transmitters in the beginning (from author of book) are missing. Sometimes it is also known as *Balaghah* "to reach".
- Mu'adal:- The Hadith is called *Mua'dal*, if two consecutive narrators are missing at middle or end of the chain. If it happens at the beginning, it is called *Mu'allaq* (vide supra). In other words, Hadith is *Mua'dal* if the number of consecutive missing reporters in the *Isnad* exceeds one or even if the reporter omits the *Isnad* and quotes the Prophet ﷺ directly.
- Munkar (Denounced/Unusual): A tradition narrated by a weak transmitter, which disagrees with what is generally reported. It is a weak Hadith that contradicts an authentic Hadith. Causes are:
 - Defect in integrity (Adl) of any transmitter.
 - A narrator known for committing excessive mistakes.
 - Any transmitter of Hadith known for indecent conduct.

- Matruk (Discarded): When a narrator is suspected of forgery, the sanad of the Hadith in which he is mentioned is graded as matruk. Thus, the *Matruk* is a strange narration, related by a single weak narrator whose weakness is due to his being accused of lying in his narrations or due to his sinful statements or actions.
 - Mubham: A tradition is referred to as *Mubham* where the authority is indicated without mention of his name.
 - Mudallas: *Tadlees* literally means hiding a defect in something and beautification of its outer appearance. Technically *Mudallas* refers to a tradition with the hiding of a defect in its *sanad*.
 - Al-Shadh/Shaz (Rare, Isolated): It is a tradition coming from a single narrator that contradicts other authentic Ahadith.
 - MAWDU' HADITH (Fabricated, Forged): - It is opposite of *Sahih Hadith*. It is a *Hadith* where, there is a suspicion of fabrication and if proved so; shouldn't be called a Hadith at all. It is in fact a lie falsely attributed to Prophet ﷺ and is called *Hadith* figuratively only. [See details in 'Fabrication of Hadith' in following pages]
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COMPILATION OF HADITH

The collection and compilation of Hadith has conventionally and arbitrarily been divided into the following four stages with considerable overlap. However there are some identifiable features of each period that justify the division into different periods.

- Stage I: Preservation of Hadith in '*Khairul Qurun*' [Period of Prophet ﷺ, *Sahabah*, *Tabiyun*, *Taba Tabiyun*.]
- Stage II: Compilation of Hadith under Umar bin Abdul Aziz
- Stage III: Compilation of Hadith in 3rd Century AH.
- Stage IV: Compilation of Hadith in and after 4th Century

STAGE I: Preservation of Hadith in '*Khairul Qurun*'

[Period of Prophet ﷺ, *Sahabah*, *Tabiyun*, *Taba Tabiyun*]

***Sahabi*:** A *Sahabi* [pl. *Sahabah*] is a blessed contemporary of Prophet ﷺ who had an opportunity to see or accompany Prophet ﷺ in a state of faith and who died as a Muslim. It is irrespective of his period of contact with Prophet ﷺ or narration of any Hadith from Prophet ﷺ.

Out of more than one lakh Companions who were present at the time of Prophet's ﷺ last sermon, the prominent *Sahabah* who devoted their lives to the cause of learning and propagation of Hadith (Prophetic ﷺ Tradition) include: Abu Harairah, Ibn Umar, Ans bin Malik, H. A'ishah, Ibn Abbas, Jabir bin Abdullah and Abu Saïd Khudhri [*RadhiAllahu Ta'ala Anhum Ajmain*].

Tabai: A *Tabai* [pl. *Taba'in*] is from the successor generation of *Sahabah* who was blessed with opportunity to see or accompany a *Sahabi* in a state of faith and died as a Muslim.

Out of countless successors; some of the prominent *Taba'in* who devotedly participated in transmission of Prophetic ﷺ Traditions from *Sahabah* and helped preserve the same for posterity of Muslim *Ummah* include: Qasim bin Muhammad bin Abu Bakr (d. 112 A.H.), Muhammad bin Shahab al-Zahri (d. 124 A.H.), Umar bin Abdul Aziz (d. 101 A.H.), Hassan al-Basari (d. 110 A.H.), Ibn Sireen (d. 110 A.H.), Wahb bin Munabah (d. 110 A.H.), Abu Hanifah (d. 150 A.H.), Urwah bin Zubair and Umrah bint Abdul Rahman.

Taba Tabain: '*Taba Tabain*' is the generation of Muslims that followed the *Taba'in*. In technical terminology a *Taba Tabai* is a Muslim who got an opportunity to see or accompany a *Tabai* or Successor of the Companions of Prophet ﷺ. The Prominent *Taba Tabain* include, Malik bin Anas, Imam Shafii, Ahmad bin Hanbal, Imam Bukhari, Imam Muslim, Imam Muhammad.

[**Note:** *It may be noted that for legal purposes the period of contact of a Sahabi, Tabai or TabaTabai with the immediate senior authority must be sufficient to acquire and transmit the correct knowledge; and mere opportunity to see or meet the personality is not sufficient.*]

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Features of Stage I:

- This era extended from the lifetime of Messenger of Allah ﷺ upto the end of first century.
 - The *Ahadith* during this period were preserved through Memorization and transmission, learning and teaching, Practice and preaching as well as transcription and compilation at individual level in form of *Sahifa or Musnads*.
 - There was no organized effort or official movement for preservation of *Ahadith* during the period of Prophet ﷺ, the companions (*Sahabah*) or their successors (*Tabiyun*).
 - It may however be noted that at no point of time the importance of Hadith was ignored or undermined. The rulers and judges as well as *Mufasssirun* (*exegetes*) and *Fuqaha* (legal scholars) always depended on *Ahadith* for understanding and implementation of '*Ahkam al-Shariah*'.
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The Qurán was preserved through memorization and transcription during the Prophetic period, in the form of seprate chapters with different companions. It was collected into a single book form during the caliphate of H. Abu Bakr RA, and in the form of an orthographically standardized copy by H. Uthman RA. Thus it was permanently preserved in its original form forever, leaving little space for any differences in later periods.

The *Ahadith* of the Holy Prophet ﷺ were however not collected and compiled in a similar manner during early period. Whereas Prophet ﷺ would dictate the scribes to note down every word and verse of Quran as soon as it was revealed; he ﷺ infact discouraged his scribes from noting down his own words (*Hadith*) lest the Quran should get mixed

with the sayings of Prophet ﷺ. But when the companions preserved the Quran and it was distinguished from the Hadith, they were allowed to write it down. In a Hadith reported by Abdullah ibn Am'r RA, the Prophet ﷺ said so:

"Write down! By Him in whose hand my soul is, only truth comes out from me". [Musnad Ahmad]

Thus it can be inferred that the prohibition of writing down Hadith was in early period of revelation and it was specific for the scribes of *Wahi*, for fear of mixing of the Quran with Hadith. However, the memorization, practice, teaching and preaching of the Prophet's *Ahadith* continued during his life as evident from books of History and Sirah of Prophet ﷺ. Some of the companions closely associated with daily-life of Prophet ﷺ had even recorded the *Sunnah* of Prophet ﷺ in form of pamphlets, while most of them, depending on their memory had memorized the *Ahadith* for their personal interests and requirements only. But this effort was at individual level and the trend continued during the period of Rightly Guided Caliphs and successors till the caliphate of H. Umar bin Abdul Aziz RA.

Hadith Scholars of First Phase:

Despite no official initiative for collection of *Ahadith* in first phase some *Sahabah* who were closely associated with life of Prophet ﷺ dedicated their lives to preservation of *Ahadith* through memorizing, learning and teaching as well as recording and preparation of booklets that lead the way for future *Muhaddithun*.

The study circles of H. Abu Hurayra (RA) and H. Ayesha (RA) are well known from where numerous students continued to learn *Hadith* for long times after Prophet ﷺ.

The prominent among *Sahabah* who memorized or preserved the Prophetic *Ahadith* and passed on the same to seekers of knowledge, in same or next generations, included:

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- *H. Abu Hurayra RA d. 59 A.H., (5374 traditions with repetition),*
 - *Abdullah ibn Umar RA d.73 A.H., (2630 traditions),*
 - *Umm al-Momineen H. Ayesha RA (2210 traditions),*
 - *Abdullah ibn Abbas RA, d. 68 A.H. (1600 without repetition),*
 - *Jabir bin Abdullah RA, d.78 A.H. (1560 traditions)*
 - *Ans bin Malik RA, d. 93 A.H. (1286 traditions),*
 - *H. Abu Saïd Khudri RA d.74 A.H. (1170 traditions),*
 - *H. Abdullah ibn Masud RA (748 traditions),*
 - *H. Umar bin Khattab RA,d.644 C.E. (700 traditions),*
 - *H. Ali RA, d.661 C.E.(536 traditions),*
 - *H. Abu Musa Ashári RA,d.52 A.H. (360 traditions)*
-

The Hadith Collections of First phase:

These were the individual collections of *Sahabah* and *Successors* and include among others the following:

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- *Sahifa Sa'diqa of Abdullah bin Umar ibn al-A'as (d.63 A.H.). It was later included in Musnad Ahmad by Imam Ahmad bin Hanbal RA.*
 - *Musnad Abu Hurayra RA. It was compiled during the period of companions and was passed on to H. Umar bin Abdul Aziz RA.*
 - *Sahifa H. Ali RA (d.661 C.E.). According to Imam Bukhari, it was a voluminous collection containing the farewell sermon of Prophet ﷺ, and guidelines on Zakat, lawful and unlawful etc.*
 - *Sahifa of Ans bin Malik RA (d.93 A.H.)*
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- *Ahadith of Abdullah bin Abbas RA collected and transmitted by Syed bin Jubayr RA.*
- *The Last Sermon of Prophet ﷺ and the letters of Prophet ﷺ sent to neighbouring kings.*
- *'Maktoob Na'fe' are believed to have been dictated by Abdullah bin Umar RA and recorded by Naafe' RA.*

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STAGE II: COMPILATION OF HADITH IN 2nd CENTURY:

[Compilation of Hadith under Umar bin Abdul Aziz RA]

The formal recording and compilation of Hadith began in early 2nd Century AH with the efforts of H. Umar bin Abdul Aziz RA.

*[The delay in compilation of Hadith can however be viewed as a Divine Hikmah of clear distinction between texts of Quran and Sunnah.]**

Features of stage II:

- It was the first official and organized effort for compilation of Hadith.
- Muhammad Ibn Shihab al-Zuhri (d.124AH) and Abu Bakr Muhammad ibn Hazm were the pioneers who initiated the movement.
- In this period the systematic compilation of Ahadith was begun on a large scale. The Ahadith from the *Sahabah* as mentioned in previous period were also preserved in black and white in the second period only.
- The second period can be called the stage of Musannaf or the planned, organized and classified compilations appeared where Ahadith were grouped under headings denoting their subject matter. Eg. Al-Mawatta.

- In second century the Ahadith were collected based on unity of subject as in Mawatta Imam Malik.
- The collections of late second and early third centuries, were characterised by unity of narrators (*Masanid*) eg: Musnad Ahmad bin Hanbal.
- The official directive inspired the scholars to collect Ahadith even at individual level.

In early 2nd Century AH H. Umar bin Abdul Aziz (d.720), directed Muhammad Ibn Shihab al-Zuhri (d.124 A.H.) and the governor of Madina, Abu Bakr Muhammad ibn Am'r bin Hazm to record the traditions of Prophet ﷺ, fearing the obliteration of knowledge and passing away of scholars. *(It is the same reason that H. Umar RA prompted H. Abu Bakr Siddique RA to collect and compile Quranic text in one book form.)* But the death overtook Umar bin Abdul Aziz, before reading their compliance reports. Muhammad Ibn Shihab al-Zuhri (d.124 A.H.) and Abu Bakr Muhammad ibn Hazm were the pioneers who initiated the movement.

Muhammad Ibn Shihab Al-Zuhri is considered among the great scholars of Hadith who acquired knowledge of Hadith from companions of the stature of Ibn Umar (RA), and Ans bin Malik (RA) and his students included great Imams like Imam Awza'ie (d.167 A.H.) and Imam Malik (d. 179). Al-Zuhri became the first compiler of Hadith to record the biographies of the narrators with particular reference to their character and honesty.

Abu Bakr Muhammad the governor of Madina collected Ahadith from Umrah bint Abdul Rehman and Qasim bin Muhammad the blessed students of Ummul Momineen H. Ayesah (RA). *[It may however be noted that the Saheefa of H. Abu Hurayra RA had already reached H. Umar bin Abdul Aziz]*

In fact the need for such efforts was already being felt due to widened scope of *Ijtihad*, multiplicity of schools of law and more importantly spreading of lie and fabrication of Prophetic

Hadith. The movement of compiling the Prophetic *Hadith* was in fact not restricted to Madina but spread in the whole Muslim Caliphate. Thus passionate scholars from all the cities participated in the blessed movement. They included, Ibn Juraj at Makkah, Ibn Ishaq and Malik bin Ans at Madina, Rubayyi and Hammad at Basra, Sufyan Thawri at Kufa, Al-Awzai in Syria, Ibn Mubarak at Khurasan and Layth bin Saád at Egypt.

There were two methods of collection and compilation of *Sunnah* by these early scholars. One was based on unity of Subject i.e. the traditions relating to subjects like, prayers, sales, *Jihad* were collected from different narrators and recorded in one chapter. The scholars of this class used to collect the traditions, mixed with the sayings, legal opinions and decisions of companions and successors as in *al-Muwatta*.

The *Muwatta of Imam Malik* is the most notable extant work of this period, believed to have been written between 130-140 A.H. The basis of collection of traditions in this method was the 'Unity of subject' (*Musannaf*). The collections thus included besides *Ahadith* the legal opinions and decisions reported from companions and their successors.

[The books compiled during this period include among others: *Jamí Imam Awzaíe* (d.157), *Jam'í Sufyan Thauri* (d.161), *Kitab al-Kharaj of Abu Yusuf* (d.182) and *Kitab al-Athar of Imam Muhammad* (d.189).]

In the second method; towards the end of 2nd Century AH the scholars collected and compiled the traditions according to source or narrators, irrespective of the subject of a particular tradition (*Musnad*). E.g. the traditions narrated by Abu Hurayra were collected in one chapter named '*Musnad Abi Hurayra*' i.e. traditions attributed to him, irrespective of the

chapter of *Fiqh*/law. The basis of collection of traditions in this method was the 'unity of narrator' and not the unity of subject'. Many such *Masanid* collected in this period, for example the *Musnad* of Ishaq bin Rawayh and *Musnad* of Uthman bin Abi Shaybah became extinct. The distinctive feature of these collections was their confinement to the traditions of Prophet ﷺ to the exclusion of the legal opinions and decisions reported from companions and their successors. The earliest *Musnad* that survives is the famous '*Musnad Ahmad bin Hanbal*' containing about 40,000 traditions.

C: STAGE III: Compilation of Hadith in 3rd and 4th Century

This stage covers the 3rd and early 4th Century AH. Besides collection of *Ahadith* from different sources and the appearance of Hadith Literature, the scholars developed Specialities in Hadith Sciences for scrutiny and proper analysis of each tradition.

Features of this period:

- Continuation of an unending movement of Hadith Compilation initiated by H. Umar bin Abdul Aziz RA.
- Development of '*Naqd al-Hadith*' or Hadith Criticism was an important feature of this period. There developed sciences like *Asma al-Rijal*, *Jarh o Ta'dil*, *Usool al-Hadith* (*Mastalah al-Hadith*) etc.
- Classification of Hadith on the basis of authenticity and continuity of chains of transmitters.
- It was the golden period of Hadith literature with appearance of more dedicated scholars; and scientific arrangements of Hadith collections. Eg. '*Kutub as-Sitta*'

During this period the scholars of Hadith, distinguished between genuine traditions and those that were not so, on the basis of certain conditions or criteria laid down by them for acceptance of a tradition for inclusion. The differences among the criteria and methodology made it possible for them to record and preserve the Prophetic traditions in different books. These Hadith scholars or *Imams* arranged their books according to the chapters of law (*Fiqh*) and mentioned the traditions relating to one subject separately in an independent chapter, similar to the method of *al-Mawatta*.

Development of 'Naqd al-Hadith'

The Hadith Scholars of this period did not stop at collection and compilation of the Prophetic Ahadith but some of them devoted themselves to develop the science of Hadith Analysis. They laid down certain conditions that must be fulfilled by a person whose report is to be accepted as a genuine tradition, like the memory status and probity of a narrator to the source. Thus; searching and applying the conditions to the transmitters of *Sunnah*, led to development of, Science of Hadith Criticism (*Naqd al-Hadith*) '*Asma al-Rijal*, and '*Jarh o Tadil*'. Similarly other specialities in the study of Hadith came up like, *Mustala al-Hadith*, *Ilm al-Mukhtalaf al-Hadith*, *Gharaib al-Hadith* etc. Each of these branches has its own function in the service, preservation and verification of Hadith from the intentional and unintentional spurious statements.

This way, Allah protected and preserved the '*Sunnah* of His Prophet ﷺ' as He had protected and preserved His own book

(Al-Quran) for the guidance of the mankind, as these two are the foundation of Islamic *Shariah*.

The Scholars of Hadith* (*Muhaddithun*) who compiled their books of traditions during this stage include the six well known compilers of '*Kutub al-Sitta*' as follows:

1. Imam Bukhari (d.256 A.H.)	' <i>Sahih al-Bukhari</i> '
2. Muslim bin Hajjaj (d.261 A.H.)	' <i>Sahih al-Muslim</i> '
3. Abu Isa al Tirmidhi (d.279 A.H.)	' <i>Jami al Tirmidhi</i> '
4. <i>Sunan</i> of Abu Da'ud (d.275 A.H.)	' <i>Sunan Abu Da'ud</i> '
5. Imam al Nasai (d.303 A.H.)	' <i>Sunan an-Nasai</i> '
6. Ibn Majah (d.273 A.H.).	' <i>Sunan Ibn Majah</i> '

The other primary books compiled during this period but not included in '*kutub al-Sitta*' include some prestigious works like:

- *Shamail Tirmidhi* (d.273)
- *Sunan al-Darimi* (181-255)
- *Sahih Ibn Khuzayma* (d.311)
- '*Ma'ani al-Athar*' Imam Tahawi (239-321)
- *Sahih Ibn Hibban* (d.354)
- *Al-Mustadrak Imam Al-Hakim* (321-405 A.H)
- *Al-Mu'jam al-Kabir Al-Tabarani* (b.260 A.H)
- *Sunan Al-Kabir Al- Bayhaqi*
- *Sunan Dar al-Qutni* (306-385)

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D: STAGE IV:

[Compilation of Hadith after 4th Century A.H., till modern period]

This period begins with the 5th century A.H. and continues in the modern age with latest commentaries, rearrangements and appearance of e-literature in *Hadith* with advent of Internet.

The compilation of Hadith books based on the works of earlier scholars in later centuries has been termed as *Jaámi* works by academicians. E.g: The Jami' of Ibn al-Atheer (b.554 A.H.). Here the *Ahadith* have been Re-arranged in various different ways.

Features of this period:

- Compilation of secondary books of Ahadith based on Primary books compiled during 3rd Century. E.g: *Mishkat al-Masabih*, *Riyadh al-Saliheen*, *Kanzul Ummal*, *Balugh al Maram* etc.
- Appearance of more and more books on Hadith sciences.
- Appearance of Commentries (*Sharah*) on Primary books of *Ahadith*.
- Translations of Hadith books into other languages and rearrangements, annotations, footnotes and explanations of earlier works.

The prominent Hadith scholars of this period include*:

- *Imam Baheyqi* (994-1066 C.E.)
- *Imam An-Nawawi* (1234–1277 C.E.)
- *Imam al-Jawzi* (510-597 A.H.)
- *Khatib Al-Tabrizi* (d.1340 C.E.)
- *Ibn Hajr Asqalani* (1372 –1449 C.E.)
- *Ali Muttaqi al-Hindi* (1472-1567 C.E.)
- *Nasiruddin Albani*] (1916- 1999 C.E.)

The major books compiled during this period include a mix of *Ahadith* taken from primary collections but arranged according to scholars own criterion which differed from one scholar to the other. The secondary books compiled during this period include:

- '*Riyadh al-Saliheen*' *Imam An-Nawawi* (1233-1277 C.E.)
- '*Mishkat al-Masabih*' *Khatib Al-Tabrizi* (d.1340 C.E.)
- '*Bulugh al Maram*' *Ibn Hajr Asqalani* (1372 –1449)
- '*Kanzul Ummal*' *Ali Muttaqi al-Hindi* (d.1567)
- '*Silsilah tus-Sahiah*' *[Nasiruddin Albani]* (1999)

*[A detailed discussion on Hadith Scholars of this period and their works is included in the following pages under respective headings]

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HADITH ANALYSIS

Development of Hadith Analysis

- Principles of Hadith Analysis
 - Science of Asma al Rijal;
 - Jarah-o-T 'adil
 - *Darayat*
- Fabrication of Hadith

PRINCIPLES OF HADITH ANALYSIS

(Naqd al- Hadith)

Allah the most beneficent and merciful, revealed his will in form of *Wahi* to Prophet Muhammad ﷺ for guidance of Mankind. The dedicated team of companions of Prophet ﷺ preserved the message word by word and transmitted to next generations for guidance of posterity. Despite utmost care, the possibility of human error can't be ruled out as only the Prophets are infallible.

The knowledge of Hadith is essential for understanding the Divine will contained in the Holy Quran, and living life in accordance with the sayings and practical demonstration of Prophet ﷺ.

There are many warnings in Ahadith and Quran as well which influenced companions and their followers to take caution in transmission of *Hadith*.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحِرُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ﴾

"O you who have believed, if there comes to you a disobedient one with any news, investigate and ascertain the truth, lest you harm a people out of ignorance and become, over what you have done, regretful" [Quran 49:6].

The verse commands us to verify the news brought to us by a sinner. This requires from us to assess the character of those from whom we take information, especially when that information refers to a matter as serious as our religion.

Proof that we have to ascertain the narrators' accuracy is also found in the statement of Prophet Muhammad ﷺ:

"May Allah honor a person who hears my speech, understands it, commits it to memory and then he reports it to others as it is, for it may happen that a person who possesses knowledge will convey it to someone who will have a great understanding of it than he (narrator) has." [Tirmidhi]

The Prophet's saying: 'Commit to Memory!' shows the importance of memorizing the Hadith or preserving it in writing; and his saying 'reports it'; refers to the need for accuracy and proper understanding in conveying that information to others. In another Hadith, Prophet ﷺ said: *"Whoso-ever wrongly attributes something to me would find his place in hellfire..."[Sahih al-Bukhari #109]*

In view of such warnings; the scholars of Hadith devised a methodology to ascertain the soundness of a Hadith attributed to Prophet ﷺ, and to remove any defect in chain of transmitters or content of the message inside. This scientific analysis of a Hadith is known as '*Naqd al Hadith*', Hadith criticism or preferably the Science of Hadith Analysis. Its need was felt quite early in the History of Islam in order to sift facts

from fiction and to remove any unintentional or intentional error in the text of *Hadith* (fabrication).

In order to preserve the sayings of the Prophet ﷺ in purest form, the science of analysing a Hadith came into being, which is known in Arabic as '*Naqd al-Hadith*' (criticism of Hadith). In Arabic literature, the word *Naqd* is used for criticism.

In very early stage of caliphate period, the assassination of Uthman (RA) and the battle between H. Ali (RA) and Mu'awiyah (RA) produced a great breach among Muslims. It thus seems, the first fabrication of Hadith began in the political sphere. Hence when H. Umar Ibn Abd al-Aziz ordered for compilation of Hadith, this science was already in place to ascertain the authenticity or otherwise of a report attributed to Prophet ﷺ.

Methodology:

There are many methods provided by scholars of Hadith, the main methods are brought under the broad heading of 'comparison' or 'cross-reference'. The method of comparison was practiced in many ways. The following are some of them:

- Comparison between the *Ahadith* of the different students of one scholar.
- Comparison between the statements of a single scholar at different times.
- Comparison between oral recitation and written documents.
- Comparison between the Hadith and the related text of the Quran.

To accept a Hadith as authentic according to the criteria of Hadith criticism, it is not sufficient that the statement be authentic itself. Some conditions have been put forward for a transmitter of Hadith to be a reliable transmitter; including integrity (*adl*), sound memory (*dhabt*), free from defect (*illa*) and that the text shouldn't be odd or rare (*Shaz*).

According to Ibn al-Mubarak (118-181 A.H.), one of the second century Hadith scholars, the narrator must be a person who:

- Prays in congregation
- Does not drink *Nabidha* (which could cause intoxication if kept for long period of time)
- Does not tell a lie and,
- Does not suffer from any mental disqualification.

In the opinion of the Hadith scholars, all the scholars with the exception of the companions, whose character is testified by Allah and his Messenger (ﷺ), need this testimony of character if their word is to be accepted. When the moral character or *Adl* and the highest literary accuracy, both are found in a person, he was called *thiqa* (trustworthy), whose narrations are generally accepted by *MuHadithun*.

If a scholar's personal character was acceptable but his literary accuracy was not of the highest grade, and he was the scholar of second grade, he was called *Sadiq* (truthful). His narrations could be accepted in genuine case but if he differs with the higher accuracy then it is not accepted.

Next to him comes a scholar whose character was agreeable but his literary achievement was very limited and he committed many mistakes. He was called '*Saduq Yahim*'. If a scholar was charged with indecency in his character, material transmitted by him was not accepted no matter how big a scholar he might have been.

Thus if narrators narration is to be accepted, the narrator must fulfill all the conditions discussed above. Literary weakness can be accepted to a certain limit but any doubt in moral character is unacceptable.

It is well known fact that some people are always trying to forge valuable things such as diamond, jewels or works of art etc. Except the Holy Quran (the preservation of which is ascertained by Allah Himself (Al-Quran15:9), there is nothing more precious for a Muslim, than Ahadith of Rasullallahﷺ.

Therefore, for different purposes, people fabricated a variety of Ahadith. Some of them were heretics; others were those who had lost their countries to Islam and still others illiterate and sometimes well intentioned Muslim themselves. All these conditions urged scholars to develop the science of Hadith criticism/analysis.

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SCIENCE OF 'ASMA AL-RIJAL'

Introduction:

This science is also known by the name '*Ilm Tarkikhi al-Ruwat*, '*Ilm al-Rijal al-Hadith*' and also '*Tabaqat al-Ruw'at*' (classes of narrators). It is concerned mainly with biographical data, chronology, life histories of Hadith transmitters, their academic achievements, their teachers, their students, school of following, political leanings and views of other people concerning them. That means all the information which helps to understand the character and reliability of a transmitter.

BACKGROUND

Hadith transmitters sometimes transmitted Ahadith against the normal order of Hadith transmission. Sometimes a companion narrates a Hadith from a follower (Taba'i), or a father from son. In this case it is important to identify the evidences and proof in the *Isnad*. The normal order of *Isnad* is that a person in the lower generation (*Tabaqa*) narrates Hadith from his preceding generation. It is also expected that the transmission occurs on a vertical line, an order where each generation is represented by one narrator. But sometimes there is change in some parts of *Isnad*, for example, two or three companions, or two or three followers or successors narrate from one another (horizontally in one generation) before the *sanad* shifts to lower level.

METHODOLOGY

These and similar other factors have promoted the Hadith Scholars to identify the classes/Tabaqat of Hadith narrators.

The companions are basically one Tabaqa, yet they have been classified in more than a dozen classes based on their seniority and closeness to the Prophet ﷺ, their precedence in embracing Islam, time of migration to Madinah and participation in various battles and so forth.

Other factors that are necessary to be identified, are the exact identification of names especially when a person may be known by various names. It is the responsibility of a scholar to present them as accurately as possible. It is possible that a person is pious and undoubted but can have weak retention power or weak memory. A Hadith transmitted by such person may not be admitted on the merit of their piety. The Hadith is also not accepted from unknown people or persons of obscure identity and character.

It is not enough if a Hadith narrator is not known for transgression and doubtful statements but also that his propriety and trustworthiness is supported by positive evidences together with all relevant factors relating to their knowledge, piety, truthfulness, soundness of memory and association with others.

SIGNIFICANCE

Investigation of relevant data has often revealed that suspicious and careless statements have been made by individuals concerning the *Isnad*. This sphere of Hadith studies is thus concerned with biographical information which often begins with the date and place of Birth. Writers have taken different approaches to biographical literature in the

classification of Hadith transmitters. Some writes classified them in accordance with categories, or *Tabaqat* that lived in the same era or generation. Famous in this category is the '*Tabaqat of Ibn Sad*'. Whereas, the Ibn Sad's work provides detailed information on the biographies; there are some scholars who confine their works only to the names, appellations, titles and genealogies. In this regard Abd Allah Ibn Mubarak (d.181 H) has quoted "Isnad is the part of the religion, for without the verification of *Isnad*, people may say what they wish to say".

LITERATURE

The examples of biographical dictionaries of narrators include: Abdu l- Ghani al Maqdisi's '*Al Kamal fi Asma ur- Rijal*'; Ibn Hajar al-Asqalani's '*Tahdhib ut-Tahdhib*' and Al-Dhahabi's '*Tadhkirat ul-Huffaz*'. The information that is so documented is vast and it begins with the generation of the leading scholars of Hadith and their contributions. The earliest works in this science are of Ibn Sad'd al-Zuhri's (d. 230/845) '*Kitab al-Tabaqat al-Kabir*' in fifteen volumes, and that of Imam Bukharis (d.256/871)' *Al-Tarikh al-Kabir*'.

The other books on biographies of Hadith transmitters include among others the *Tarikh Baghdad* by Al-Khateeb (d.1071), '*Tarikh Dimishq*' of Ibn Asaakir (d. 1175) '*Usud al-Ghabah*' of Ibn al-Atheer (d.1230) and '*Al-Isabah fi Tamiz as-Sahabah*' of Ibn Hajar (d.1448).

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'JARH-O- TA 'DIL'

(Assessment of the Narrators)

INTRODUCTION

'JARH-O- TA 'DIL' is the science of criticism of the narrators of Hadith to ascertain their credibility. Hafiz Ibn Hajar on the basis of principles laid down by Hadith scholars graded the narrators into twelve grades as contained in his treatise, '*Taqrib al-Tahdhib*'.

Al-Jarh literally means "to injure". It refers to a series of expressions that are used to express some deficiency in the narrations of a narrator. Sometimes the narrator may be criticized for being a liar, a fabricator of Hadith, having a poor memory, or being unknown.

Al-Tadil is from root word *Adl* and is the opposite of *al-Jarh*. It is a description of the narrator as being acceptable. It includes descriptions such as: skilled and trustworthy, emphatically trustworthy, trustworthy, just, truthful, and acceptable.

HISTORY

This science was in fact present even in the times of the Prophet ﷺ and pious Companions. A number of Prominent Companions, including Abu Bakr (RA), Umar Ibn al- Khattab (R.A), Ali Ibn Abi Talib (RA), Abd Allah Ibn Abbas (RA), Anas Ibn Malik (RA), Ubadah Ibn al-Samit (RA) and H. Aisha (RA) were responsible for the development of this science of Hadith. They are known to have spoken concerning the reliability of reports by individuals, whom they have either approved or disapproved. The trustworthiness of *Sahabah* (companions) is approved by Quran but this is not applicable to their followers

or lower generations who are even scholars of high authority. Even though there were people during the times of companions who tried to forge Ahadith, (to err is human), to incite a civil war among Muslims. Thus the science of criticizing the narrators came forth.

PROOF

The proof for the permissibility of engaging in ‘*al-Jarh o’ Tadil*’ is drawn from Quran, Allah saying:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِمَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ﴾

“O, ye who believe! If a sinner comes to you with any news, ascertain the truth, lest ye harm people unwittingly.” [Al-Quran 49:6].

The verse commands us to verify the news brought to us by a sinner. This requires from us to assess the character of those from whom we take information, especially when that information refers to a matter as weighty as our religion.

Prophet Muhammad ﷺ has warned the believers:

“If anyone tells lies about me intentionally, let him be sure of his place in Hell fire...” [Al-Bukhari#106-10]

In another Hadith, Prophet ﷺ is reported to have said:

“...if anyone speaks of a Hadith in my name while knowing that I have not said it, is a liar.” [Al-Bukhari#106-10]

SIGNIFICANCE

There are many warnings in Hadith and Qurans as well which influenced companions and their followers to take caution in transmission of Hadith. This branch of Hadith studies is concerned mainly with the reliability of transmission of Hadith and compiles information which either proves them as upright and reliable, or else weak and unreliable. Ever since the time of companions scholars have contributed to the development

of '*Al-Jarh wa al-Tadil*'. In fact the eminent scholars developed this discipline in order to protect the *Sunnah* of Prophet ﷺ from corruption.

METHODOLOGY

'*Al-Jarh wa al-Tadil*' is the science of criticism of the narrators of Hadith to ascertain their credibility. *Al-Jarh* literally means "to injure". It refers to a series of expressions that are used to express some deficiency in the narrations of a narrator. *Al-Tadil* is the opposite. It is a description of the narrator as being acceptable.

There are two broad conditions that must be fulfilled by a narrator in order for him to be acceptable. He must be trustworthy and accurate. For a narrator to be found wanting in one of these two conditions is a serious deficiency. The meaning of trustworthiness is that the narrator fears Allah and is of good character. Fearing Allah means that he avoids polytheism, innovation, and sin. Goodness of character means that he is of good behavior and in a decent and proper manner according to the customs of people.

There were attempts made by *Ulama* in developing criteria for the grading of transmitters initially on binary scale of 'al-Jarh and al-Tadil, each of which were then divided into six subheadings or ranks, known respectively as the grades of al-Jarh (*Maratib al-Jarh*) the grades of validation (*Maratib al-Tadil*) and by Ibn Hajar al Asqalani (773-852 A.H).

LITERATURE*

There are many scholars who were specialized in the discipline of '*Al-Jarh wa al-Tadil*'. The famous among these were: Ahmad Ibn Hanbal and Al-Bukhari. Imam Bukhari is credited with the first major reference book of '*Al-Jarh wa al-Tadil*'. His collection is known as '*Tarikh al-Kabir*' (The Great History). This book is a monumental contribution to this discipline. The other specialists of '*Al-Jarh wa al-Tadil*', used Al-Bukhari's book as a reference for their later works.

**[Kindly refer to list of critical literature under section on Asma al-Rijal too]*

Rwayah and Darayah:

Hadith has two parts; *Isnad* or chain of transmission and *Matn* or its actual text. A *Hadith* is declared authentic on the basis of *Rawaya* (or authenticity of chain of transmission) and *Daraya* (or Reasoning and circumstantial evidences).

Darayat envisaged that when a tradition was narrated; apart from the honesty and reliability of the narrator, it was necessary to ensure that he had correctly understood what he had conveyed. Principles were accordingly evolved to assess the merit of a tradition. According to these principles a tradition was to be rejected if it contained such a silly statement that could not be attributed to Prophet ﷺ, when it was opposed to, reason, facts or experience and contradicting Quran, well established traditions or containing indecent language.

Thus, to accept a Hadith as authentic according to the criteria of Hadith criticism, it is not sufficient that the statement be authentic itself. Some conditions have been put forward for a

'Transmitter of Hadith' to be a reliable transmitter; including integrity (*adl*), sound memory (*dhabt*), free from defect (*illa*) and that the text shouldn't be odd or rare (*Shaz*). Thus the characteristics of a Sahih Hadith or the 'Principles of Hadith Analysis as developed by Hadith scholars, can thus be summarized as:

- *It should agree with the book of Allah (Al-Quran)*
- *It should not contradict with other authentic Ahadith.*
- *It should match with the standard and unique literary style of Hadith Literature.*
- *It should not go against reason or common sense.*
- *Chain of transmitters must be continuous.*
- *Every transmitter must have qualities of Adl (righteous conduct) and Dhabt (sound memory)*
- *Hadith should not be one quoted by students from a senile narrator (with weak memory).*
- *It should not be a Shadh (isolated or odd) Hadith.*
- *It should not have an Illa qadiha or hidden defect.*

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FABRICATION OF HADITH

INTRODUCTION:

The two basic sources of Islam are the Quran (Book of Allah) and the Hadith or the traditions of Prophet of Islam ﷺ. It is not possible to understand the Quran easily without the reference to *Hadith*. The duty of the Prophet (ﷺ) was not just to communicate the message; rather, he was entrusted with the most important tasks of explaining and illustrating that message. (Al-Quran 16:44)

﴿يَا أَيُّهَا النَّبِيُّ وَالرُّبُّرُ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

“....And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought”
After the departure of Prophet Muhammad (ﷺ) from this physical world, the record of his words and actions, contained in Hadith literature formed a guide for Muslims community. Hadith was an important source for the development of Islamic law (*Fiqh*) and rightly forms second source of Islamic law (after the Holy Quran).

It is well known fact that some people are always trying to forge valuable things such as diamond, jewels or works of art etc. Except the Holy Quran (the preservation of which is ascertained by Allah Himself(15:9), there is nothing more precious for a Muslim, than Ahadith of Rasullallahﷺ.

Therefore, for different purposes, people fabricated a variety of *Ahadith*. Some of them were heretics; others were those who had lost their countries to Islam and still others illiterate and sometimes well intentioned Muslims themselves. All these conditions urged scholars to develop the Science of Hadith Analysis. The scholars of Hadith noted that during recording and reporting of Hadith there had been some deficiencies in either text or transmission which necessitated classification of Hadith according to authenticity of the statements attributed to Holy Prophet ﷺ. Of the various classes of Hadith one type is called fabricated or *Mawdu* Hadith.

DEFINITION:

A Hadith is composed of two major parts; the text (*Matan*) and the chain of transmission (*Sanad*). The scholars of Hadith noted that during recording and reporting of Hadith there had

been some deficiencies in either text or transmission which necessitated classification of Hadith according to authenticity of the statements attributed to Holy Prophet ﷺ. Of the various classes of Hadith one type is called fabricated or *Mawdu* Hadith.

MAWDU' HADITH (Fabricated, Forged):-

Literally *Mawdu'* is something that is concocted or forged or fabricated. Technically a *Mawdu Hadith* is a statement that is forged and falsely attributed to the Messenger of Allah ﷺ. In reality it is not a *Hadith*, and is called so, only figuratively. *Mawdu'* is the opposite of Sahih Hadith. It is a statement in which there is a suspicion of fabrication and if proved so shouldn't be called a Hadith at all. It is in fact a lie, falsely attributed to Prophet ﷺ and is called *Hadith* figuratively only.

CAUSES OF FABRICATION

There were multiple factors responsible for forgery or fabrication of Hadith in the periods following Prophetic Period. The main causes were political differences, nationalism and factionalism, philosophical movements, apostasy movements, arts of story-telling, ignorant ascetism and inventions for personal motives. And sometimes, it so happened that wise sayings, parables and proverbs were inadvertently reported as '*Hadith*'. e.g: The popular saying of Yahya Ibn Muadh al-Razi, "*He who knows himself knows Allah*", recorded in al-Maqasid al-Hasana by Shamasuddin al-Sakhawi has often been misquoted as Hadith).

The attribution of false statements to the Prophet ﷺ may thus be summarized and divided into two categories:

- Intentional fabrication of Hadith, that is usually called *Hadith Mawdu*.
- Unintentional attributions of a false statement to the Prophet ﷺ by mistake despite care or due to carelessness. That is usually called *Hadith Batil*.

The result in both the conditions is the same; that a statement is falsely attributed to the Prophet. Therefore scholars who collected Ahadith of this sort put them together and did not make separate books for these two types. In many cases they did not draw a line between *Mawdu* and *Batil* even in judgment, though it would have been useful to know.

A: Intentional fabrication of Hadith

Intentional fabrication was done by different classes of people for different reasons. E.g:

- Those who committed this great sin belong to different categories. Among them were *Zindiqs* who could not fight Islam openly and took shelter under the cloak of scholarship. They included people like Mughira bin Said al-Kufi, and Muhammad bin Said al-Shami, who was crucified for treachery. They imitated the learned scholars, fabricated *Hadith* and narrated to cause doubts in minds of people.
- Muhammad Said al-Shami who was crucified, reported from Humaid from Anas from the Prophet saying: "*I am the seal of the Prophets and there will be no Prophet after me unless Allah wills*".

However a very important point ought to be noticed. There were a number of people who were reported to have said that they fabricated a certain *Hadith* or so many *Ahadith*. Their claims have been reported without giving any dates. Sometimes this statement was given by someone who was going to be punished for a certain crime. Therefore to judge the fabrications of Hadith, we cannot depend on the statements of a liar.

- There were some weak minded people who fabricated *Ahadith* with good intentions. Abu Umara al Marwazi says that Abu Isma was asked, where did you get from *Ikrima* from Ibn Abbas a Hadith about the excellence of the Quran *Surah* by *Surah*, when *Ikrima's* students do not possess this? (It ought to be noticed how the scholars were making cross references to detect the fault and falsehood). He replied, '*I saw that people had turned away from the Quran and occupied themselves with the Fiqh of Abu Hanifa and the Maghazi of Muhammad Ishaq, so I forged these Ahadith seeking reward in the next world*'.
- There were some story tellers who used to stand in the market places or in the *Masjids* and used to attribute *Ahadith* falsely to the Prophet.
- Scholars mention a class of fabricators who used to fabricate *Ahadith* to please their rulers. It is very remarkable that one finds only one example (vide infra) of this sort which has been repeated by scholars. Here 'and flying pigeons was added to the original Hadith mentioned in Tirmidhi #1637.

The Abbasid caliph Al-Mehdi was fond of pigeons. His courtier Ghayyath ibn Ibrahim when, asked by caliph to recite a Hadith for the caliph recited a

forged statement attributed to Prophet ﷺ: 'No competition is allowed except in archery, camel and horse racing (**and flying pigeons**)'. The Caliph is believed to have identified the forgery and abandoned the hobby of flying pigeons thereafter.

- There were certain religious men who fabricated *Ahadith* to support their sectarian attitudes, either in law or in theology or in politics or due to their prejudice for race or country or certain people were those, who fabricated for their personal interests.

These classes should be put under the category of the people who fabricated intentionally.

B: Unintentional Fabrication of Hadith:

There are however others who committed mistakes unintentionally, though they did not fabricate the statement itself. E.g.

- Those who took a well known *Hadith* and attached a new *Sanad* for the sake of novelty so that they might become a focus for learning.
- Those scholars who committed mistakes in transmission e.g. while *Sanad* ended with the companion only; he attributed the statements to Prophet ﷺ which were, as a matter of fact the sayings of the companions or successors. This ought to be born in mind that *Isnad* contain many names which usually end with the Prophet ﷺ; it was quite easy to commit a mistake of this sort where the *Isnad* stopped one step earlier.

- Pious people who did not take the trouble to be exact and did not give the time and attention required for the study of *Hadith* and were very busy in their *Ibadah* (worship) committed many mistakes in transmitting *Ahadith*. E.g. *Yahyaa bin Said al-Qattan* a second century scholar reported that:

"I have not seen more falsehood in anyone than in those who have a reputation for goodness."

It implies that the *Muhaddithun* were well aware and not impressed by their apparent piety.

- Scholars who learned *Ahadith* from certain *Shaikhs*, and later discovered that there were some other *Ahadith* transmitted by the same *Shaikhs* which they had missed. Instead of being content with what they learnt directly from the authorities or being precise about differentiating what they learnt directly and what they did indirectly; they transmitted all; pretending that they learnt them all directly.
- People lacked the necessary qualification for teaching of *Ahadith* that is a sharp memory, alertness or a correct book. Then a student came and read *Ahadith* to them which were not transmitted by them but they ignorantly confirmed them. It ought to be noticed that many times students used to do this trick on their teachers to test the knowledge of their teachers. If they found that the teacher was alert and did not fall in their trap, they learned from him.

- Another category includes scholars who travelled in search of *Ahadith* and were recognized *Muhaddithun* but lost their books. Later on when they taught students they used copies other than their own, without bearing in mind that there might be some differences between two copies of the same work or they transmitted from their defective memories. On this account they narrated by guess work. No doubt the value of what they taught depended on whether their book was sound or not.

DETECTION OF FABRICATIONS IN HADITH

Scholars who spent a great deal of their lives with the *Ahadith* of the Prophet ﷺ developed a sense which they could use instantly in detecting errors. Their examples was like a literary critic who studies a poet for a long time and became fully acquainted with his style can, on the basis of his perception and personal experience, easily detect a poem which does not belong to the poet.

However *Muhaddithin* did not depend solely on personal experience as it may be counted a form of subjective criticism. If a *Hadith* was not transmitted by any trustworthy scholar and there was a liar or a person accused of lying in the chain of transmission, it was said to have been fabricated by that person. In many cases even if a *Hadith* was well known and authentic but the scholars suspected that a certain narrator who transmitted the *Hadith* had not received it through proper channel, the *Sanad* was dropped.

Literature on fabricated Ahadith:

A number of Hadith scholars have made compilations exclusively on fabricated traditions, that help identification and distinction from the authentic ones.

- Ibn al Jawzee: '*Al- Mawdu'at*'
- Al-Suyuti: '*Al-La'ali al-Masnu'ah fil Ahadith*'
- Al-Shawkani: '*Al-Fawa'id al Majmu'ah fil Ahadith al-Mawdu'ah*'.
- Nasir al Din Albani: '*Silsila al-Ahadith al-Da'eifa wal Mawdu'ah*'.

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PROMINENT HADITH SCHOLARS

HADITH SCHOLARS of First Century AH:

The prominent among *Sahabah* who memorized or preserved the Prophetic *Ahadith* and passed on the same to seekers of knowledge, in same or next generations, included:

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- H. Abu Hurayra RA d. 59AH, (5374 traditions, with repetitions),
 - Abdullah ibn Umar RA d. 73AH, (2630 traditions),
 - Umm al-Momineen H. Ayesha RA (2210 traditions),
 - Abdullah ibn Abbas RA, d. 68 AH (1600 without repetition),
 - Jabir bin Abdullah RA, d. 78 AH (1560 traditions)
 - Ans bin Malik RA, d. 93 AH (1286 traditions),
 - H. Abu Sa'id Khudri RA d. 74 AH (1170 traditions),
 - H. Abdullah ibn Masud RA (748 traditions),
 - H. Umar bin al-Khattab RA, d. 644CE (700 traditions),
 - H. Ali RA, d. 661CE (536 traditions),
 - H. Abu Musa Ash'ari RA, d. 52 AH (360 traditions) and
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HADITH SCHOLARS of Second Century AH

- Imam Malik RA (d.179) Al-Mawatta
- Imam Ahmad bin Hanbal (d.241) Masnad Ahmad
- Ibn Shahab az-Zuhri (d.124)

The books compiled during this period include among others: Jami Imam Awza'ie (d.157), Jam'i Sufyan Thauri (d.161), Kitab al-Kharaj of Abu Yusuf (d.182) and Kitab al-Athar of Imam Muhammad (d.189).

HADITH SCHOLARS of Third Century AH

- Imam Bukhari (d.256 A.H.) *Sahih* al Bukhari
- Muslim bin Hajjaj (d.261 A.H.) *Sahih* al-Muslim
- Abu Isa al Tirmidhi (d.279 A.H.) *Jami* al Tirmidhi
- *Sunan* of Abu Da'ud (d.275 A.H.) *Sunan* Abu Da'ud
- Imam al Nasai (d.303 A.H.) Sunan an-Nasai
- Ibn Majah (d.273 A.H.). *Sunan* Ibn Majah
- Abdullah Al-Darimi (d.255) *Sunan* al-Darimi

HADITH SCHOLARS of 4th Century AH and Later Period:

Ibn Khuzaima (d.311)
Ibn Hibban (d 354)
Imam Tabrani (b.260 AH)
Imam Dar Qutni (d.385 AH)
Imam Bahequi (d.458 AH)
Imam Ibn Jawzee (d.597)
Imam Nawawi (d.676)
Ibn Hajar Asqalani (d.1449 CE)

MODERN HADITH SCHOLARS [After 1800 C.E.]

Muqbil bin Hadi al-Wadii, Nasir al-Din Albani]

INDIAN HADITH SCHOLARS

Sheikh Abdul Haqq Muhaddith Delhvi, Shah Waliullah, Sayyid Nazir Hussain, Sayyid Anwar Shah Kashmiri, Maulana Manzur Noamani, Mufti Farooq Mirathi, Habibul Rehman Azmi, Muhammad Mustafa Azmi and Maulana Akram Nadwi.

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TYPES OF HADITH COLLECTIONS

- *Al-Sunan*
- *Al-Musnad*
- *Al-Jam'i*
- *Al-Mu'jam*
- *Al-Musannaf*
- *Al-Mashaf/Juz*
- *Al-Mustakhraj*
- *Al-Mustadrak*

SUNAN:

These are the books of Ahadith arranged according to topics of Islamic jurisprudence, *Sirah* (Biography of the Prophet ﷺ) *Tafsir* (Explanation of Quranic verses) and other subjects, such as the *Sunan* of Al-Tirmidhi, the *Sunan* of Abu Dawood, the *Sunan* of Al-Nasai, and *Sunan* of Ibn Majah. These *Sunan* works contain Ahadith specialized in legal matters or *Ahadith al-Ahkam*. The various chapters of *Sunan* are thus devoted to practical rules that pertain for example to cleanliness, prayers rituals, the pilgrimage, marriage and divorce etc.

Musnad (Pl. Masanid):

The books known as *Masanid* (plural of *Musnad*) differ from the books known as *Sunan* (plural of *Sunnah*). These are the books where the compilers trace and mention the complete chain of transmitters' upto the source (Prophet ﷺ). The term also applies to the collection of Ahadith reported by a particular narrator or compiler irrespective of the subject of its content; which could however be arranged in different ways

for example alphabetically or chronologically. E.g. the *Musnad* of Abu Hurayra (RA).

Among the Masanid are the Musnad of Al-Darimi, the Musnad of Abu Yala, the Musnad of Abu Dawood, the Musnad of Al Hasan bin Sufyan, the Musnad of Ubaidullah bin Musa and the Musnad of Imam Ahmad bin Hanbal which contains Masanid of more than 1000 companions.

Al-Jam'i

This is a comprehensive collection of Hadith, the coverage of which extends to all the areas of Hadith, including: *Aqaid* (faith), *Ahkam* (legal rules), *Al-Riqaa* (moral teachings), *Adab al Ta'am wal Sharab* (etiquettes of eating and drinking), *Tafsir* (commentary of Quran), *Siyar* (biography of Prophet ﷺ), *Tarikh* (history), *Asfar* (travels), *Manaquib* (virtues of Prophet ﷺ and his companions) and *Al-Fitan* or the tumults. E.g. *The Jami al-Bukhari* and *Jami at-Tirmidhi*. *Jami al-Bukhari* is in fact the first *Jam'i* of Hadith as the only work that preceded it was *Al-Muwatta* of Imam Malik which is not a *Jam'i* as it contained *Ahkam* or legal verdicts only.

Mu'jam:

It is a collection of *Ahadith* wherein the compiler arranges the transmitters of Ahadith alphabetically and then describes the narrations attributed to each one of them separately. Eg: the '*Mu'jam al-Kabir*' of Imam Tabrani RA (d.320 A.H.).

The term *Mu'jam* in fact denotes alphabetic arrangement and can be applied to books on other subjects also eg, the '*Mu'jam al-Baldan*' of *Yaqub al-Hamawi*.

Musannaf:

These are the Hadith Books containing subject-wise Collection of Ahadith. *Musannaf* are thus the planned, organized and classified compilations of Hadith where the *Ahadith* are grouped under headings, denoting their subject matter.

One of the earliest *Musannaf* work in existence is the *Musannaf* of *Abdur-Razzaq ibn Hammam* (743-826), who was an early Hadith scholar from *Sanáa* in Yemen. His compilation was divided in accordance with the Legal classification into various chapters, in each of which the *Ahadith* are distributed according to subject matter.

The other important *Musannaf* of early period, even more exhaustive than the earlier one, is the *Musannaf* of *Muhammad ibn Abdullah Ibn Abi Shaybah* (d.849). This definition of *Musannaf* includes all the '*Kutub al-Sitta*'also.

Mas'haf/Juz:

This is a collection of Hadith where the compiler collects all the Ahadith relating to a particular subject at one place. This is also sometimes referred to as '*Juz*' by Hadith Scholars: eg: *Imam Bukhari's 'Juz Rafa'Yadain' and Juz al-Qira't Khalf al Imam'* containing Ahadith relating to the subjects mentioned.

Mustadrak:

Mustadrak is a collection of *Ahadith* left out by earlier compilers of Hadith books, though these met the criteria laid down by those scholars for inclusion of a particular tradition in the book. The best example of this class is the, '*Mustadrak al-Hakam*' which contains *Ahadith* left out of *Sahih al-Bukhari* and *Sahih al-Muslim*. It however also contains certain *Ahadith* which don't meet the criteria laid down by Imam Bukhari or Imam Muslim.

Shara'h:

'*Sharah*' is a commentary on any book of *Hadith* compiled by some earlier scholars. Once the main body of Hadith literature had been collected and compiled; the later day scholars turned to explanations and commentaries of these earlier works as was necessitated by multiplicity of people and problems as also the global needs of multilingual populace.

The prominent *Sharah* works are as under:

- '*Fath al-Bari*' the commentary on '*Sahih al Bukhari*' by Ibn Hajar al-Asqalani
- '*Minhaj fi Sharah Sahi al-Muslim*' by Imam Nawawi
- '*Aun al Ma'bud*' the commentary of '*Sunan Abu Dawud*' by Maulana Shamsul Haqq Azimabadi.
- '*Tuhfat-ul Ahwadhi*': The commentary on '*Sunan Tirmidhi*', written by Sheikh Abdur Rahmaan Mubaarakpuri in 10 volumes.

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CLASSIFICATION OF HADITH LITERATURE

A: Hadith Collections of 1st Century Hijri

- *Sahifa Sa'diqa of Abdullah ibn Amar ibn A'as (d.63 A.H.).*
- *Musnad Abu Hurayra RA.*
- *Sahifa H. Ali RA (d.661 C.E.).*
- *Sahifa of Ans bin Malik RA (d.93 A.H.)*

- *Maktub Naf 'i*

B: Hadith Collections of 2nd Century Hijri

- *Muwatta Imam Malik*
- *Musnad Ahmad ibn Hanbal*
- *The Other books compiled during this period include:*
Jam'i Imam Awza'i (d.157), Jam'i Sufyan Thauri (d.161),
Kitab al-Kharaj of Abu Yusuf (d.182) and Kitab al-Athar of
Imam Muhammad (d.189).]

C: Hadith Collections of 3rd & 4th Century Hijri

- : Primary collections included in 'Kutub al-Sitta'
 1. *Sahih al-Bukhari*
 2. *Sahih Muslim*
 3. *Sunan Abu Dawud*
 4. *Sunan al-Tirmidhi*
 5. *Sunan al-Nasa'i*
 6. *Sunan Ibn Majah*

- Primary collections (other than Kutub as-Sittah)

[These are original books compiled by the respective scholars or their students]

- *Shamaail Tirmidhi*
- *Sunan ad-Darimi*
- *Sahih Ibn Khuzaymah(d.311)*
- *Sahih Ibn Hibban d.354*
- *Al-Mustadrak of Imam Hakim*
- *Al-Mu'jam al-Kabir of Al-Tabarani*
- *Sunan al-Kabir (Al-Bayhaqi)*
- *Sunan Dar Al-Qutni*

D: Secondary books of Ahadith

[These are Anthologies of Hadith Collections which have been selected and compiled from the Primary Hadith books and are not original collections.]

- *Riyadh as-Saliheen*
- *Mishkat al-Masabih*
- *Bulugh al-Maram*
- *Kanz al-Ummal*
- *Majma al-Zawaid*

E: Modern Hadith Literature

- *Jami'as-sahih of Muqbil bin Hadi al-Wadii.*
- *Silsilah Ahadith as-Sahihah of Sheikh Nasiruddin Albani*

F: Shia Collections of Hadith:

- *'Al-Kutub al-Arba'h'* [The four books]
 - *Kitab al-Kafi by kulyani (Usul, Furu and al-Kafi)*
 - *Kitab Al-Fiqh by Shaikh Saduq*
 - *Tadhib al-Ahkam of Sheikh Tusi*
 - *Al-Istibsar of Sheikh Tusi*

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IMPORTANT HADITH SCHOLARS & THEIR COLLECTIONS

Imam Malik (93-179 A.H.)

Biography:

Abu Abdullah Malik bin Anas popularly remembered as Imam Malik was not only a *Muhaddith* (traditionalist) known as 'King of Traditions' but also a jurist who founded a school of Islamic jurisprudence known after his name as 'Maliki School' of Islamic jurisprudence. He was fortunate enough to have been born in the city of Prophet ﷺ; got education there and then gave discourses in law and religion in the Masjid Nabwi. He never left Madinah and spent his whole life for the cause of Islamic

learning and teaching. He is thus also remembered as 'Imam Dar al-Hijrah'. People from all corners of the world used to visit him for acquiring knowledge. He was a pious jurist who gave decisions without bias.

Imam Malik received his early education from scholars of Hadith in Madinah. His ancestors belonging to Asbahi tribe had migrated from Yemen to Madinah and settled there permanently. He spent his whole life in Madina and never left the city of Prophet ﷺ. He met many companions of Prophet ﷺ in Madinah. Among those from whom Imam Malik narrated Hadith were Nafii, Abd al Rehman, Yahya bin Sayed, and Ibn *Shihab al- Zuhri*. His teacher in Fiqh was Rabi'ah Ibn Abd al-Rahman known as *Rabiat at al-Ray*; as he introduced Ray or personal opinion in Madinah, the home of School of Hadith. Imam Malik also benefitted from Imam Jaffer Sadiq and Imam Abu Hanifa.

Imam Malik was the founder of Maliki School of Islamic jurisprudence; also called the 'Madani School' because of its origin in Madina. He spent his whole life in Madina and never left the city of Prophet ﷺ. Imam Malik later compiled a large collection of Hadith and *Fiqh* known as *Al-Muwatta* on the recommendation of Abu Jaffer al-Mansur the Abbasid king who advised him to be moderate avoiding the extremes.

Imam Malik is unanimously regarded as Imam by scholars of all schools like Hammad, Shaf'i and Imam Bukhari. Bukhari called the chain of transmitters of Hadith involving Malik from Nafii from Ibn Umar, as Golden chain. Imam Malik died in 179 AH and is buried in *Jannat ul-Baqeeh* in Madina adjacent to Prophet's Masjid.

'Al-Muwatta' of Imam Malik

The '*Muwatta*' of Imam Malik which literally means a 'Well-trodden Path' is the earliest written collection of Hadith comprising the subjects of Islamic law, compiled and edited by Imam Malik ibn Anas. Malik's best-known work, Al-Muwatta was the first legal work to incorporate and join Hadith and Fiqh together (except possibly for Zayd bin Ali's *Musnad*). The book covers rituals, rites, customs, traditions, norms and laws of the time of Prophet Muhmmaad ﷺ.

It is believed that Imam Malik selected for inclusion into the Muwatta just over 1900 narrations, from the 100,000 narrations he had available to him.

Due to increase in juristic differences, the caliph of the time, al-Mansur, requested Imām Mālik to produce a standard book following principle of the Prophet ﷺ:

"The best issues are those which are balanced."

[al-Dibaj al-Madhab fi-Ma'rifah Ay'an Ulama al-Madhab]

Abbasid caliph Harun al-Rashid is also believed to have expressed similar wishes before Imam Malik. He compiled Muwaṭṭa keeping before him-self, the target of removing the juristic differences between the scholars. Imam Malik composed the '*Muwatta*' over a period of forty years to represent the "Well-trodden Path" of the people of Madinah.

Imam Shaf'i, while commenting on '*al-Muwatta*', said:

"There is not on the face of the earth a book – after the Book of Allah – which is more authentic than the book of Malik."

According to Amin Ahsan Islahi:

'Al-Muwatta is small in size yet comprehensive in coverage based on highly literary form of the classical Arabic that helps readers develop the ability to understand the language of the prophetic traditions'.

Commentaries on Al-Mawatta:

Due to the importance of the *Al-Muwatta*, it has been accompanied by commentaries, mostly but not exclusively by followers of the Maliki School.

- *Al Tamhid* by Yusuf ibn Abd al Barr is organized according to the narrators which Imam Malik narrates from, and includes extensive biographical information about each narrator in the chain.
- *Al-Istidhkar*, also by Ibn Abd al-Barr is more of a legal exegesis on the *Ahadith* contained in the book than a critical Hadith study.
- The explanation of Imam Suyuti: Imam Suyuti, although a follower of the Shafi'i School, wrote a small commentary on *Al-Muwatta*.
- *Al-Musaffa Sharh al-Muwatta* by Shah Wali Allah Dahlawi. Shah Waliullah attached great importance to *Al-Muwatta*.
- *Sharh Muwatta al-Malik* by Muhammad al Zurqani.

Note: Since numerous disciples of Imam Malik have transmitted this work from him; it has resulted in certain differences in the text in various instances. The most reliable version is the one transmitted by Yahya al-Laithi.
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IMAM AHMAD BIN HANBAL

(780-855 CE)

BIOGRAPHY:

Abu Abd Allah Ahmad Ibn Hanbal Ibn Asad al-Shaybani al-Baghdadi; was born to Arab parents in 164 A.H (780 C.E) at Baghdad(Iraq), where he died in 241A.H/855 C.E. Ahmad Ibn Hanbal devoted his life to the *Sunnah* memorizing until he became indisputably the Imam of the scholars of Hadith in his times. He studied extensively in Baghdad and later travelled to many cities such as Kufa, Basra, Makkah, Madinah, Syria and Yemen and benefitted a lot from these journeys. He studied *Fiqh* under Imam al-Shafi RA in Baghdad.

He was the most knowledgeable among Imam Shafi's students of Baghdad who later on became an independent *Mujtahid*. Imam Ahmad excelled all the jurists and his books 'al-Musnad' is the best witness and strongest proof for that. His *Musnad* comprises some forty thousand traditions to the collection of which he devoted his life. His relation with mystics of his times was one of mutual respect and admiration. His book, '*Kitab al Zuhd*' is a living proof of his mystic thoughts. The 14th century Hadith Master, Al-Dhahbi referred to Ibn Hanbal as "*The true Sheikh of Islam, and leader of Muslims in his times, the Hadith master and Proof of the religion*".

He lived in the era of persecution of religious scholars (*Mihna*) by Abbasid caliph Al-Mamun and his successors *Mu'tasim* and *Wasiq* during 833-848, for refusing to subscribe to the idea of '*Khalq al-Quran*' propounded by *Mutazillites*. Imam Ahmad suffered a lot during this period in form of imprisonment and

physical torture. The policy was later reversed in 848 by Al-Mutawakkil (847-861).

His TEACHERS included: Abu Yousuf, Imam Shafi, Sufyan bin Uyaynah and Abd al-Razzaq Al-Sanani.

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'MUSNAD-E AHMAD BIN HANBAL'

Introduction:

The 'Musnad-e Ahmad' is one of the authentic books of Ahadith that records about 40,000 *Ahadith* besides sayings of *Sahabah* and their legal verdicts. It is an abundant spring of the Ahadith of the Messenger of Allah and the *Ijtihad* and sayings of the Companions and some of the *Taba'in* (*Those who met and learnt from one or more of the companions, but did not meet the Prophet ﷺ*). Ibn Al-Awzai said of Al Musnad: '*It is a book of Hadith the superior of which has not been seen on this earth*'. He also said: "*There is no Hadith which does not have a basis in this Musnad.*"

Drive:

Imam Ahmad wrote this book – in spite of his well known dislike of writing books – in order that it might be a source and an authority to which people could refer, in an age when beliefs, philosophies and juristic reasoning had become mixed up. That is why he said: "*I made this book an Imam, so that if the people disagree regarding the Sunnah of the Messenger of Allah, they may refer to it*".

Contents:

The 'Musnad Ahmad' is a book in which the author has placed the *Ahadith* narrated by each companion in separate chapters, each of them under the name of the relevant companion. There are numerous chains of narrators and Hadith texts in 'Musnad Ahmad' which are equivalent to those; in *Sahih Muslim and Al-Bukhari's Sahih*, but they were not narrated by either of them. In fact, none of the compilers of the four books (Abu Dawood, Al-Tirmidhi Al-Nasai, and Ibn Majah) reported them, as noted by Ibn Kathir.

Some scholars hold that the number is between twenty-eight thousand and twenty-nine thousand, while Abu Bakr bin Malik said: "*It is said that the total number of Hadith comprised in Al-Musnad is just thirty or forty short of forty thousand.*"

From more than seven hundred thousand *Ahadith* which he had heard during his travels, he selected around thirty thousand *Ahadith*; which he narrated on the authority of two hundred and eighty-three of his Shaykhs.

The Musnad in addition to *Ahadith* contains a large treasure of jurisprudence and legal verdicts of prominent Companions especially H. Umar, H. Ali, H. Uthman, 'Abdullah bin Masood and others. There are great and important legal verdicts from them and judgments made by those of them who were in positions of authority.

Methodology:

Imam Ahmad began writing his Musnad around the year 200 A. H., when he was aged thirty-six years, after returning from 'Abdur-Razzaq in San'a and continued to write and revise for another 20-25 years.

It was not the intention of Imam Ahmad to arrange his book in chapters relating to Islamic jurisprudence (such as purification, Prayer, Zakat, Fasting, Hajj etc.). Rather, his aim was to classify the *Ahadith* which were well-known throughout the Muslim lands, with Isnad [chains of narrators] connected to the Messenger of Allah ﷺ in accordance with the narrators from among the Companions.

The manner of collection was not based upon arrangement or chapters. He wrote it on separate sheets of paper, in individual sections, in the manner of a rough draft. He narrated it to his son, Abdullah to be transcribed and arranged in sections and he would order him: *"Place this in the Musnad of so-and-so and this one in the Musnad of so-and-so."* He continued to reread and revise it until the end of his life. As he reviewed his *Ahadith* and he ordered Abdullah to remove those narrations which, it was evident had some weakness in them, and he continued this until he died. 'Abdullah attended these readings more than others and it was he alone who narrated Al Musnad on the authority of his father, after his death.

It is clear that Imam Ahmad arranged the Companions in his Musnad based upon a number of considerations: Their

precedence, how early was their conversion to Islam, nobility of lineage and the volume of narrations attributed to them.

Thus, he began his Musnad with the Masanid of the four righteous caliphs, then the ten who were given the glad tidings of Paradise, then the members of the Prophet's household, then the Companions who narrated large numbers of *Ahadith*, such as the four Abdullahs: Ibn Abbas, Ibn Masood, Ibn Umar and Ibn Amr ibn 'Aas; followed by the Masanid of the Makkans and the Madinans, then that of the people of Al-Sham, Kufah, and Al-Basrah, the Masanid of the Ansar, and then those of the women.

Assessment:

Imam Ahmad bin Hanbal's Musnad occupies an important place in Hadith literature, and has served as source book for Hadith scholars over the centuries. The 'Musnad Ahmad' is one of the authentic books of Ahadith that records about 40,000 Ahadith besides sayings of *Sahabah* and their legal verdicts. Ibn al-Awzai said of Al Musnad:

"It is a book of Hadith the superior of which has not been seen on this earth; and there is no Hadith which does not have a basis in this Musnad."

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'KUTUB al-SITTA' ['Sihah al-Sitta']

Definition:

'Sihah al-Sitta' or 'Kutub al-Sitta' or the 'six authentic books' is the name given to six collections of *Hadith*, which are considered standard and most authentic by all Muslims. Muḥammad ibn Tahir al-Maqdisi (d. 507/1113) first proposed a six-book canon of the most authentic Hadith collections in his '*Shurut al-A'imma al-Sitta*'. The Six books are:

1. *Sahih* al-Bukhari of Imam al-Bukhari (d.256 A.H.)
2. *Sahih al-Muslim* of Imam Muslim bin Hajjaj (d.261 A.H.)
3. *Sunan* of Abu Da'ud (d.275 A.H.)
4. *Sunan (Jam'e)* of Abu Isa al Tirmidhi (d.279 A.H.)
5. *Sunan* of Abu Abdur Rahman al Nasai (d.303 A.H.)
6. *Sunan* of Ibn Majah (d.275 A.H.).

BACKGROUND:

At the dawn of second century *Hijri* `Umar bin Abdul `Aziz (d.720) had initiated a movement for the compilation of the Hadith of the Prophet ﷺ; fearing the obliteration of knowledge and passing away of scholars. But the death overtook Umar bin Abdul Aziz, before reading their compliance reports.

It was the first official and organized effort for compilation of Hadith. In this period the systematic compilation of Ahadith was begun on a large scale. The Ahadith from the *Sahabah* in earlier period were also preserved in black and white. The official directive inspired the scholars to collect Ahadith even

at individual level. The 3rd and 4th centuries witnessed continuation of an unending movement of Hadith Compilation initiated by H. Umar bin Abdul Aziz RA.

The Abbasid Caliphate, despite its brilliant contributions to Islam, brought along with it many problems. Greek philosophy had a free flow into the Islamic world. The government declared the Mu'tazilism as the state religion and anyone who opposed the Mu'tazila school of thought would be opposing the state. As a result many deviations were introduced and many innocent and weak Muslims were led away from Allah and His Prophet ﷺ.

Many scholars of Islam had come to the fore in order to defend the Shari'ah. Forgeries and interpolations in Hadith by rulers who wished to fulfill their personal motives were common. A number of scholars of Islam undertook this task but the six among them mentioned here stand taller than the rest. Besides collection of *Ahadith* from different sources and the appearance of Hadith Literature, the scholars developed Specialities in Hadith Sciences for scrutiny and proper analysis of each tradition.

There developed sciences like *Asma al-Rijal*, *Jarh o Ta'dil*, *Usool al-Hadith* (*Mastalah al-Hadith*) etc. It was the golden period of Hadith literature with appearance of more dedicated scholars; and scientific arrangements of Hadith collections. Eg. '*Kutub as-Sitta*'

This way, Allah protected and preserved the '*Sunnah* of His Prophet ﷺ' as He had protected and preserved His book (Al-Quran) for the guidance of the mankind, as these two are the foundation of Islamic *Shariah*.

Methodology of 'KUTUB AL-SITTA':

Many books of Ahadith were compiled before Kutub al-Sitta. Imam Malik (*Muwatta*), Dawud Tayalisi and Ahmad ibn Hanbal (*Musnad*) had compiled books consisting of both authentic and weak *Ahadith*. During third century Hijri Imam al-Bukhari (d.256) compiled his *Sahih* and omitted all weak narrations from it. His main objective was to derive *Masa'il* (laws) from the relevant Ahadith. Almost simultaneously Imam Muslim (d.261) compiled his *Sahih* with a primary focus on the *Isnad* (different chains of narrators). In his *Sunan*, Imam al-Nasa'i's aim was to mention the discrepancies of the Ahadith whilst Abu Dawud prepared a book (*Sunan*) which became the basis for the *Fuqaha*. Imam al-Tirmidhi combined the styles of al-Bukhari, Muslim, Abu Dawud and an-Nasa'i by mentioning discrepancies regarding the narrators and also making his compilation a basis for jurists.

The Description of 'Kutub al-Sitta'

The Hadith collections, namely Sahih Al-Bukhari, Sahih Al-Muslim, Sunan-Al-Tirmidhi, Sunan A'bu Dawud, Sunan Al-Nisai and Sunan Ibn Majah, have conventionally been grouped as Sihah-Al-Sitta or the Six Authentic Books on Hadith. However the modern Hadith Scholars prefer to label them as '*Kutub al Sitta*' or the Six Books of Hadith, on the basis that some unauthentic Ahadith are also present in these books.

'Sahih al-Bukhari'

Imam Bukhari was a 9th century Persian Islamic Scholar of repute, best known for his collection of authentic Ahadith

'Jami as Sahih' or '*Sahih al-Bukhari*'; considered by almost all the traditionalists to be the most authentic book in Hadith literature.

'Sahih Muslim'

Sahih Muslim ('*Jami'-as Sahi al-Muslim*') is a collection of Hadith compiled simultaneously with '*Sahih al-Bukhari*' by Imam Muslim bin Hajjaj al-Nayshapuri. His collection is regarded as next to Sahih Bukhari in accuracy and authenticity.

'Sahihain':

The first two books, ie *Sahih Al-Bukhari* and *Sahih Al-Muslim*, have often been referred to as '*Sahihain*' or the 'two authentic books' and these are the ones used most widely by all Muslims. Any tradition which is accepted by both Imam Bukhari and Imam Muslim has been termed as "*Muttafaqun Alaihi*" and these "agreed upon" traditions are considered to be the most reliable and authentic.

'Sunan Abu Da'ud'

Abu Da'ud' was another important compiler of Hadith. *Sunan* of Abu Da'ud contains not only the 'genuine' traditions (as al-Bukhari and Muslim had done), but also such traditions as had been pronounced by some traditionalists to be weak and doubtful.

'Jami al Tirmidhi'

Abu Isa al Tirmidhi was a student of Imam Bukhari, Imam Muslim and Abu Da'ud. His collection, '*Jami at-Tirmidhi*' follows and improves upon the techniques of classifying the

Hadith as proposed by his predecessors. Also called 'Sunan al-Tirmidhi', it contains all the traditions – legal, dogmatic and historical – that had been accepted by the Muslim jurists of one school or another, as the basis of Islamic law.

'Sunan Nasai':

Imam Nasai' differs with the point of view of his senior contemporary, al-Tirmidhi on the question of the application of traditions to various problems. His main object was to establish the text of traditions and the differences between their various versions, which he quotes extensively.

'Sunan of Ibn Majah'

Ibn Majah compiled several works of Hadith of which the most important is the *Sunan*. The number of weak (*Dhaif*) traditions it contains is not very large, but it does contain some traditions, which are considered by the authorities on the subject to be forged (*Mawdu'*).

Assessment: According to the most preferred opinions, al-Bukhari enjoys the highest status, followed by Muslim, Abu Dawud, Nasai, Tirmidhi and Ibn Majah respectively. Haji Khalifa in '*al-Kashf al-Dhunun*' and Al-Dhahabi have categorized Tirmidhi in third position. According to 'Abdullah ibn Muhammad Al-Ansari; "Imam Tirmidhi's *Al-Jami*' is more beneficial than the works of Bukhari and Muslim since their compilations can only be understood by a very deep sighted scholar, whereas *Al-Jami*' can be understood by both the scholar and the layman".

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'Detailed description of Great Muhaddithun & Kutub al-Sitta'

IMAM BUKHARI (810-870)

Imam Bukhari was a 9th century Persian Islamic Scholar of repute, best known for his collection of authentic Ahadith '*Sahih al-Bukhari*'; considered by almost all the traditionalists to be the most authentic book in Hadith literature.

Early Life: Muhammad ibn Ismail al Bukhari was born in the city of Bukhara (present day Uzbekistan) in 194AH (810CE). Bukhari's grandfather Mughira had converted to Islam from Zoroastrianism. Bukhari's father Ismaiel was a traditionalist, who had learnt Hadith from scholars of the stature of Imam Malik bin Anas RA; but he died when Bukhari was just an infant. After his father's death, Bukhari's mother brought him up taking full responsibility of his early education at Bukhara. Being a very devout and religious Muslim, he began to study the Hadith at an early age. He possessed great intelligence and a sharp and amazingly retentive memory. At the age of 16, he had memorized many books of famous scholars including Abdullah Ibn Al-Mubarak's book '*Al-Waki*'.

Scholarship: At the age of eighteen, Imam Bukhari visited Makkah accompanied by his mother and brother. After performing the Hajj, his brother and mother returned to Bukhara but Imam Bukhari stayed there for further education. He spent two years in Makkah and learnt Hadith and other religious studies from Islamic Scholars of Makkah. After that, he went to Madinah and got further education in the field of Hadith, Fiqh and Islamic jurisprudence for four years. After

spending six years in Hijaz (Makkah and Madinah), he left for Basra, Kufa, Bahdad and also visited Egypt and Sham (Syria).

Compilation of Hadith:

Imam Bukhari is said to have been inspired to compile the *Sahih* after hearing a remark made by his teacher, Ishaq ibn Rahwayh (782-852) that he wished some of the traditionalists would compile short but comprehensive books containing only genuine traditions. Al-Bukhari thereupon resolved to work at this great task, and indeed, he devoted his entire life to it. Another story goes that he once saw Prophet ﷺ in a dream and that encouraged him to write the book '*Al-Jami As-Sahih*' (*Sahih Al-Bukhari*).

The idea of compiling a book of authentic Ahadith was conceived and executed by Imam Bukhari in *Harmain* at Makkah and Madina. However, he travelled far and wide to collect Ahadith for about 16 years. He had recorded *Ahadith* from 1,080 experts in Hadith. After having gathered a large number of them, he returned to Nishapur in 864CE. By this time his fame as a traditionalist had spread far and wide. Here; besides final compilation, Imam Bukhari began teaching the traditions to the people. Imam Bukhari established a Madrasa (school) in the city where he spent a great deal of time teaching with satisfaction.

Personal Qualities:

Throughout his life Imam Bukhari was strictly pious, honest and generous to the poor and to students. Besides a superb memory he was blessed with the highest rank of piety and righteousness, who always respected people's rights. Imam was left with a considerable amount of wealth by his father.

However, due to his generosity, he spent it all in the path of Allah.

Death:

Owing to his honesty, kindness and fact that he was trustworthy, Imam Bukhari used to keep away from the rulers of that time due to the reason that he may incline to say things to please them. He had returned to Bukhara to settle down and devote his life to Hadith but faced hardships from the Governor and was forced to migrate. Imam Bukhari thus went to Khartang, a village 30 km from Samarkand (Uzbekistan). He settled there and died in the year 256 A.H. (870 CE) at the age of 62. The grave of Imam Bukhari is in Khartang, (Now Hartang) Samarkand.

'To Allah we belong and to Him we shall return!'

Teachers:

Imam Bukhari had recorded Hadiths from 1,080 experts in Hadith. Notable among his teacher were, Imam Ahmad bin Hanbal and Ishaq Ibn Rahwayh RA.

Students: His students included well known traditionalists like Imam Muslim, Imam Al-Tirmidhi, Imam Al-Nasai, Al-Darimi and Ibn Khuzaimah.

Works:

Bukhari began writing very early, compiling his first book when he was in Madinah. Imam Bukhari had written many books; not only in the discipline of the Hadith, but also on *Tafsir*, *Fiqh*, and *Tarikh* (History). *Al-Tarikh Al-Kabir*, *Al-Tarikh Al-Ṣaghir* and *Al-Tarikh Al-Awsat* are well known among scholars besides *Tafsir al-Kabir*, *Jami al-Kabir*, *Rafāt al-Yadain* and '*Qadhaya as-Sahabah wat-Tabien*'. He also wrote '*Al-Adab-al-Mufrad*'. But

the most famous and important of all of his books is '**Sahih al-Bukhari**'. It is considered by almost all the traditionalists to be the most authentic book in Hadith literature.

'SAHIH AL-BUKHARI'

Introduction:

'*Al-Jami al-Shahih*', popularly known as '*Sahih Al-Bukhari*' is the most authentic, widely studied and extensively referred book of *Hadith*, compiled by Abu Abdullah Muhammad Ibn Ismaill al-Bukhari. Its full title is, '*Al-Jami al-Musnad, al-Sahih al-Mukhtasar min Umur RasulAllah wa Sunanihi wa Ayyamihi*'. It means an epitome containing all types of Musnad *Ahadith* concerning the Prophet ﷺ, his *Sunnah* and his battles. It is one of the '*Kutub al-Sitta*' (Six Major Hadith Collections) and is next only to Quran in its popularity. Together with '*Sahih al-Muslim*' it is often referred as '*Sahihain*'.

The '*Sahih al-Bukhari*' contains 9082 (7572 or 7563 according to some), authentic traditions but without repetition the number of *Ahadith* goes down to 2602. The book is divided into 106 Sections consisting of 3450 chapters. Every chapter has a heading that provides the key to the contents of the traditions in that chapter. This has made his *Sahih* very easy to consult, even for beginners.

Methodology & Content:

The main purpose of Bukhari's quest was to collect only genuine traditions, which were handed down to him on the authority of reliable companions, who were unanimously

accepted to be honest and trustworthy. He made it certain that these narrators' possessed retentive memories and they did not contradict other reliable narrations. He further ensured that consecutive narrators in the chain had met each other in life.

Imam Bukhari devoted the greatest care and attention to this great work. The sincerity of his endeavours was underscored by his practice of performing ablutions and saying a two *Rakah* prayer before recording each tradition. The selection was done with great care, each tradition being subjected to scrutiny. He accepted a tradition only when he was fully satisfied that all the narrators were completely reliable. He also made it a point to see that all these reporters had met one another.

He explored all the traditions collected by him and selected only those which were entirely authentic. He collected 600,000 traditions from 1000 *Shaikhs* over a period of sixteen years of hard work. From this collection he selected only 9082 traditions. He classified these traditions according to subject matter, such as prayer, pilgrimage, jihad, etc., dividing his work into more than 100 books, which were again subdivided into 3450 chapters.

The chapters are arranged according to their subject matter under separate headings. These headings are mostly taken from some verse of the Quran. Sometimes he finds the wording of his heading in the traditions themselves. It is reported that Imam Bukhari, made three revisions of his full compilation before coming up with the final version. The author himself read it out to 90,000 students. It made his name immortal.

Assessment:

Philip K. Hitti, writes in his book '*History of the Arabs*': "*Sahih al-Bukhari has acquired a quasi-sacred character. Next to the Quran this is the book that has exerted the greatest influence over the Muslim mind.*"

Because of all these positive features, the *Sahih Al Bukhari* has been rightly considered to be an authority next only to the Quran. Many commentaries have appeared, in which every aspect of the book has been thoroughly discussed. *Fath al-Bari* (Victory of the Creator) is the most celebrated, multi-volume commentary of Imam Bukhari's collection of authentic *Ahadith*, '*Sahi al-Bukhari*' composed by Hafiz Ibn Hajar al-Asqalani.

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IMAM MUSLIM (204-261/820-875)

Muslim bin Hajjaj bin Muslim was one of the great traditionalists of 9th century Muslim world. His Hadith collection, known as *Shaih al-Muslim*, is one of the six major Hadith collections and is regarded as one of the two most authentic collections, alongside '*Sahih al-Bukhari*'. He was of an excellent character—honest, truthful and peace-loving.

BIOGRAPHY:

Abul Husayn Muslim bin Hajjaj bin Muslim al-Qushayri al-Nayshapuri belonged to the Qushayr tribe of the Arabs, an offshoot of the great clan of Rabi'a. Many of his clan members had been the Prophet's companions. He was born in Nishapur in 204AH/820CE and received his early education in his home

town. This town, situated in a central place enjoyed great prestige at that time. Imam Muslim inherited a large fortune from his father, who was also a well-known traditionalist of his time.

It is believed that Imam Muslim studied Arabic literature and other sciences taught in his times. Later, he developed a keen interest in the study of Hadith learning from the great scholars. Afterwards, he undertook long journeys to collect traditions from other scholars of repute. He went to most of the important centres of learning in Persia, Mesopotamia, Syria and Egypt, where he attended the lectures of important traditionalists of his times, including Ishaq ibn Rahwayh and Imam Ahmad ibn Hambal.

According to *Al-Dhahabi* and *Al-Suyuti*, Imam Muslim started learning Hadith in 218 AH under Yahya bin Yahya al-Tamimi, travelled to Basra and then to Hijaz. He performed Hajj in 220 AH at the age of 16 and started study of Hadith in Makkah and Madina. Afterwards he travelled to Egypt, Iraq, Rayy and then Khurasan. He spent 15 years pursuing knowledge of Hadith during which he met many Muhaddithun and collected about 300000 *Ahadith* from them.

Imam Muslim studied under many scholars of Hadith and narrated *Ahadith* from them. Among the prominent scholars from whom Imam Muslim narrated Hadiths were: Qutaybah ibn Said, Said ibn Mansur, Imam Ahmad ibn Hanbal, Ishaq ibn Rahuwayh, Abu Khaithamah, Adh-Dhuhaly, Imam Bukhari and Abdullah Al-Darimi. After finishing his studies, he came back to Nishapur and devoted his life to the service of Hadith.

He wrote many books and treatises on Hadith, and other related subjects. The most important of his works is his *Sahih*. Some scholars have regarded it as the best work on the subject. Imam Muslim examined 300,000 traditions before the completion of this book. Out of his large collection he included only 4000 traditions (*7500 with repetitions*). One great feature of his book is that he selected only those traditions which were free of all defects and were unanimously accepted by the great Hadith scholars.

Teachers of Imam Muslim:

Imam Muslim is believed to have received lessons in Hadith from: Yahya bin Yahya and Ishaq ibn Rahuwayh in Khurasan, Abu Ghassan in Rayy, Ahmed ibn Hanbal and Abdullah bin Muslim in Iraq, Qutayba ibn Said, Said bin Mansur and Abu Musayb in Hijaz, Amr bin Suwad in Egypt, Imam Bukhari and Abdullah al-Darimi in Nishapur and many more.

His Students:

Imam Muslim taught Hadith at Nishapur and many of his students later became famous and rose to prominence in the realm of Hadith. Some of them occupy a very prominent position in Islamic history, e.g. Abu Eisa At-Tirmidhi, Ibn Khuzaimah, Abu Hatim Ar-Razi, Musa ibn Harun, Ahmad ibn Salama, Abu Bakr ibn Khuzaima, Abu 'Awana, As-Sarkhasi, and Al-Dhahabi.

Imam Muslim's Writings:

Imam Muslim has many works to his credit. Amongst these '*Jamí al-Sahih al-Muslim (Kitab al-Musnad al-Kabir, Jami' Kabir), 'Kitab Al-'Ilal, Kitab Al-Afrad, Kitab Awham Al-Muhaddithin, Kitab Al-Tabaqat, Ala al-Rijal, Kitab, al-Asma' wa'l-Kuna, and Kitab al- Wijdan* are very important. These

books are some of Imam Muslim's important works and not a complete list of his writings.

His Death:

Imam Muslim lived for fifty-five years. He spent most of his time in learning Hadith, in its compilation, in its teaching and transmission. He always remained absorbed in this single pursuit and nothing could distract his attention from this pious task. He died in 261AH/875CE, and was buried in the suburbs of Nishapur, Khurasan, Iran.

(To Allah we belong and to Him we shall return!)

'SAHIH AL-MUSLIM'

Sahih al-Muslim ('*Jami'-as-Sahi al-Muslim*') is a collection of Hadith compiled by Imam Muslim ibn al-Hajjaj al-Nayshapuri. His collection is regarded as next to Sahih Bukhari in accuracy and authenticity. Any tradition which is accepted by both Imam Bukhari and Imam Muslim has been termed as "*Muttafaq Alaihi*" and these "agreed upon" traditions are considered to be the most reliable and authentic. It is considered to be one of the most authentic collections of the *Sunnah* of the Prophet ﷺ and along with Sahih al-Bukhari forms the "*Sahihain*" or the "Two Sahihs." It contains 4000 traditions (7500 without repetitions) in 52 book-chapters. Imam Muslim has added to his work an introduction to the science of traditions.

He wrote many books and treatises on Hadith, but the most important of his works is the '*Jami'-as Sahi al-Muslim*'. He originally named his book '*Musnad al-Şahih*', and mentioned in

his book that he compiled such a book in response to a question from one of his students.

Methodology:

The primary aim before Imam Muslim was the purification of *Sunnah* of Holy Prophet ﷺ in an age of fabrication by heretics, ignorants and hostiles. So, Imam Muslim compiled his *Sahih* with a primary focus on the *Isnad* (different chains of narrators). He prefixed to his compilation a very illuminating introduction, in which he specified some of the principles which he had followed in the choice of his material. Imam Muslim strictly observed the principles of the science of Hadith. He was even stricter than Imam Bukhari in pointing out the differences between the accounts of various narrators, their character and other details. Imam Muslim takes particular care in according the exact words of the narrators and points out even the minutest difference in the wording of their reports. Imam Muslim has also constantly kept in view the difference between the two well-known modes of narration, *Haddathana* (he narrated to us) and *Akhbarana* (he informed us).

He tried to confine his selection of Hadith to a manageable size. He has recorded only that Hadith which, at least, two reliable successors (*Taba'in*) had heard from two Companions and this principle is observed throughout the subsequent chain of narrators. He didn't depend on his own criteria only but recorded *Ahadith* which were unanimously agreed as authentic. In contrast to Imam Bukhari however, he was satisfied with the narrators if the two were contemporary and

if they had not actually met one another. Imam Muslim meticulously collected 300,000 Hadith and after a thorough examination of them retained only 4000. One great feature of his book is that he selected only those traditions which were free of all defects and were unanimously accepted by the great Hadith scholars.

Imam Muslim shows greater ability in the arrangement of traditions. His work consists of 52 chapters dealing with the common subjects of Hadith, such as the five pillars of Islam, marriage, the laws of heredity, war, sacrifice, manners and customs, etc. The book closes with a short chapter on the *Tafsir* (exegesis) of the Quran. The longest chapter, the opening chapter of Sahih Muslim is on *Iman*.

Commentaries:

There are many commentaries written on '*Sahih al-Muslim*' but the popular one is by Imam al-Nawawi, with the title, '*Al-Minhaj Sharh Sahih al-Muslim bin Hajjaj*'.

Assessment:

Thanks to the utmost care having been taken in its completion, the *Sahih* of Imam Muslim has been acknowledged as one of the most authentic collections of traditions after that of '*Sahih al-Bukhari*'. So far as the beauty of its arrangement is concerned, it is held superior to *Sahih* al Bukhari. Although some scholars, including Imam Nasai, held the '*Sahih of Al Muslim*' superior to that of al Bukhari, Imam Muslim himself recognized the superiority of his predecessor.

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IMAM TIRMIDHI

(209 -279 AH//824-892 CE)

Imam Tirmidhi is one of the outstanding scholars of Hadith who spent their lives in narrating and verifying the *Ahadiths* of the Prophet ﷺ. His full name is Muhammad ibn Eisa At-Tirmidhi, from the Arab tribe of Sulaim ibn Mansur. He is the compiler of the well-known book of Hadith "*Jami At-Tirmidhi*" which is distinguished by At-Tirmidhi's unique approach of the classification and verification of Hadiths.

Biography:

Abu 'Eisa was born in 209 AH (824 CE) in Tirmidh (now in Uzbekistan). His grandfather was from Marw. Imam at-Tirmidhi was born during the reign of Abbasid Caliph Ma'mun. Having grown up in an environment of learning and possessing an exceptionally remarkable memory; Tirmidhi was naturally inspired to dedicate his life for Hadith. He obtained his basic knowledge at home and later travelled to far off lands in search of the knowledge of Prophet's traditions. He studied Hadith under great personalities like Imam al-Bukhari, Imam Muslim and Imam Abu Dawud.

Imam al-Tirmidhi devoted his whole life for learning and studying Hadith. He travelled a lot and learned under the greatest scholars of Hadith. He was exceptionally distinguished by his unparalleled capacity of memorising *Ahadith*. He travelled to Al-Hijaz, Basra, Kufah, Baghdad, Rayy and Khurasan. It is narrated that he took *Ahadith* from more than 200 narrators of Hadith. The numerous journeys of Imam Tirmidhi helped him get high *Isnad* (chain of narrators). He

took *Ahadith* from some 42 such narrators that the five Imams of Hadith (Al-Bukhari, Muslim, Abu Dawud, An-Nasai and Ibn Majah did not narrate from. Imam al-Bukhari is reported to have complimented Tirmidhi saying: *"I have benefited more from you than you have benefitted from me!"*

Hadith was not the sole knowledge that Imam Al-Tirmidhi acquired. He was a scholar of encyclopedic knowledge. He was well versed in other branches of knowledge, such as Fiqh, Islamic History, Arabic language and other sciences. He was renowned for his excellent understanding and deduction of the *Fiqh* rulings from Hadith. According to Ibn Taymiyya and Shah Waliullah, Imam Tirmidhi was an independent jurist (*Mujtahid*). Moulana Anwar Shah Kashmiri is of the opinion that he was a Shafi'i. As observed by Maulana Abu Al-Hasan Ali Nadawi:

"He (Al-Tirmidhi) was the first to broach what is called nowadays "Comparative Fiqh" and he had a great merit that the Muslim community has to admit. His efforts saved a lot of the Islamic heritage of the Schools of Fiqh from loss."

Imam Tirmidhi lost his eyesight in his old age because of his long hours of study of Hadith. Shah Abdul `Aziz, describes him in the following words: *"His memory was unique and his piety was of a very high caliber. He would cry so much out of the fear of Allah, that towards the end of his life he lost his sight"*.

At-Tirmidhi's Teachers:

Among his well-known teachers were: Imam al-Bukhari, Imam Muslim, Imam Abu Dawud, Abdullah ibn Al-Darimi, Abu Ishaq

Al-Tabari, Ibrahim ibn Harun Al-Balkhi, Qutaybah ibn Said Al-Baghilani, Ali ibn Hajar Al-Mirwazi and Ishaq ibn Rahawih.

At-Tirmidhi's Students:

Imam Tirmidhi had a large number of students from all over the world. The most famous amongst them were Haytham ibn Kulaib, Muhammad ibn Ahmad, Abu Al-Abbas Al-Mirwazi, Abu Said Ash-Shashi, Al- Hasan Al-Qattani, Abu Hamid Al-Mirwazi, Abu Bakr As-Samarqandi and Ahmad ibn Yusuf Al-Nasafi.

At-Tirmidhi's Works:

The most prominent among his writings are: '*Al-Jami at-Tirmidhi (Sunan Tirmidhi), Shamail Tirmidi, Kitab- al-Zuhd, Al-Ilal and Kitab Al-Tawarikh.*

At-Tirmidhi's Death:

After a life replete with knowledge-seeking, travelling for collecting, teaching and explaining Hadith, Imam Al-Tirmidhi passed away in 279 AH/892 CE in Tirmidh at the age of 68. (May Allah confer mercy upon him and reward him for his efforts!)

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'Jami' al-Tirmidhi'

'Jami' al-Tirmidhi' also known as '*Sunan al-Tirmidhi*', is one of '*Kutub al-Sitta*' or the six major Hadith collections. Its complete titled is '*Al-Jami` al-Mukhtasar min al-Sunan `an Rasulu Allah wa Ma`rifatu al-Sahih wa al-Ma`lul wa ma `alaihi al-`Amal*'. Imam Tirmidhi (d.279) began compiling it after the year 250 A.H. / 864CE) and completed it in 270 A.H. / 884). It contains 3,956 *Ahadith*, and has been divided into fifty chapters. It is also classified as a *Sunan*, which implies that the book has been arranged according to legal chapters, like

Purification, Prayer, Poor-due and Fasting, narrated on the authority of Prophet Muhammad ﷺ, while the opinions of the companions are usually not mentioned.

The term *Jami* indicates a complete collection covering all the eight *Risalah* subjects (*Ahkam*). According to Al-Qattani:

"The 'Jami' at-Tirmidhi' is also named The Sunan and Al-Jami' al-Kabir; contrary to those, thinking them to be two separate books".

Methodology:

Imam Tirmidhi's method was that of placing the heading first, then mentioning one or two *Ahadith* which were related to the heading. These *Ahadith* are followed by his opinion as to the status of the Hadith. Subsequently, he mentions the opinions of different jurists. He also indicates if there were other narrations transmitted by other companions on the same subject. His principal aim was to discuss the legal opinions of early jurists. Tirmidhi mostly mentioned those *Ahadith* which the jurists used as the basis for their legal decisions and he mentioned which school used which tradition/s. Hence this book became an important source for the different view-points of the various legal schools. The *Jami'* thus bears the distinction of being one of the oldest texts dealing with the Comparative study of the various jurisprudential schools. Although Shafi'i (150-204 A.H.) wrote his '*Kitab al-Umm*' before Tirmidhi's *Jami'*, the '*Kitab al-Umm*' is less comprehensive in comparison to the *Jami'* of Tirmidhi.

Imam at-Tirmidhi in fact combined the styles of earlier Imams; Bukhari, Muslim, Abu Dawud and Nasa'i by mentioning discrepancies regarding the narrators and also making his compilation a basis for jurists. According to the commentators, Imam Tirmidhi maintained the following conditions throughout the compilation of '*Al-Jami'*':

1. Tahir Muqaddisi mentions that Jami` al-Tirmidhi contains four types of Hadith:
 - Those *Ahadith* that conform to the conditions of al-Bukhari and Muslim.
 - Those *Ahadith* that conform to the conditions of Abu Dawud and Nasa'i.
 - Those *Ahadith* that have certain discrepancies either in the *Isnad* or *Matan*.
 - Those weak *Ahadith* that some *Fuqaha* have relied upon.
2. Imam Tirmidhi accepts a Hadith which is narrated with the word '*ann*' provided both the narrators are contemporaries.
3. After mentioning a weak Hadith, he explains the reason of its weakness.
4. A '*Mursal Hadith*' is accepted by Imam Tirmidhi when an unbroken chain of narrators supports it.
5. He never narrated Hadith from those who fabricated Hadith.

Salient features of Jami` at-Tirmidhi:

1. It is a Sunan and a Jami`.
2. Imam Tirmidhi omits the major portion of the Hadith and only mentions that part which is relevant to the heading (title).
3. After mentioning a Hadith, he classifies its narration (whether it is authentic or weak, etc.)
4. He specifies the narrators names, e.g. if the narrators *Kuniya* (patronymic name) was mentioned, he would then mention his proper name and vice versa.

5. He explains the different *Madhahib* together with their proofs.
6. His book has been set out in an excellent sequence, making it easy to look for a Hadith.
7. Only 83 Hadith are repeated and there is no fabricated Hadith in the entire book.

Assessment:

'*Jami` al-Tirmidhi*' is among the six authentic books of Hadith. It has been categorized as fifth amongst the six most authentic books of Hadith. According to the most preferred opinion, al-Bukhari enjoys the highest status, followed by Muslim, Abu Dawud, Nasai, Tirmidhi and Ibn Majah respectively. Haji Khalifa in '*Al-Kashf al-Dhunoos*' and Al-Dhahabi have categorized Tirmidhi in third position. Imam al-Tirmidhi is believed to have said:

"I compiled this book and presented it to the learned scholars of Hijaz, Iraq and Khurasan and they were pleased with it."

According to `Abdullah ibn Muhammed Al-Ansari:

"Imam Tirmidhi's Al-Jami` is more beneficial than the works of Bukhari and Muslim since their compilations can only be understood by a very deep sighted scholar whereas Al-Jami` can be understood by both the scholar and the layman".

Commentaries on 'Jami at-Tirmidhi'

- {1.} '*A'ridat-ul-Ahwazi*: An Arabic compilation of Qadi Abu Bakr ibn `Arabi in 7 volumes.
- {2} '*Qut-ul Mughtazi*: Compiled by Jalal ad-Din Suyuti.
- {3} '*Tuhfat-ul Ahwadhi*: Written by Sheikh Abdur Rahman Mubarakpuri in 10 volumes.

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Imam Abu Dawu'd Al-Sijistani
(202 AH / 818 CE-275 AH (889 CE))

Introduction:

Abu Dawud, the compiler of the well-known collection of Hadith book “*Sunan Abu Dawud*” was one of the most knowledgeable scholars of the Hadith of the Prophet (ﷺ), its *Fiqh* (Islamic jurisprudence), deficiencies, texts and chains of narrators throughout the Islamic history. He was not only a *Muhaddith* (traditionalist), but also a prominent *Faqih* (jurist) who studied extensively under Imam Ahmad ibn Hanbal. The scholars of his time recognized his high scholarship.

Birth and Early Life:

Abu Dawud's full name was Sulaiman Bin Asyas Bin Ishaq Al-Azdi Al-Sijistani. He was born in 202 AH (818 CE) in Sijistan, a province in Khurasan (present-day 'Sistan' in Iran.). He was from the Azd tribe of Yemen. It was the golden scientific century which witnessed the rise of great scholars of Hadith. He grew up fond of knowledge, especially Hadith of the Messenger of Allah (ﷺ), aided by his unique talent of memorization that helped him commit a great deal of *Ahadith* to his memory.

Pursuit of Knowledge:

In 220 AH (835 CE), Abu Dawud traveled to Baghdad when he was only 18, and two years later, he moved to Syria. He traveled for the purpose of checking out the possessors of *Ahadith* to ensure their reliability before accepting their narrations. His journeys in search of knowledge took him through the lands of Khurasan, Iraq, Hijaz, Sham, Egypt, and Nishapur. He moved to many different places narrating and

collecting the *Ahadith* of the Prophet (ﷺ). Al-Khatib Al-Baghdadi said:

"He (Abu Dawud) narrated Hadith from the people of Iraq, Khurasan, the Levant, Egypt and the Arabian Peninsula."

He was not only a *Muhaddith* (traditionalist), but also a prominent *Faqih* (jurist) who studied extensively under Imam Ahmad ibn Hanbal. This companionship with Imam Ahmad helped him acquire the knowledge of *Fiqh* (Islamic jurisprudence) in addition to Hadith.

Abu Dawud compiled a book on the questions and replies of Imam Ahmad entitled "Masail Ahmad". He presented his book *Al-Sunan* to Imam Ahmad who praised it.

Personal Qualities:

Notably, Abu Dawud accompanied Imam Ahmad for a long time and loved him so much. It has been said that Abu Dawud resembled Imam Ahmad ibn Hanbal in manner, conduct, habits, appearance and speech.

His Teachers:

He studied under around 300 great scholars of his time. Some of his famous teachers include Imam Ahmad ibn Hanbal, Qutaibah ibn Said, Uthman ibn Abi Shaibah, Isḥaq ibn Ibrahim, and Muslim ibn Ibrahim.

His Students:

He had numerous students from around the world. Among his more noted students are his son Abu Bakr Abdullah bin Abu Dawud Al-Asfahani, Imam Tirmidhi, Imam Nasai, Abu Said

Aḥmad ibn Muḥammad ibn al-Arbi, Amr Aḥmad ibn Ali ibn Hassan al-Basri.

Abu Dawud's Writings:

In addition to his most renowned book 'Al-Sunan' (***Sunan Abu Dawud***), Imam Abu Dawud authored books such as: 'Letter to the people of Makkah' (explaining the conditions he adhered to in compiling his Sunan), *Al-Marasil*, *Masail Al-Imam Ahmad*, *An-Nasikh wal-Mansukh*, *Al-Qadr*, *At-tafarrud*, *Az-Zuhd*, and many others.

Death:

Abu Dawud (may Allah confer His Mercy upon him) died, at the age of 73, in 275 AH (889 CE) in Basrah (Iraq), and was buried alongside the grave of Sufyan al-Thawri RA.

Quote from Abu Dawu'd:

"I collected in my book 'Al-Sunan' 4,800 Ahadith. Of these, four Ahadith are sufficient for preserving one's Din":

- *'Actions are judged according to intentions.'*
- *'Of the beauty of a person's Islam is; his leaving out that which does not concern him.'*
- *'None of you can be a perfect believer until he loves for his brother that which he loves for himself.'*
- *'The Halal (lawful) is clear and the Haram (unlawful) is clear, and between these two are unclear matters. Whoever saves himself from these, has saved his Din.'"*

Scholars' Praise of Abu Dawud:

Abu Hatim ibn Hayyan said:

"He (Abu Dawud) was one of the leading persons of this world in matters of Fiqh, knowledge, memorization, ascetism, devotion and proficiency. He compiled and defended the Sunan (Sunnah of the Prophet ﷺ)."

Al-Dhahabi said:

"He was a head in Hadith and Fiqh. He was distinguished with dignity, esteem, uprightness and devotion, so that he resembled Ahmad ibn Hanbal."

Imam an-Nawawi states:

"All the scholars are unanimous on the rank and virtues of Abu Dawud. He has been praised for his perfect memory and deep knowledge. His piety and abstinence made him one of the greatest scholars of his time."

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"Sunan Abu Dawud"

"Sunan Abu Dawud" is a collection of *Ahadith* compiled by Imam Abu Dawu'd Sijistani. It is among the six authentic collections of Hadith of the Prophet ﷺ (*Kutub al-Sittah*). It contains 4800 *Ahadith*, divided into 43 book-chapters. When Imam Abu Dawud, compiled his Sunan, Ibrahim al-Harbi stated:

"Ḥadīth was made supple (easy) for Imam Abu Dawud, just as hadid (iron) was made supple for the Prophet Dawud AS."

Abu Dawud collected 500,000 *Ahadith*, but included only 4,800 in this collection. Scholars regard this collection as fourth in strength of their '*Kutub al-Sitta*'. It took Abu Dawud 20 years to collect these *Ahadith*. He made a series of journeys to meet most of the foremost traditionalists of his time and acquired from them the most reliable traditions, quoting sources through which it reached him. Since the author collected some *Ahadiths* which no one had ever assembled together, his

Sunan has been accepted as a standard work by scholars from many parts of the Islamic world.

Methodology in compiling his *Sunan*:

In compiling the *Sunan*, Imam Abu Dawud, included only those *Ahadith* that fall under topics of *Fiqh*. He included only one or two *Ahadith* under each chapter to make the collection concise and easy to derive *Fiqh*.

He occasionally summarized long *Ahadith* for brevity, so that the *Fiqh* didn't get lost in the long narrations. In his *Sunan*, he included several *Ahadith* that are *Mursal* (a tradition in which a companion is omitted and a successor narrates directly from Prophet ﷺ); in instances where he did not know of a contradictory Hadith with a connected chain (*Muttasil* Hadith)". He did not include *Ahadith* from those considered *Matruk al-Hadith* (a narrator whose *Ahadith* are rejected). He also included some weak *Ahadith* in his *Sunan*, clearly mentioning their weakness.

Al Hafiz Abdullah said:

"Abu Dawud narrated weak chains of narration when he did not find anything else for the topic, because to him, weak Ahadith were stronger than the opinions of men."

Assessment:

Scholars regard 'Sunan Abu Dawud' as fourth in strength of their '*Kutub al-Sitta*'. Abu Dawud made a series of journeys to meet most of the foremost traditionalists of his time and acquired from them the most reliable traditions, quoting sources through which it reached him. Since the author collected *Ahadith* which no one had ever assembled together, his *sunan* has been accepted as a standard work by scholars from many parts of the Islamic world.

Imam Al-Nasai

Introduction:

Abu Abd-ul-Rahman 'Al-Nasai' was a great memorizer and critic of Hadith and one of the key figures in Muslim scholarship. He was renowned for his famous book of Hadith "*Sunan al-Nasa'i*", included in the six books of authentic Hadith, '*Kutub al-Sitta*'.

Biography:

Imam Nasai was born in Nisa, a town in Khurasan (Turkmenistan), in 214 AH (829 CE). His full name was Abu Abd-ur-Rahman Ahmad ibn Shuayb ibn Ali ibn Sinan ibn Bahr Al-Khurasani Al-Nasai, attributed to his homeland Nasa which was a famous centre for Islamic knowledge where many *Ulama* were situated and studies in Hadith and Fiqh was at its peak.

He primarily attended the gatherings and circles of knowledge in his home-town where he specialized in his study of Hadith. When he was 20 years old, he started traveling and made his first journey to the great scholar of Hadith Qutaybah ibn Said in Baghlan. Qutaybah narrated *Ahadith* from Imam Malik, Al-Layth ibn Saad and other narrators of this class. Al-Nasai remained with Qutaybah for 14 months studying Hadith at his hands. Imam Al-Nasai was fond of seeking knowledge especially the narration of *Ahadith*, for which he has devoted his whole life.

Pursuit of Knowledge:

Imam Al-Nasai remained with his Sheikh Qutaybah for more than one year. He then travelled to the Arabian Peninsula seeking knowledge from the *Ulama* and *Muhaddithin* of Khorasan, Al-Hijaz, Kufa, Iraq, al-Sham (the Levant) and Egypt. After these long journeys, he settled in Egypt where students of Hadith came to him from everywhere learning at his hands and narrating *Ahadith* from him. He was a trustworthy, well-established scrutinizer of Hadith and its narrators and was fully aware of the juristic rulings and explanation of the Hadith.

He became a leading scholar and authority of Hadith in his times, also known by the title 'Hafidhul Hadith'. He was renowned for his utmost and extensive awareness of the defects of Hadith and the conditions of the narrators. He is the author of the famous book of Hadith "*Sunan al-Nasa'i*" or "*Al-Sunan al-Sughra*" as he named it.

School of Fiqh:

Imam al-Nasa'i was a follower of the Shafi'i *Fiqh* according to many scholars. Some other scholars consider him to be a Hanbali; and Sheikhul Islam ibn Taymiyyah has also stated this. It is likely that he was a *Mujtahid* more inclined towards the Hanbali *Fiqh* but many a times he would differ from the Hanbali scholars. Ibn Al-Athir observes:

"He (Abu Abd-al-Rahman Al-Nasai) adopted the Shafii school of Fiqh, and he had some rituals according to the school of Imam Shafi. He was a devout and well-verified scholar."

Personal qualities:

Imam Nasai was a truthful and pious man. It is narrated that he would fast every other day which is classified in the Hadith as the fast of Dawud AS. He would worship Allah ﷻ continuously throughout the nights and teach Hadith throughout the day. The Imam used to perform *Hajj* almost every year and would also take part in *Jihad* as he was a courageous fighter.

Imam Nasai's Teachers:

Imam an-Nasa'i studied from many teachers, the famous ones are: Ishaq ibn Rahweh, Imam Abu Dawud Al-Sijistani and Qutaibah ibn Saied. Others include Ishaq ibn Ibrahim, Suwaid ibn Nasr, Ziyad ibn Ayyub, Utbah ibn Abdullah Al-Marwazi, Muhammad ibn Muthanna.

Imam Nasai's Students:

Among notable students who took *Ahadith* from him were: Ahmad ibn Muhammad Al-Azdi, Ahmad ibn Muhammad Al-Hashimi, Sulaiman Al-Tabarani, Abu Jafar Al-Tahawi, and Abu Uthman al-Nayshapuri.

Imam Nasai's Writings:

Imam Al-Nasai compiled many books of Hadith, the most renowned of which is his book '*Al-Sunan Al-Sughra*' also known as '*Sunan al-Nasai*' or '*Al-Mujtaba*' which is a briefing of his book of Hadith '*al-Sunan al-Kubra*'. The other books include: '*Fadail al-Quran*', '*Al-Tabaqat*', '*Fadail al-Sahabah*', '*Rasail fi Ulum Al-Hadith*' and '*Amal Al-Yawm wal-Laylah*' *Al-Jarh wa Ta'adil and Khasais Ali*.

An-Nasai's Death:

Imam Nasai passed away in 303 AH (915 CE) at the age of 88. There are many narratives about his death and Allah knows the best.

According to Abu Abdullah Al-Hafiz:

‘Al-Nasai was the most knowledgeable among the Sheikhs (teachers) of Egypt in terms of *Fiqh*, and authenticity and narrators of Hadiths, during his times. People felt envy towards him. Thus, he moved to Al-Ramallah (a town in Palestine). Due to conflict between discourses of Imam Nasai and the opinion of *khawarij* (supporting Muawiya), he was tortured and persecuted to move to Makkah, where he passed away. So in addition to his multiple merits, he was given martyrdom at the end of his life.’ However, there are other opinions that he died in Palestine. Ibn Hajr and al-Dhahabi state that he passed away in Ramallah-Palestine during his journey to Makkah and the body was sent to Makkah and buried between Safa and Marwah.’

[May Allah accept the work of this great Imam! Ameen!]

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‘Sunan al-Nasai’

‘*Sunan al-Nasai*’ is a collection of *Ahadith* compiled by Imam Abdul Rehman al-Nasai. His collection is unanimously considered to be one of the six authentic collections of Hadith of the Prophet ﷺ (*Kutub al-Sittah*). It is also titled as ‘*Sunan as-Sughra*’ or *Al-Mujtaba* and *Mujtana* (both mean carefully chosen). It contains about 5270 *Ahadith* (with repetitions) in 52 book-chapters; which the author selected from his larger work, ‘*As-Sunan al-Kubra*’.

Methodology:

In '*Sunan al-Nasai*' Imam Nasai follows the footsteps of Imam Muslim and Imam al-Bukhari (R.A). Overall most of the *Ahadith* are Sahih and where he narrates a weak narration he clearly clarifies the weakness. *Sunan al-Nasa'i* contains the fewest Da'if (weak) *Ahadith* among the six books after the *Saheehain*. There is not a single *Mawdu* (fabricated) Hadith in it, according to al-Haafiz Ibn Hajar.

Assessment:

Sunan al-Nasa'i is taught around the world in every Islamic institution and possesses a virtue of being one of the '*Kutub al-Sittah*' (the six authentic books of Hadith). Most of the Islamic Scholars regard this collection as the fifth most important among '*Kutub al-Sittah*'. It is however, considered the most authentic book of Hadith after the *Saheehain* by Sheikh Nasiruddin Albani.

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Ibn Majah al-Qazwini [824-887 CE]

BIOGRAPHY:

Ibn Majah was an eminent medieval Muslim scholar of Persian origin, and memorizer of Hadith who compiled '*Sunan Ibn Majah*', one of the six authentic books of Hadith.

Ibn Majah's Early Life:

The full name of Ibn Majah was Abu Abdullah Muhammad ibn Yazid ibn Majah Al-Rabi Al-Qazwini. He was born in 209 AH

(824 CE) in Qazwin (Iran) in a practicing family of knowledge. Imam Ibn Majah was born during the Caliphate of Al-Mamun, whose rule witnessed a rising prosperity in all branches of knowledge. Inheriting a love for knowledge from his ancestor Salman Farsi (R.A.) he set out in search of learning at an early age. He memorized the Quran and commenced seeking the knowledge of religious sciences such as Fiqh, Hadith, *Tafsir*, etc. He found in himself a special attachment to Hadith. He applied himself for narrating Hadith and frequented the circles of Hadith Scholars in his home city.

Ibn Majah's Pursuit of Knowledge:

Ibn Majah visited many places and learnt at the hands of the Scholars of Hadith as it was the custom of all seekers of Hadith at that time. He travelled far and wide in Islamic world for seeking knowledge, just as his ancestor Salman Farsi (R.A.) did. He made his first journey for seeking Hadith at the age of 22 and then travelled to Khurasan, Basra, Kufa, Baghdad, Damascus, Hijaz, Egypt, and other places. In each territory he visited; Imam Ibn Majah would remain with those scholars until he acquired their full knowledge. He mainly studied under Ibn Abi Shaybah and through him came over a quarter of '*Sunan Ibn Majah*'.

After the arduous journeys that took more than fifteen years, Ibn Majah returned to his homeland where he devoted himself for compilation and dissemination of knowledge. He stayed in his homeland, teaching and narrating Hadith to his students. He was frequented by masses of students who came from everywhere to learn at his hands and narrate Hadith from him.

Teachers of Ibn Majah included:

Ibrahim ibn Al-Mundhir, Harmalah ibn Yahya, Ismail ibn Musa Al-Fazari, Abdullah ibn Muawiyah, Hisham ibn Ammar, Abu Bakr ibn Abu Shaybah, Abu Musab Az-Zuhri and many others.

His students were:

Ishaq ibn Muhammad, Sulayman Al-Qazwini, Ali ibn Ibrahim Al-Qattan, Ibrahim ibn Dinar, Ali ibn Ibrahim ibn Salamah, Jafar ibn Idris and many others.

Status among scholars:

Imam Ibn Majah was a great Ḥadith scholar, interpreter of the Qur'an and historian, whose rank has been acknowledged by various scholars of different ages. Imam al-Dhahabi says:

"Imam Ibn Majah remembered Ahadith by heart. He was a critic in the field of Hadith Sciences, truthful, upright and a man of wide learning."

Abu Ya'la al-Khalili said:

"He was very trustworthy and an authority; and had a deep knowledge of the Hadith Sciences."

"Scholars are in agreement that Ibn Majah is a great trustworthy scholar whose views are valid for argument. He has full awareness of Hadith and he was an excellent memorizer of Hadiths. In addition, he compiled in different branches of knowledge including Sunan, Tafsir (exegesis of the Quran) and history. He was well versed in these areas."

Ibn Majah's Writings:

Abu Yala Al-Khalili, Al-Dhahabi, Ibn Kathir, Al-Tahir Al-Maqdisi, Al-Hafizh ibn Hajar and Ibn Khallikan have made mention of his *Kitab al-Tafsir* and *'Kitb al-Tarikh'* also but only *'Sunan Ibn Majah'* is extant.

Ibn Majah's Death:

After a life, full of learning, teaching and compiling books in Hadith and other religious sciences, Imam Ibn Majah passed away in 273 AH (887 CE). According to al-Kattani he died in Qazwin in 275AH/889CE.

[May Allah confer His mercy and reward him for his compilations!]

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'Sunan Ibn Majah'

Introduction:

Sunan Ibn Majah is one of the six authentic collections of Hadith (*Kutub al-Sittah*) of the Prophet ﷺ, authored by Imam Ibn Majah (824-887H). This book received high praise from the scholars of Hadith for his special approach and the fact that it included authentic Hadiths not found in the other books of *Sunan* or the *Sahihain*.

Description:

The *Sunan* of Ibn Majah is a collection of *Ahadith* mostly arranged according to *Fiqh* chapters, but also includes other topics such as '*Aqidah*', interpretation of dreams, tribulations, and ascetism.

'*Sunan Ibn Majah*' is considered one of the greatest works of Hadith. It contains over 4,000 *Ahadith* in 32 book-chapters (*Kutub*) divided into 1,500 sub-chapters. It includes 1339 additional *Ahadith*, known as *Zawaid* of *Sunan Ibn Majah* not found in the other five major books of Hadith. According

to Fuwad `Abdul Baqi; out of the 1339 additional *Ahadith* contained therein, 428 are *Sahih*, 199 are *Hasan*, 613 *Dhaif* and 99 are *Munkar* (denounced) and *Mawdu* (fabricated). Sheikh Nasiruddinn al-Albani, in his book counted 948 *Daif Ahadith* in '*Sunan Ibn Majah*'.

Methodology:

Ibn Majah did not write an introduction to his book, so the conditions for the *Ahadith* in his collection are not explicit. However, there are indications that he was concerned with collecting as many *Ahadith* as possible on legal issues. '*Sunan Ibn Majah*' contains a larger number of *Ahadith* than any of the other five books without repetition. It also includes a greater number of weak *Ahadith* than the other five. Ibn Majah was enthusiastic about finding evidences for legal issues that were the basis of rulings on Fiqh issues of the time.

Salient Features of Sunan Ibn Majah:

- It is brief but comprehensive with respect to legal rulings.
- It is written in an excellent style; the titles of chapters are in harmony with the *Ahadith* listed, and follow the same order as books of Islamic Jurisprudence.
- The chapters are well-ordered and well-arranged, with no repetition of *Ahadith* (a quality lacking in other Hadith books).
- Ibn Majah added 482 new Sahih Ahadith that are not in the other five books of Hadith.

- Sunan Ibn Majah includes 3002 *Ahadith* that are common with the other five books, but he narrated them with different chains of narration making them more authentic and reliable. This distinguishing quality is unique to Ibn Majah.
- It contains 1339 *Ahadith* that are not found in any of the other five books. These additions, also known as *Zawaid* have elevated '*Sunan Ibn Majah*' to the position of the "sixth of the Six".

Assessment:

Scholars of Hadith regard this collection as sixth in terms of authenticity of the '*Kutub al-Sitta*'. Muḥammad ibn Tahir al-Maqdisi (d. 507/1113) remarked that while Ibn Majah's *Sunan* was well regarded in Rayy, it was not widely known among the broader community of Muslim jurists outside Iran.

Scholars such as Imam Nawawi (d. 676/1277) and Ibn Khaldun (d. 808/1405) excluded *Sunan Ibn Majah* from their lists of canonical Hadith collections, while others replaced it with either the *Muwatta* of Imam Malik or with the *Sunan al-Darimi*. It was Ibn al-Qaisarani's (13th century) formal standardization of the Sunni Hadith cannon into six books that Ibn Majah's collection was granted esteem with the five other books. Ibn Majah compiled several works of Hadith of which the most important is the *Sunan*.

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PRIMARY HADITH COLLECTIONS

[Not included in Kutub al-Sittah]

Shamā'il al-Tirmidhi

The *Shamā'il Muhammadiyyah* (*The Appearance of Prophet Muhammad ﷺ*), often referred to as '*Shamā'il al-Tirmidhi*' or simply *Shamā'il*, is a collection of *Ahadith*, compiled by the 9th-century Muslim scholar, Imam Tirmidhi, regarding the intricate details of the Prophet Muhammad's ﷺ appearance, belongings, manners and life. The book contains 415 narrations from the successors of Prophet Muhammad ﷺ, divided into 56 chapters.

The *Shamā'il* of Imam al-Tirmidhi is one of the most extensive and celebrated works on the description and attributes of the Messenger of Allah ﷺ. The 415 narrations were carefully selected by the great *Muhaddith* to craft a vivid depiction of the Prophet ﷺ. Through this, a portrait of his blessed physical appearance, habits, worship, daily routine, spirituality and much more is painted by those most beloved to him: his noble companions and family members.

Other Shamā'il Texts:

The main *Shamā'il* books among other descriptive *Shamā'il* texts are the '*Dalā'il al-Nubuwwah*' of Al-Bayhaqi, '*Tarikh-e Isfahan*' of Abu Naeem Isfahani, '*Al-Wafa bi Fadha'il al-Mustafa*' of Ibn al-Jawzi, and *Al-Shifa of Qadi Ayyad*.

Comments:

Abdul Razzaq al-Badr said: *"This blessed book is from the best and most beneficial books written about the character and depiction of the Prophet ﷺ".*

Ibn Kathir said: *"Scholars authored many titles on the depiction of the Prophet ﷺ, but the best book authored about the depiction of the Prophet ﷺ is the book of Muhammad ibn Isa at-Tirmidhi, known as 'Al-Shama'il'." (Al-Bidaya wal Nihayah)*

'SUNAN AI-DARIMI'

It is a collection of Hadith, compiled by Abdullah Ibn Abdur Rehman Al-Darimi (181-255/797-868). He belonged to Samarqand (Uzbekistan) and was a contemporary of Imam Muslim, Abu Dawud, At-Tirmidhi and Imam Nasai who are believed to have reported *Ahadith* from him.

'Sunan-al-Darimi' is a well known collection of 3550 *Ahadith* arranged in 1408 chapters according to subject matter. Its importance can be gauged from the fact that some scholars consider it to be included in six authentic collections of *Ahadith* (*Kutub al-Sittah*) in place of '*Sunan Ibn Majah*'. Further, Hafiz Ibn Hajar the commentator of '*Sahih al-Bukhari*' and a reputed Hadith scholar has written a commentary on '*Sunan ad-Darimi*' too. The book is generally accepted as an important source book.

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SECONDARY HADITH COLLECTIONS

[These are the Anthologies of Hadith which have been selected and compiled from the Primary Hadith books and are not original collections. Eg: *Riyadh as-Saliheen*, *Mishkat al-Masabih*, *Bulugh al-Maram*, *Kanz al-Ummal*, and *Majma al-Zawaid*]

'Riyadh as-Saliheen'

[Imam an-Nawawi (1233-1277)]

'*Riyadh as-Saliheen*' or the 'Meadow of Righteous' is a collection of *Ahadith* on ethics, manners and conduct, popular in the Muslim world. It was compiled by Imam Nawawi of Damascus (1233-1277) in 13th Century CE. It contains a total of 1896 *Ahadith* divided into 344 sub-chapters. Most of the chapters begin with the Quranic verses on a particular subject of Islamic law supplemented by the relevant traditions of Prophet ﷺ.

'Mishkat al-Masabih'

[Khatib Al-Tabrizi (d.1340 CE)]

'*Mishkat al-Masabih*' (A Niche for Lamps) is an expanded version of Al-Baghawi's '*Masabih al-Sunnah*' by Waliuddin Khatib Al-Tabrizi (d.1340 CE). This version of the original text is more accessible to those not having an advanced knowledge of the Science of Hadith. It contains about 5000 *Ahadith*, divided into 29 books and is considered by Hadith scholars as an important writing. Al-Tabrizi added 1511 *Ahadith* to the collection of '*Masabih al-Sunnah*'. Further, Al-Baghawi classified many *Ahadith* as authentic which at times Al-Tabrizi did not agree.

Al-Tabrizi expounded on the labels he placed on the Hadith and re-classified many of them. He added a third section to '*Masabih al-Sunnah*', which was already divided into two parts by Al-Baghawi. Al-Baghawi did not mention the *Isnad* of the *Ahadith* he collected. Al-Tabrizi mentions the source where the Hadith is originally found making the text more reliable. Many commentaries of this book have been written and published worldwide. For example, '*Mirqat al Mafatih Sharh Mishkat al-masabih*' is a multi-volume work, authored by 17th century Islamic Scholar *Mulla Ali Qari*.

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'Bulugh al-Maram':

[*Ibn Hajar al-'Asqalni* (1372 –1449)]

'Bulugh al-Maram' is a collection of Hadith pertaining specifically to Shafi'i *Fiqh*; a genre called '*Ahadith al-Ahkam*' in Arabic. The *Bulugh al-Maram* contains a total of 1358 *Ahadith* drawn from various primary sources like '*Kutub al-Sitta*' and '*Musnad Ahmad*'.

At the end of each Hadith, Ibn Hajar mentions the primary source as well as a comparison between different versions of a narration mentioned in different sources. Holding a place of distinction in Shafii jurisprudence, the book is equally popular with other schools of Islamic law because of its unique qualities. In India the book was first translated into Persian language by Nawab Siddique Hassan Khan.

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'Kanz al-'Ummal'

[Ali al-Muttaqi al-Hindi]

'Kanz al-'Ummal' is the major Hadith compilation of *Ali al-Muttaqi al-Hindi* [1472-1567CE], based on re-arrangement of Allama Al-Suyuti's (d.1505) '*Al-Jami'al-Saghir*' into *Fihi* sections. The Writer of '*kanz ul ummal*' however added some other *Ahadith* too, in his book. Jamia is a type of collection in which author's main intent is only to collect all the *Ahadith* he can find in one place; not caring much about their authenticity. The compiler of this book does not claim to have only authentic *Ahadith* in this book and there are in fact many weak narrations too. There are at least 8,200 authentic and 6,400 weak reports in '*Kanz al-Ummal*' with a buffer of about 33000 between them; the total count of *Ahadith* being around 48000.

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Some Prominent Hadith Scholars of Later Period

***Imam Al-Bayhaqi* (994-1066)**

Imam al-Bayhaqi was a 10th century Muslim scholar of Hadith and Shafii *Fiqh* best known for his Hadith collection '*Sunan al-Kubra*' and his comparative study of Schools of Islamic law.

Imam al-Bayhaqi was born in 994 CE AH in the small town near Sabzwar also known as Bayhaq, in Khurasan province of Persia. His full name was Ahmad ibn Al-Husayn ibn 'Ali Abu Bakr Al-Bayhaqi An-Naysaburi. He took the Sciences of Islam from many scholars including, Al-Hasib (d. 401) and the author

of *Tabaqat As-Sufiyah*, Abu Abdur-Rahman Muhammad As-Sulami (d. 411). He took *Fiqh* from Al-Marwazi and Kalam from Abu Bakr ibn Furak who was an Imam of the Asha'rites.

His most famous Shaykh was Al-Hakim al-Nayshapuri (d. 405 A.H) the author of Al-Mustadarak as well as other works of Hadith. *Al-Bayhaqi's Sunan Al-Kubra* shows his extensive knowledge of the Sunan of Imam At-Tirmidhi, Sunan Ibn Majah and Imam An-Nasa'i.

During his lifetime, he became a famous Hadith Scholar and a follower of Shafii School in Fiqh. Imam Al-Bayhaqi was an ardent defender of the Shafi'i school. One can see within his works, particularly the *Khilafiyyat*, his *Sunan Al-Kubra*, and his *Ma'rifat As-Sunan Wal-Aathar*; his immense knowledge of Hadith and *Fiqh*. He mastered comparative *Fiqh*, and spent his life in dedication to preservation of the Shafi'i school. As the Imams of Shfii School have stated, all the Shafi'is are immensely indebted to Imam Al-Bayhaqi including Imam Ash-Shafi'i himself.

He was known amongst his companions as a man of piety, and one to cling to the *Sunnah* in his life, putting his knowledge into practice. According to the students of Imam Al-Bayhaqi, he fasted perpetually (*Sawm ad-Dahr*) for thirty years before he passed away. Imam Bayhaqi died in Nayshapur in 1066 CE at the age of 74.

[May Allah have mercy upon him and grant him Jannah Amin!]

Works:

Imam Bayhaqi was a prominent author in his time, having written multiple volumes on Hadith and Fiqh. Some of His famous Works are:

- Al-Sunan Al-Kubra (The Major Book of the Prophet's Sunna). Ibn Al-Subki said, *"No such book was ever compiled in the science of Hadith with respect to classification, arrangement, and elegance."* It is approximately 10 volumes of pure Hadith and Fiqh based knowledge. Imam Al-Bayhaqi has expressed his expertise in Hadith sciences in his *Sunan*, by quoting nearly 200 works either by narrating through the Imams of those works by his own chain up to the authors, or quoting from the works themselves.
- Al-Asma' was-Sifaat (The Divine Names and Attributes)
- Hayat Al-Anbiya' fi Quburihim (The life of the Prophets in their Graves): This brief masterpiece gathers many of the Ahadith that pertain to the life of the Prophets in their graves and many editions of this book have been published.
- Al-Khilafiyyaat (The Divergences between Imam Ash-Shafi'i and Imam Abu Hanifah). Ibn Al-Subki said about it, *"No one preceded him in writing a book of this kind, nor followed him in writing its like. It is an independent method in Hadith Sciences which is appreciated only by experts in both Fiqh and Hadith. It is precious for, the text it contains!"*
- Al-Mabsut (The expanded reference book on Shafi'i law).

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Imam Nawawi

(631–676 A.H./1234–1277 C.E.)

Introduction: Abu Zakaria Yahya Ibn Sharaf al-Nawawi popularly known as Imam Nawawi (d.1277) was a Shafii jurist and Hadith scholar. He was born at Nawawa near Damascus and the last part of his name referring to his hometown became his eternal identity. He authored numerous works ranging from Hadith to theology, biography, and jurisprudence. Al-Nawawi never married.

Life and Scholarship: Imam Nawawi exhibited a learning quest right from his childhood. He would always avoid the play and remain busy with the recitation of the Noble Qur'an. In view of his learning aptitude his father took him to Damascus, which was considered the center of scholarship, and the students from far and wide gathered there for schooling. Imam Nawawi joined Madrasah RaWahiyah which was affiliated with the Ummvi University and studied in this institution for two years.

During his stay at Damascus, he studied from teachers who were regarded as masters and authority of their subjects and disciplines they taught. Imam Nawawi studied Hadith, Islamic Jurisprudence and its principles in Damascus. After performing Hajj in 1253 he decided to settle there as a private scholar.

As a principle of *Tafsir*, he did not interpret the *Mutashabihat*, or 'unapparent in meaning' verses and Ahadith in a literal anthropomorphic way. He practiced and advised to have faith in it without discussing its meaning.

As a judge, he was much sought after for advice and adjudication of disputes. Imam Nawawi drew the ire of

Mamluk Sultan Baybar, when he petitioned on behalf of residents of Damascus who sought relief from heavy tax burdens during a prolonged drought. But he declared:

"They will not keep me from advising the ruler, for I believe that this is obligatory upon me and others."

Imam Nawawi died at Nawa at the relatively young age of 44, having never married.

'WORKS'

- 'Al-Minhaj bi Sharh Sahih Muslim' is considered one of the best commentaries on Sahih Muslim.
- 'Riyadh al-Saaliheen' (the 'Meadow of Righteous): is a collection of *Ahadith* on ethics, manners and conduct, popular in the Muslim world.
- Al-Arba'in al-Nawawiyya (Forty Hadith): is a collection of forty-four fundamental traditions, frequently published along with numerous commentaries.
- *Manasik* (Hajj rituals).
- Sharh Sunan Abu Dawud.
- Sharh Sahih al-Bukhari.
- Mukhtasar at-Tirmidhi

Assessment:

Imam Nawawi has many works to his credit but his lasting legacy is his contribution to Hadith Literature through his momentous works, Al-Arba'in al-Nawawiyya 'Forty Ahadith' and 'Riyadh as-Saaliheen'. This made him respected in all Schools of Islamic law, despite being himself a follower of Shafii jurisprudence.

According to Al-Dhahabi, Imam Nawawi's concentration and absorption in academic love, gained proverbial fame. He had devoted all his time for learning and scholarship. Other than reading and writing, he spent his time contemplating on the interacted and complex issues and in finding their solutions.

Sheikh Mohiuddin expresses his impression about Imam Nawawi as:

Imaam an-Nawawi had three distinctive and commendable qualities in his person: first, having knowledge and its dissemination; second, to evade completely from the worldly inclinations, and the third, inviting to all that is good (Islam) enjoining virtue and forbidding vice.

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Ibn Hajar al-'Asqalni (1372 –1449 C.E.)

Introduction:

Ibn Hajar al-'Asqalni or Hafiz Ibn Hajar (d.1449) was a medieval Islamic Scholar, also known as '*Shaykh al-Islam*' for his marvelous contributions to 'Hadith Sciences'. His full name was *Shihb al-Din Ahmad b. Nur al-Din 'Ali*. He authored some 150 works on varied subjects including *Tafsir*, Hadith, Fiqh, history and Shafi'ite jurisprudence; the most valued of which is his commentary of the *Sahih al-Bukhari*, titled '*Fath al-Bari*'.

Brief Biography:

He was born in Cairo in 1372. His father *Nur al-Din 'Ali* was a medieval Islamic Scholar of Shafii School. His parents died in his infancy. Ibn Hajar was enrolled for Quranic studies when he was five years old. Here he excelled, and memorised the entire

Qur'an by the age of 9. After his visit to Makkah at the age of 12; he shifted his focus to study of Hadith and *Fiqh* and studied these subjects under renowned scholars of Egypt including Fatima bint al-Manja al-Tanukhiyya (d. 1401). He also visited Damascus, Jerusalem and Yemen in pursuit of his accomplishments.

In 1397, he married Uns Khatun at the age of twenty-five. She was a Hadith expert in her own right, who used to give celebrated public lectures to crowds of scholars including *Al-Shawkani*. Ibn Hajar went on to be appointed to the position of Egyptian chief-judge (*Qadi*). In his personal life, Ibn Hajar was very humble, tolerant, patient and enduring. He was also described to be, prudent, ascetic, selfless, and generous in charity and a person praying and fasting voluntarily. Ibn Hajar died in 1449 at the age of 79 C.E.

[May, Allah reward him generously!]

Works:

Ibn Hajar wrote approximately 150 works on Hadith, Hadith Terminology (*Mustalah al-Hadith*), Biographical evaluation (*Asma-al-Rijal*), History, Quranic exegesis and Islamic jurisprudence (*Shafii Fiqh*). Some of his prominent works include:

- 'Fath al-Bari': It is Ibn Hajar's commentary on '*Sahih al-Bukhari*' completed in 1414 C.E. It became the most celebrated and highly regarded work on Imam Bukhari and his '*Jami al-Sahih*'.
- 'Bulugh al-Maram': It is a collection of *Ahadith* pertaining specifically to Shafi'i *Fiqh*. It was later

translated into Persian language by Indian Hadith Scholar, Nawab Siddique Hassan Khan.

- 'Tahdhib al-Tahdhib' – is an abbreviation of *Tahdhib al-Kamal*, the encyclopedia of Hadith narrators by Al-Mizzi
- *Risala Tadhkirat al-Athar*
- *Silsilat al-Dhahab* or the Golden Chain of Hadith Transmission.

'FATH AL-BARI'

(Ibn Hajar's Commentary on '*Sahih al-Bukhari*')

Fath al-Bari (Victory of the Creator) is the most celebrated, multi-volume commentary of Imam Bukhari's collection of authentic *Ahadith*, '*Sahi al-Bukhari*' composed by Hafiz Ibn Hajar al-Asqalani. Considered Ibn Hajar's magnum opus, it took him 25 years to complete this project. It is appreciated by the *Ulama* for the doctrinal soundness of its author, complete coverage of Bukhari's content, wisdom in drawing lessons from explanation of *Ahadith* and skill in resolving complex disputes over variant readings. It was first published in Egypt in 15th century.

The importance of this literature may be gauged from the fact that at least seventy full commentaries on '*Sahih al-Bukhari*' have appeared of which '*Fath al-Bari*' is the most magnificent work. Ibn Khaldun had once mentioned that explanation of *Sahih al-Bukhari* is a debt on Muslim Ummah. Al-Kattani said: "*the debt has been fulfilled by Hafiz Ibn Hajar in form of 'Fath al-Bari'*". Even Al-Shawkani when asked to write a commentary on '*Sahi al-Bukhari*' remarked: "*there is no migration after 'Al-Fath' referring to Fath al-Bari'*".

Modern Hadith Literature

'Sheikh Nasir al-Din Albani'(1916-1999 C.E.)

Sheikh Nasir al-Din Albani was the most distinguished Hadith Scholar of modern times, known for his magnanimous work on Authentic and Weak *Ahadith*.

The full name of Allama Albani was Abu Abd al-Rahman, Muhammad Nasir al-Din Ibn Nuh, ibn Adam, ibn Najati al-Albani. He was born in Ashqudrah city of Albania in 1916 C.E. His father Nuh ibn Adam al-Najati was an Islamic scholar who had acquired his religious knowledge at Istanbul (Turkey). Sheikh Nasir al-Din Albani received his early education in his home town. It was a coincidence that he once got opportunity to go through an article by Sheikh Rashid Rida al-Misri (1865-1935 C.E.), criticizing Imam Ghazali's '*Ahya ul-Ullum*' published in his '*Al-Manar*' journal. The references from Hafiz Zayn al-din al-Iraqi (b.1404) in this article arouse the love for Hadith in young Albani who decided to dedicate rest of his life to service of Hadith.

It was at the age of 20 years (1936) that Albani selected study of Hadith as his career and undertook the arduous task of sifting facts from fiction and categorizing Hadith into authentic and otherwise. Thus he dedicated his life to research and *Dawah*; by reviving the science of Hadith and guiding Muslim *Ummah* to the pure and pristine *Din* of Prophet ﷺ.

In 1961 C.E. Allama Albani was invited to teach Hadith at International Islamic University of Madina (*Jamiah al-Islamia*) where he stayed for three years. During this period, he got a

chance to collaborate with renowned scholars of Hadith from Muslim World, like Sheikh Ahmad Shakir of Egypt, Abdullah bin Baz, Yusuf al-Qaradawi, Mustafa al-Azmi and Muhammad al-Ghazali. Sheikh al-Albani introduced the science of Chains (*Al-Isnad*) in university syllabus. In class room teaching, the Sheikh practically taught how to analyse and check the authenticity of *Ahadith* with the help of modern teaching tools. This methodology was later continued and replicated in other universities Iso including Al-Azhar (Cairo).

Sheikh Albani has authored scores of books mainly in the field of Hadith and its allied sciences. One of his great contributions to Hadith literature is that he separated the contents of four *Sunan* collections into authentic (*Sahi*) and weak (*Daief*). These two multivolume sets of Authentic (7 volumes) and Dai'f (14volumes) *Ahadith* have not only revolutionized the Islamic academics of Arab world but also greatly influenced the movements there.

Sheikh Nasir al-Din Albani came to be internationally known for his seminal works "*Silsila al-Ahadith al-Daifah wal Mawdu'ah wa Atharuha ala Say fil Ummah*" and "*Silsila al-Hadith al-Sahihah wa Shay min Fiqhiha*". In 1999, few months before his death, Sheikh Albani was conferred with the coveted '*Shah Faisal Award in Islamic Studies*' for his contribution to study, verification and authentication of the Hadith; by the government of Saudi Arabia. He lived last years of his life in Jordan and finally died in 1999 C.E. at an age of 88 years.

[May, Allah confer His mercy and reward him for his compilations!]

Main works of Sheikh Albani:

Sheikh Albani has contributed to 'Ulum al Hadith' to a large scale and authored scores of books. Some of his important works are:

- *"Silsila al-Hadith al-Sahiha wa shay min Fiqhiha wa Wa Fawaidiha"* (Authentic Hadith-7 Volumes)
- *"Silsila al-Ahadith al-Daifah wal Mawduah wa Atharuha sayy fil Ummah"* (weak Hadith 14 volumes)
- *Manzilah al-Sunnah fi al-Islam: (Importance and place of Hadith in Islam).*
- *Khutbah al-Hajj.*

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***"Silsila al-Ahadith al-Daifah wal Mawduah
wa Atharuha sayy fil Ummah"***

(A chain of weak and fabricated *Ahadith* 14 volumes)

This book, 'A chain of weak and fabricated *Ahadith*' and their evil impact on Ummah is the complete critical analysis of the weak and fabricated *Ahadith* that has crept into the fibre of Islam. This work published in huge 14 volumes (17 parts), discusses the causes and reasons of weakness of the 6500 *Ahadith* present in different books. The book is however not arranged in alphabetic order. The author has entered against each Hadith, a detailed technical discussion and explained the reasons for its weakness or forgery.

The book was first published in form of serial articles in the Arabic periodical '*Al-Tamadan al-Islami*'. Later these articles were revised and published in book form by '*Maktaba al-Ma'arif*' Riyadh (KSA). This work not only introduced the author, Allama Albani to outer world but also revolutionized the critical study of Hadith. The latest edition of this book was published in 2004.

**"Silsila al-Hadith al-Sahihah wa Shay min Fiqhiha
Wa Fawaidiha"**

(A chain of Authentic and *Hassan Ahadith* in 7 Volumes)

This is the greatest and a magnimous work of Sheikh Nasir al-Din Albani, published in 7 volumes, based on a series of 4035 *Sahih* and *Hassan Ahadith*. It was during the compilation of book on weak and fabricated *Ahadith* (vide supra) that a need was felt for compilation of such a book on authentic *Ahadith* for students and seekers of knowledge. This book consists of a series of articles on authentic and *Hassan Ahadith* earlier published in '*Al-Tamadan al-Islami*'. It also discusses the jurisprudential aspect of *Ahadith*, and contains the titles of chapters based on contemporary issues like, e.g. The 'Future of Islam' under which those *Ahadith* are quoted which deal with the restoration of institute of caliphate (*Khilafah*). The book contains a painstaking discussion on 4035 *Ahadith* and has been published in 7 volumes (11 parts) by '*Maktaba al-Ma'arif*' Riyadh in 2002.

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Assessment: There has been criticism of Sheikh Albani particularly from followers of different 'Schools of Islamic Law', often quoting him out of context. In fact Sheikh Albani's contribution to Hadith literature revived not only the '*Ulum al Hadith*' but also the Islamic Religious Sciences in the twentieth century. His views like *Tasfiyyah* and *Tarabiyyah* are now the accepted trends in general, and in Arabia in particular. The difference in opinions taken in the right spirit has always encouraged the growth of knowledge.

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FURTHER READINGS IN HADITH STUDIES

- | | |
|-------------------------|--------------------------------|
| • Bilal Phillips | <i>'Usul al Hadith'</i> |
| • MA Ubaidullah | <i>'Ulum al Hadith'</i> |
| • Manazar Ahsan Gillani | <i>'Tadwin e Hadith'</i> |
| • Sabih Saliah | <i>'Mustalahat al-Hadith'</i> |
| • Zubayr Siddiqui | Hadith Literature |
| • Dr. Anjum Awan | Essentials of Islamic Sciences |
-

IMPORTANT HADITH BOOKS & AUTHORS

- | | |
|--|---|
| • Abdullah Al-Darimi (d.255) | <i>Sunan al-Darimi</i> |
| • Abu Isa al Tirmidhi (d.279 A.H.) | <i>Jami al Tirmidhi</i> |
| • Abu Isa al Tirmidhi (d.279 A.H.) | <i>Shamail al Tirmidh</i> |
| • Bilal Phillips | <i>'Usul al Hadith'</i> |
| • Ibn Hajar Asqalani (d.1449CE) | <i>Fatah al Bari'</i>
<i>Bulugh al-Maram</i> |
| • Ibn Majah (d.273 A.H.) | <i>Sunan Ibn Majah</i> |
| • Imam Ahmad bin Hanbal (d.241) | <i>Masnad Ahmad</i> |
| • Imam al Nasai (d.303 A.H.) | <i>Sunan an-Nasai</i> |
| • Imam Bayheqi (d.458AH) | <i>Sunan al-Bayheqi</i> |
| • Imam Bukhari (d.256 A.H.) | <i>Sahih al Bukhari</i> |
| • Imam Dar Qutni (d.385AH) | <i>Sunan Dar Qutni</i> |
| • <i>Imam Hakim</i> | <i>Al-Mustadrak</i> |
| • Imam Malik RA (d.179) | <i>Al-Mawatta</i> |
| • Imam Nawawi (d.676) | <i>Riyadh as-Saliheen</i> |
| • Imam Tabrani (b.260AH) | <i>Al-Mu'jam al-Kabir</i> |
| • <i>Ali al-Muttaqi al-Hindi</i> | <i>Kanz al- Ummal</i> |
| • <i>Khatib al-Tabrizi</i> | <i>Mishkat al-Masabih</i> |
| • Muslim bin Hajjaj (d.261 A.H.) | <i>Sahih al-Muslim</i> |
| • Nasir al-Din Albani [d. 1999] | <i>'Silsila al-Sahihah'</i> |
| • Sabih Saliah | <i>'Mustalahat al-Hadith'</i> |
| • <i>Sunan of Abu Da'ud</i> (d.275 A.H.) | <i>Sunan Abu Da'ud</i> |
| • Zubayr Siddiqui | <i>Hadith Literature</i> |

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CHAPTER IV

INTRODUCTION TO STUDY OF *FIQH* (ISLAMIC LAW)

*“.....And whatever the Messenger gives you take it and
whatever he forbids refrain (from it).
And fear Allah, He is stern in requital.”
(Al-Quran 59:7)*

INTRODUCTION TO STUDY OF <i>FIQH</i>	
▪	Introduction to Islamic Law
▪	Fiqh: Basic Terminology
▪	Fiqh: Definition, Scope/Significance
▪	<i>Usul al-Fiqh</i>
▪	Origin & Early Development of Fiqh [Legislation, Interpretation, Flourishing, Stagnation, Revival]
▪	Sources of Islamic Law
	Primary Sources
	Subsidiary Sources
▪	Schools of Islamic Law [Hanafi, Maliki, Shafi, Hanbali, Ja'fari]
▪	Concept of <i>Ijtihad</i> & <i>Taqlid</i>
▪	Characteristics of Islamic Law
▪	Family Law in Islam [Marriage, Divorce, Inheritance]
▪	Criminal Law in Islam [Hudud, Qisas, Tazir]
▪	Constitutional Law in Islam
▪	International Law in Islam
▪	Further Readings in Study of <i>Fiqh</i>

INTRODUCTION

LAW

Definition: Law is a system of rules created and enforced through social or government institutions to regulate behaviour, and ensure that individuals and societies adhere to the will of the authority.

There are broadly two kinds of laws: Natural laws and Man-made laws.

- **Natural Law:** The laws of nature exist in our universe and govern every single event, action, reaction and phenomenon. These laws are as eternal as the nature itself and come from Divine Source. These laws are explicitly expressed in religious precepts and texts. The Jewish laws and Islamic Shariah are fair examples under this category and both of these translate as the paths to follow the nature itself.
- **Man-Made Laws:** These laws are created by humanity to control it. These are in fact protocols of dos and don'ts for individual human beings and societies; created and regulated by social or political authorities to maintain peace and order in their respective domains. In other words these laws impose restrictions and obligations on the people who are subjected to these laws. As a dynamic principle of human societies these laws are not permanent and are regularly revised and updated as per demands of the changing situations, policies and traditions.

NATURE AND IMPORTANCE OF ISLAMIC LAW

INTRODUCTION

Islamic Law is by origin Divine Law, imbedded in the verses of Holy Quran, revealed onto Holy Prophet ﷺ and expounded and applied in practice by him as *Sunnah* or precepts and traditions. As the Muslim empire expanded, new problems arose for which law had to be discovered. Among the companions of Prophet who distinguished themselves as jurists, were H. Umar, H. Ali, Ibn Umar, Ibn Abbas and Ibn Masud (RA). During this period; in addition to the primary sources in Quran and *Sunnah*, the *Ijma* (consensus) and *Qiyas* (analogy) were recognized as subsidiary sources. Subsequently the differences of opinions among jurists lead to development of School of Upholders of Hadith in Hijaz and the School of *Ráy* or Upholders of Opinion in Iraq. During the period of Later Umayyads and early Abbasids, the principles of Islamic Law were formulated and four schools of Sunni law; the *Hanafi*, *Maliki*, *Shafii* and *Hanbali* Schools came to be established during 8th and 9th centuries (C.E.) besides *Shia* laws eg: *J'afri* School. The differences among different schools of law are in fact based on differences in interpretation of the general principles laid down in primary texts; while there is no discord regarding the rules clearly mentioned in Quran and *Hadith*.

Nature of Islamic Law:

Islamic law is not a legal system but a legal tradition. It means a set of beliefs, attitude and practices regarding the necessary components of a legal system. It includes scope and purposes of the law, the manner in which the law is created or

discovered; the function of legal actors and the manner in which law is learnt, implemented, developed and adopted.

The fundamental premises of Islamic law are; that Allah has revealed his will for humankind in Holy Quran and the inspired example of Prophet Muhammad ﷺ and that, society must conform to Allah's revealed will.

Importance of Islamic law:-

The scope of Islamic law is broader than the common law or civil law. In addition to the core legal doctrine covering the family and social or commercial transformations; the Islamic law also includes detailed rules regulating religious rituals and etiquettes. The study of *Fiqh* (Islamic law) is in fact the study of rights and duties of a Muslim towards his creator and towards his fellow human beings (*Haquq Allah & Haquq ul-Ibad*). The detailed rules are derived and implemented not only to maintain justice and order or general welfare of society but also to earn Allah's favour and reward in the hereafter.

The Purpose/ Objectives of Islamic Law (*Maqasid-e Shariah*):

The study of objectives refers to the realization and identification of the Godly intents regulating the relation between the Shariah (Islamic Law) and its legal subjects; the presumption being, Allah revealed the Shariah for the well being of whole humanity. Classically this idea of well being of the subjects identifies through protection of five universal values: The protection of religion, life, intellect, progeny and property. *Maqasid-e Shariah* thus focuss on the spirit of law;

not simply getting carried away by the literality of law, and any legal pronouncement must serve any of the higher goals mentioned *vide supra*.

To paraphrase, the purpose of Islamic Law primarily focuses on protection of faith, human life, human intellect, human race and property in that order. The Islamic law as discussed *vide infra* encompasses both religious (*Ibadat*) and social (*Muamlat*) aspects of human life. The objectives in latter category are similar to civil law but of course with more certainty of compliance. Some of the common objectives are as under:

- To preserve peace and order.
- To realize justice and equality.
- To protect rights of people.
- To remove actual or expected harm.
- To gain general benefit of humanity.

Differences between Islamic law and Man-made Law:

- Source: In Islamic Law, Allah is the law-giver, His Prophet ﷺ is conveyer of law and the *Mujthid* (Jurist) derives it from sources of *Shariah* following the principles framed by Islamic Scholars (*usul-ul-Fiqh*)

The Source of Civil law is Man: This law is created by man and the knowledge and vision of man is limited and insufficient to make laws to meet the needs of people for all times and situations. So these laws are often repealed and modified with the passage of time. As such the rules of *Shariah* are settled and remain the

same while their application to events and instances sometime changes according to given circumstances.

- Subject Matter: - The Islamic law regulates relation of man with his Lord and also the relation of man with other people; whereas the man made law takes care of the latter part only.
- Accountability (Concept of Punishment): - The punishment for violation of Islamic law is sometimes inflicted in hereafter only (e.g.) envy and malice, and sometimes in this world as in case of theft and murder; whereas in civil law punishment for violation is rewarded in this world only.
- Concept of A'akhirah:- The Islamic law not only punishes the disobedient but also rewards the obedient who follows the rule willingly. In contrast man-made laws are designed to punish the disobedience only.
- Certainty:- In Islamic law the concept of punishment to be awarded in hereafter makes the adherence to a particular law more certain because Allah is neither negligent nor asleep and does not miss out the wrong doer. Contrarily in man-made law which confines itself to prescribing a worldly punishment for violation is subject to supervision by human agencies liable to be ignorant or complacent.

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FIQH: BASIC TERMINOLOGY

Din: - It literally means religion and includes basic tenets of Islam, which never changed in the course of human history. All the Prophets preached same *Din* or the fundamental beliefs of Islam i.e. *Tawhid*, *Risalah* and *A'khirah*. [42:13]

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ.....﴾

"He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him]" [42:13]

Shariah: - Literally means a course to source of water and a clear path or high way:

﴿ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ﴾

'...then we put you on the straight path (i.e.Shariah) in your affairs; so follow it and don't follow the desire of those who have no knowledge" (Al-Quran 45:18).

Technically, *Shariah* refers to the sum total of Islamic teachings which were revealed to Prophet Muhammad ﷺ; recorded in the Quran as well as deducible from *Sunnah* of the Prophet ﷺ. In contrast to *Din* or basic teachings of Islam, the *Shariah* kept on changing for followers of different prophets (with some overlap) as alluded to in verse 5:48 of the Quran.

﴿..... لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً.....﴾

"...To each of you we prescribed a law and a method. Had Allah willed He would have made you one nation..." (5:48)

In Prophetic Period the *Shariah* referred to the basic teachings of Islam: The fundamental beliefs (*Tawhid*, *Risalah* and *A'khirah*); as well as obligatory duties like *Salah*, *Zakat*, *Hajj*, and *Saum* or Fasting. In short; *Shariah* means the whole teachings of Islam itself, covering the matters of beliefs, obligatory duties and law (*Fiqh*).

Fiqh literally means deeper understanding of something (non specific). Technically it means the knowledge and understanding of the legal rules of *Shariah* that have been derived from its specific source (primary sources); when these sources don't explicitly provide the rules.

Difference between *Din* and *Shariah*:

Din is the term applied to fundamental teachings of Divine religion (Islam) that never changed over the course of history and include basic beliefs like *Tawhid*, *Risalah* and *Akhirah*.

Shariah includes performatory duties and legal aspects of Divine teachings revealed to different Prophets that had an element of variation or change so the *Shariah* is dynamic and not static as alluded in Quran [5:48].

Differences between *Shariah* and *Fiqh*:

- *Shariah* includes both tenets and law whereas *Fiqh* covers laws only.
- *Shariah* is always revealed by authority (Divine) whereas *Fiqh* is developed through Human Endeavour (reasoning, research and speculation)
- *Shariah* has various grades of approved and disapproved e.g. Obligatory (*Farz*) recommended

(*Wajib*), Prophet's tradition (*Sunnat*) preferable (*Mustahab*) permissible (*Mubah*), disliked (*Makruh*) and prohibited (*Haram*); whereas *Fiqh* talks in clear terms of prohibited Unlawful (*Haram*) and lawful or allowed (*Halal*) only.

- *Shariah* is relatively fixed with a particular Prophet whereas *Fiqh* is dynamic or changes according to time and circumstances.
- *Shariah* generally lays down basic principles whereas the *Fiqh* gives specific rules for given circumstances or situation.

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FIQH- DEFINATION AND SCOPE

FIQH: -The word *Fiqh* literally means deeper understanding of something as mentioned in Quran:

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾

“...there should remain a group to obtain understanding of *Din* and warn their people when they return from battles”. (Quran 9:122)

﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِینِ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ﴾

“.....They have hearts where with they understand not’ (7: 179)

In Prophetic period the term *Fiqh* was not used in legal sense but a general understanding of religion synonymous with knowledge or *Ilm* (understanding of *Din*) e.g. In one of the famous Ahadith recorded in ‘*Sahih ‘Bukhari*’ and ‘*Sahih Muslim*’ the Holy Prophet ﷺ prayed to Allah for Abdullah ibn

Abbas (RA), who later on emerged as the most authentic exegete of Quran:

"O'Allah! Bless him with the understanding of Din." [Mishkat al-Masabih#6148]

Similarly the Hadith:

'When Allah is pleased to bless someone with his special favour, He blesses with understanding of Din (Religious knowledge)'. [Bukhari-7312]

During the period of *Sahabah* also the term *Fiqh* was used for general understanding of Din/Islam and included the matters of faith, worships, transactions, ethics and morality etc. With the development of sub-specialities of knowledge; the matters of faith or *Aqaid* (scholastic theology) and ethics or piety (*Tasawwuf*) were separated and *FIQH* represented the Islamic law governing social transactions only. For example Imam Abu Hanifa (RA) defined *Fiqh* as the knowledge of one's rights and duties (*Al-Tauzih* 10/1).

LATTER the term *Fiqh* was used for Practical rules derived by independent legal theorists (*Mujtahids*) from specific sources through exercise of reasoning, research and speculation following '*Usul al-Fiqh*' or the principles of Islamic law.

With the evolution of *Fiqh* as a specialised subject; further sub specialities came up like, Family law, criminal law, constitutional and international law etc.

Scope of Fiqh

Fiqh has now developed into a systematic science of Islamic law and legal literature and comprises of all the branches of law: public, private substantial and procedural.

It thus includes, *Ibadah and Muamlat*:

- *Ibadah* or Religious duties: *Salat, Zakat, Saum, Hajj etc.*
- *Muamlat* or Dealings, Transactions and behaviour:
 - Family law:- Marriage and inheritance
 - Constitutional and administrative law.
 - Criminal law
 - International law
 - War ethics.

Significance of Fiqh

Man is bound by duties towards his creator and towards his fellow creatures. As such knowledge of *Fiqh* makes him aware of these obligations and the way how he can discharge these duties. This knowledge is also mandatory to evaluate validity or otherwise of his actions.

Significance of *Fiqh* is so great that it is a study of one's rights and obligations derived from the Holy Quran, *Sunnah* of the Holy Prophet ﷺ Consensus or *Ijma* and analogical reasoning or *Qiyas* and other sources of legislation in Islamic Jurisprudence. The protection of individual rights and obligations is the aim of this legal science; and in it lays the foundation of justice, order and welfare of humanity.

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‘USUL AL-FIQH’
(Principles of Islamic Jurisprudence)

The science of ‘*Usul al-Fiqh*’ is all about the methods by which rules are deduced from evidences or sources. The need for the methodology of ‘*Usul al-Fiqh*’ was felt when differences appeared among scholars on basis of different ways adopted by them in deriving rules.

Literal Meaning:-

The word ‘*Usul-al-Fiqh*’ is a combination of two words “*Usul*” and “*Fiqh*”. “*Usul*” means root and “*Fiqh*” means “deeper understanding”. Thus it is the knowledge of fundamental principles of Islamic law.

‘*Usul-al-Fiqh*’ is the principles by use of which a Jurist (*Mujtahid*) derives the legal rules from specific evidences. In other words it is the study and critical analysis of the origins, sources and principles upon which Islamic law is based. The science of *Usul-al-Fiqh* thus describes the different modes of *Ijtihad* and the methods employed by different Jurists.

The Jurists among *Sahabah* and their successors exercised *Ijtihad* in deriving the rules of *Shariah* from sources according to special principles which were manifest in their opinions but not reported or recorded as ‘*Usul-al-Fiqh*’ and these rules had disagreement among scholars based on preference of one source over the other.

This situation motivated “*Imam Shafi’i*” to lay down principles and determine the criterion about which he thought a jurist or *Mujtahid* must bind himself to; and follow them in deriving a rule or opinion. He developed these principles of Islamic

jurisprudence in a written format for the first time in his famous Book “AL-RISALAH” and then followed these principles in letter and spirit. These principles of Islamic jurisprudence were later followed by all schools, in ages to come. His legal verdicts /decision (*Fatawah*) are contained in his book “*Kitab-ul- Umm*”.

These principles discuss in detail about different sources of Islamic law and the modes and methods of interpretation and preference. It is in fact these differences of opinion among jurists; regarding preference of one evidence over the other, that lead to development of different schools of Islamic law or *Madhahib*. [See further details under sources of Islamic law]

ORIGIN AND EARLY DEVELOPMENT OF FIQH

INTRODUCTION

The Islamic law (*Fiqh Islami*) in fact originated with the first *Wahi* and the Islamic *Shariah* was completed in 23 yrs before departure of Prophet ﷺ as mentioned in Quranic verse 5:3; and further clarified in the Last Sermon of Prophet of Islam ﷺ.

«.....الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.....»

“....This day I have perfected for you, your religion and completed my favour upon you and have approved for you Islam as religion.”(5:3)

Prophetic Hadith: “I leave behind me two things, the Qur’an and my Sunnah and if you follow these, you will never go astray.....” (The Farewel Sermon of Prophet ﷺ. Al-Muwatta # 1594)

Thus the Holy Quran [Word of Allah] and the Prophetic Sunnah form the inseparable primary source of Islamic Law; which

either formulate clear injunctions as in matters of obligatory duties and family law, or lay down broader principles for matters which Muslim *Ummah* is faced with during the course of history. This second category of laws also alludes to the scope of ***Ijtihad*** in deriving rules for particular situations from the original sources of law through reasoning research and speculation.

What is ***IJTIHAD***:-

- It is drawing rules from Quran and *Sunnah* through exercise of reasoning/ deeper understanding and deduction.
- Drawing rule on the basis of general principles laid down in Quran and *Sunnah* for example, the public interest.
- Drawing rules on the basis of analogy (*Paralles/ Qiyas*)
- *Ijma* is consensus of companions on a particular rule when they decided a matter after exercise of *Ijtihad* and all agreed. So none after them was allowed to disagree, taking it as a decisive proof.

DEVELOPMENT OF FIQH

The history of development of *Fiqh* doesn't coincide or correspond to the history of Islam; however there are notable trends in different phases of development with certain overlap. The stages of development are as under:

01. Period of legislation/Prophetic Period (610-632 C.E.)
02. Period of interpretation: It included the period of Rightly Guided Caliphs (632-661 C.E.) and the Period of Junior Companions and Successors (*Taábiyun*) and their followers or *Taba Taábiyun* (661-720 C.E.).

03. Flourishing Period: The period of later Umayyads & early Abbassids (720-980 C.E.).
04. Period of Stagnation: Period of later Abbasids, Ottomans and Mughals (1000-1800 C.E.).
05. Period of Revival: The modern period (After 1800 C.E.)

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1. Period of legislation/ Prophetic Period (610-632)

Madina is the sacred city of Islam where Prophet Muhammad ﷺ spent the last 10 years of his life after migration from Makkah in 622 C.E. This was the real period of Islamic legislation. Famous Islamic scholars of the times and companions of Prophet surrounded him all the time to learn, record, preserve and propagate the Islamic teachings from him. Prominent companions included the four rightly guided caliphs, H. Abu Bakr, H. Umar, H. Uthman, H. Ali [RAA] besides the scholars like H. Zaid bin Thabit, H. Ibn Abbas, H. Ibn Umar and Ummul Momineen H. Ayesha (RA).

Salient features of this period:

- This is the real Period of Islamic legislation, beginning with revelation (610 C.E.) and ending with the departure of Prophet ﷺ in 632 C.E. This is the Period of growth and formation of Islamic law.
- The Law giver in Islam is Allah alone and the Messenger had only to convey the laws of *Shariah* to Muslim *Ummah* as mentioned in Quran (6:57 & 4:59). The role of *Mujtahid* is only to derive and deduce the

particular law from authentic sources through the mode of reasoning.

- During the time of Prophet Mohammad ﷺ revelation was a live source of guidance on legal matters facing Muslims. E.g: [2:219, 2:221, 5:4, 58:2-3]
- Source of Islamic Law: - Source of Islamic law during the Prophetic period was *Wahi* (Quran and *Sunnah*) however concept of *Ijtihad* was there.
 - Quran as a Source: - Holy Quran was revealed in 23 years in two distinct Periods i.e. Makkan Period (10 years) & Madinan Period (13 years). At Makkah the background was that of corrupt belief, immorality and social disorder. So the Makkan *Surahs* focus on the reform of belief, moral up-gradation and correction of vices. The Madinan part of revelation in contrast, deals with creation of a perfect legal system in newly established Islamic State with all the requisite branches of law including family law, Criminal, commercial and international law etc.
 - The Second Source was *Sunnah*: - Its function was to explain, to interpret and to provide the details of Quranic injunctions.
- The law during this Period was actual and factual not prospective or speculative.
- The law was not recorded but memorized, narrated and faithfully implemented.
- The Law remained flexible.
- The concept of *Ijtihad* was there but it was not extensively used due to presence of *Wahi* as a live source. E.g. dealing with captives of Badr.

02) Period of Interpretation. (632-720 C.E.)

This period includes:

[A] The period of Rightly Guided Caliphs (632-661), and

[B] The period of companions, Successors and their followers and early Ummayyads (661-720)

[A] The period of Rightly guided Caliphs (632-661)

Sociopolitical Conditions during this period:-

- There was expansion of Islamic State (e.g.) Persia and Syria were included.
- Mixing of Arabs with others races.
- Presence of non Muslims in Muslim State.

All these factors necessitated exercise of *Ijtihad* as the explicit law was missing in many cases.

Salient Features of Islamic Law during this period:

- Sources of law during this period were, *Quran, Sunnah, Ijma and Qiyas*. It means, two more modes of *Ijtihad* were added which later on were regarded as two more sources.
- The law during this period also remained actual and factual.
- Law was not recorded.
- The need was felt to collect Quran in a single book form.
- The Law remained flexible as in the first Phase.
- The jurist companions acknowledged and described the possibility of their individual opinions as right or wrong,

not binding on others, and they never insisted on its finality.

B) The Period of Successors (*Tabiyun*) and their Followers (*Taba Tabiyun*) 661-720 C.E.: This Period starts with martyrdom of Hazrat Ali (RA) and continues till the Period of Umar bin Abdul Aziz (RA).

Sociopolitical Conditions during this period:-

- The political differences between H. Ali (RA) and H. Muawiyah (RA) leading to socioreligious dichotomy and appearance of Shias and groups like *Kharjites*.
- Martyrdom of H. Ali and division of Caliphate between H. Hassan (RA) and H. Muawiyah; ultimately culminating into establishment of unipolar Umayyad Rule.
- The Martyrdom of Imam Hussain (RA) at Karbala that changed the course of Muslim history and destiny.
- There was further expansion of Islamic State upto Africa, Spain and Asia with new problems cropping up.
- Appearance of fabricated traditions and movement for Compilation of Hadith.

Salient Features of Islamic Law During this Period.

- Difficulty in establishing *Ijma* due to dispersion of Companions (*Sahabah*) in distant lands.
- Rise of individual opinion or *Fatwah* according to jurists.
- Appearance of fabricated *Hadith* due to ignorance or intentional corruption for political motives.

- Hadith and *Fiqh* were not recorded even during this period.
- The opinion of '*Ahl-al-Ray*' for the first time became hypothetical; solving prospective problems.
- The establishment of School of 'Hadith' at Madina and School of '*R'ay*' in Iraq.

School of 'Hadith' and School of 'R'ay'

Ahl-al-Hadith:- During this period some scholars of Islamic Law stayed in Hijaz having before them the great wealth of *Sunnah*, *Athar* or Opinions of *Sahabah* and *Fatawa* or verdicts of senior companions besides the decisions of Prophet Muhammad ﷺ; who stressed on finding answers from Quran and Hadith with little exercise of personal opinions. They were called '*Ahl-al-Hadith*' and included Ibn Abbas, Ibn Jubayr, Ibn Umar and Said bin Musayb (RAA).

Ahl- al-Ray: - These scholars were concentrated in Iraq which was also home of *Shia* and Kharjites. '*Ahl al-Ray*' exercised personal opinion more frequently in absence of explicit text; based on public interest. This school draws inspiration from H.Umar (RA) and Ibn Masud (RA) that was transmitted to Kufah through Al Qamah, Ibrahim al Nakhai, Hammad and Abu Hanifa (RA).

03. Period of Flourishing (720-980)

Background:

The Period of later Umayyads and early Abbasids (720-980) is aptly known as the Golden Period of Muslim rule. It is marked by the vast expansion of Muslim empire and knowledge explosion; leading to significant progress in all fields of religious, social and physical science.

In physical and bioscience the dedicated team of Muslim scientists made miraculous discoveries in Astronomy, Physics, Mathematics, Geography and Biology. They provided platform for later-day western scientists who carried forward the mission of development in science and technology to the level of present day.

In religion the Muslim scholars developed new branches of knowledge for deeper understanding in each specialty e.g. Development of *Usul-al-Tafsir* and coming up of huge body of *Tafsir* literature. There was development of sciences like *Usul-al-Hadith*, *Asma-al-Rija'al*, *Jarah-o-Tadil* followed by huge collections of Hadith literature.

Similarly free inquiry lead to development of '*Ilm al kalam*' and Muslim Philosophy followed by appearance of denominations like *Jabrites*, *Qadirites*, *Mut'azilla*, *Ashrites* and *Maturidies* for example.

Similarly the development of *Tasawwuf* as an independent subject and appearance of Sufi orders or *Silsilas* like, *Chastiyah*, *Qadriyah*, *Suhrawardiya* and *Naqshbadiya* also belong to this phase of Muslim history.

In Islamic law, there was development of '*Usul ul-Fiqh*', establishment of four sources of law as authentic and then appearance of four Schools of Islamic Fiqh namely Hanafi, Malki, Shafi and Hanbali. A large collection of Islamic legal literature also came up. The note-able trend during this period was a more liberal exercise of R'ay, binding followers to a particular School of Law (*Taqlid*) and also the law became hypothetic and prospective. There was further addition of more sources of law called Secondary Source; which were in fact, the different modes of *Ijtihad* and not the independent sources.

The Salient features of Flourishing period:

- Compilation of Hadith; *Usul-al-Tafsir* and *Tafsir* literature.
- Legal wealth increased.
- Compilation and collection of law books.
- '*Usul al-Fiqh*' (principles of Islamic Jurisprudence, formulated and followed.
- Freedom of opinion (*R'ay*).
- Appearance of four Schools of Islamic Fiqh namely Hanafi, Malki, Shafi and Hanbali.
- Addition of Secondary Source of law.
- Law became hypothetic and prospective.

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04: The Period of Stagnation (980-1800)

This period extends from 2nd half of fourth *Hijri* to twelfth century *Hijri* (980-1800 C.E.) and is distinguished by stagnation in Islamic law, which stopped keeping pace with progress and development as a result of closing the gates of *Ijtihad* and conformity to a particular school of law. The trend was introduced by Abbasid caliphs for uniformity in delivery of Justice throughout the Muslim empire, but later it precipitated into adherence to a particular Imam (*Taqlid*).

Cause of Stagnation:

- Public opinion for binding judge to a specific legal school for uniformity.
- Preservation of opinions/verdicts (*Fatawah*) of their particular school.
- Searching for a rule in *Fiqh* book was easier than *Ijtihad*.
- Bias of disciples who approved their own Imam only.
- There was rigid imitation of past *Imams*.

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05. Period of Revival –After 1800 C.E.

The period of Revival of Islamic *Fiqh*, starts after 18th century and continues in present age. It is marked by less dependency on medieval *Fiqh* literature, and greater emphasis on original thinking to make Islamic *Shariah* more relevant to social realities of modern life. The revitalization of Islamic *Fiqh* in adjusting and responding to the contemporary social needs is

an important component of Islamic Revival in recent times. During this period the studies in Islamic law broadened particularly in comparative law and critical study of classical legal works.

Methodology of legal Scholars:

- Reorientation to study of Islamic law and benefiting from it, without conforming to a particular school.
- Comparative study: - Study of comparative law (e.g.) at Al-Azhar University. There is provision for comparative study of different schools of Islamic law as also the comparative study of western law and Islamic law.
- Constitution of Islamic Countries made Islamic law as the official law, not necessarily conforming to a particular School of *Fiqh*.

Salient features of this period:

- Growing expanse of Muslim world, development of science and technology and complexity of life necessitated search for new laws to solve day to day problems.
- **Revival of *Ijtihad*** is the most prominent feature of this period.
- It in fact based on response to western social and legal advances and development of specifically Islamic states, Social sciences, Economics and finance.
- Re-orientation to Islamic law and benefitting from it by selecting a law from any *Imam* for public good.

- Constitution of Islamic countries considering Islamic law to be official source of law. (e.g.) in Egypt and Saudia Arabia.
- Study of comparative law as a special subject e.g at Al-Azhar University.

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SOURCE OF ISLAMIC LAW

The Islamic law (*Fiqh Islami*) in fact originated with the first *Wahi* and the Islamic *Shariah* was completed in 23 yrs before departure of prophet ﷺ as mentioned in Quranic verse 5:3; and further clarified in the Last Sermon of Prophet of Islam ﷺ.

﴿.....الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.....﴾

“....This day I have perfected for you, your religion and completed my favour upon you and have approved for you Islam as religion...” (5:3)

Prophetic Hadith: “I leave behind me two things, the Qur’an and my Sunnah and if you follow these, you will never go astray.....” (The Farewel Sermon of Prophet ﷺ: Al-Muwatta # 1594)

Thus the Holy Quran [Word of Allah] and the Prophetic *Sunnah* form the inseparable primary source of Islamic Law; which either formulate clear injunctions as in matters of obligatory duties and family law, or lay down broader principles for matters which Muslim *Ummah* is faced with during the course of history.

This second category of laws also alludes to the scope of ***Ijtihad*** in deriving rules for particular situations from the original sources of law through reasoning research and speculation.

What is *IJTIHAD*:-

- It is drawing rules from Quran and *Sunnah* through exercise of reasoning/ deeper understanding and deduction.
- Drawing rule on the basis of general principles laid down in Quran and *Sunnah* for example, the public interest.
- Drawing rules on the basis of analogy (*Paralles/ Qiyas*)
- *Ijma* is consensus of companions on a particular rule when they decided a matter after exercise of *Ijtihad* and all agreed. So none after them was allowed to disagree, taking it as a decisive proof.

Classification of sources:

The Muslim Scholars have conventionally classified Sources of Islamic Law as under:

- Primary and Secondary
- Agreed and Disputed
- *Naqliyyah* and *Aqliya* (Traditional, Rational)
- *Qatiéi* and *Zanni* (Definite and speculative)
- Word (letter) and Spirit.

Primary Sources: Quran & Hadith, *Ijtihad (Ijma & Qiyas)*

Secondary Sources: (*Urf, Istidlal, Istlhasan, Masaliha etc.*)

Note: *All the secondary/subsidiary sources of Islamic law, like Ijma, Qiyas, Urf, Istidlal, Istlhasan, Masaliha, Dhariah etc. are in fact the modes and Methods of Ijtihad and not the independent sources in real sense. However some scholars include Ijma and Qiyas in primary sources.*

Order of preference of the Sources:

The Quranic verses and traditions indicate that the sources of Islamic law; have a specific order in the deduction of rules. The Quran takes precedence over the *Sunnah* and the *Sunnah* over the *Ijma* (consensus) and *Ijma* over the *Qiyas* or analogy. It implies that a *Mujtahid* or Jurist can't consult *Sunnah* expect when he doesn't find a rule in the Quran and he can't search for a rule in consensus or *Ijma* expect only, when a rule is not found in the *Sunnah*. It is not allowed to go to analogy (*Qiyas*) expect when there exists no text or consensus about the rule.

The principle is drawn by scholars from Quranic verse 4:59.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

"O you who have believed, obey Allah and obey the Message and those in authority among you. And if you disagree over anything, refer it to Allah and the messenger, if you should believe in Allah and the last day; that is the best (way) and best in result."(4:59)

The order is further clarified in a Hadith relating to Muadh bin Jabl (RA):

In the year 10 Hijrah, Muadh ibn Jabl (RA) was appointed as governor of Yemen. Before he proceeded to Yemen he had an interview with Prophet ﷺ, who asked him, 'How will you decide cases'? Muadh replied 'As per the book of Allah'. The Prophet ﷺ said, 'If it is not to be found in the book', Muadh replied, 'I will decide in accordance with Hadith'. The Prophet ﷺ remarked, 'If you don't find it in Hadith either? To this 'Muadh replied, 'then I will use my own reasoning (ijtihad)'. The Prophet ﷺ was much pleased with this reply. [Musnad Ahmad, Sunan Tirmidhi, Abu Dawud, Ibn Majah]

Based on these, scholars have arranged the order of agreed sources of Islamic law as: **i) Quran, ii) Hadith, iii) Ijma and, iv) Qiyas.** (The last two are among others, the prominent modes

of *ijtihad*.) This sequence is further clarified in '*Úsul al-Fiqh*' or principles of Islamic jurisprudence.

Note:

- Strictly speaking this order doesn't hold good absolutely as for example, drawing rules from Quran without seeking explanations in Hadith is not practicable.
- The order of preference among the subsidiary sources of Islamic law is not fixed thereby creating a room for differences of opinion among legal scholars and thus the different schools of Islamic law.

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PRIMARY SOURCES OF ISLAMIC LAW

Al-Quran: The 1st Source of Islamic Law

The Quran is Allah's word being inimitable, revealed to his Messenger, Prophet Muhammad ﷺ, in its Arabic words and meaning, recorded in the copies and reported to us through continuous transmission by a large number of people (*Tawatur*).

Unique Features/ Characteristics of Quran:

- Quran is word of Allah in its words and meaning: ie. The Quran is revealed from Allah to his Messenger in its words and meaning, as compared to Hadith wherein the meanings are from Allah but the words are from Prophet ﷺ.

Quran is in Arabic Language as mentioned in Quran:

﴿إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾

"Surely we have revealed it an Arabic Qur'an that you may understand". (Al-Quran 12:2)

﴿كِتَابٌ فَصَّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ﴾

"A book whose verses have been detailed, an Arabic Qur'an; for a people who know". (Al-Quran 41:3)

That implies, if meanings are conveyed in any other language it will not be Quran, its recitation will not be devotion, prayers will be invalid and it will not be considered a proof in law.

i) Thus the translation of Quran is not Quran according to jurists.

ii) And learning of Arabic is obligatory on all Muslims according to *Imam Shaf'i*.

- Tawattur Or continuous transmission by a large number of people, preserved and recorded in breasts and copies. *Tawattur* technically means that a large number of people transmitted it from another large number of people whose secret agreement on lie, imagination or error is not rationally possible.
- ***Quran is inimitable*** for man: It is evident from its challenges to Arabs who were masters of the eloquence of their language. (Al-Quran 17:88, 52:34, 11:13, 2:23).

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَضَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾

'Do they say (about Prophet ﷺ), he invented it? Say, 'then bring forth a Surah like it and call upon for assistance whomsoever you can, besides Allah, if you should be truthful'. [Al-Quran 10:38]

It was a positive proof of Quran as being 'Word of Allah' and that Prophet 'Muhammad ﷺ' is His true Messenger.

Proof/Authority from Quran: - Authority of Quran as 1st source of law is mentioned at number of places in Quran but it is especially mentioned in Quranic verse 4:59.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

"O you who believed! Obey Allah and the Messenger and those in authority among you; and if you disagree over anything, refer it to Allah and the Messenger.....". (Al-Quran 4:59)

Proof from Hadith: -

- During the Fairwel Sermon Prophet ﷺ is reported to have said: " I leave behind me two things; the Book of Allah (Qur'an) and my Sunnah and if you follow these, you will never go astray. (Al-Mawatta #1594)
- A similar proof is provided by the Hadith of Prophet ﷺ, relating to Muadh bin Jabl (RA) (vide supra)

The Muslim *Ummah* is unanimously agreed upon Quran as the first source of Islamic Law. The Quran is the primary source from which rules are derived and all others are subordinate to it. [Even the proof of Sunnah as a source of law is derived from the text of Quran itself. (4:59, 59:7, 4:80)].

The Quran either gives definite rules or lays down general principles to be expounded and applied to different situations in all times to come. This role of explanation and application is performed through other methods of *Ijtihad* commonly known as secondary sources.

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2. Hadith /Sunnah as Second Source of Islamic Law:-

Hadith means the words, deeds or tacit approval or disapproval of Allah's Messenger. Thus a Hadith could be of three kinds; *Qauli* (verbal), *Fae'li* (practical) or *Taqiriri* (silent):

- words (*Quali*) or Vebal
- Deeds (*Fai'li*) or Practical
- Tacit (*Taqiriri*) or Sillent
- Verbal or *Qauli*:- It is the sayings of the Prophet Mohammad ﷺ e.g.
 "The search for knowledge is an obligation."[Ibn Majah#224]
- Practical *Hadith*: - It means the actions of the Prophet ﷺ e.g. Prayer, Fasting and Pilgrimage to Makkah. Prophet ﷺ practically demonstrated these actions and asked his companions to learn the methods. E.g.
 - *"Pray as you see me Praying"*. [Bukhari#631]
 - Learn from me the rituals of Pilgrimage (*Hajj*). [Sunan Nasai #3064]
- Tacit Approval: - e.g. Approval of *Tayammum* by a companion and the Hadith related to Muadh bin Jabl (vide supra) wherein Prophet ﷺ approved the exercise of reasoning in deducing law from Qurán and *Sunnah* in absence of an unambiguous rule.

PARTS: A Hadith has two parts; *Sanad* (chain of transmitters) and *Matan* (Text or content) and different *Ahadith* are classified according to authenticity or otherwise of these parts based on Science of Hadith Analysis.

Types of Hadith: - There are various classifications of Hadith. Here we restrict to the classification based on authenticity according to chain of transmitters: The *Mutawatir*, *Mash'hur*

and *Al-Ahad* or *Khabr-e Wahid*. Some scholars classify Hadith as *Mutawatur* and *Ahad* only taking *Mash'hur* as a subtype of *Ahad* itself.

- *Mutawatir*: - This is a Hadith transmitted by a large number of narrators (usually more than ten) whose agreement upon a lie is inconceivable. Once the Hadith fulfils the conditions of being *Mutawatir*, there is no further need to analyze the chains because the *Hadith* is guaranteed to be authentic. e.g:

The following Hadith is known to be narrated by seventy companions and is the only Hadith which has been narrated by all the "four *Khalifa-e- Rashidun*" as well.

"Whoever fabricates a lie on me, then let him find his seat in the hell-fire". [Bukhari #109]

- A *Mash'hur* Hadith is the one, reported by three or more than three narrators, that does not reach the status of *Tawattur*.
- *Ahad* or *Khabr e Wahid*: - It literally means a Hadith transmitted by a single companion of Prophet ﷺ but jurists take all those where number of narrators do not reach anywhere near the level of *Tawattur*.

Whereas there is no dispute among scholars about *Mutawatur Hadith*, they differ on place of *Al-Ahad* as a source of law or proof for reference. E.g: Imam Malik accepts *Ahad* if it doesn't contradict practice of *Sahabah* in Madinah; the Hanafi scholars put certain conditions for its validity while Imam Shaf'ii treats it valid if the chain is continuous. He even prefers it over *Qiyas*.

Authority:- Proof of *Sunnah* as source of law is drawn from Quran itself.e.g: Al-Quran 4:59, 4:80, 24:63 59:7.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ.....﴾

"O you who have believed, obey Allah (SWT) and obey the Messenger and those in authority among you". Al-Quran 4:59

﴿..... وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

'.....And whatever the Messenger gives you take it and whatever he forbids refrain (from it). And fear Allah, He is stern in requital. (Al-Quran 59:7)

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا﴾

"He who obeys the Messenger has obeyed Allah; but those who turn away we have not sent you over them a guardian". [Al-Quran 4:80]

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

".....So let those beware who dissent from Prophet's order, lest fitnah strike them or a painful punishment". [Al-Quran 24:63]

Proof from Hadith:

"I leave behind me two things, the Book of Allah (Qur'an) and my Sunnah and if you follow these, you will never go astray. (The farewell sermon: Al-Muwatta#594)

Role of Hadith in Fiqh (Islamic Law)

Al-Quran thus explains the role of Prophet and his *Sunnah*:

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ

وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ﴾

"Just as we have sent among you an apostle, one of yourselves, to recite to you our signs, and purify you, to teach you the book and the wisdom, and to teach you what you did not know". (Al-Quran 2:151).

According to Imam Shafi, it is not possible, to look into the Quran without looking into the *Sunnah* which explains and elucidates it. The Quran provides general rules and principles and it is the *Sunnah* which furnishes the details of all that. So the role of *Sunnah* can be summerised as:

- *Sunnah* explains or specifies Quranic injunctions.

﴿..... وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

"...And we revealed to you the message that you may explain to the people what was sent down to them and that they might give thought". (Al-Quran, 16:44)

E.g. The Quran repeatedly exhorts believers for *Salah* and *Zakat* but it is *Sunnah* that explains and specifies the method and amount.

- *Sunnah* unites or binds a case to one of the two possible.

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَإِذِينَ آمَنُوا بِهِ وَغَرَّضُوا وَفَصَّروهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

" Those who follow the Messenger the unlettered Prophet whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the Shackles which were upon them" (Al-Quran 7:157).

It is *Sunnah* that specifies the good and evil things alluded to, in Qurán.

- *Sunnah* draws analogy between covered and uncovered cases. Eg: Quran prohibits marriage of two sisters to a man (Al-Quran 4:23); the Hadith drawing analogy prohibits marriage to maternal or paternal aunts also.
- *Sunnah* generalizes a specific rule in the Quranic text.
- *Sunnah* explains meaning of words e.g:

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ﴾

" Maintain with care the (obligatory) Prayers and (in particular) the middle prayer and stand before Allah, devoutly obedient". (2:238).

Sunnah explained the meaning of middle prayer as 'Asr and the White and black threads mentioned in (Al-Quran 2:187) as Dawn.

Conclusion: The Quran and Hadith are the main sources of Islamic law to which all other sources or methods of *Ijtihad* are subsidiaries. The importance of Hadith is twofold as it not only provides explanation to Quranic text but also the Quranic injunctions (spiritual and temporal) were put to practice by Prophet ﷺ in his personal life, for guidance of Muslim *Ummah* in general (*Sunnah*).

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03) IJMA (CONSENSUS)

Introduction: The word *Ijma* is derived from Arabic word *Jama* (to add) and in Islamic legal terminology *Ijma* signifies consensus of opinion among the jurists of a particular age on a particular issue or question of law.

Definition: IJMA is defined as “the agreement of the *Mujtahids* (independent legal thinkers) from among the community of Prophet Muhammad ﷺ, after his death, in a certain period of time, on a rule of *Shariah*.”

Essential features/Conditions:

- Unanimous agreement or consensus of all *Mujtahids* is essential.
- The *Mujtahids* must belong to Islamic Community.
- *Ijma* must be held after the death of Allah’s Messenger ﷺ as during his life time, *Wahi* was a live source of guidance in all matters. In worldly matters however

Prophet ﷺ used to consult his companions before taking a final decision as ordained in *Al-Quran (3:159)*.

- *Ijma* is agreement of *Mujtahids* of a particular age/period and consensus of one age is not valid or binding for all ages.
- The agreement must be held on a rule of *Shariah* and not the rule of reason or etymology (as it is not the sphere of *Mujtahid*).

Types of *Ijma* on the basis of mode:-

- i. Verbal ii) Silent iii) Majority
- Verbal Consensus: - All the *Mujtahids* announce their agreement on a certain rule. It could be prospective but usually it is post-facto i.e. generally the incident occurs and every *Mujtahid* expresses his opinion.
- Silent or Tacit consensus: - Expression of an opinion verbally by some *Mujtahids* and silence of some others of the same period, without denying or opposing it. There are differences among scholars about validity of silent type of *Ijma*.
- Consensus by Majority of *Mujtahids*, when a few had different opinions. Again there are differences among scholars about validity of this type of *Ijma*.

Types of *Ijma* on the basis of authority:

- Consensus of *Sahabah* (companions) for example the collection of Quran in a single book form.
- Consensus of *Mujtahids* (Muslim Scholars)
- Consensus of Muslim *Ummah* in general.

Authority/Proof/ Justification of *Ijma* as source of Islamic Law:

The jurists in general have argued to justify the Proof of consensus from Quran and the *Sunnah* of Holy Prophet ﷺ.

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾
 "We so appointed you a mid most nation that you might be witness to people." (Al-Quran 2:143)

Argument: - The Muslims as a nation are just and equitable people; therefore they are collectively infallible in their agreement.

﴿وَمَنْ يُضَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۚ وَسَاءَتْ مَصِيرًا﴾

" Who so opposes the Prophet (ﷺ) and follows **the way other than that of believers**- we shall cast him into hell"- Al-Quran 4:115.

Argument: The way of believers must be followed.

Hadith: Some traditions presented in support of *Ijma*.

- "My community will not agree on mistake" (Khata').
- "My people will not agree on an error". (Dhalal)
- " I prayed to Allah the exalted that my community may not agree on an error and He gave/granted it to me".
- "Allah's hand is over the community". (Jam'at)
- " Whatever the Muslims consider good is good in Allah's sight"
 [Musnad Ahmad #3600]

Although, all these traditions are presumptive individually; taken together they provide definiteness to the validity of *Ijma*.

Scope and Significance of *Ijma*:-

- The *Ijma* is based on Quran, Hadith or Analogy. This is the view of all Sunni schools.
- The consensus is a decisive proof against which no one can exercise *Ijtihad* when it fulfills the conditions.

- A rule is presumptive before agreement and becomes definite after it.
- The *Ijma* of companions is especially taken as a valid source of Islamic law.
- It begins with *Ijtihad* or opinion, and culminates in agreement.
- It is a socio-political necessity and an ongoing process.
- It is important for development of Islamic law.

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4: Qiyas (Analogy)

Introduction: - *Qiyas* has an important place in Islamic Jurisprudence and is regarded as an instrument to solve legal issues on the basis of reasoning found in original texts. *Qiyas* literally means weighing, estimation, equation or measurement. In legal terminology *Qiyas* or analogy means drawing parallels between two cases and is in fact the extension of precedence. Analogy is an innate quality of the people found even in children.

Definition: -

- *Qiyas* is a mode of *Ijtihad* which means, "Applying in a new case, not covered by a text, a rule of another case which was covered by a textual rule; when these two cases had a common effective cause of the rule. OR
- According to scholars of "*Usul-ul-Fiqh*" the *Qiyas* or analogy is to equate a new case (*Far*) with the original case (*Asl*), in respect of the effective cause (*Illat*) of its rule (*Hukum*), so that the rule of original case is applied

to the new or parallel case”. (e.g.) The case of wine and *Nabidha*.”

Four Essential elements of Qiyas:

- The case for which a rule has been provided (*Asl*).
- The rule of this case (*Hukum*)
- The effective cause of this case (*Illat*).
- The new case for which no rule is provided (*Far*).

Authority/ Proof of Qiyas as a Source of Law:

The legal theorists, in general, hold that Analogy is a Source of law on which they depend in deriving rules. Analogy is not a proof independent of the Texts neither outside them nor contrary to them; but it is reasoning by the primary texts. Rather, it is nearest to text among all kinds of *Ijtihad*. It is in fact a particular way of reasoning by text of *Shariah* and its concept was known even during period of legislation.

Quran: The teachings of Quran are comprehensive and no one can claim to have full and complete knowledge of it. The verses of Quran are often classified as *Muhkamat*, the ones clear in meaning and *Mutashabihat* which bear various meanings. It is the duty of *Mujtahid* or jurist to ascertain the meaning of such verses. These are sometimes indicative, sometimes expressive and sometimes elucidative, hence providing room for Qiyas. Following verses of Holy Quran are often quoted as indicative for justification of *Qiyas*:

﴿..... فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ.....﴾

“...if you disagree over anything, refer it to Allah and Messenger” (4: 59).

The word Allah and messenger here, indicate broader principles of *Shariah* laid down in Quran and Hadith.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾
*"O you who believed, indeed **intoxicants**, gamblingare but defilements from works of Satan...." (Al-Quran 5:90).*

Jurists take intoxicants as general (including *Nabidha* and other intoxicants) and not only wine.

﴿وَضَرَبَ لَنَا مَثَلًا وَذُنُوبِي خَلَقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ﴾

"...He (man) says, 'who will give life to bones while they are disintegrated' 'Say, He (Allah) will give them life Who produced them, first time..." (Al-Quran 36:78-79)

Again Allah declares:

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ﴾

"Is not He who created the heavens and the earth able to create the likes of them? Yes, and He is the knowing Creator". Al-Quran 36:81

These verses besides many others present fair examples of analogy used in Quran itself.

Hadith:

- The Hadith relating to Muadh ibn Jabl wherein Muadh RA explained his methodology of solving legal problems through Quran, followed by Hadith and then use of reasoning when there was no clear rule in the first two; and approval of the same by Prophet ﷺ. [Tirmidhi #1327]
- The Hadith relating to a woman who asked for permission to perform *Hajj* in place of her father. The Prophet ﷺ equated the *Hajj* of his father to a debt to be paid to Allah like any other debt; to make the lady understand the case and its importance.[Al-Bukhari#1855]
- The Hadith relating to Black baby of a companion who expressed doubt about paternity of his child. The Holy

Prophet ﷺ through example of camels proved that sometimes the genetic characters are expressed in next generations skipping one or two and it should not be a cause of concern. It was through *Qiyas* that Prophet ﷺ answered the question of his companion, to his full satisfaction. [Al-Bukhari#5305/6847, Al-Muslim#3768]

Proof from *Aathar* (Practice of *Sahabah*)

- Comparing the caliphate of H. Abu Bakr (RA) with his *Imamat* during the life time of Prophet Muhammad ﷺ. H. Abu Bakr (RA) was elected as first caliph on the basis of *Qiyas* as he had earlier led the prayers of Muslims when Prophet ﷺ was indisposed because of certain reasons.
- Comparison of *Salah* and *Zakat*: Similarly H. Abu Bakr (RA) during early days of his caliphate declared *Jihad* against those who refused to pay *Zakat* on the basis of validity of *Jihad* against those not performing prayers (*Salat*) as the two are often mentioned together in Holy Quran.
- H. Umar (RA), advised Abu Musa Ashári (governor) to exercise analogy in deciding cases presented before him for verdict.

Conditions/limitations of *Qiyas*:

- It should not contradict the general principles laid down in primary texts (*Nass**).
- It should not be based on abrogated verses.
- Its authority, based on individual reasoning is weak and the conclusion drawn by a jurist may be right or wrong.

* NASS: *Nass* (pl. *Nasus*) literally means something clear. Technically it signifies a clear injunction which is textually evidenced with regard to a certain point in the Quran or Hadith. It can be defined as 'the text which conveys only one meaning or whose interpretation is text itself'.

According to classical legal theory there is no room for Ra'y or opinion in the presence of *Nass*. However every command of Quran and Hadith requires interpretation and application to a given situation.

Scope and significance:

The jurists among companions of Prophet ﷺ exercised analogy without denying it; rather considering it as one of the principle of deriving rules by reasoning. However there are differences among scholars about place of *Qiyas* among different source of law. Some prefer it over *Ijma* while most of them consider *Ijma* as a source superior to *Qiyas*.

The human life being dynamic requires laws based on textual principles that change with the changing circumstances; and analogy or *Qiyas* solves many legal problems with changing situations. In fact the principle on which it is based existed already and *Qiyas* only brings it to lime light.

Though reservations have been expressed by Imam Shaf'i about its place in presence of '*Khabr-e Wahid*'; it has been extensively used by Imam Abu Hanifa and Imam Malik in their legal verdicts. Despite all that, the *Qiyas* continues to be a useful and agreed source of Islamic Law.

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SUBSIDIARY SOURCES OF ISLAMIC LAW

(Istihsan, Masaliha, Urf, Istidlal, Istishab etc.)

All the secondary/subsidiary sources of Islamic law, like *Urf*, *Istidlal*, *Istihsan*, *Masaliha*, *Dhariah* etc. are in fact the modes and Methods of *Ijtihad* and not the independent sources in real sense.

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ISTIHSAN

(Juristic Preference/Unrestricted Public Interest)

Introduction: *Istihsan* literally means preferring or considering a thing to be good. In legal terminology *Istihsan* is a jurist's discretion to adopt a rule which is conducive to public good or is in consonance with the broader rules of justice; as the killing of a gang for single murder of an innocent. The *Hanafi* scholars speak of *Istihsan* as a species of analogical deduction and call it hidden analogy but having a wider scope than analogy. Whereas analogy is reasoning by reason of a specific text; *Istihsan* or unrestricted public interest is reasoning by the reason of many texts.

Authority: As stated earlier, *Istihsan* literally means preferring or considering a thing to be good; and justification is drawn from Prophetic Hadith:

'Whatever Muslims consider good is good in Allah's sight.'
[Musnad Ahmad # 3600]

The exercise of *Istihsan* by Imam Abu Hanifa and Imam Malik is widely known while Imam Shafi denounced it. However *Istihsan* as a principle of Islamic jurisprudence has greatly influenced the Islamic legal thought.

Definition: According to Ibn-al-Arbi, a Maliki jurist:

'Istihsan is to abandon the requirement of proof as an exception and to make concessions when the proofs conflict'.

In other words it means to set aside the requirement of a proof and to make concessions in case of conflict of proof. This is a method of preferring one among the conflicting proofs. *Istihsan* is in fact a departure from established rule in the interest of equity and public welfare. The jurists agree that when two proofs conflict reconciliation is necessary by specification or restriction.

Kinds/Types:

- 01) *Istihsan* on the basis of custom or *Urf*: This is the case of setting aside generality of the language (literal meaning) on account of conversation or customary use of the word. (e.g.) Oath about Bait and then entering a *Masjid*; or *Awlad* for offspring not only males.
- 02) *Istishsan* on the basis of *Ijma* E.g: Cutting the tail of a she mule of a judge is to be compensated by a whole mule. It is an exception to the general rule which requires that assault on the corpus of an object is to be compensated according to the value of defect caused by the attack; e.g: Eye for an eye.
- 03) *Istihsan* on the basis of public interest. (e.g.) Imposition of a liability on the artisan for the destruction or damage of an article.
- 04) *Istihsan* on the basis of removing harm or hardship. It is giving up the requirement of proof in matters relating to small and insignificant amounts to remove hardship and to give liberty to people. It is in fact not

following preset conditions of a contract for minor hires, fares etc. (eg: Bus fare/hot bath).

Justification: *Istihsan* is chiefly resorted to in cases arising out of complex conditions of a growing society where a strict adherence to analogy would fail to meet the needs of people.

- i) It is a proof of *Shariah* as it means a proof compared with other proofs.
- ii) When proofs conflict, the conflict has to be resolved and one proof has to be preferred over the other (eg: preferring lesser evil).

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Istislah or Masaliha (Public Good)

Istislah means a deduction of law based on general consideration of public good or public welfare. Imam Malik (RA) sanctioned this doctrine which is similar to *Istihsan* used by *Hanafi* scholars.

'Masaliha' literally means benefit. The legal theorists mean by *Masaliha*, to secure benefit or to remove harm intended by law giver and not the absolute benefit or harm. In other words it is the protection of objectives of law giver and he has five objectives: *To protect faith, life, intellect, lineage and property*. Al-Ghazali (RA) differentiates between objective of people and objectives of law giver and asserts protection of objectives of law giver over the objectives of individual.

Masaliha Mursila (Unrestricted Public Interest)

It falls under a principle or rule which is attested by the text in general. It doesn't mean to abandon the text of *Shariah* for public interest, but application of rules by preferring one rule over another in case of conflicting proofs.

If *Qiyas* (Analogy) is reasoning by reason of a single text, the unrestricted public interest is reasoning by texts in general (e.g.) *Qisas* in Al-Quran (2:179) and killing of a gang for single Murder; to avoid disorder in land.

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Sadd-e-Dharai or Blocking of Means

Dharai (single *Dharia*) literally means way, method or means whether one uses it for benefit or evil. This rule of *Dharai* has two parts:

- Means for desired object has same legal value as object itself.
- Means of forbidden object is forbidden e.g: wine and interest.

The principle of blocking means is to forbid a lawful act when it often leads to an evil or to prohibit a permissible act when it leads to an unlawful act.

Presumptive Conditions:

- When action allowed by *Shariah* leads to an evil. Here the removal of evil is given preference over achieving benefits.
- When evil is predominant over benefit of action or is equal to it.

- When act allowed by *Shariah* often leads to evil (not always). E.g:

It is forbidden to be alone with a woman or to travel with one. Similarly accepting of gifts by public servants is prohibited and the *Hudud* punishments during wartimes are also not inflicted.

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Opinion of *Sahabah* (Companions of Prophet ﷺ)

General Definition: A *Sahabi* [pl. *Sahabah*] is a blessed contemporary of Prophet ﷺ who had an opportunity to see or accompany Prophet ﷺ in a state of faith and who died as a Muslim. It is irrespective of his period of contact with Prophet ﷺ or narration of any Hadith from Prophet ﷺ.

Legal Definition: A companion is one who met the Prophet (ﷺ) in the state of believing him and kept close to him for a period sufficient to prove the quality of keeping company with him.

There were more than one lakh Companions who were present at the time of Prophet's ﷺ last sermon. The companions played vital role in establishment of *Sunnah* of the Prophet ﷺ; so early scholars like Imam Malik (RA) used to argue on the basis of practice of *Sahabah*. Imam Shafi doesn't regard actions (*Athar*) or sayings (*A'mal*) of companions as necessarily the *Sunnah* of Prophet ﷺ; however, he follows them in absence of a *Hadith* even solitary.

Legal theorists agree that opinion of a companion is not a proof binding on another jurist companion; as companions used to exercise *Ijtihad* and differ with one another but none of them found faults with other.

Opinion of Successors (*Taba'in*)

Tabai: A *Tabai* [pl. *Taba'in*] is from the successor generation of *Sahabah* who was blessed with opportunity to see or accompany a *Sahabi* in a state of faith and died as a Muslim.

Taba Tabain: '*Taba Tabain*' is the generation of Muslims that followed the *Taba'in*. In technical terminology a *Taba Tabai* is a Muslim who got an opportunity to see or accompany a *Tabai* or Successor of the Companions of Prophet ﷺ.

Out of countless successors; some prominent *Taba'in* devotedly participated in transmission of Prophetic ﷺ Traditions from *Sahabah* and helped preserve the same for posterity of Muslim *Ummah*.

Successors too played a major role in the development of Islamic law and their legal decisions constituted references with early scholars of Islamic law particularly Maliki School; but not strictly followed by *Hanafi* and *Shafii* Schools especially after formulation of (*Usul al-Fiqh*) or the Principles of Islamic Jurisprudence.

[**Note:** *It may be noted that for legal purposes the period of contact of a Sahabi, Tabai or TabaTabai with the immediate senior authority must be sufficient to acquire and transmit the correct knowledge; and mere opportunity to see or meet the personality is not sufficient.*]

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URF (CUSTOM)

Introduction: Customs enjoy importance in every society; and in Islam, customs which are not against the commandments of Allah ﷻ or precepts of His Messenger ﷺ are accepted as a source of Law by jurists. They have same force as *Ijma* and their validity is based on the same texts and their spiritual authority of the *Mujtahids*.

Definition: - The term “*Urf*” or custom is applied to, what is common or customary among the people and to which they have become habituated; whether it is a word or deed which is not contrary to Quran or *Sunnah*.

Conditions:

- i) It could be a word or a deed.
- ii) It should exist at the time of revelation of text or making disposition.
- iii) The custom should be general not specific to a place or class of people or profession.
- iv) It should not contradict a text of Quran or Hadith.
- v) While making dispositions the parties should not agree on anything that contravenes *Shariah*.

Types of *Urf* according to Application:

- a) General
 - b) Specific
- General Custom or ‘*Urf-e-‘Aam*’ is one to which people in general have been habituated eg: *Awlad*, *Bait*, *Dabha* (animal or beast)
 - Specific custom or ‘*Urf-e-Khas*’ is a custom that applies to a particular geographical area or a profession. E.g. Terminology in Medical or Computer Sciences.

Types of Urf according to nature:

- Verbal /Word or (Urf-e-Qauli) OR
- Practical /Deed (Urf- e- Faeili or Amlī)

Verbal Urf or ‘Urf-e-Qauli’ is the meaning of the words usually intended by people when they speak those words absolutely, without defining (not literal or specified) e.g: *Awlad/Lahm*.

Practical Urf or ‘Urf-e-Amlī’ means actions and dispositions to which people are accustomed or with which they are familiar. Eg: Food for hireling. The jurists state that what is known by custom is like a stipulated condition.

Proof/Authority from Quran and Hadith.

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

‘Show forgiveness and bear with them; and enjoin what is good and ignore (instead of involving) the ignorant’. (Al-Quran: 7:199)

﴿وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ.....﴾

‘....And whoever acting as guardian is self sufficient should refrain and whoever is poor let him take what is acceptable..’(Al-Quran, 4:6)

Hadith:-

- “ Whatever the Muslims consider good is good in Allah’s sight”. '[Musnad Ahmad # 3600]
- Example of international tax or custom as exemplified in incident relating to Abu Sufyan’s business dealings with neighboring states of Madinah.

[Custom of Madinah finds favour with Imam Malik as a strong source based on close association of people of Madina with Prophet of Islam ﷺ]

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ISTIDLAL (Inference)

Literally *Istidlal* means referring from one thing, another thing; or inference for a thing from another thing. It is a legal reasoning not covered by *Qiyas*. It allows the jurists to avoid strict analogy in a case where no clear precedence is found. In this case public interest is taken as a basis of legislation. E.g: *Istishab*, '*Shariah min Qablina*' and custom of Madina*.

[*Custom of Madinah finds favour with Imam Malik as a strong source based on close association of people of Madina with Prophet of Islam ﷺ]

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ISTIS'HAB (Presumption of continuity or Status-Quo)

Introduction: The word *Istishab* is derived from "*Sohbat*" Which means association, attachment or accompaniment". According to legal theorists *Istishab* means maintenance of *Status-Quo* until a proof is furnished in favor of its change. e.g. If the life of a person is proved and he goes missing; it will be presumed that he is alive until an evidence for his death is produced.

Types of Istishab:

- Presumption of Continuity of Legal Value: e.g:
 - 'It is He (Allah) who created for you all of that which is on earth' (2:29) and 'indeed within the heavens and earth are signs for man' (45:3).
The argument is that we are allowed to benefit from all resources unless a prohibition contrary to it is proved as in 6:145.
 - Let's take the case of homicide: According to Holy Quran, the Life, property and honor of every

individual is protected and not to be injured unless there is a proof which allows violation of protected rights.

- Presumption of Continuity of Non-existence: e.g. the freedom from obligation of debt. The jurists argue that man is free from liability of rights and obligations. Therefore if there is a claim, the proof lies on plaintiff and oath on defendant.
- Presumption of existence of what is indicated by reason or *Shariah*. e. g: duty of offering prayers and continuity is not extinguished by doubt.

Proof of validity of *Istishab*: Presumption of continuity or status quo is believed by theorists as a principle of *Shariah* that should be followed. It also belongs to the matters taken as norm by intellect or understood.

Revealed Laws before Islamic *Shariah*

(*Shariah min Qablina*)

The *Shariah* of Islam was preceded by other revealed laws. Some of these laws have been mentioned in Quran as laws of Ibrahim (AS), Musa (AS) and Isa (AS). Eg :

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

“ O’ Believers! Fasting is enjoined upon you, as it was enjoined upon those before you, that you become God-fearing” (Al-Quran, 2:183)

Similarly the Sacrifice in Islam has been mentioned as a *Sunnah* of Ibrahim (AS). However the Islamic legal theorists are divided on rules of previous *Shariahs* which have not been mentioned in the Quran and *Hadith*. Eg: birds with claws.

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SCHOOLS OF ISLAMIC LAW (FIQH)

INTRODUCTION:

Islamic Law is by origin Divine Law, imbedded in the verses of Holy Quran, revealed onto Holy Prophet ﷺ and expounded and applied in practice by him as *Sunnah* or precepts and traditions. As the Muslim empire expanded, new problems arose for which law had to be discovered. Among the companions of Prophet who distinguished themselves as jurists, were H. Umar, H. Ali, Ibn Umar, Ibn Abbas and Ibn Masud (RA). During this period; in addition to the primary sources in Quran and *Sunnah*, the *Ijma* (consensus) and *Qiyas* (analogy) were recognized as subsidiary sources. Subsequently the differences of opinions among jurists lead to development of School of Upholders of Hadith in Hijaz and the School of *Ráy* or Upholders of Opinion in Iraq. During the period of Later Umayyads and early Abbasids, the principles of Islamic Law were formulated and four schools of Sunni law; the *Hanafi*, *Maliki*, *Shafii* and *Hanbali* Schools came to be established during 8th and 9th centuries C.E., besides Shia laws eg: *J'afri* School. The differences among different schools of law are in fact based on differences in interpretation of the general principles laid down in primary texts; while there is no discord regarding the rules clearly mentioned in Quran or *Hadith*.

The main *Sunni* work on *Fiqh* was produced by Imam Shafii (*Usul al-Fiqh*) during 9th century and by Ali bin Abu Bakr (*Hidayah*) during the 13th century. The main works on Shia law were produced in 10th century. These are *Kitab-ul Shariah* by Abul Hassan Ali and the *Sharia al-Islam* by Abu J'affer.

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THE *HANAFI* SCHOOL OF ISLAMIC LAW

INTRODUCTION

The Hanafi school is first of the four Sunni Schools of Fiqh, named after Imam Abu Hanifa (RA) (*Nu'man bin Thabit*) a *Tabie* whose legal views were preserved primarily by his two well known disciples, Abu Yusuf and Muhammad Al- Shaybani. The Hanafi law is presently followed by largest number of Muslims in the world.

Biography of Imam Abu Hanifa (RA):

Al-Nauman bin Thabit (80-150 A.H./699-767 C.E.) reverently know as Imam Abu Hanifa or '*Imam-al-Azam*' was an 8th century Iraqi Sunni Muslim Jurist, and founder of the Hanafi School of Law. His father Thabit is believed to have met H. Ali (RA) who invoked blessings on him and his children. Nauman bin Thabit was a cloth merchant by profession, well known for his piety, honesty and truthfulness in transactions particularly the Customs (*Urf*) which he later introduced in Islamic Law.

Nu'man bin Thabit, famously known as Imam Abu Hanifa was born in 80 A.H. (699 C.E.) in the capital of *Kufa* and died at the age of 70 years in 150 A.H /767 C.E. at Bagadad. Abu Hanifa saw both the last period of Umayyads and early Abbasids. This was the period when Kufa was the center of scholars in Iraq and discussions and debates were going on in all fields; but he devoted himself to study of *Fiqh* (Islamic Jurisprudence). He not only excelled in that discipline but rouse to the level of Imam and *Mujtahid*, and rightfully the founder of First School of Islamic Law, The Hanafi School.

After his early education in religious family atmosphere of *Kufa*, Abu Hanifa met a large number of Successors (*Tabain*) like Ata bin Rabiha, Naafei, Asshabi and Qatadah, and learnt traditions from them. He travelled to various parts of Islamic world like Hijaz, Basrah, Syria etc. to get some more knowledge of *Sunnah* from the noble scholars living in these places. He is believed to have met Hazrat Anas a companion of Prophet ﷺ at age of 12 and had also attended lectures of Imam J'afar Sadiq (RA).

He acquired knowledge of Islamic Law from various jurists but he was particularly attracted by the genius of Hammad bin abi Sulayman, a jurist known for exercising personal opinion or *Ra'y* frequently. Hammad had received his knowledge from Ibrahim al-Nakhai who received it from Al-Qamah al-Nakhai the disciple of Abdullah bin Masud (RA) who in turn admired the opinions and views of H. Umar (RA) in *Fiqh*. Thus the chain of transmission of legal knowledge from H. Umar (RA) to Imam Abu Hanifa can be depicted as:

{H. Umar > Ibn Masud> Al-Qamah>Ibrahim al-Nakhai> Hammad> Abu Hanifa} RAA

Abu Hanifa devoted his attention entirely to a serious understanding and interpretation of law under the guidance of *Hammad* for about 10 years and had established himself as an accomplished jurist before the death of his teacher Hammad. He started teaching at the age of twenty and later established his own school of law known as 'Hanafi School of Law'.

Abu Hanifa was no doubt an Imam in *Fiqh* (Islamic Jurisprudence). His teachers, contemporaries and students testified to his deep knowledge, power of reasoning, sharp

intelligence, and excellence in explaining rules and skill in exercising analogy (*Qiyas*). He would not stop at outward meanings of words but rather search for causes and reasons. He is known to be the first jurist for initiating a systemic study and codification of Islamic law.

During later period of his life he was asked to hold the office of judge which he refused out of piety and to keep away from power. The governor of *Kufa* however, inflicted on him 110 lashes for his refusal. The Abbasid caliph Al-Mansur again, offered him the job which he refused and was thus imprisoned where he breathed his last in 767 C.E. and was buried in Baghdad.

METHODOLOGY:-

The legal code of Hanafi *Fiqh* in addition to Quran is based on authentic traditions or *Sunnah* of the Holy Prophet ﷺ followed by *Ijma*, *Qiyas* and other secondary sources explained *vide infra*. To understand the methodology of *Ijtihad* or derivation of law among Hanafi School the following reference is often quoted and Imam Abu Hanifa is believed to have said:

"I consider Quranic order final with regard to the individual problems. If it is silent, I follow the Sunnah of Prophet ﷺ transmitted through sound authorities. If Sunnah is also silent about this matter; I take to the views of companions about the problem and then I personally prefer any of their views. If there is a difference of opinion between companions and non-companions and when there is an opinion of a non-companion

like Ibrahim-al-Nakhaii, Asshabi, Hassan al- Basri etc., I hold that I have the right of Ijtihad like them”.

Imam Abu Hanifa in addition to Quran and the authentic Hadith; also accepted the doctrine of *Ijma* or consensus of opinion and extended its application to all ages compared with other schools restricting it to opinion of companions or at most successors. In fact, during this period the jurists were divided into two groups; those of *Hijaz*, called the upholders of Hadith or ‘*Ahl al-Hadith*’ and those of Iraq called upholders of private opinion or ‘*Ahl al-Ra’y*’. Abu Hanifa is known to rely on analogical deductions (*Qiyas*) and private opinion (*Ra’y*) more frequently in comparison to other schools. He is rather regarded by modern scholarship as the first jurist to give prominence to the doctrine of *Qiyas* when the Qur’an and *Hadith* are silent or equivocal in their guidance. He is also noted for his principle of *Istihsan* or juristic preference. He also recognized the authority of local customs and usages (*Urf*) as source of law. It can thus be inferred that in addition to Quran and Hadith; *Ijma*, *Qiyas*, *Istihsan*, *Urf* (custom) and *Ra’y* (personal opinions) are frequently applied in Hanafi Law.

SALIENT FEATURES of HANAFI SCHOOL OF LAW: -

- *Ifadiyah* or purpose: The Utility of a ruling or judgment is taken into consideration. Imam Abu Hanifa wouldn’t stop at outward meanings only. According to Hanafi *Fiqh*, there are causes and a philosophy behind all *Ahkam* (command). Whereas other schools are of the view that most of the *Ahkam* of *Shariah* are obligatory; the Hanafi jurists hold that each and every law of

Shariah is based on utility and is in consonance with nature, hence Islam is *Din of Fitra*.

- Simplicity and Ease: (*Rukhsah* not *Azimah*) i.e. *Concessions* (common permission) are preferred over ideals. The principles and verdicts of Hanafi *Fiqh* are easy and simple as compared to the verdicts of other schools.
- Flexibility: The Hanafi *Fiqh* takes into account the demand and trends of change in time within the prescribed limits.
- Traditions (Ahadith): with sound chains only were taken as source of law.
- In *Ijma* the majority decision is given Importance and the validity of this doctrine is extended to all ages.
- Exercise of Qiyas: Analogy was exercised more frequently than other schools.
- *Istihsan* or juristic preference was exercised more frequently. The Hanafi School adopts *Istihsan* and authorizes a jurist to rely on his personal judgment instead of following rules resting on analogy. This makes the jurist able to meet the modern demands and challenges.
- *Urf* or local customs and usages are given due consideration in formulating rules.
- As Imam Abu Hanifa was a merchant himself; the Hanafi law contains more details about commercial transactions as compared with other schools.
- Exercise of Ra'y or Personal opinion is more common with Hanafi School.

- Hypothetical question were incorporated in Islamic law.
- Rights of Non-Muslim were discussed and defined in more detail and with generosity.

PROMINENT HANAFI SCHOLARS

Imam Zafar, Imam Abu Yusuf (d.183), Imam Muhammad al-Shaybani (d.198) and Hassan ibn Zayad were the main proponents of Hanafi School of law. The doctrines of Hanafi Law were formulated by them based on principles extracted from verdicts of Imam Abu Hanifa. They also compiled these verdicts in a book form which is extinct now. Imam Abu Yusuf served as chief justice (*Qadhi al-Qadha*) under Abbasids and is well known for his book, "*Kitab al-Khiraj*". Similarly the main corpus of Hanafi law is based on writings of Imam Muhammad al-Shaybani.

LEGAL CORPUS OF HANAFI SCHOOL (BOOKS)

- 01) 'Kutub-al-Zahir al-Riwaya al-Sitta' or the six authentic books of Hanafi Law form the magnum opus of Hanafi Law and include: *Jami'al-Kabir*, *Jami al-Saghir*, *Siyar al-Kabir*, *Siyar al-Saghir*, *Al-Asal (Mabsut)*, and *Al-Ziyadah*. These books were authored by **Imam Muhammad al-Shaybani** the prominent disciple of Imam Abu Hanifa (RA).
- Al-Mukhtasar al-Quduri or *Al-Kafi* is one of the most celebrated and influential treatise on Islamic legal methodology and thought; that forms foundation of Hanafi School. It is written by Abul Husayn Ahmad bin Muhammad al Marwazi; who in turn summarized the

foundational works of Hanafi School written by Muhammad al-Shaybani (122-198 A.H).

- *Al-Mabsut* by Muhammad bin Ahmad ibn Abi Sahl al Surakhshi a Persian jurist of Hanafi School, is the commentary on al-Mukhtasar written by Muhammad al Marwazi.
- *Kitab al-Khiraj* (Book of Revenues by Abu Yusuf (d.183 A.H)
- *Al-Hidaya* is compendium of Hanafi law compiled by leading central Asian Jurist of Hanafi School, Burhan al Din Ali bin Abu Bakr al-Marghinani (1197) based on Mukhtasar al Qaduri and Jamia al Saghir by Al-Shaybani. *Hidaya* is one of the most influential Compendiums of Hanafi law with many translations and commentaries.
- *Fiqh al Akbar* (Theological book on jurisprudence)
- *Fiqh al Absat* (General book on jurisprudence)
- *Kitab al-Athar* (Collection of Hadith with commentary)
- *Kitab al Siyar* (Doctrines of War)

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MALIKI SCHOOL OF ISLAMIC LAW

Introduction:

Madina is the sacred city of Islam where Prophet Muhammad ﷺ spent the last 10 years of his life after migration from Makkah in 622 C.E. This was the real period of Islamic legislation. Famous Islamic scholars of the times and companions of Prophet surrounded him all the time to learn,

record, preserve and propagate the Islamic teachings from him. Prominent companions included the four rightly guided caliphs, H. Abu Bakr, H. Umar, H. Uthman, H. Ali [RAA] besides the scholars like H. Zaid bin Thabit, H. Ibn Abbas, H. Ibn Umar and Ummul Momineen H. Ayesha (RA). The legal knowledge of these scholars through their disciples like Naffi and Rabia reached Imam Malik the founder of Maliki School of Islamic jurisprudence; also called the 'Madani School' because of its origin in Madina.

The Maliki School is one of the four major schools (*Madhahib*) of Islamic jurisprudence within *Sunni* Islam. It was founded by Malik Ibn Ans in the 8th century C.E. Imam Malik bin Anas is also known as Imam of Madina and 'Imam-e Darul Hijrah', as he remained stationed at Madina throughout his life. The Maliki School of jurisprudence relies on the Quran and Hadith as primary sources and considers the consensus of the people of Madina to be a valid source of Islamic law. 'Al-Mawatta' of Imam Malik is the main repository of Imam Malik's contributions to Hadith and Islamic Law. The Maliki School was established by his disciples based on his teachings and methodology adopted in legal matters. The Maliki School of law is widely practiced in Arabia, Africa and Spain.

Biography of Imam Malik (93-179 A.H):

Imam Malik was the founder of Maliki School of Islamic jurisprudence; also called the Madni School because of its origin in Madina. Abu Abdullah Malik bin Anas was born and brought up in Madina in a purely Islamic environment. His ancestors belonging to Asbahi tribe had migrated from Yemen

to Madina and settled there permanently. Also remembered as 'Imam-e Darul Hijrah', he spent his whole life in Madina and never left the city of Prophet ﷺ.

Malik received his early education from scholars of Hadith in Madina. He met many companions of Prophet ﷺ in Madina. Among those from whom Imam Malik narrated Hadith were Nafii, Abd al Rehman, Yahya bin Sayed, and Ibn *Shihab al-Zuhri*. His teacher in *Fiqh* was Rabi'ah Ibn Abd al- Rahman known as *Rabiat at al-Ray*; as he introduced Ray or personal opinion in Madinah, the home of School of Hadith. Imam Malik also benefitted from Imam J'affar Sadiq and Imam Abu Hanifa. Imam Malik started teaching when he was seventeen years old; after his teachers testified to his knowledge and allowed him to teach Hadith and *Fiqh*. About this Malik says:

"I did not start giving discourses in law and religion until I was declared eligible for that by 70 teachers of Hadith and jurisprudence".

Imam Malik was not only a *Muhaddith* (traditionalist) known as 'king of traditions' but also a jurist who founded a school of Islamic jurisprudence known after his name as '*Maliki School of Islamic jurisprudence*'. He was fortunate enough to have born in city of Prophet ﷺ got education there and then gave discourses in law and religion in the *Masjid Nabwi*. People from all corners of the world used to visit him for acquiring knowledge. He never left Madina and spent his whole life for the cause of Islamic learning and teaching. He was a pious person who gave decisions without bias. He was once flogged with 70 lashes by brother of Al-Mansur for a *fatwa* in favour of Muhammad Nafees Alvi. Imam Malik later

compiled a large collection of Hadith and *Fiqh* known as *Al-Muwatta* on the recommendation of Abu Jaffer al-Mansur the Abbasid king; who advised him to be moderate avoiding the extremes.

Imam Malik is unanimously regarded as Imam by scholars of all schools like Hammad, Shaf'i and Imam Bukhari. Bukhari called the chain of transmitters of Hadith involving Malik from Nafi from Ibn Umar, as Golden chain. Imam Malik died in 179 A.H and is buried in *Jannat ul Baqeeh* in Madina adjacent to Prophet's ﷺ *Masjid*.

METHADODOLOGY

- Quran: - All the schools of *Fiqh* are unanimous about Holy Quran being the primary and first Source of *Shariah* followed by Hadith (Prophetic traditions).
- Hadith: - Among traditions Imam Malik, himself a *Muhaddith*, preferred the ones transmitted by traditionalists of Madina.
- Urf: - Imam Malik considers the Customs of Madina as a source of *Fiqh* because these customs have been in practice in Madina since the time of Prophet ﷺ. The practice of people of Madina is the touch stone criteria for the derivation of rules and regulations of *Fiqh* in Maliki School.
- Ijma: - It is generally held that Imam Malik confined the *Ijma* to consensus of people of Madina. The *Ijma* of al-Madina has a special significance with him; however Imam Malik is recorded to have said that *Ijma* is not related to *Ahl-al-Madinah* only but to the whole *Ummah*.

- *Istislah*: - Imam Malik placed his derivation of *Fiqh* rules on a principle known as *Istislah* or *Masaliha*. The *Masaliha Mursalah* included the public interest, public welfare, or the public good. *Masaliha* can be compared with the principle of *Istihsan* applied in Hanafi *Fiqh* and is a specialty of Maliki *Fiqh*. The later Maliki jurist Ibn Rushd occasionally used the term *Istihsan* in place of *Musalah-al-Mursilah* that literally means public benefit.
- *Qiyas* was the next source with Imam Malik but applied not so frequently as in Hanafi School.

Over all; Imam Malik's contribution to legal reasoning is his success in steering a middle course through the opinions of other scholars.

Salient Features of Maliki School:

- i) Imam Malik followed the methodology of School of Hadith in Hijaz.
- ii) He doesn't give much latitude to personal interpretation, opinion or *Ra'y*.
- iii) He considered practice of people of Madina akin to continuous chain of Hadith transmission (*Mutawatir*) and preferred it over *Qiyas*.
- iv) According to Malik a Solitary tradition should not disagree with practice of Madina.
- v) To the four sources, Quran, Hadith, *Ijma* and *Qiyas*, Imam Malik added *Istidlal* or juristic deduction as the fifth source.
- vi) *Masalihah Mursila* or unrestricted public interest is a hall mark of Maliki School.

- vii) Imam Malik disliked hypothetical questions.
- viii) *Istihsan* (Juristic preference) a methodology of Hanafi School was taken as a valid proof of Islamic law by Scholars of Maliki School too.

Prominent Scholars*

- i) *Qazi-Iyadh (Compiled principles of Maliki Fiqh)*
- ii) Ibn Qasim (Abdul Rahman)
- iii) Abdullah Ibn Wahab al-Misri
- iv) Ibn Ziyad al-Tunusi
- v) Isa bin Dinar
- vi) *Ibn al-Arbi (Muslim philosopher/Sufi/ Jurist)*
- vii) *Ibn Rushud (Muslim philosopher/Physician/ Jurist)*
- viii) *Allama Qurtubi. (Mufassir and Maliki Jurist)*

*Imam Shaf'i and Imam Ahmad bin Hanbal were also the students of Imam Malik who later established their own Schools of *Fiqh*.

Legal Corpus of Maliki School (Books)

- ***Al-Muwatta or Mawatta-Imam Malik*** (the paved way): It contains 50,000 of *Ahadith*, *Aathar* and opinion of *Sahabah*. It is the oldest corpus of *Sunni* jurisprudence that has survived from the early period of *Fiqh*. It was greatly respected by Abbasid Caliphs Al-Mansur, Harun al-Rashid, al-Amin and al-Mamun. Imam Shaf'i opined about al-Mawatta as:
"Beneath the sky and on earth; no book after Holy Quran is as authentic as Muwatta."
- ***Al-Mudawwana al-Kubra*** (The big compendium) or also known as Maliki *Fatawa*. The Compiler of this book was

Ibn Sayed Shanun, the disciple of Abd al-Malik bin Abdal Aziz. It deals with 36 thousand legal and other problems.

- *Al-Mukhtasar* – Ibn Hakam authored *Mukhtasar Kabir*, *Awsat and Saghir* in 3volumes.

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SHAFI'I SCHOOL OF LAW

INTRODUCTION:

It is the third school of Islamic law in Sunni Islam, founded in the early 9th century C.E. by the Arab Scholar Abu Abd Allah Muhammad Ibn Idrees, popularly known as Imam Shafii (150-204 A.H/ 767-820), a disciple of Imam Malik. The Shafii School developed in Syria, with a view to strike a balance between the upholders of tradition (*Ahl al-Hadith*) and the upholders of private opinion (*Ahl-al-Ray*). He was an eclectic who adopted a middle course and gave a clear and balanced theory of law. The *Shafii* teachings are predominant in Egypt, South Arabia, East Africa and Central Asia.

Biography of Imam Shaf'i:

The founder of the Shafii School of Fiqh, Abu Abd Allah Muhamad Ibn Idrees was an Arab Muslim theologian, writer and scholar; who was the first contributor of '*Usul al Fiqh*' or Principles of Islamic Jurisprudence. Born in Gaza he also lived in Makkah, Madina, Yemen, Egypt and Baghdad. Al-Shafi belonged to the Quraish clan of Banu Muttalib, the sister clan of Prophet ﷺ's clan of Banu Hashim. He joins the ancestors of Allah's Messenger ﷺ at his fourth grandfather Abd-Manaf. He

was born at *Ghazah* (Palestine) in 150A.H / 767 C.R. This is the year in which Imam Abu Hanifa died. Al-Shafi died in Fustat in 204 A.H/ 820 C.E.

Imam Shafi's father died when he was two years old. Thereafter his mother migrated to Makkah where he was brought up in very humble circumstances. Al-Shafi memorized the Quran when he was a child not more than seven years old. He then visited the tribe of *Hudhayl* in the desert and learnt the language and poetry from them and then devoted himself to the acquisition of knowledge in the speech of the Arabs until he became an authority on the Arabic language. At 20 years of age he went to Madina and studied Hadith and *Fiqh* under Imam Malik and remained there till Malik's death in 796. He was the most prominent student of Imam Malik Ibn Anas. Later he learnt *Fiqh* from Sufyan Ibn Uyaynah and al-Fudayl Ibn Iyad, and Muslim Ibn-Khalid. He held many debates on Hanafi *Fiqh* with Muhammad bin Hassan al-Shaybani that are recorded in his book, "*Kitab al-Hujjah*". He held a leading position in law *Fiqh*, legal theory, tradition and Arabic language so much so that his contemporaries bore witness to it.

Al-Shafi used to make Journeys frequently. He travelled to countries that varied in their usage, customs and traditions. He journeyed to Yemen, Egypt, Syria and later Baghdad in 195 A.H. In 198 A.H Al-Shafi returned to Makkah and then again moved to Egypt and stayed there till his death in 204/820. It was in Egypt that he wrote many books including '*Usul al Fiqh*' (Principles of Islamic law) and established his own school the '*Shafii School of Law*'.

METHODOLOGY

Imam Shafi is regarded as one of the greatest jurists in the history of Islamic jurisprudence. He is the founder of the science of principles in Islamic Jurisprudence (*Usul al-Fiqh*). He classified in his *Risalah* the sources of Islamic Law as Quran, Prophetic Hadith, Analogy (*Qiyas*) and Agreement (*Ijma*). The Shafii School predominantly relies on the Quran and the Hadith for *Shariah* laws. Where the messages of Quran and Hadith are equivocal; the Shafii School first seeks guidance from *Ijma* the consensus of companions followed by *Qiyas* or analogy. Shafii was the first to lay regular rules for *Qiyas* or analogical deduction. He doesn't consider individual opinion of the companions of Prophet Muhammad ﷺ as infallible. Imam Shafii allowed greater scope to *Ijma* as compared to Imam Malik but agreed with him on adopting *Istidlal* as a source of law. He rejects the concept of *Istihsan* in Hanafi School and the principle of *Istislah/Masaliha* in Maliki School. He also treats Solitary Hadith with a continuous chain as a valid proof for Islamic law.

SALIENT FEATURES OF SHAFII SCHOOL OF LAW

- i) Shafi Fiqh is a *Fiqh of Principles* supported by proof and Imam Shafi was the first to compile '*Usul-al-Fiqh*' and put them into practice.
- ii) Shafii Fiqh was dictated by Imam Shafi himself and not compiled by students as in Hanafi and Maliki Schools.
- iii) Basic sources according to Shafi are Quran and Hadith followed by *Ijtihad* in the form of *Ijma*, *Qiyas* and *Istidlal*.

- iv) A Solitary Hadith / *Al-Ahad* with a continuous chain; is advocated as a valid proof.
- v) Al-Shafi doesn't mention the sayings and opinions of *Sahabah* as principles to depend in Fiqh as these are sometimes based on *Ijtihad* with a possibility of error.
- vi) *Ijma*: Imam Shafi was a strong supporter of *Ijma* based on majority of jurists in Muslim lands. He allowed greater scope for *Ijma* not only in religious but temporal matters as well.
- vii) *Qiyas* according to Imam Shafii is a variety of *Ijtihad*; provided, there is a relevant text in the Quran or Hadith. He was the first jurist to lay down regular rules for *Qiyas*.
- viii) *Istidlal*: Imam Shafii accepts *Istidlal* as a source of law as according to him it is a distinct method of reasoning not falling within the scope for interpretation or analogy.
- ix) *Istihsan* (Juristic preference) practiced by Hanafi School was rejected by Imam Shafi. A rule of the *Shariah* according to Shaf'i is obtained from a text or on the analogy of a text and *Istihsan* does not pertain to any of them.
- x) *Masaliha Mursila*: *Al-Shafi's* books do not mention *Masaliha Mursila* (unrestricted public interest) of Maliki School among the sources of *Fiqh*.
- xi) Imam Shafi does not suppose hypothetical questions and lay down rules for them, but he gives his opinions (*Fatawa*) about those incidents which befall the *Ummah* and often happen.

Scholars of Shafii School:

Al-Ghazali, Imam Yahya **Nawawi**, Imam Razi, **Ibn Kathir**, Imam **Suyuti** and *Al-Mawardi*, Imam al-Harmain 1083, *Ibn Majah*, *Al-Bahaiqi*, *Ibn Hajar Asqalani*, *Dhahabi*.

LEGAL CORPUS OF SHAFI SCHOOL [BOOKS]:

- ***Al-Risalah*** (Principles of Islamic Jurisprudence) '*Kitab al-Risalah fi Usul al-Fiqh*' is a seminal text on the Principles of Islamic Jurisprudence. This is the pioneer work on '*Usul al-Fiqh*' that is being followed by all schools till now.
- ***'Kitab-ul-Umm'*** (Discussions and verdicts): It contains the questions relating to *Ijtihad* exercised by al-Shafii in Egypt, which indicates the excellence of opinion, strength of proof, and charm of eloquence.
- ***'Kitab-ul-Hujja'***/***'kitab al-Ikhtilaf al-Hadith'***: It is a record of the debates of Imam Shafi with his contemporary Hanaafi Scholars.

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HANBALI SCHOOL OF LAW

Founder: - Ahmad bin Hanbal. Period: 9th Century C.E.

Influence: -This school is followed in Arab peninsula.

INTRODUCTION:

Hanbali School of law is the fourth among Schools of Sunni law, established at Baghdad by Imam Ahmad bin Hanbal; an Arab Muslim jurist, theologian and *Muhaddith* (traditionalist)

reverently called *Shaikhul Islam*, Proof of Islam, and Seal of *Mujtahid* Imams. This School stood for the literal interpretation of Traditions and allowed narrow margin for the doctrines of *Ijma* and *Qiyas* in view of limitations of human reasoning. This School is a more stringent follower of the “School of *Hadith*” in Hijaz as compared to other schools.

Biography of Imam Ahmad bin Hanbal:

Abu Abd Allah Ahmad Ibn Hanbal Ibn Asad al-Shaybani al-Baghdadi; was born to Arab parents in 164 A.H (780 C.E) at Baghdad(Iraq), where he died in 241A.H/855 C.E. Ahmed Ibn Hanbal devoted his life to memorization of *Sunnah* until he became indisputably the Imam of the scholars of Hadith in his times. He studied extensively in Baghdad and later travelled to many cities such as Kufa, Basra, Makkah, Madina, Syria and Yemen and benefitted a lot from these journeys. He studied *Fiqh* under Imam Shafi RA in Bagdad. He was the most knowledgeable among Imam Shafi’s students of Bagdad who later on became an independent *Mujtahid*. Imam Ahmad excelled all the jurists and his books ‘*Al-Musnad*’ is the best witness and strongest proof for that. His *Musnad* comprises forty thousand traditions to the collection of which he devoted his life.

Imam Ahmed Ibn Hanbal’s relation with mystics of his times was one of mutual respect and admiration. His book, ‘*Kitab al-Zuhd*’ is a living proof of his mystic thoughts.

The 14th century Hadith Master, Al-Dhahbi referred to Ibn Hanbal as “*The true Shekh of Islam, and leader of Muslims in his times, the Hadith master and Proof of the religion*”.

Imam Ahmed Ibn Hanbal lived in the era of persecution of religious scholars (*Mihna*) by Abbasid caliph Al-Mamun and his successors, *Mu'tasim* and *Wasiq* during 833-848; for refusing to subscribe to the idea of '*Khalq al-Quran*' propounded by *Mutazillites*. Imam Ahmad suffered a lot during this period in form of physical punishment and imprisonment. The policy was later reversed in 848 by Al-Mutawakkil (847-861).

The prominent among Imam Ahmad's TEACHERS included: Abu Yusuf, Imam Shafi, Sufyan bin Uyaynah and Abd al-Razzaq al-Sanani.

METHODOLOGY:

The Methodology adopted by *Hanbli* School, as drawn from discourses of Imam Ibn Qayyum includes Quran and *Hadith* as the only valid sources of Islamic Law followed by Opinions of *Sahabah* (not necessarily *Ijma*) and *Analogy*.

Besides these; there are indications for use of some other principles or methods of *Ijtihad* like blocking of means (*Sadd al Dharai*), unrestricted public interest (*Masaliha Mursalah*) presumption of continuity (*Istishab*) and consensus or *Ijma*, if it possibly takes place. These principles are based on texts of Quran and *Sunnah* and these are modes of *Ijtihad*, not the sources of law.

SALIENT FEATURES OF HANBLI SCHOOL

- i) Quran and *Hadith* are the only valid sources of Islamic law according to *Hanbli* School of thought.
- ii) Imam Ahmad treats even solitary and weak *Hadith* superior to other sources like *Ijma* and *Qiyas*.

- iii) Opinion of a companion is treated as a valid source if not contradicted by other companions.
- iv) If there is contradiction among companions, the opinion closer to Quran and *Hadith* is preferred.
- v) Argument with weak *Hadith* and broken chains: Imam Ahmad held *Hadith* superior to opinion or *Qiyas* because one should take to analogy, only when there is no evidence in *Hadith*.
- vi) *Qiyas* or Analogy was applied only out of necessity; when no proof is found in first two primary sources, for; there it motivated scholars to search for proof in Quran, Hadith and opinion of companion.
- vii) According to Hanbali School of law the other secondary sources like *Masaliha*, *Istihsan*, *Istidlal*, *Dharaia* etc. are the modes of *Ijtihad* and not the actual sources of law.
- viii) Imam Ahmad bin Hanbal did not write any book on *Fiqh*, nor did he dictate rules to his students; but the reporting of doctrines of this school lies on scholars of this school.

Assessment:

The Hanbali *Fiqh* is based on principles of primary texts and doesn't allow latitude for use of *Qiyas* and *Ra'y* (Personal opinion); still it does provide space for new and prospective problems. The severity, known about this school is not correct as it removes hardship and provides ease and convenience.

SCHOLARS OF HANBALI SCHOOL:

The prominent scholars of Hanbali School include among others; Ibn al-Jawzi, Ibn Aqil, Ibn Taimiyyah, Ibn Qayyum, Ibn Qadamah and Sheikh Abdul Qadir Jilani.

LEGAL CORPUS OF HANBALI SCHOOL [BOOKS]:

- ***'Musnad Ahmad bin Hanbal'***: *Al-Masnad* is the largest Hadith collection and it comprises some forty five thousand traditions.
- ***'Kitab al-Zuhd'*** is a treatise of Ahmad bin Hanbal's mystic thoughts.
- ***Al-Mughanni, by Ibn Qadamah***: It includes opinions of four prominent schools in addition to the schools that became extinct. This is the fourth among the series of books on Hanbali Fiqh compiled by Ibn Qadamah. *The first three are al-Umdah, al-Muqni and al-Kafi.*

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SHIA MUSLIMS

Definition: The word *Shia* means follower or supporter and is the short form of historic phrase, '*Shian-e Ali*' meaning the followers of Ali or Party of Ali. *Shi'ism* is used in English for *Shia* Islam and the adherents are referred to as Shiites or Shia.

Introduction: *Shi'a* is a branch of Islam which holds that Prophet of Islam had designated H. Ali as his successor at the event of *Ghadir Khum* but was prevented from the caliphate as a result of incident at *Saqifah Banu Sa'idah*. This view contrasts

with Sunni belief that Prophet ﷺ did not appoint any successor and Abu Bakr (RA) was elected as the first caliph through consensus at *Saqifa*.

Description: *Shia* Islam is based on the Quran, the Hadith of Prophet ﷺ, particularly transmitted by family of Prophet (*Ahl al-Bayt*) and *Imams*. They believe H.Ali to be divinely appointed successor to Prophet ﷺ and the 1st Imam; and they hold that political and religious authority or *Imamate* never goes out of his descendents. Further the *Imams* blessed with political authority are believed to be **infallible** and authorized to exercise *Ijtihad* and give law to the followers.

The modern Shia Islam is divided into 3 main groups Twelvers (***Athna Asharis***), Seveners (***Ismailies***) and fivers (***Zaidis***), depending on their adherence to 12, 7, or 5 *Imams*. The Twelvers- *Athna Asharies* or *Ja'afaris* form the largest group and believe that the 12th Imam Muhammad ibn al-Hassan al-Mehdi, the Hidden Imam (b. 868 C.E.) is alive and would return with Jesus before *Qayamah*.)

12 Imams:

H. Ali (RA) (600-661), Imam Hassan (624-670), Imam Husayn (626-680), Imam Ali ibn Hussayn /Zain al Abideen (658-712), Imam Muhammad ibn Ali, Muhammad al Baqir (677-732), Imam Jaffar bin Muhammad al-Sadiq (702-765), Imam Musa bin J'affar al Kazim (744-799), Imam Ali bin Musa al-Raza (765-817), Imam Muhammad bin Ali, al Taqi (810-835) Imam Ali bin Muhammad al-Naqi (827-868), Imam Hassan bin Ali al-Askari (846-874) and Imam Muhammad ibn al-Hassan al-Mehdi the Hidden Imam (b. 868) believed to be alive and expected to return before *Qayamah*.

JA'FRI SCHOOL OF LAW

Founder: Imam Ja'ffar al-Sadiq bin Muhammad (83-148 A H)

Place: Madina

Period: 8th Century C.E.

Sources of Law:

Quran, Hadith, *Ijtihad*

Introduction:

The Ja'fri School of law is named after the 6th Imam Ja'far al-Sadiq (702-765 C.E.). It differs from predominant Sunni Jurisprudence in its centrality of '*Ahl al-Bayt*', institution of *Imamate*, infallibility of Imams and reliance on *Ijtihad* by Imams; besides differences in matters of marriage, inheritance and taxes etc. It is recognized as 5th School along with four Sunni Schools by Al-Azhar University, the highest seat of Islamic learning. It is enshrined as the official law in the constitution of Iran.

Branches: i) *Usulis* & ii) *Akhbaris*

Usuli: The *Fiqh* is divided into Conventional or objective (*Ibadaat*) and dynamic or subjective (*Muamalat*) that demands reinterpretations with change in time and space. This School of thought utilizes *Ijtihad* and recognizes role of *Mujtahids* as capable of interpreting sacred sources as intermediary of hidden Imam, serving as guide to community.

Akhbari: This school of thought is characterized by a restrictive approach to *ijtihad*. It originated in Bahrain and is almost extinct now.

Biography of the Founder:

The founder of J'affri School, **Imam Jaffar** bin Muhammad al-Sadiq commonly remembered as Imam Jaffar Sadiq (702-765 C.E.) was the sixth *Shia* Imam and a major figure among traditionalists and jurists. He was a contemporary of Imam

Abu Hanifa and Imam Malik and holds a respectable and prominent place in *Sunni* jurisprudence particularly the Hanafi and Maliki Schools of Law. He is revered in traditional Sunni Islam as a transmitter of Hadith as well as a **jurist** and a **mystic**. Despite all erudition, none of his writings remain extant. He was a significant figure in formulation of *Shia* doctrines like Divine sanction for Imamate, the infallibility of *Imams* and *Taqiyya* or impersonation at crucial junctures.

Imam Jaffar occupied **Imamate** between 733 and 765 C.E. The question of his succession divided Shias into two groups. Those supporting his elder son Ismaiel bin Jaffer are called **Ismaielies** while those supported his third son Musa al Kadhim as Imam are known as **Jafries** or *Ithna Asharies*. Imam Jaffar al-Sadiq was born in Madina, lived there like Imam Malik and also died in Madina where he was buried in *Jannat ul-Baqih*.

Methodology:

The *Shias'* concept of law is different from *Sunnis*. Sources of Law in *Shi'a* Islam are Quran, Hadith (preferably transmitted by *Ahl al-Bayt*) and *Ijtihad* by Imams. According to *Shias*, the Imams are the interpreters of law and their precepts in addition to *Sunnah* of the Prophet ﷺ form important repository of law. Imams are regarded as infallible guides generation to generation. The Islamic scholars or *Mujtahids* are interpreters of law and *Muraje'* (centinal figures) in view of occlusion of 12th Imam according to *Ithna Ashari Shias*.

SALIENT FEATURES OF J'AFRI SCHOOL:

- H. Ali (RA) is regarded as vicegerent and legal heir to Prophet ﷺ, on the basis of Qurnic verse 5:67 revealed at *Ghadir-e Khum on the occasion of Last Hajj (Hijjatul Wida)* and the Prophetic Hadith of Last Sermon reported by Jabir ibn Abdullah (RA).

Quranic Verse, 5:67:

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾

[‘O, Messenger, announce that which has been revealed to you from your Lord, and if you don’t, then you have not conveyed His message. And Allah will protect you from people’Al-Quran, 5:67]

Prophetic Hadith of Last Sermon reported by Jabir ibn Abdullah (RA):

“O people! Indeed I have left among you, that which if you hold fast to it, you shall not go astray: The Book of Allah and my ‘Ahl al-Bait.” [Al-Tirmidhi 3786]

- Caliphate of three rightly guided caliphs is not recognized.
- Institute of Imamate from ‘Ahl al-Bait’ only.
- Imams considered infallible sans *Wahi*.
- Imam as law giver and *Mujtahids*; and Islamic Scholars (*Religious Heads*) as *Maraj’e* or central figures in society as interpreters of law with change in time and place, in absence of Imam.
- Sources of Law: Quran, Hadith, Ijtihad by Imams.
- Hadith transmitted by ‘Ahl al-Bait’ are preferred over general body of Hadith literature.
- Law is flexible with changing circumstances eg *Marajia* (*Religious Heads*).

- *Mutta* marriages (contract marriages) considered legal.
- *Taqiyya* or dissimulation to avoid persecution is allowed in Shia law.
- There are differences in performance and methodology of obligatory duties.

Sub-Sects of Shias:

- **Zaidis** or Zaidiyyah is one of the Shia sects named after Zaid bin Ali, the grandson of Husayn bin Ali the fifth Imam. The followers of this sect are concentrated in Yemen forming about 30% of general population. In matters of jurisprudence they follow the teachings of their Imam contained in his book ' *Majmua al-Fiqh*'. Zaidi *Fiqh* is similar to Sunni *Fiqh* particularly the Hanafi School.
- **Ismaielis**: Ismaieli is a branch of *Shia* Islam getting its name from their acceptance of Ismaiel bin Jaffer the eldest son of Imam Jaffer Sadiq as the appointed spiritual successor or 7th *Imam*. They are more inclined to *Tasawwuf* (mysticism) and focus on spiritual guidance of Imams as opposed to *Jaffries* who are more concerned with sociopolitical life and **Shariah** laws.
- **Jaffaries, Ithna Asharies** or Twelvers (vide supra) are concentrated in Iran, Iraq and India.

BOOKS ON SHIA LAW:

The main works on Shia law were produced in 10th century. These are:

- ' *Kitab al Shariah*' by Abul Hassan Ali

- '*Sharai al Islam*' by Abu Jaffar
- '*Al Dharia al-Usul al-Sharia*' Sayyid al-Murtadha
- '***Kitab al-Kaafi***' is an Athna Ashari Hadith collection by Muhammad ibn Yaqub **Al-Kulyani**. It is divided into three parts, *Usul al Kaafi*, *Furu al-Kaafi* and *Rauda al Kaafi* and contains 16, 199 narrations.

JTIHAD & TAQLID

IJTIHAD

INTRODUCTION:

The term *Ijtihad* is derived from root word '*Ja-ha-da*' which means *effort*- physical or mental, expended in a particular activity. In Islamic legal terminology *Ijtihad* refers to the independent reasoning in finding a solution to a legal question. In modern terms it can be equated with reasoning, research and speculation.

Definition: 'Ijtihad means to take pains in deriving a rule of *Shariah* on the basis of its proof or deducing it from its sources when these sources do not explicitly provide the rules'.

INDICATION: - *Ijtihad* is not employed where authentic and authoritative text from Quran and Hadith are clear (*Nass*), with regard to question or where there is an existing scholarly consensus (*Ijma*).

Proof from Quran:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

- “As for those who strive in us, we will surely guide them to our path” (Al-Quran 29:69)

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ﴾

- “Surely in the creation of the heavens and the earth and in the alternations of night and day, there are signs for men of understanding”. (Al-Quran 3:190)

Proof from Hadith:

There is an authentic Hadith quoted by “Abu Dawud” relating to Muadh bin Jabl when he was deputed by Prophet Muhammad ﷺ as governor to Yemen. [al-Tirmidhi#327]

SOURCES: Quran and Hadith are the Primary Sources for *Ijtihad*.

MODES/METHODS:

All the secondary or subsidiary sources of Islamic law, like *Ijma*, *Qiyas*, *Urf*, *Istidlal*, *Istihsan*, *Masaliha*, *Dhariah* etc. are in fact the modes and Methods of *Ijtihad* and not the independent sources in real sense.

SCOPE:

Change is a natural, unavoidable and irreversible process and a necessary phenomenon. It is a universal process whether one likes it or not. History bears witness that civilizations changed with time and societies that don't change disappear or get replaced by better ones. In consonance with the natural phenomena of change, the Islamic *Shariah* rules are of two types. The basic rules that never change like, the laws of marriage, divorce and inheritance; and the principles that are

subject to reinterpretation with changing circumstances. This involves the scope for different methods of *ijtihad*.

Ijtihad is in fact an obligation binding on Islamic community by way of a collective duty to derive rules from primary sources for situations arising with change of circumstances and for all times to come. It is considered being a religious duty, for those who qualify to perform it (*Mujtahid*).

Qualifications of a *Mujtahid*/ Prerequisites for *Ijtihad*:

Ijtihad requires expertise in theology (*Ilm al-Aqaid*) revealed texts (Quran & Hadith), Arabic language and principles of Islamic jurisprudence (*Usul al-Fiqh*). In addition, he is supposed to have comprehensive knowledge of Science of Hadith Analysis and Objectives of Shariah. He must be sincere and pious and should be aware of strengths and weaknesses of reasoning.

TYPES OF IJTIHAD

- A) Independent judgment or *Ijtihad* about explanation of the text and elucidation of its meaning when a particular rule exists in a text. (e.g.) *Salat ul-Wusta*.
- B) Independent judgment about explanation when the rule of a similar problem was covered with common *Ilm* (Analogy or Qiyas).
- C) Independent Judgment about explaining rule of a case not covered by text and when there is no apparent analogy (*Qiyas*). This is done by applying to it a rule which agrees with general principles of *Shariah* or public interest e.g. killing a gang for a single murder.

Development of *Ijtihad*

Prophetic Period [610-632CE]: - Though *Wahi* was a live source of law and legislation during this period; *Ijtihad* was exercised during prophetic period as exemplified by incidents relating to captives of *Badr*, incidents of *Tabuk*, case of *Salat-ul-Wusta*, and incidents of *Shura* or consultation. In the Prophetic *Hadith* relating to Maudh bin Jabl RA, there is a clear sanction for exercise of *Ijtihad*.

Caliphate Period [632-660]: - After departure of Prophet ﷺ, the problems cropped up with no clear instructions in primary texts, due to cessation of *Wahi* as live source, expansion of Muslim empire and mixing of Arabs and non-Arabs. The learned *Sahabah* with capability of *Ijtihad* applied one of the three methods of *Ijtihad*; explanation of text, finding analogy or following general principles laid down in primary texts. (e.g. the election of Abu Bakr RA.)

H. Umar RA and H Ali RA were leading among companions who exercised *Ijtihad*, along with some others. But they accepted the possibility of *Ijtihad* being right or wrong. The differences of opinions among *Sahabah* were due to differences in knowledge of primary texts, level of understanding and access to *Hadith*; but the differences were never the cause of discord schism or estrangement as in later periods.

During the period of 'Tabain' and 'Taba Tabain'[661-720]: there was difficulty in establishment of *Ijma* because of displacement of *Sahabah*, emergence of *Khawarij* and other groups, and differences in access to *Hadith* etc. As a result there appeared Schools of Hadith and School of R'ay.

lourishing Period [720-980 CE]: In this period, the coming up of Schools of Islamic *Fiqh*, compilation of *Fiqh* literature and '*Usul al-Fiqh*' as also recognition of secondary sources of law, is an evidence to prove that *Ijtihad* was being exercised freely during this period. All the secondary sources of law are in fact different methods and modes of *Ijtihad* only.

Stagnation Period [1000-1800CE]: The factors that stalled the process of *Ijtihad* during this period include; discouragement, bias and prejudices of followers of different schools, use of dependent *Ijtihad* in response to western challenges.

Revival Period (After 1800 CE)

This period is in fact marked by the revival of *Ijtihad* as a necessity of modern world. Over the years there were voices being raised against the ossification of Islamic legal thought after institution of *Taqlid*; but it was after 18th century that Muslim scholars like, Jamal al-Din Afghani, Muhammad *Abduh* and Sir Syed Ahmed Khan struggled to open the closed gates of *Ijtihad*. It was necessitated by advancement of social education and science and technology in the west and a corresponding lag in development perceived in Muslim world. A need for Revival of *Ijtihad* was felt in view of emergence of Muslim states and complexity of sociopolitical life that demanded search for new laws to solve day to day problems.

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'TAQLID'

INTRODUCTION

Taqlid means following the opinion of another person without the knowledge of authority for such an opinion. As a term of Islamic Jurisprudence (*Fiqh*); it means following the opinion of a jurist in matters which have not been dealt with by an

expression of Quran, Hadith or *Ijma* because; the matters which have been so dealt with, there is no room for juristic opinion and all are equally bound to accept such laws.

Period of Development:

The seeds of *Taqlid* were sown in Abbasid period when *Qadhi ul-Qadha* or a Chief Justice was appointed to supervise judicial system in entire caliphate. It demanded uniformity of law in all parts of Muslim lands that necessitated binding to a particular methodology. It may be pertinent to mention that Imam Malik refused to make his '*Al-Mawatta*' as official book of law in Abbasid Caliphate, citing room for *Ijtihad* and differences of opinion in different situations. Similarly Imam Abu Hanifa RA refused to accept the coveted post of Chief Justice and had to suffer for his freedom of thought and expression. The Adherence to a particular School of Law started with Imam Abu Yusuf, a disciple of Imam Abu Hanifa and Scholar of Hanafi School, when he was appointed the First-ever Chief Justice of Muslim Empire by Abbasid Caliph Al-Mansur.

The trend of *Taqlid* was established in the second half of fourth century Hijri or tenth century C.E. (*the period corresponded to the decline of early Abbasids*) and the trend of *Taqlid* continued till 19th century. This period is also called the period of stagnation.

Proofs for Taqlid: - The advocates of *Taqlid* often quote following verses from Holy Quran to justify their stand:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ.....﴾

"O you who believed, obey Allah and obey the messenger and those in authority among you" (Al-Quran 4:59)

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِيَ إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾

".....So, ask the people of the message, if you don't know. (Al-Quran 16:43)

Causes/ Factors: There are external and internal factors.

A: External factors:-

- Rise of rationalism and *Mutazilla* trends as official interpreter of Islam.
- Influence of Greek philosophy and logic.
- Too stringent conditions for *Mujtahid*.
- Decline of Muslim rules and influence of crusade wars.

B: Internal Factors:-

- Decline of zeal of flourishing period and complacency of the scholars of different Schools, who found it easier to find a rule in *Fiqh* books than to exercise *Ijtihad*.
- Prejudices of followers of different Schools of *Fiqh*.
- Development of dependent *Ijtihad*.
- Conditions for judges relaxed from *Mujtahid* to followers of a particular school.

Features of Taqlid:

In response to above factors, *Taqlid* got itself established gradually but firmly in the socio- religious dispositions of the Muslim communities and this phase continued for many centuries.

- *Taqlid* is acceptance with full faith, the opinion of earlier jurists as authentic and infallible.
- It gradually developed into veneration of the past opinions without any intellectual efforts to assess its sanctity or relevance.
- There was rigid adherence to medievalism in thought and action.

- Status of sources of law to the *Fiqh* literature of a particular school was a common observance.
- Dependent reasoning applied in finding out solutions for new problems through analogy in these source books without looking for proof in primary texts.
- Spirit of Imams was lost (they gave their opinions with possibility of errors depending on Divine guidance and never insisted rigidly on implementation of their own opinion.
- Development of debates and '*Kutub-al-Khilaf*' or Polemics among different Schools of Law.

Consequences: [Period of stagnation and Decline of Muslims]

The decline of Muslims in all spheres after 10th century corresponds to cessation of *Ijtihad* and conformity to a particular school of law (*Taqlid*). The course of decline can be enumerated as:

- i) Closure of gate of *Ijtihad*.
- ii) Influence of *Taqlid* stalled the progress in any field leading to stagnation in community social life.
- iii) Awakening of other communities from dark ages and spreading enlightenment in a situation of **vacuum**.
- iv) Rise of western industries, science and technology pushing Muslims out of race of modern development.
- v) Growth of sectarian institutes adversely affecting the teaching and preaching of Islam adversely.
- vi) Rivalry, bigotry and debates among Schools of Law.

- vii) Development of dependent *Ijtihad* and *Muqayad Mujtahids* (Dependent).
- viii) Efforts to engage in *Ijtihad* decried (discouraged) and looked down upon.
- ix) Emergence of scholars of specific schools of *Fiqh* and not the Scholars of Islam.
- x) *Dawah* to Islam reduced to *Dawah* of particular *Madhahib or Masalik*.

Scope of Taqlid:

A) Scope in Sunni Islam:

According to Scholrs of different Schools of Sunni Lw; the Taqlid applies to only those persons who don't possess the necessary qualification or knowledge to search for solutions in primary text or make a study of law. He is absolved of the responsibility by counseling a learned man. And if someone is learned enough to hold a particular view he is not suppose to follow another opinion contrary to his own.

B) Scope in Shia Islam:

Shias who are not experts in Islamic jurisprudence (Fiqh) are legally required to follow the instructions of expert jurists (Mujtahid or Marajea) in matters of Shariah, but are forbidden to do so in matters of belief.

Criticism of Taqlid: - The opposition of *Taqlid* is as old as the doctrine of *Taqlid* itself as the gate of *Ijtihad* was closed in 10ht country.

The proponents of *Ijtihad* or the critics of *Taqlid* argue that proof for *Taqlid* is not traceable in primary texts, nor is there

any evidence for closure of the doors of *Ijtihad* in sayings or writings of *Mujtahid Imams*. There are in fact certain verses of Quran which go against the trend of *Taqlid*. Eg:

﴿وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ﴾

" And when it is said to them" " come to what Allah has revealed and to the Messenger". They say, " Sufficient for us is that upon which we found our fathers". Even though their fathers knew nothing, nor were they guided. (5: 104)

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

" And do not pursue that of which you have no knowledge. Indeed, the hearing the sight and the heart; about all those, one will be questioned." (17:36)

- Imam Ghazali (d. 1111 C.E.) was the first to raise concern and he suggested need to continue with *Ijtihad* as a source of legislation for changing situations.
- By 13th century the voices became stronger as *Ibn Taimiyyah* (d. 1328 C.E.) condemned *Taqlid* in his writings and preaching. He deplored Muslims for their intolerant attitude and degradation in thought.
- Shah Waliullah (d-1763 C.E.) in his book "*Hujjat ul Baligha*" expressed concern for dying spirit of *Ijtihad* leading to rigidity and narrow outlook.
- Jamaluddin Afghani (d.1897 C.E.), the 'Father of Islamic Modernism' and pioneer of Pan-Islamic Movement was opposed to *Taqlid* and theological hair splitting.
- Sheikh Muhammad Abduh (d. 1905 C.E.), the Egyptian reformer and commentator of Quran, described *Taqlid* as against the spirit of Islam. Similar were the views of Sir Sayyid Ahmad Khan (d. 1897 C.E.) and Sir Muhammad Iqbal (d. 1938 C.E.)

Ijtihad in Modern Times

Ijtihad is a technical term employed in Islamic jurisprudence (*Fiqh*) that refers to the use of independent judgment to arrive at a legal ruling, in matters that are not explicitly addressed in the Quran and *Sunnah*. A scholar who engages in *Ijtihad* is known as *Mujtahid*.

With earlier Schools of *Fiqh*; there have been differences among them on terminology or modes of *Ijtihad* as also on assigning preference of one over the other. But the scope and significance of *Ijtihad* was accepted by all; barring the period of stagnation that lasted for many centuries; with unfavorable Consequences.

Ijtihad is often contrasted with *Taqlid* which refers to acceptance of rulings reached in the past by scholars belonging to a particular school. The two tendencies *Ijtihad* and *Taqlid* have sometimes worked together and sometimes in opposite direction. Both have played significant roles in the development of the Islamic legal tradition. *Taqlid* helped to preserve the Muslim community's memory of the past while *Ijtihad* helped them to adapt to changes and new issues arising in the present.

Islamic Modernism is in fact an attempt on the part of Muslim scholars to reconcile the modern developments of the west in fields of sociology, sciences and technology to the traditional Islamic teachings. The trend started after the 18th century and the pioneers of this movement were Jamal al Din Afghani, Sir

Sayed Ahmed Khan, Muhammad Abduh and Allamah Iqbal. They analyzed the Main causes of Muslim decline as stagnation of Muslim thought and recommended revival of *Ijtihad* as a dynamic principle of Islam.

For better understanding of the modernistic stance on matters of *Ijtihad* and *Taqlid* in the contemporary scenario; it is imperative to have a glance at the various Muslim responses to challenges of modern world.

Response of Muslims to Western Challenges (Modernism)

The western challenges were mainly intellectual, educational, cultural, social and scientific developments. The Muslim Responses can be summarized as:

- Rejection or Conservative Response.
- Acceptance or Absolute Assimilation.
- Selective Assimilation.
- Political Reassertion

A) Rejection of Modernity: - It is about taking a conservative stand by *Ulama* and labeling every development as *Bidah* [innovation]. This stance was mainly adopted by proponents of *Taqlid* and Sufi Schools. It is also sometimes described as a conservative response.

B) Acceptance of Modernity: - This group of modern secularist Muslims; under the influence of western education, surrendered completely to the western values and thoughts (e.g.) Turkey and some scholars of Iran and modern Indonesia.

- C) Selective Assimilation: - Selective Assimilation was a seeking of reconciliation of faith and reason and selective adaptation of western science and technology as advocated by Jamaluddin Afghani. The other scholars in this group were Muhammad Abduh, Sir Sayed Ahmad Khan, Sir Muhammad Iqbal and Rashid Raza.
- D) Political Reassertion: Quoting self sufficiency of Islamic System to cope up with all situations, Mawlana Mawdudi (Pakistan) and Hassan al-Banna (Egypt) asserted for reclaiming the past glory of Muslim Caliphate to face modern challenges.

The features of Modernistic Approach included:

- Criticism of *Taqlid*.
- Revival of *Ijtihad* as a means of reinterpretation and reimplementation of Islamic Principles.
- Compatibility of 'Faith and Reason', counting on the contributions of Muslims to development of sciences and describing Islamic spirit as scientific.
- Reframing Educational Curriculum of Muslim institutions incorporating modern subjects.
- Establishment of continuity between Islamic heritage and modern developments.

Many Muslim thinker regard *Ijtihad* as the key to implementation of God's will in any given time or place. Especially in modern times; Islamic thinkers use *Ijtihad* as a tool for intellectual and social reform and as a break from *Taqlid* or blind imitation of past legal rulings.

The Muslim intellectuals of past two centuries have shown enthusiasm for the concept of *Ijtihad*; they use it to describe creativity against the rigidity of *Taqlid*. Allama Iqbal regarded *Ijtihad* as the principle of movement in the structure of Islam in his book '*Reconstruction of Religious Thought in Islam*'. Allama Iqbal further recommended the transfer of power of *Ijtihad* from individual representatives of a particular school to a Muslim legislative assembly. '*In this way alone, we can stir into activity the dormant spirit of life in our legal system and give it an evolutionary outlook*', he argued.

In the context of Modern World, the Muslim scholars stress the advocacy of *Ijtihad*. The Muslim scholars should try to initiate universal *Ijtihad* at all levels writes Altaf Gohwar in his book, "*The Challenges of Islam*". He writes, '*the faith is fresh, it is the Muslim mind, which is befogged. The principles of Islam are dynamic; it is our approach which has become static*'. Similar are the views of Muin-ud-din Ahmed expressed in his book "*The Urgency of Ijtihad*".

Professor Khurshid Ahmad says that '*God has revealed only broad principles and has empowered man with a freedom to apply them in every age in the way suited to the spirit and conditions of that age*'. *It is through Ijtihad that people of every age take guidance for the problems of their times.*'

Many Muslim thinkers and scholars today support the idea of using *Ijtihad* to adopt the *Shariah* to modern life. *Ijtihad* has a great significance and relevance in the present prevailing conditions in the Muslim world.

Despite a need for *Ijtihad* felt by majority of Muslim scholars in the modern world; some questions however still remain unanswered, e.g. '*Who should exercise Ijtihad? Can the earlier strict conditions for Mujtahid be relaxed? And how the consensus can be reached?*'

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CHARACTERISTICS OF ISLAMC LAW

Introduction:

Islamic Law is by origin Divine Law, imbedded in the verses of Holy Quran, revealed onto Holy Prophet ﷺ and expounded and applied in practice by him as *Sunnah* or precepts and traditions. As the Muslim empire expanded, new problems arose for which law had to be discovered. Among the companions of Prophet who distinguished themselves as jurists, were H. Umar, H. Ali, Ibn Umar, Ibn Abbas and Ibn Masud (RA). During this period; in addition to the primary sources in Quran and *Sunnah*, the *Ijma* (consensus) and *Qiyas* (analogy) were recognized as subsidiary sources. Subsequently the differences of opinions among jurists lead to development of School of Upholders of Hadith in Hijaz and the School of *Ráy* or Upholders of Opinion in Iraq. During the period of Later Umayyads and early Abbasids, the principles of Islamic Law were formulated and four schools of Sunni law; the *Hanafi*, *Maliki*, *Shafii* and *Hanbali* Schools came to be established during 8th and 9th centuries (CE) besides Shia laws eg: *J'afri* School. The differences among different schools of law are in fact based on differences in interpretation of the general

principles laid down in primary texts; while there is no discord regarding the rules clearly mentioned in Quran and *Hadith*.

Nature of Islamic Law:

Islamic law is not a legal system but a legal tradition. It means a set of beliefs, attitude and practices regarding the necessary components of a legal system. It includes scope and purposes of the law, the manner in which the law is created or discovered; the function of legal actors and the manner in which law is learnt, implemented, developed and adopted.

The fundamental premises of Islamic law are; that Allah has revealed his will for humankind in Holy Quran and the inspired example of Prophet Muhammad ﷺ and that, society must conform to Allah's revealed will.

Importance of Islamic law:-

The scope of Islamic law is broader than the common law or civil law. In addition to the core legal doctrine covering the family and social or commercial transformations; the Islamic law also includes detailed rules regulating religious rituals and etiquettes. The study of *Fiqh* (Islamic law) is in fact the study of rights and duties of a Muslim towards his creator and towards his fellow human beings (*Haquq Allah & Haquq ul- Ibad*). The detailed rules are derived and implemented not only to maintain justice and order or general welfare of society but also to earn Allah's favour and reward in the hereafter.

The Purpose/ Objectives of Islamic Law (*Maqasid-e Shariah*):

The study of objectives refers to the realization and identification of the Godly intents regulating the relation between the Shariah (Islamic Law) and its legal subjects; the presumption being, Allah revealed the Shariah for the well being of whole humanity. Classically this idea of well being of

the subjects identifies through protection of five universal values: The protection of religion, life, intellect, progeny and property. *Maqasid e Shariah* thus focuss on the spirit of law; not simply getting carried away by the literality of law, and any legal pronouncement must serve any of the higher goals mentioned vide supra.

To paraphrase, the purpose of Islamic Law primarily focuses on protection of faith, human life, human intellect, human race and property in that order. The Islamic law as discussed vide infra encompasses both religious (*Ibadat*) and social (*Muamlat*) aspects of human life. The objectives in latter category are similar to civil law but of course with more certainty of compliance. Some of the common objectives are as under:

- To preserve peace and order.
- To realize justice and equality.
- To protect rights of people.
- To remove actual or expected harm.
- To gain general benefit of humanity.

Differences between Islmic law and Man-made Law:

- Source: In Islamic Law, Allah is the law-giver, His Prophet ﷺ is conveyer of law and the *Mujthid* (Jurist) derives it from sources of *Shariah* following the principles framed by Islamic Scholars (*usul-ul-Fiqh*)

The Source of Civil law is Man: This law is created by man and the knowledge and vision of man is limited and insufficient to make laws to meet the needs of people for all times and situations. So these laws are

often repealed and modified with the passage of time. As such the rules of *Shariah* are settled and remain the same while their application to events and instances sometime changes according to given circumstances.

- Subject Matter: - The Islamic law regulates relation of man with his Lord and also the relation of man with other people; whereas the man made law takes care of the latter part only.
- Accountability (Concept of Punishment): - The punishment for violation of Islamic law is sometimes inflicted in hereafter only (e.g.) envy and malice, and sometimes in this world as in case of theft and murder; whereas in civil law punishment for violation is rewarded in this world only.
- Concept of A'akhirah: - The Islamic law not only punishes the disobedient but also rewards the obedient who follows the rule willingly. In contrast man-made laws are designed to punish the disobedience only.
- Certainty:- In Islamic law the concept of punishment to be awarded in hereafter makes the adherence to a particular law more certain because Allah is neither negligent nor asleep and does not miss out the wrong doer. Contrarily in man-made law which confines itself to prescribing a worldly punishment for violation is subject to supervision by human agencies liable to be ignorant or complacent.

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SCOPE OF ISLAMIC LAW

The Islamic law as discussed vide supra, is in fact the study of rights and duties of a Muslim towards his creator and towards his fellow human beings (*Haquq Allah & Haquq ul- Ibad*). It encompasses both religious (*Ibadat*) and social (*Muamlat*) aspects of human life. The objectives in latter category are similar to civil law but of course with more certainty of compliance.

Major Divisions of Islamic Law:

- Religious Duties (*Ibadat*): The legal aspects of the obligatory duties like, Proclamation of Faith, Salat, Zakat, *Saum* (fasting) and Hajj.
- Social Duties (Transactions): These are the Islamic Laws that govern relation of individual with other individuals within the Islamic state. It includes in modern terminology the family law, criminal law, constitutional and international law.

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TRANSACTIONS

[RELATIONS OF MAN WITH MAN, WITH STATE AND WITH UNIVERSE]

Transactions or Interpersonal Relations: - These are the rules that govern relation of individual with other individuals within the Islamic state.

- **Family Law**: This is also called private law and jurists have laid much stress on them because these rules also are connected with social rituals.

It includes marriage, divorce, laws of inheritance, wills and religious endowments, besides; rights of children and parents.

- Criminal Law: It includes theft, murder, rape, illegal confinements etc.
- Constitutional Law (General Administrative): - These are the rules that regulate relation of individual with Islamic state. Islam talks about freedom and right of individuals that can't be transgressed. It also includes laws relating to governance (constitution) judicial law and Procedures (administrative and financial etc).
- International laws: - These are the rules that regulate relation of Islamic State, with other states in peace and war. Islam lays great stress on such rules to be observed for rewards and to avoid punishment in the life after death. It includes trade, commerce, travels, treaties and laws relating to wars and captives etc.

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FAMILY LAW (PERSONAL LAW/ PRIVATE LAW)

MARRIAGE/NIKAH

Family: Family is the essential component of society and human civilization. It in fact forms the basic unit of society. Family starts with the union of a man and a woman. Allah has created everything in pairs; that implies that both are complementary to each other. They are different biologically and psychologically but not superior or inferior to each other.

Islam takes the union of man and woman (*Nikah*) as a blessing from Almighty Allah. If not applied at puberty, there can occur social crises, with free flow of biological and psychological elements leading to chaos and confusion. To save society from such consequences, Islam suggests and ordains legal contract between male and female (*Nikah*) for propagation of human race in genuine way.

Marriage is taken as a great blessing in Islam and there are rights and duties, for both parties to be fulfilled in the best interest of the family. Islam attaches great importance to the sanctity of the marriage tie and enjoins the believers to make a success of their marriages.

- Islam disallows celibacy, monasticism and renunciation of the world.
- Sexual perversions and extra martial relation form major sins in Islam.
- Illegal offsprings lead to multiple social problems (e.g.) Inheritance.

Proof from Quran: As such Muslim is supposed to go for *Nikah* even if he is poor and Allah promise his provision.

﴿وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۖ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

‘And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all encompassing and knowing’. (Al-Quran 24:32)

Hadith: *‘Nikah is my Sunnah’. (Ibn Majah #1846)*

Conditions for *Nikah*:

- Consent of the man and woman.
- Mahr: (Dower or gift money from man or prospective husband to woman is obligatory before consummation of marriage. The amount may however vary and it could be in cash or kind.
- Witnesses: Two witnesses from each side are a must for a legally valid marriage contract.
- Wali/Guardian: The parties are in general required to be represented by guardians who are invariably parents. In exceptional cases the state judicial system plays the statutory role.

Prohibited Relation for Marriage:

- Blood Relations: - Father, mother, sister, brother, uncle Etc. These relations are specifically mentioned as prohibited in Quranic verses 4:23-24.
- Fosterage: Brothers and sisters who have shared in breast feeding with women other than their real mothers.
- In Laws: Farther in law, mother in law, sister in law, daughter in law etc.
- Miscellaneous prohibited relations:
 - Married women
 - Polytheist women (*Mushrik* Men and Women)
 - Unchaste Women
 - Polyandry
 - *Muttah* Marriage (Contract Marriage).

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DIVORCE IN ISLAM (TALAQ)

DEFINITION: *Talaq* literally means setting free, letting loose or taking off ties of restraint. In Islamic law it means freedom from bondage of marriage or dissolution of marriage by husband by pronouncing specified words. In legal sense it is repudiation of marriage in accordance with the procedures laid down by law. The *Talaq* may be expressed, implied or delegated.

INTRODUCTION: Marriage is a great blessing in Islam and there are rights and duties, for both parties to be fulfilled in the best interest of the family. Islam attaches great importance to the sanctity of the marriage tie and enjoins the believers to make a success of their marriages. In exceptional circumstances however, where marriage breaks down; Islam allows divorce. The Holy Quran makes necessary provisions to regulate divorce contained in chapter 2 (*Al-Baqra*), 4 (*Al-Nisa*), 33 (*Al-Ahzab*) and 65 (*Talaq*). Divorce is not an emotional or hasty decision. A set of preconditions are to be fulfilled, necessary procedure to be adopted and the door is kept open for specified period for reconciliation. Even when the divorce becomes effective the parties are to separate with good grace and the interest of the divorced woman and children, if any, are to be safeguarded.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمِنْ غَيْرِهَا وَسَرَاحًا جَمِيلًا﴾

" O you who have believed when you marry believing women and then divorce them before you have touched them; then there is not for you any waiting period for count concerning them. **So provide for them and give them a gracious release.** (Al-Quran 33:49)

MANDATE: Ideally the purpose of marriage is to foster a state of tranquility, love and compassion in Islam (*Al-Quran 30:21*), but this is not always the case. Islam discourages divorce but unlike some other faiths; does make provisions for divorce by either party. Man being head of the family and due to financial responsibilities he is expected to bear; the right to divorce in Islam is primarily given to man. But the woman in certain given circumstances can initiate divorce.

LAST RESORT: Divorce is permitted in Islam as a last resort, if it is not possible to continue the relation and it is the worst of the permissible acts in Islam. According to Hadith:

- Of all the permissible things, divorce is the most hatred by Allah. (Ibn Majah: 2018)
- Divorce shakes the Throne (Arsh) of Allah. (al-Maqasid ul-Hasanah No. 10)
- Prophet ﷺ in his last sermon said: Fear Allah, in case of women and servants. (Muslim)

CONDITIONS: Marriage is a great blessing in Islam and there are rights and duties for both parties to be fulfilled in the best interest of the family. In case of rebellion and strife however the divorce is allowed in Islam. The common causes include: Immoral behavior, rebellion, cruelty, dislike, impotency (inability to have conjugal relations), married woman (if she hides), apostasy and Idealism etc.

RECONCILIATION: Reconciliation should be the first approach (*Al-Quran 4:35*) and divorce should be considered only when all options have been exhausted. In such cases Allah has provided

for divorce as an option because, sometimes it is truly in the best interest of all concerned. But even in such situations, according to Quran, *The parties should either hold together on equitable terms or separate with kindness. (Al-Quran 2:229).*

The efforts to reconcile can be initiated by couple, their friends, parents or selected representatives (arbitration) from both sides. The instructions in Holy Quran, not to divorce during menses, to stay at in-laws, consider good qualities and not to expect idealism (*Al-Quran 4:19*); are in fact factors that contribute to reconciliation.

Types of Divorce/ Separation: Divorce can take a variety of forms, some initiated from the husband & some initiated by the wife. The main traditional legal categories are *Talaq*, and *Khula'*. Other ways include: judicial intervention, *Mubarat* (mutual consent), *Tafweez* or delegated *Talaq*, *Lian* (false charges of unchastity) and oath of renunciation or *Iyla and zihar* (*Al-Quran 2: 226*).

Types of Talaq:

- *Talaq-e Hasan/Ahsan* or revocable divorce [*Talaq Raji*].
- *Talaq-e Muthalaq*, Tripple *Talaq* or irrevocable divorce, [*Talaq Bain*].

Talaq Ahsan:- The most preferred form of divorce is where the husband repudiates his wife by making one pronouncement within the term of *Tuhr* or Purity (when the woman is not passing through the period of menses) during which he has not had sexual intercourse with her and she is left to observe her '*Iddah*' for 3 months.

Talaq Hasan:- Talaq Hasan or the laudable divorce is where a husband repudiates his wife, in three *Tuhrs* i.e. Three pronouncements in three consecutive months without cohabitation.

Tripple Talaq:- This is the irregular divorce, sometimes called Talaq Bidat also, it is the one, where a husband repudiates his wife by three pronouncements of divorce at once. According to the majority of the jurists, the *Talaq* hold good, but it is against the spirit of the *Shariah* and therefore the man who follows this course in divorce is an offender in the eye of Islamic law.

Khula: It is a type of divorce initiated by wife where wife is dissatisfied with the marriage and relinquishes her *Mahr/dower* to persuade the husband for divorce.

Mubarat: this is the type of divorce where both the husband and wife are dissatisfied with the marriage and initiate the process of dissolution of marriage before the legal authority.

IYLA: 'Iyla' is a form of divorce in which a man makes a vow not to have conjugal relations with his wife. The maximum period allowed for such an abstention is four months. If he fails to resume sexual relations and the abstention exceeds the stipulated periods; a divorce is affected *ipso facto*. (Al-Quran 2: 226-27). (However he can break his oath by paying the prescribed ***fine***; which could be freeing a slave, fasting consecutively for two months or feeding sixty poor people)

Zihar: It was a practice in pre-Islamic Arabia, wherein a husband would pronounce to her wife, 'you are to me like the rear of my mother' and the divorce would take place. Islam denounced and detested this practice however imposed a fine

(*vide supra*) on a Muslim if he utters these words; before resuming sexual relations with his wife.

Lián (cursing): If a husband accuses his wife of adultery or disowns her child but fails to prove his charges; the couple has to testify the claim under oath, before a legally appointed religious authority, as prescribed in primary texts. [Al-Quran, 24:6-9]; leading to dissolution of marriage.

Iddat or waiting period:

Iddat (Ayyam) literally means number. In Islamic legal terminology Iddat is the period of restraint incumbent for a woman to wait before contracting another marriage, when her marriage is dissolved in consequence of divorce or death of her husband. The waiting period differs with different modes of divorce as follows:

- In case of divorce, three monthly courses. '*Divorced women remain in waiting for three periods*'. (Al-Quran 2:228)
- In case of divorce before consummation of marriage: No *Iddat* or waiting period. (Al-Quran 33:49)
"O you who have believed when you marry believing women and then divorce them before you have touched them, then there is not for you any waiting period for count concerning them. So provide for them and give them a gracious release. (Al-Quran 33:49)
- When the woman has passed the age of monthly courses: Three months (Al-Quran 65:4)
- When a woman becomes widow: Four months and ten days. (Al-Quran 2:234)
- When a pregnant woman is divorced: Till delivery. (65:4)

- When a man makes a vow not to have conjugal relations with his wife and fails to resume sexual relations, the waiting period is 4 months. [2:226]
'For those who swear not to have sexual relations with their wives is a waiting time of four months, but if they return, then indeed Allah (SWT) is forgiving and Merciful.' (Al-Quran 2:226)
- When the husband of a woman is missing; for a long time and whereabouts are not known, the waiting period differs with different Schools of Islamic Law.

Related Issues: *Mahr* (Dower), Child Custody and Remarriage (only after *Iddat*) are dealt with in following verses of the Holy Quran (2:230, 2:232, 2:33).

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LAWS OF INHERITANCE IN ISLAM

Introduction: In Islam Allah is the law-giver and His Prophet ﷺ is conveyer of law and the *Mujtihad* (Jurist) derives it from sources of *Shariah* following the principles framed by Islamic scholars (*Usul-ul-Fiqh*). As regards inheritance in Islam, when a believer dies, it becomes incumbent on the family members to ensure that the wealth and property left behind is distributed according to *Shariah* law prescribed in the Quran and authentic *Ahadith*.

PROOF: Allah ﷻ, out of His knowledge, wisdom and justice has established distribution of inheritance; and anyone who deviates from His system offends his Lord and is liable for

punishment in the hereafter. The major rules of inheritance are detailed in Quran, *Hadith* and *Fiqh*. The Holy Quran lays down clear instructions for regulation of inheritance and these are contained in *Surah Al-Baqrah* (2: 180-182,240); *Surah Al-Nisa* (4: 11-12,33,176); *Surah Al Maidah* (5:106-7) and *Surah Al-Fajr*(89:19). Some of these Quranic verses are as under:

﴿وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلَّذِينَ عَقَدْتُمْ أَيْمَانَكُمْ فَأَتَوْهُمْ نَصِيبُهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا﴾

"And for all we have made heirs to what is left by parents and relatives. And to those, whom your oaths have bound, give them their share. Indeed Allah is ever, over all things, a witness." (Al-Quran 4:33)

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ...﴾

"Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are only daughters, two or more, for them is two thirds of one's estate....." (Al-Quran 4:11)

﴿كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ﴾

"Prescribed is for you when death approaches anyone of you if he leaves wealth, a bequest for the parents and near relatives according to what is acceptable, a duty upon the righteous." (Al-Quran 2:180)

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

"And those who are taken in death among you and leave wives behind; for their wives is a bequest: maintenance for one year without turning out. But, if they leave than there is no blame upon you for what they do with themselves in an acceptable way. And Allah (SWT) is exalted in Might and wise.(Al-Quran 2:240)

﴿وَتَأْكُلُونَ الثَّرَاثَ أَكْثَلًا لَكُمْ﴾

"And you consume inheritance devouring altogether" (Al-Quran 89:19)

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Characteristics of 'Law of Inheritance in Islam'

- i) The *Quranic* rules of inheritance differ considerably from pre-Islamic customs.
- ii) They also differ from ongoing secular laws.
- iii) The Quran fixed the shares of the relatives forming a complete legal system.
- iv) Quran added additional heirs from old customs and removed some of them (Inclusion and exclusion).
- v) Quran improved the status of women by identifying their share in clear terms.
- vi) As a general rule male gets twice the share of female and two or more daughters don't get more than two third of total property.(4:11)
- vii) The Quran grants testamentary powers to Muslims (*Wasiyyah*/bequeath) in disposing their property but not more than one third of the total.

Broader Guidelines:

When a Muslim dies; four duties need to be fulfilled as regards his property.

- i) Pay funeral expenses (after Zakah)
- ii) Pay debts of the deceased (after *Mahr*/dower if still unpaid).
- iii) Determine the value of will /bequest which should not be more than one third of the wealth. (For specified recipients, not entitled otherwise)
- iv) Distribute the remainder part of estate/property among relatives, according to *shariah* law.

Types of Heirs:-

- 1) Quota heirs: are close relative who get designated share of property and they include sons and daughters, parents and grandparents, husbands and wife, brothers and sisters.
- 2) Members of Asaab/ Residuary: - The relatives who are not real (after distribution to the Quota share holders).
- 3) Escheat: - In case the two categories are missing the property will go to '*Bait-al-Mal*' or state treasury.

Rule of Exclusion:

The Killer (Homicide), Apostate and Adopted are excluded from normal recipients of property.

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CRIMINAL LAW IN ISLAM

INTRODUCTION:

It is a great blessing of Almighty Allah that man has been favored with the freedom of will; which differentiates him from all other creation, living and non-living. But this freedom is not always a source of honor and its misuse causes evil and disorder. Whereas everything else obeys Allah and his rule out of compulsion or natural laws; the man is supposed to obey Him out of his free will. The misuse of this freedom leads him to trouble, inviting punishment in this world and the hereafter. The basic frame work, purpose and sources of Islamic law are often different from other legal systems. In other systems for example the criminal law tends to be organized according to the nature of crimes. The criminal offences in classical Islamic

law are categorized according to nature and severity of punishment.

Categories of Criminal Offences:

A: *Hudud*

B) *Qisas/Diyah*

C) *Tazir*

Hudud: Include the offences and severe punishments for violation of Gods boundaries or limits and are specified in Quran and *Hadith*. These are:

- i) *Zina*-unlawful sexual intercourse.(*Al-Quran* 4:15-16,24:33,4:25)
- ii) *Ifk*- unfounded accusation of *Zina*. (*Al-Quran* 24:4-9)
- iii) Intoxicants.
- iv) Robbery
- v) Theft (*Al-Quran* 5:38-39,41,42)
- vi) *Maharba*/ Rebellion(*Al-Quran* 5:33-34)
- vii) Apostasy.

The punishment ranges from public lashing to public stoning to death (*Sangsari/Rajm*) amputation of hands and feet and Crucification. The *Hudud* crimes cannot be pardoned by victims or state and must be carried out in public.

QISAS (Retribution or compensation): - It means exactly the same treatment to offender. It is usually between family of offender and the family of victim. The killer for example is either to be killed in return or compensation (*Diyyah*) is to be paid to the heirs of victim; called blood money or compensation. The third situation is when the heirs of victim forgive the offender. These rules are clearly mentioned in the holy text of Quran in verses, 17:33, 2:178-79, 5:45, and 4:92-93). Eg:

﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا﴾

"And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly, we have given his heir authority, but let him not exceed the limits in taking life. Indeed he has been supported by law (Al-Quran 17:33).

The offences that warrant *Qisas* or *Diyah* [compensation] include:

- I) Murder (Intentional killing)
- II) Murder (un-intentional killing)
- III) Involuntary killing
- IV) Injury with intention.
- V) Injury without intention.

Tazir or Penalty:-

- i) Attempted Robbery.
- ii) Attempted fornication/rape/illegal confinement.
- iii) Theft among relatives.

Tazir includes crimes not included in first two categories. The punishment in such cases is at the discretion of state ruler or judge / *Qazi* for actions considered sinful or destructive of public order; but not falling under the category of *Hudud* or *Qiyas*.

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CONSTITUTIONAL LAW

[The System of Governance in Muslim States]

INTRODUCTION:

Islam is not just a religion; it is a complete way of life having a well developed code for individuals, families, societies and for ruler as well as the ruled. The Quran lays down comprehensive guidelines that have been, and can further be developed into a complete social, legal, political and economic system.

The *Shariah* forms the core of Islam. It is the divinely ordained way of life for man. Similarly the '*Úsul al Fiqh*' or the Principles of Islamic Jurisprudence form the methods by which the rules of *Fiqh* are deduced from the Quran and *Sunnah* of Prophet ﷺ which form the principle sources of Islamic law.

A). Broader Guidelines for Islamic state (As derived from Quran and Prophetic *Sunnah*).

- I. Sovereignty of Allah (*Al-Quran* 4:59). All the resources belong to Him (*Al-Quran* 6:12, 10:66). He is the law giver and His word 'The Quran' is to be final constitution.
- II. Prophet ﷺ as the source of knowledge and interpreter and conveyer of Divine Will (*Al-Quran*, 16:44). The Prophetic period was the period of legislation and interpretation.
- III. *Khilafah* System of Governance- (*Al-Quran* 2:30-31. 38:26, 24:55).
- IV. *Shura* or government by consultation to be the system of legislation- (*Al-Quran* 42:38). Ruler to be trust worthy (*Al-Quran* 4:58), pious, obedient and God-fearing (*Al-*

Quran 49:13); and not greedy for power. He is supposed to be loyal to state and a keeper of covenants.

- V. Government to Uphold and propagate the monotheistic faith (*Al-Quran* 22:41). Enjoin good and forbid evil (*Al-Quran* 3:110).
- VI. Muslim state is essentially a Welfare state as envisaged in Madina Model. Social justice and implementation of law to be essential components of state policy.
- VII. Peace and Tranquility to be the priority of Religio-political heads. (*Al-Quran* 7:56)

Conditions for a Muslim Ruler:

- i) Faith: Ruler to be a Muslim committed to uphold, implement and propagate *Tawhid*.
- ii) Piety and Obedience (*Al-Quran* 49:13).
- iii) Not greedy for power.
- iv) No plunder or wastage of resources
- v) Required to enjoin Good and forbid wrong (implement law).

Rights of state over subjects:

- i) Submission, obedience and loyalty (*Al-Quran* 4:59)
- ii) Peace and order. (*Al-Quran* 2:11-12)
- iii) Rightful and useful activities.

Rights of Subjects over the State:

- i) Right to life and honor.
- ii) Right to justice & equality.
- iii) Right to privacy.
- iv) Right to property.
- v) Right to faith.
- vi) Right to differences and criticism.

Rights of Non-Muslim: Rights of Non-Muslims in Muslim states reflect the greatness and tolerance of Islam to them based on Quranic verse 21:107, describing Prophet ﷺ as the blessing for whole humanity. Islam thus protects and preserves their dignity, identity, life, religion and religious places even during conflicts.

- i) Right to faith and expression. There is no compulsion to acceptance of *Tawhid* once it is clearly explained to them.(16:125, 2:256), 10:99, 3:19,3:85)
- ii) Right to justice and equality.(5:2,5:8)
- iii) Right to Good treatment.(60:8)
- iv) Protection against outer aggression in lieu of *Jizya*)
- v) Social security of poor non-Muslims.

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INTERNATIONAL LAW

Development of International law:

The international law in modern world is a development directly influenced by the creation of nation states and idea of national sentiment. The major part of it developed through treaties and accords among the nation states after the world war-I. The international law includes both the customary rules and the provisions of treaties and conventions.

Islamic Perspective on International Relations Or Foreign Policy of Muslim States: Islam is not only international but universal in its message and approach and the Muslim community has performed its universal role from very beginning. Islam, right

at its advent addressed people as, Ó mankind or O, Children of Adam!

Islam recognizes the freedom, peace and privacy of other states without any interference. It has clear guidelines regarding treaties and pledges, honesty and fair dealings in transactions. Islam regards peace as a rule and war only a rare exception.

BASIC PRINCIPLES:

- I) Universal brotherhood (*Al-Quran* 4:1)
- II) Islamic ethics and Morality.
- III) Recognition of Identity, privacy and rights of others without interference.
- IV) Justice and equality in rights and duties.
- V) Mercy in peace & war (*Al-Quran* 21:107)
- VI) Respect for treaties and covenants (*Al-Quran* 5:1).
- VII) Law of Reciprocity.

Divisions of Nations/States:

- I) *Dar ul-Islam (Muslim State or a Country with Islamic governance)*
- II) *Dar ul-'Ahd (treaties). (Countries having treaties with Muslim State/s.)*
- III) *Dar ul-Dawah. (Neutral country with avenues for propagation of Tawhid.)*
- IV) *Dar ul-Harb. The country with which Muslim state is actively involved in war.*

Concept of Jihad in Islam [25:52]:

- i) *Jihad* against self: This is the effort a Muslim has to undertake throughout his life to transform a '*Nafse Ammara (12:53)*' into '*Nafse Lawwama (75:2)*' and finally into the '*Nafse Mutma'inna (89:27)*'.
- ii) Peaceful *Jihad for Islamic Dawa*: i.e. Utmost efforts in propagation of Islamic message of *Tawhid/Dawah*; which is always open.
- iii) Armed struggle: There is no scope in Islam for use of force for conversion to Islam (2:256). Armed struggle is indicated only in certain situations e.g:
 - a. Self-defense against aggression or attack on Muslim community/homeland.
 - b. In support of oppressed or persecuted/ victims of injustice or persecution or against any attempt of converting Muslims to apostasy. [4:75]
 - c. Consolidation of power to avert/disorder or war. [8:60]

Pre-War Policy:

Islam does not recognize war as a national policy, a method of conflict resolution, a desire for hegemony or to gather spoils. In Islam war is only a rare exception.

Before waging war, enemy is to be provided three options:

- Invitation to Islam (Al-Quran, 27:31)
- Reconciliation (8:61)
- War as a last option and it has to be a declared war not proxy or gorilla war.

War Ethics: - [Legal restriction in war]

- i) Non-combatants to be excluded from war.
[Non combatants are those not taking part in action, opinion, planning or supplies]
- ii) Killing of women, children, priests, old aged and infirm.
- iii) No destruction of places of worship.
- iv) No destruction of property unless unavoidable.
- v) Protection of animals and plants.
- vi) No defacement or mutilation of those killed in conflict.
- vii) Inclination to peace to be reciprocated always.(8:61)

Guidelines for captives of war:

- i) Forgive them.
- ii) Treat them kindly.
- iii) Involve in useful activities like teaching
- iv) Reciprocation/ Ransom.

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FURTHER READINGS IN FIQH (ISLAMIC LAW)

Abdur Rahim	Mohammadan Jurisprudence
Abdur Rahim	<i>Usul al-Fiqh</i>
Ahmad Hasan	Early Development of Islamic Jurisprudence
Dr. Anjum Awan	Essentials of Islamic Scences
H.H. Hassan:	An Introduction to Islamic Law
Murtadha Mutahhri	Understanding Islamic Sciences
M. Hamidullah	Schools of Islamic Jurisprudence
Moinuddin Ahmed	Urgency of Ijtihad
N.J. Coulson	A History of Islamic Law
Taqi Amini	Fundamentals of Ijtihad

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CHAPTER V

INTRODUCTION TO *T A S A W W U F*

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.”

(Al-Quran 08:2)

INTRODUCTION TO TASAWWUF

SCHEME OF PRESENTTION

Introduction To Study Of <i>Tasawwuf</i>
▪ <i>Tasawwuf</i> : Meaning & Conepts
▪ Theories of Development
▪ Origin & Development
▪ Basic Terminology [The Building Blocks of <i>Tasawwuf</i>]
▪ Early Trends & Scholars: [Hassan Basri, Rabia Basri, Junaid Baghdadi]
▪ Emergence of <i>Sufi</i> Orders (<i>Silsilas</i>)
Organisation: Stages [Ribat, Khanqa, Taifa]
▪ Common Characteristics of <i>Sufi Silsilas</i>
▪ Major <i>Sufi Silsilas</i> (Orders): [<i>Qadiriyyah</i> , <i>Suhrawardiyyah</i> , <i>Chishtiyyah</i> , <i>Naqshbandiyyah</i>]
▪ Ibn al-Arbi & <i>Wahdat al-Wujud</i>
▪ S. Ahmad Sirhindi & <i>Wahdat al-Shuhud</i>
▪ Prominent Sufi Texts [<i>Kimya-e Saadat</i> , <i>Ghuniyyat ul-Talibeen</i> , <i>Kashaf al-Mehjub</i> , <i>Awarif al-Muaarif</i>]
▪ Spirituality in Islam [By: Khalid Hussain] <i>Concept of AuliaAllah</i> in Primary Texts <i>Concept of Al-Riqaaq</i> in Primary Texts
▪ Further Readings in <i>Tasawwuf</i>

TASAWWUF: MEANING AND CONCEPT

DEFINITION:

- *Tasawwuf* is defined as the 'attempt by an individual Muslim to realize in his personal life the living presence of Allah ﷻ'.
- '*Tasawwuf* is a direct union of individual soul with Allah ﷻ through love and contemplation, which leads to development of a spiritual intuition of truth and realities'.

INTRODUCTION:

'*Tasawwuf*' is an Arabic term for '*Spirituality*' within the discipline of Islamic Studies, preferred over terms like *Mysticism or Sufism*; which invariably convey a sense of some creed outside the ambit of Islamic *Shariah*.

Practically the *Ulama* and scholars of *Shariah* stress on the social and legal aspects of Islam and concentrate on external practices and rituals (exoteric aspect of Islam); whereas the Sufi scholars emphasize individual and the spiritual aspect of Islam i.e. union of individual soul with Allah through love and contemplation' (esoteric aspect of Islam).

Tasawwuf according to Sheikh Abdul Qadir Jilani is the result of hunger and privation and it consists of generosity, cheerful submission, patience and constant communion with Allah through prayers, solitude, faqr, humility, sincerity and truthfulness.

He further defines *Sufi* as a person, whose *Batin* (interior) and *Zahir* (exterior) have become pure, screening through the book of Allah and *Sunnah* of Prophet ﷺ.

Thus *Tasawwuf* in other words ‘is an individual’s quest for nearness to Allah ﷻ or ‘Qurb-e Illahi’ through improvement in quality of the ‘Ibadat and Muamlat’ prescribed in Islamic shariah’. The *Tasawwuf* thus means: ‘Achieving human perfection [Ihsan] by following the model of the Prophet Muhammad ﷺ’.

ETYMOLOGY OF TASAWWUF:

There is difference of opinion among scholars over the origin of terms ‘*Tasawwuf*’ and ‘*Sufi*’. E.g:

- Some Scholars believe that term had Greek origin from word *Sofia/Sophia* that means ‘Wisdom’.
- Some other scholars postulate that ‘*Sufah*’ was a tribe in Pre-Islamic Arabia, committed to service of the House of Allah or ‘*Kaabah*’ and the term might have originated from this tribe.
- Still other scholars believe that *Tasawwuf* is derived from ‘*Ashab-e Suffa*’ or the ‘people of bench’ referring to the companions of Prophet ﷺ who devoted their lives to learning and preaching of Prophetic traditions; while leading a simple and austere life adjacent to Prophet’s Masjid at Madinah.
- Another prevailing view is about origin of term *Tasawwuf* from Arabic word ‘*Saff*’ for line or row, referring to quality of pious people to sit in the first row during prayers.

- There are yet others who believe that the term developed from '*Safa*' or cleanliness and refers to the inner purity and sincerity of Sufis.
- However the commonest view point is that the word *Tasawwuf* is derived from Persian word "*Sooḡ*" meaning 'wool' as the *Sufis*, saints and Prophets always preferred simple and coarse fibre as a sign of renunciation of luxurious life. This view finds favour with *Sufi* Texts and some western scholars.

CONCLUSION: A combination of the last two theses; the *Safa* (pure) and *Suf* (wool) delivers a more acceptable and preferred explanation as adopted by some Sufi scholars that: '*A Sufi is the one who wears Wool on top of purity and Piety*'. We may thus conclude with the words of Kh. Ali Hajveri RA as enshrined in '*Kashf al-Mahjub*' that:
"Today; it is a name without a reality, earlier; it used to be a reality, without a name".

THEORIES OF DEVELOPMENT OF TASAWWUF:

- Hindu Vedanta: *Hinduism* believes in *Pantheism*; i.e. everything in this world is *Maya (Illusion)* and reflection of God. e.g: Islam opposes this theory but the doctrines of *Wahdat ul-wujud* (Ibn al-Arbi) and *Anal-Haque* (Al-Hallaj) are reflections of concepts of pantheism and '*Ahan Brahmasmi*' in *Hinduism*.

- Budhist Influence: Buddhism stresses on salvation, seclusion, silence, meditation and self annihilation. They believe in self imposed tortures and self annihilation and keeping away from society as essential for salvation. All these are rejected in principle, by Islam. But such concepts are common with *Sufis* lending support to theory of Budhist origin of Sufism.

- Neo-Platonic Theory and its 10 stages: Platonus believed that '*Everything is God as everything comes from God, we have come from God and we have to go back to God*'. The theory of *Wahdat al-Wujud* appears to have developed from neo-Platonism as postulated by Nicholson.

- Christian Influence: The Christians believe in ***Monasticism*** i.e. the culture of renouncing the worldly pleasure and dedicate life to spirituality as manifested in practices of celibacy, Monks and Nuns. This is again rejected by Islam. But the trend of ascetism and renunciation among *Sufis* forced scholars like Gibbs to believe in Christian origin of *Tasawwuf*.

- Theory of Islamic Origin: According to this theory the *Tasawwuf* developed in Islam itself, through Three stages:
 - Ascetic Stage: Literally means a person who leads a life of self denial for religious purposes e.g. "As'hab-e Suffa"

- Theosophical Stage: Mystic concept of God started by Maruf Kharki and Dhun-Nun Misri (contemporaries of Imam Malik) i.e. spiritual significance of Islam.
- Pantheismic Stage: i.e. God is in everything and hence everything is God (Neo-Platonic influence). Bayazid Bistami a contemporary of Dhun Noon Misri introduced the concept of ecstasy and self annihilation in Islam The concept was later manifest in theories of *Wahdat al-Wujud* and *Wahdat al-Shuhud*.

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ORIGION & DEVELOPMENT OF TASAWWUF

As concluded earlier that *Tasawwuf* means, seeking nearness to Allah ﷻ through improvement in quality of the '*ibadat and Muamlat*' prescribed in Islamic shariah' or '*Achieving human perfection [Ihsan] by following the model of the Prophet Muhammad ﷺ*'. The Holy Prophet ﷺ had a direct communion with Allah. This is considered to be the origin of *Tasawwuf* and justification has been derived from Quranic verses relating to *Tazkiyya*, *Taqwa*, *Ihsan*, etc. Similarly the Hadith relating to Islam and *Ihsan* has been quoted by all as a proof from Hadith. In Prophetic period also some companions were so impressed by austerity of Islam and fear of Allah that they wished to divorce worldly pleasures and go for village life. However Prophet ﷺ declared:

“...*There is no ascetism in Islam*” [Al-Silsila-tus-Sahihah: 2021].

Similarly in early days of Islam 'Asahab-e suffa' took to prayers, contemplation and meditation and there the *Tasawwuf* began. These tendencies thus could be inferred as beginning of *Tasawwuf*.

After 650 CE i.e. the civil wars among Muslims for caliphate, disgusted many Muslims and they took to withdrawal from world for peace of soul. It has also been inferred that in contrast to the active life of *Jihad* and vigorous activity, some *Sahabah* took to seclusion and solitude and the *Tasawwuf* developed as a symbol of silent protest against Un-Islamic practices like reviling prominent *Sahabah* for political reasons.

Hassan al-Basri the strongest representative of ascetic movement was a theologian and rationalist also often referred to as founder of *Mutazillism*. Rabia Basri was also a contemporary of Hassan al-Basri, a chaste woman and devoted *Muslimah*. Junaid Baghdadi also known as 'Syed al-Taifa' was a prominent *Sufi* of early period as well as a practicing judge or jurist who always advocated a balance between *Shariah* and *Tasawwuf*. It can thus be inferred that the concept of *Tasawwuf* was very much there in early period of Islam without the currency of term *Tasawwuf* or *Sufism* and that, during this phase, the *Sufism* was under strict guidelines of *Shariah* (Quran and *Sunnah*).

Note: It needs to be clarified that the discrepancies in essence and praxis of *Tasawwuf* in contemporary world can't and shouldn't be counted as feature of *Tasawwuf*; similar to the extremist tendencies of some Muslims, which are in no way among the teachings of Islam.

Early Development of Tasawwuf (Chronology):

8th Century CE:

Prominent Sufis of this period were Hassan al-Basri (d. 728 CE), Sufyan Thauri (d. 778 CE) & Rabia Basri (b. 801 CE). Hassan al-Basri was a *theologian*, a Sufi and a contemporary of Umar ibn Abdul Aziz, who is believed to be the fountainhead of many *Sufi* orders as well as *Mutazillaism*. These great sufis rejected politics and took to *Tasawwuf* for fear and love of Allah ﷻ.

9th Century CE:

Elaborate theories of *Sufism* developed during this period. For example: *Tawakkul* by Shafiq Balkhi, *Gnosis* by *Dhunnoon* Misri and *Ecstasy* by Bayazid Bistami. According to this School one intoxicated with love, gets union with Allah. Sahl bin Abdullah Tustri wrote a Sufi commentary on Quran and Abu Abdullah al-Tirmidhi laid foundation of Psychology of Sufism.

10th Century CE:

Prominent Sufis of 10th century include Mansur al-Hallaj (d. 922 CE) Abu Nasr Siraj (d. 988 CE) and Talib Makki (d. 996 CE). During the Golden Period of Abbasids, the translation movement and Intellectual discussions at '*Bait al-Hikma*', lead rationalists judging Allah by reason. The orthodox Muslims adopted an apologetic approach in meeting challenge of reason with reason. *Sufis* challenged the rationalists and orthodox, that Allah can't be comprehended by reason and could only be understood by faith. They postulated that:
Gnosis> Love> Anihilation> Ecstasy> Intoxication> Union with Allah.

In intoxication however, some *Sufis* uttered statements that didn't conform to sacred law and there was a head-on collision between orthodoxy and *Sufism* in 10th Century C.E. as manifested in the execution of 'Mansur al Hallaj' in 922 C.E.

In response; the Baghdad school of Sufism developed under Junaid Baghdadi (d.930 C.E.) who advocated doctrine of Sobriety and silence, clothing thought in obscure symbols, metaphors and poetry and stressed on Sufis the conformity to shariah.

11th Century CE:

During this period *Sufism* developed as a Regular Discipline and sufficient literature came up justifying that *Sufism* is not a separate sect but a movement for revival and reform of Islam from within. E.g. Ali al-Hajveri (d. 1092 CE) & his 'Kashf al-Mahjoob' (Lifting of Veils) and Ab. Rehman Salmi's "Tabqat ul-Aulia" & Sufi *Tafsirs* justifying Quranic origin of *Sufism*.

12th Century C.E:

During this period, even the Islamic Scholars of the stature of Abu Haamid al-Ghazali (d.1111 CE) found no hope in analytic thought and took to *Sufism*. He effected a synthesis between Orthodoxy and *Sufism*. Eg: In his "Ahya ul Uloom uddin" he held that *Sufism* provided foundation for religion. In "Kimyaa-e Saadat" he says, '*happiness lies in following injunctions of Islam*'. Similarly the "Ghuniyyat ul-Talbeen li tareeq-e Haqq" of Sheikh Ab. Qadir Jilani (d. 1166 CE) is a text book of religion which also contains exposition of *Sufi* way of life.

The development of *Sufi Silsilas* in 12th Century was the major advancement in Tasawwuf during this century:

- *Qadriya*: Sheikh Abdul Qadir Gillani (d.1166 CE)
- *Naqshbandiya*: Abu Yusuf Hamdani (d. 1140 CE) / Bahauddin Naqshbandi (d. 1389 CE)
- *Sohrawardiya*: Abu Najeeb Sohrawardy d.1168 CE/ Shahab uddin Sohrawardy (d.1234 CE)
- *Chishtiya*: Abu Isahaq Shami / Kh. Muin uddin Chishti (d. 1236 CE)

13th Century CE: The prominent Sufis of this period were:

- Sheikh Shahab uddin Sohrawardy (d.1234 C.E.), the founder of *Sohrawardiya* order and author of '*Awarif al-Muaarif*' was a contemporary of Ibn al-Arbi and Maulana Rumi and the three are believed to have met each other.
- Abn al Arbi (d. 1248 CE) authored Sufi texts like *Futuh-at-e Makiya* and *Fusus ul-Hikma*; besides propounding the Doctrine of Wahdat al-Wujud: i.e. Allah is the only reality that exists and universe is its emanation.
- Ibn al-Farid (d.1235 CE) came up with the concept of Perfect Man (Prophet) and is remembered as the author of Largest Arabic Poem: Nazm ul-Saluk; a eulogy of Holy Prophet ﷺ.
- Jalaluddin Rumi's (d.1273 CE) Mathnawi, a masterpiece in world literature; is a long poem presenting panoramic view of *Sufi* Gnosis and communion with Allah.
- Al Busiri of Egypt wrote "Qasida-e Burda" (a eulogy of Holy Prophet ﷺ with healing properties) during this period.

SOME GREAT SUFI SAINTS

Hassan Basri (RA)	(642-728 CE)
Rabia Basri) <i>al adwia</i> (RA)	(713-801 CE)
Dhun Nun Misri (RA)	(d.861 CE)
Abu Yazid Bistami (RA)	(d.877 CE)
Mansur Al Hallaj (RA)	(d.922 CE)
Junaid Baghdadi (RA)	(d.930 CE)
Abu Nasr Siraj (RA)(<i>kitab al Lamea</i>)	(d.988 CE)
Abu Talib Makki (RA) (<i>Quwatul Qulub</i>)	(d.996 CE)
Kh. Ali Hajveri (<i>Data Ganj Baksh</i>)	(d.1092 CE)
Abu Haamid Al Ghazali (RA)	(d.1111 CE)
Abu Yusuf Hamdani (RA)	(d.1140 CE)
Sh. Abdul Qadir Jillani (RA)	(d.1166 CE)
Abu Najeeb Sohrawardy (RA)	(1168 CE)
Syed Shahab uddin Sohrawardy (RA)	(d.1234 CE)
Kh Muin uddin Chishti (RA)	(d.1236 CE)
Abn al Arbi (RA) - <i>Wahdat al Wujud</i>	(d.1248 CE)
Jalal uddin Rumi (RA)	(d.1273 CE)
Bahauddin Naqshbandi (RA)	(d.1389 CE)
Sheikh Ahmed Sirhindi (RA)	(d.1624 CE)

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BASIC TERMINOLOGY IN TASAWWUF

[The Building Blocks of Tasawwuf]

There are some basic terms often repeated in Islamic ethics and *Tasawwuf* which need to be explained and understood before moving further. These are; *Islam, Iman, Ihsan, Ikhlas, Tawhid, Tazkiyya, Tawba, Taqwa, Tawakkul, Sabr, Shukr, Zuhd and Faqr.*

Islam:

The word Islam is derived from the root word *S-L-M*, (*Salama* or *Silm*) which denotes peace, purity, submission or obedience. In religious sense, Islam means submission to will of Allah and obedience of His laws. Objectively proclamation of the first article of faith: i.e. '*La ilaha ilal-Allah Muhammad-ur-Rasulullah*' makes one Muslim.

Thus, Islam means to testify, that there is no God but Allah and Muhammad ﷺ is His Messenger; to perform the prayers, pay the *Zakat*, to fast in the month of *Ramadhan* and make pilgrimage of House of Allah if able to do so. To summerise Islam consists of:

- c) Fundamental Beliefs: (Belief in God, Prophets, and Hereafter-*Tawhid, Risalah and Aakhirah*).
- d) Obligatory Duties: Proclamation of *La ilaha ilal-Allah Muhammad-ur-Rasulullah* and performance of *Salah, Zakat, Saum and Hajj*.

Iman:

Iman literally means faith or belief. In Islamic terminology it denotes a believer's faith in metaphysical aspects of Islam. The term *Iman* has been delineated in both the Quran and the

Hadith. According to the Quran, *Iman* must be accompanied by righteous deeds and the two together are necessary for entry into *Jannah*. In the Hadith of Jibriel, *Iman* in addition to *Islam* and *Ihsan* forms the three dimensions of the Islamic religion (Al-Bukhari-Kitabul Iman, No. 50). *Iman* is expressed as the six articles of faith *Arkan al-Iman*, namely; belief in Allah, Angels, revealed Books, Prophets, Predestination, and belief in Day of Judgement and the life after death.

In another Hadith Abu Hurayrah narrated that the Prophet ﷺ said: "*Iman* has more than 70 branches; the most excellent among these branches is the proclamation of "*Laa ilaaha ill-Allah*" (there is no God but Allah), and the smallest branch is to remove an obstacle from the wayside; and *Haya* (Modesty) is an important branch of *Iman*."

Ihsan:

Ihsan is an Arabic term derived from *husn* and it means perfection or excellence. It is a stage of spiritual awareness of Allah (being constantly aware that He is with us by His knowledge and knows all that we do). It is to worship Allah as if you are seeing Him. While one does not see Allah, he or she is aware that Allah sees all.

This definition comes from the Hadith of Jibriel in which Prophet Muhammad ﷺ states, "*Ihsan* is to worship Allah as though you see Him, and if you cannot see Him, then indeed He sees you".

To paraphrase, *Ihsan* is one of the three dimensions of the Islamic religion *Islam*, *Iman* and *Ihsan*. In contrast to the emphases of *Islam* on what one should do and *Iman* on why

one should do, the concept of *Ihsan* is primarily associated with intention, sincerity and dedication. While traditionally Islamic jurists have concentrated on Islam and theologians on *Iman*, the *Sufis* have focused their attention on *Ihsan*. Some Islamic Scholars explain *Ihsan* as being the esoteric or *inner* dimension of Islam whereas *Shariah* is often described as the exoteric or *outer* dimension of Islam.

That leads us to believe and infer that, not every Muslim is a man or woman of faith (*Momin*), but every person of faith is a *Muslim*. Furthermore, a Muslim who believes in all the principles of Islam may not necessarily be a righteous person (*Momin*) or a doer of good (*Muhsin*), but a truly good and righteous person (*Muhsin*) is both a *Muslim* and a true person of faith (*Momin*). *Ihsan* thus constitutes the highest form of worship (*Ibadah*).

Ikhlas:

The word *Ikhlas* means sincerity, purity or isolation. Technically *Ikhlas* means to render a deed free of *Riya* and *Shirk* so that there is no consideration other than Allah. *Riyaa* – means showing off, hypocrisy, or to perform acts which are pleasing to Allah with the intention of pleasing someone other than Allah. *Shirk* – is a word that implies ascribing partners to Allah, or ascribing divine attributes to other than Allah, or believing that the source of power, harm and blessings comes from another besides Allah.

The word *Ikhlas* is often described as the act of purifying motives or intentions so that actions are done primarily to seek the pleasure of Allah- being free from pretence, deceit or

hypocrisy. *Ikhlas* is thus, being honest with Allah, and worshipping Him with *Ihsan*. *Ikhlas* is closely linked to *Ihsan*. When a person is consistently aware that Allah sees all, he is more likely to remember the importance of *Ikhlas*. When a person does something sincerely for Allah, he or she is no longer concerned with receiving praise or reward from anyone but Allah. It does not matter who sees you or who does not see you. Sometimes a deed can be done for Allah's sake but the intention is tainted with boasting and showing off; this is *Riyaa* and it may nullify the rewards that a believer is seeking.

In order that a believer's deeds and actions are accepted by Allah these must be performed with *Ikhlas*, must be preceded by the right intention and must be carried out according to the *Shariah*. The Quran shows the way and exhorts to say:

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾

"Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds." (Al-Quran 6:162)

The acceptance of a person's deeds by Allah depends on purity and sincerity. According to Hadith recorded by both *Bukhari* (1:1); *the reward of actions depends on intentions behind*. Thus *Ikhlas* is the foundation on which all our deeds and actions are built. If the foundation is corrupt the structure can be easily broken.

Tawhid:

Knowledge is the opposite of ignorance. It is to comprehend the reality of something as it truly is, with total conviction. It is

important, for a Muslim to have knowledge of Allah, knowledge of Prophet and knowledge of the Islamic religion. Knowledge of Allah is to believe in Him, and believing in Allah necessitates belief in His existence, belief in His Lordship (*Tawhid Rabbubiyyah*), belief in *Tawhid Uluhiyya* (that only Allah deserves to be worshipped) and belief in His *Tawhid Asmaa wal Siffat* (His name and attributes). Knowledge of Prophet is to have firm belief that Muhammad ﷺ is the last Prophet of Allah.

Tawhid is the indivisible oneness concept of monotheism in Islam. *Tawhid* is the religion's central and single most important concept, upon which a Muslim's entire faith rests. The term is Arabic in origin and signifies that Allah is one *Al-Ahad* and Single *Wahid*; therefore the Islamic belief in God is Unitarian. *Tawhid* constitutes the foremost article of faith in Islam that distinguishes it from other religions. The Islamic Concept of *Tawhid* is reiterated at number of places in Quran. verse (*Ayat*) 3:19 and 3:85 declare that Islam is the only acceptable religion with Allah and *Surah al-Ikhlās* explains the *Tawhid* or Oneness of Allah in the best possible way.

﴿قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

"Say, 'He is Allah, (the) One. The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks. He begets not, nor was He begotten; And there is none co-equal or comparable unto Him.'" (Al-Quran: 112)

The concept of *Tawhid* is so crucial in Islam that in Quranic *Ayah* 4:48 and 4:116 it has been conveyed to mankind in unequivocal terms that:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ.....﴾

"Indeed Allah does not forgive that anything should be associated with Him and forgives what is besides that to whosoever He pleases...."

The word Tawhid is diametrically opposite to Shirk, – a word that implies ascribing partners to Allah, or ascribing divine attributes to other than Allah, or believing that the source of power, harm and blessings comes from another, besides Allah.

Tazkiah:

The Arabic-Islamic term *Tazkiyah* or "*Tazkiyah-e-Nafs*" means "Purification of the Self or Soul".

Types/Stages of the Self (Nafs)

There are three principal stations of *Nafs* or human consciousness that are specifically mentioned in the Qur'an. These are in fact stages in the process of development, refinement and mastery of the *Nafs*.

- '*Nafs-al-Ammārah*' or the unruly animal self or soul that dictates evil. (12:53)
- '*Nafs-al-Lawwāmah*' or the struggling moral self or self-reproaching soul. (75:1)
- '*Nafs-al-Mutma'inna*' or the satisfied soul or the composed God realized self. (89:27)

In *Surah al-Fajr* of the Quran, Allah addresses the peaceful soul in the following words:

﴿يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتِي﴾

"O' thou human being that hast attained to inner peace!, Return thou unto thy Sustainer, well-pleased and pleasing Him; enter, then, together with My other true servants Yea, enter thou My paradise!" (89:27-30)

Tazkiah originally meant pruning the plant and to remove what, is harmful for its growth. When the term is applied to the human personality, it means to beautify it and to remove

from it all evil traces and spiritual diseases that are obstacles in experiencing Allah. In Islam, the ultimate objective of religion and the real purpose of raising prophets from among mankind was performing and teaching *Tazkiah*.

Literally the term encompasses two meanings: one is to cleanse and purify from adulterants, while the other is to improve and develop towards the height of perfection. Technically it conveys the sense of checking oneself from erroneous tendencies and beliefs and turning to the path of virtue and piety (fear of God's displeasure) and developing it to attain the stage of perfection.

The word *Zakat* also comes from the same Arabic root word, since *zakat* purifies an individual's wealth by recognition of Allah's right over a portion of it. It finds its origin in the Quranic command to:

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

"Take Sadaqah (charity) from their property in order to purify and sanctify them" (Al-Quran 9: 103).

Scope and significance of *Tazkiah*:

The level of human perfection is determined by discipline and effort. Man stands between two extremes, the lowest is below beasts and the highest surpasses the angels. Allah has created the human soul with both evil and good inclinations and endowed man with the ability to distinguish between the two and freedom of will to select either of the two: eternal *Falah* is achieved by choosing good in the struggle instead of evil and striving to make it prevail. [2:29, 87:14, 91:9]

This is based on the Quranic verses: 91:9 and 91:10:

﴿قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا﴾

"He has succeeded who purifies it. And he has failed who instills it [with corruption]."

The Hadith of the Prophet ﷺ *"My religion is based on cleanliness"* does not refer to outward cleanliness alone; it also alludes to the soul's inner purity. As stated in another Hadith the Prophet ﷺ returned from one of his campaigns and told his companions: *"... you have come from the smaller Jihad to the greater Jihad."* They said: *"And what is the greater jihad?"* He replied: *"The striving (Mujahida) of Allah's servants against their idle desires."*

The famous *Sufi* master Maulana Rumi has argued that the constant struggle against *Nafs* is *Jihad al-Akbar* (the greatest war). To attain perfection, it is necessary to struggle against lusts and immoral tendencies, and prepare the soul to receive God's grace.

Process /Stages (Maqamat) of Tazkiyah:

Tazkiyah refers to the process of transforming the *Nafs* (carnal self or desires) from its deplorable state of ego-centrality through various spiritual stages towards the level of purity and submission to the will of Allah. The search for God involves a gradual inner and ethical transformation through various stages. In one of the earliest authoritative texts of Sufism, the *Kitāb al-Luma'*, Abu Nasr al-Sarraj al-Tusi (d. 988) mentions seven Stages or *Maqamat* that have become famous in later movements. These include: *Taubah* (repentance), *Wara* (abstinence), *Zuhd* (ascetism), *Faqr* (Poverty), *Sabr* (patience), *Tawakkul* (Trust) and *Ridaa* (contentment). And the *Sufi* bodes or *Khanqahs* have traditionally been considered training

workshops where fundamental elements of *Tazkiyah* and its practical applications are taught.

Taubah (Repentance):

Tawba literally means repentance. It is an Arabic word which means, 'to return' and is used to convey two distinct notions; man turning to God for mercy and God turning to man with compassion. It also implies the existence of a norm of right conduct which man has violated by committing some wrong. It induces regret and a yearning to compensate for past shortcomings and determination to avoid them in the future. *Taubah* thus means regaining one's essential purity; after every spiritual defilement.

Taubah means that if a person may slip into a folly and be guilty of a sin or an act of transgression against the law of Allah, he should feel genuinely sorry and ashamed over it and resolve sincerely not to do so again and seek the forgiveness of Lord with all his heart. *Taubah* is not a matter of uttering few words of repentance; rather the sorrow must be sincere and heartfelt and the person should make a firm resolve not to repeat the mistake ever in future.

It is related in the Quran and prophetic *Ahadith* that by doing only this much a man's sin is forgiven and he succeeds in winning the favour of Almighty Allah. Man is either assisted by devil or by his own basic instinct or impulses into committing a sin. For such defaulters Allah has kept the doors of *Taubah* open.

﴿إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾

- 'Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn with mercy.

[Al-Quran 4:17]

﴿أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

- Why turn they not, to Allah and seek his forgiveness? For, Allah is oft forgiving, most merciful. [Al-Quran 5:74]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُم سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ.....﴾

- "O believers! Turn to Allah with sincere repentance, in the hope that your Lord will remove from you, your ills and admit you to gardens beneath which rivers flow....." [Al-Quran 66:8]

Prophets of Allah are infallible; they never err. Still Messenger of Allah Prophet Muhammad ﷺ who is the model for all Muslims to follow; used to seek Allah's forgiveness 70 times a day as reported by Abu Huraira and recorded in *Riydh us-Salihin*, Volume 1, No. 205. [Allahumma Innaka Afuwwun.....]

All of Adams descendants constantly err, but the best of those are who constantly repent. (Tirmidhi: 2499)

When a believer commits sin a black dot appears on his qalb and if he repents and seeks forgiveness, it is washed away. (Ibn Majah: 4244)

TAQWA:

Taqwa is an Islamic term for being conscious and cognizant of Allah, piousness, and abstinence and sometimes translated as 'piety' or 'God-fearing', but a better equivalent would be 'God-consciousness'. It is considered to be the essential quality of a believer. *Taqwa* is an internal compass on the path that leads towards God. *Taqwa* is the state of hyper-vigilance against falling into sin in negligence. It is the idea that a believer is

always on guard and is perpetually alert of not committing any action that would earn the displeasure of the Almighty.

Taqwa is often translated as 'fear of God', but the real essence of *Taqwa* is being hyper-vigilant and the 'fear' of doing *Haram* out of neglect of Allah's orders. The love of this world, greed, hatred or enmity towards a fellow human, pride, etc. are all examples of such traits that hurt a believer's *Taqwa*.

"*Taqwa* is used in the Qur'an over 100 times. In a Quranic context, *Taqwa* refers to fear of God in terms of protecting oneself from displeasing God. As the Holy Qur'an says:

﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ﴾

"And those who are guided, He (Allah) increases them in guidance and gives them their righteousness." (Al-Quran 47:17)

Taqwa is profoundly explained by discussion between Hazrat Umar (RA) and Hazrat Kaab (RA) who were companions of Prophet ﷺ.

It is reported that H. Umar bin Khattab RA asked Ubay bin kaab (RA) about *Taqwa*. Ubay RA said, "Have you ever walked on a path that has thorns on it?" Umar said, "Yes." Ubay asked, "What did you do then?" to which Umar replied, "I rolled up my sleeves and struggled." Ubay said, "*That is Taqwa: to protect oneself from sin through life's dangerous journey so that one can successfully complete the journey unscathed by sin.*"

Besides Quran, Hadith and *Fiqh*, *Taqwa* is an important concept in *Tasawwuf*. The 10th-century *Sufi* scholar Al-Qushayri in his *Epistle (Risala)* writes about three parts of *Taqwa*: "*Full trust in God with respect to what has not been granted to him; full satisfaction with what has been granted to him; and full patience with respect to what has eluded him.*"

TAWAKKUL (Trust, Confidence or Reliance):

Tawakkul literally means virtue of trust or reliance on Allah ﷻ. It is one of the technical terms of Quran mentioned at a number of places in its text. This trust is among the good qualities of a man and has prominence among the additional merits in Islamic ethics. The *Tawakkul* or trust does not mean that a person having placed his trust in God should cease to strive and labor. Rather; in Islam trust means to spend or exhaust ones energy to the limits and then to leave success or failure in the hands of one omnipotent and supreme power- Allah ﷻ. The following references make it amply clear how deeply *Tawakkul* is related to the faith of a believer.

References in Quran:

﴿إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

‘...And in Allah should the faithful put their trust. (Al-Quran 3:122)

﴿الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ﴾

‘...they are those who persevere in patience and put their trust in their lord.’

Al-Quran 16:42

﴿فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ﴾

‘...so put your trust in Allah, for you are on the path of manifest truth.’ Al-

Quran 27:79

References in Hadith:

- Al-Tirmidhi:
‘Once a Beduin came to Prophet ﷺ and said: O prophet of Allah, shall I tie up my camel and trust in Allah or leave it free and trust in Allah. Prophet ﷺ said, ‘Trust in Allah but tie the camel first’.’ (Al-Tirmidhi: 2517)
- Abu Dawud: H. Anas (RA) reported: ‘Hardly did the messenger of Allah address us without saying, “There is no faith in him who has got no trust and no religion in him who does not keep his promise.’ (Abu Dawud: 4688)

SABR (Patience):

The word *Sabr* literally means to detain, refrain and stop. Other terms used for *sabr* include resignation, forbearance, perseverance, endurance, tenacity, self control and even forgiveness. In many Quranic verses, Allah ﷻ praises the patient ones, declares His love for them, or mentions the ranks He has bestowed on them:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

‘..O you, who believe, Seek help with patience perseverance and prayer.

Allah is with those who have patience’ (Al-Quran 2:153)

﴿..... وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

‘..And those who are patient in poverty and hardship and during battle.

Those are the ones who have been true and it is those who are the righteous. (Al-Quran 2:177)

In the spiritual sense *Sabr* means to stop ourselves from despairing; to stop our tongue from complaining and to stop our hands from striking our faces and tearing our garments in times of grief and stress. To have patience means that one’s sense and religious motives are stronger than whims and desires. *Hassan Basri describes Sabr as a capability to resist illegal temptation and to forgive when you are in a position to take revenge.*

An essential characteristic for the mystic, *sabr* literally means enduring, bearing, and resisting pain and difficulty. There are three types: *Sabr al al-Amal* (consistent in practicing righteous deeds); *Sabr fil Amal* (patience in performing a righteous deed); *Sabr anil-Amal* (patience in abstaining from *Haram* or forbidden one).

Thus, it may be concluded that those who choose patience and surrender to destiny, will enter paradise due to their trust in Allah ﷻ.

SHUKR (Gratitude):

Shukr is an Arabic term denoting thankfulness, gratitude, or acknowledgment by humans. It is a highly esteemed virtue in Islam. *Shukr* is to recognise a blessing and display it. Its opposite is *Kufr*, which is 'to cover, conceal, and forget a blessing'.

The Qur'an provides narratives of the prophets of God as 'individuals of gratitude'. Their thanksgiving is exemplified by their obedience and faithfulness to God. Quran further declares:

﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾

"And remember when your lord proclaimed, 'If you are grateful, I will surely increase you in favour; but if you deny, indeed My punishment is severe'" (Al-Quran 14:7)

﴿وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ﴾

And Moses said, "If you disbelieve you and whoever is on the earth, entirely, indeed, Allah is free of need, and Praiseworthy" (Al-Quran 14:8)

In Prophetic Hadith also, there are several reference about *Shukr*:

- It had been narrated that when a pleasing event happened to the Messenger ﷺ of God, he would say, "Praise be to God for this blessing," and when a distressing event happened to him, he would say, "Praise be to God at all times."

- It was reported that: One night the Messenger of Allah (ﷺ) was with 'Ayesah RA and she said to him, *"O Messenger of Allah, why do you exhaust yourself when God has forgiven you your former and latter sins?"* The Prophet replied, *"O 'Ayesah, shouldn't I be a grateful servant?"* (Muslim: 1724/1725)

ZUHD (Abstinence, detachment, Ascetism):

Zuhd is giving up of interest in all worldly attractions and developing a heart free of all desires. In Islam, even though a Muslim is permitted to enjoy fully, whatever unforbidden pleasure God bestows on him, Islam nevertheless encourages and praises those who shun luxury in favour of a simple and pious life. The Quran is full of verses that remind believers that life is fleeting and the hereafter everlasting (87:7). It also holds in great esteem those "servants of God who pass the night prostrating themselves in the worship of their Lord" (*Al-Quran* 25:63–65). The Prophet ﷺ himself spent long periods in solitary vigil, fasting and praying, even before his prophetic mission.

Zuhd developed in Islam as a result of the Muslim conquests, which brought with them material wealth and widespread indulgence in luxurious living. Religious Muslims reacted to this by calling for a return to the way of life of the Prophet ﷺ and his pious Companions. The expansion of the Islamic state had also brought with it, bitter political disputes that pitted Muslims against Muslims in fierce struggles for power. The resulting bloodshed spurred men of religion to denounce such actions and to seek peace of mind in abstinence from all, that distracts from the worship of God.

RIDA (contentment)

Rida (contentment) means submission to *Qada* or fate, showing no rancor or rebellion against misfortune, and accepting all manifestations of destiny without complaint. According to Dhun-Nun-Misri, *Rida* means preferring God's wishes over one's own, in advance, accepting his decree without complaint, based on the realization that whatever God wills and does is good. This is an intellectual condition, which results from *Hubb* or love for Allah ﷻ.

FAQR (Poverty):

Faqr or poverty means lack of attachment to possessions and a heart that is empty of all except the desire for Allah ﷻ. Spiritual Poverty is a cornerstone of classical *Sufi* practices. This means denial of the *Nafs*' demands for pleasure and power, and dedication to the service of others instead of self-promotion. The term *Faqir* (poor man or woman) is often used as a synonym for *Sufi* and *Darvish* among the *Sufis*. A *Darvesh* is also known as a *Faqir*, literally a poor person.

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EARLY TRENDS IN TAAWWUF

INTRODUCTION:

As concluded earlier that *Tasawwuf* means, seeking nearness to Allah ﷻ through improvement in quality of *the 'Ibadat and Muamlat' prescribed in Islamic shariah* or *'Achieving human perfection [Ihsan] by following the model of the Prophet Muhammad ﷺ*. The Holy Prophet ﷺ had a direct communion with Allah. This is considered to be the origin of *Tasawwuf* and justification has been derived from Quranic verses relating to *Tazkiyya, Taqwa, Ihsan*, etc. Similarly the Hadith relating to Islam and *Ihsan* has been quoted by all as a proof from Hadith. In Prophetic period also some companions were so impressed by austerity of Islam and fear of Allah that they wished to divorce worldly pleasures and go for village life. However Prophet ﷺ declared:

"...There is no ascetism in Islam" [Al-Silsila-tus-Sahihah: 2021].

Similarly in early days of Islam *'Asahab-e suffa'* took to prayers, contemplation and meditation and there the *Tasawwuf* began. These tendencies thus could be inferred as beginning of *Tasawwuf*.

After 650 CE i.e. the civil wars among Muslims for caliphate, disgusted many Muslims and they took to withdrawal from world for peace of soul. The expansion of the Islamic state had also brought with it, bitter political disputes that pitted Muslims against Muslims in fierce struggles for power. It has also been inferred that in contrast to the active life of *Jihad* and vigorous activity, some *Sahabah* took to seclusion and solitude and the *Tasawwuf* developed as a symbol of silent

protest against Un-Islamic practices like reviling prominent Sahabah for political reasons.

Hassan al-Basri the strongest representative of ascetic movement was a theologian and rationalist also often referred to as founder of *Mutazillism*. Rabia Basri was also a contemporary of Hassan al-Basri, a chaste woman and devoted *Muslimah*. Junaid Baghdadi also known as 'Syed al-Taifa' was a prominent *Sufi* of early period as well as a practicing judge or jurist who always advocated a balance between *Shariah* and *Tasawwuf*. It can thus be inferred that the concept of *Tasawwuf* was very much there in early period of Islam without the currency of term *Tasawwuf* or *Sufism* and that, during this phase, the *Sufism* was under strict guidelines of *Shariah* (Quran and *Sunnah*).

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PROMINENT SUFI SCHOLARS OF EARLY PERIOD:

- i) Hassan Basri (642-728 C.E.)
- ii) Rabia Basri (713-801 C.E.)
- iii) Junaid Baghdadi (830-930 C.E.)

HASSAN BASRI (642-728 C.E.)

Introduction:

Hassan Basri was a *Tabii* and an early Muslim theologian, exegete, Hadith scholar, jurist, rationalist, a *Mujahid* and a mystic, all in one. He is believed to be the earliest proponent of rationalistic thought in Islam (*Mutazillaism*) and also the **fountainhead** of three Sufi *Silsilas* namely, *Qadriyah*, *Sohrawrdiyah* and *Chishtiyah*.

Early Life:

He was born in Madina in 642 C.E. His father Yasser is believed to be an emancipated slave of H. Zaid bin Thabit RA and his mother '*Khayra*' was a maid of *Ummal Mominin*, H. Umme Salma RA. Hassan Basri spent 16 years of his life in Madina acquiring knowledge of Quran, Hadith and *Fiqh* from renowned scholars of his times. He had memorized Quran quite early in life. He acquired knowledge of *Tafsir* from Ibn Abbas RA and basics of *Tasawwuf* from H. Ali RA. Hassan Basri is believed to have met 160 companions of Prophet ﷺ including seventy of them who had participated in campaign of Badr.

Scholarship:

Hassan Basri lived a large part of his life in Basra learning and teaching Islam particularly, Quran, Hadith, Arabic language; having a large number of students. Wasil bin Ata, the founder of Mutazilla creed was a student of Hassan Basri and thus the rational interpretation of Quran (*Mutazillaism*) is also attributed to Hassan Basri. His contribution in adding **diacritical marks** on Quranic text alongwith Aswad al Dauli on instructions of Hajjaj bin Yusuf, the then governor of Iraq is well known. He also became the judge of Basra in 720 CE and performed this role on voluntary basis.

Political Life:

Hassan Basri lived major part of his life during Ummayyad rule. Hassan Basri was a great **orator** of his times and visited many foreign lands and met kings and their viziers representing as '*Ambassador of Islam*'. He also spent ten years of his life in active *Jihad*. He was also a close confederate of **Umar bin Abdul Aziz** and advisor to him in many religio-political matters.

Hassan Basri was a merchant of pearls by profession and often remembered as '**Hassan of Pearls**'. He travelled to various lands in connection with his business.

SPIRITUAL LIFE:

As stated earlier Hassan Basri was a merchant of pearls by profession and often remembered as '**Hassan of Pearls**'. In one of his business tours to Rome an incident in his personal life changed his outlook to life to such an extent that he left his business for religion and lived a life of ascetic, free from worldly attractions. Hassan Basri is also considered the **fountainhead** of three Sufi *Silsilas* namely, *Qadriyah*, *Sohrwardiyah* and *Chishtiyah*.

Death:

After spending full 60 years in Islamic teaching and preaching; Hassan Basri died in Basra in 728 C.E. at the age of 86. His tomb '*Al-Zubayr*' is located in Iraq.

Scholars' Praise of Hassan Basri:

Abu Qatadah: '*Hassan Basri was the most knowledgeable scholar of his times*'

Al-Ghazali: likens the discourses and personal conduct of Hassan Basri to that of Prophet ﷺ.

Abu Hayyan: Describing his scholarly attainments, quotes from

Thabit bin Qarrah as:

"In his learning and piety, forbearance and temperance, sagacity and prudence he resembled a bright star. He was always surrounded by students learning different branches of knowledge. He would be teaching Hadith to one, Tafsir to another, Fiqh to a third, expounding a legal opinion to someone else while continuing his sermons for those who came for the purpose..."

SUFI TEACHINGS OF HASSAN BASRI:

- **Sabr:** According to Hassan Basri, 'Patience is a treasure of good and Allah doesn't grant it except to the person who is sincere to him. He is believed to have said:
"He who has no manners has no knowledge, he who has no patience has no deen and he who has no taqwa has no closeness to Allah."
- **Forgiveness:** He said: *'Nothing is more beautiful than forgiveness' and the best attribute a believer can have is forgiveness".*
- **Aakhirat (Afterlife):** Hassan Basri said: *"When you sell this life for the next, you win both of them; and when you sell the next one for worldly life, you lose both. He further said that this world is a bridge which you cross but upon which you should not build."*
- **Taqwa:** According to Hassan Basri, *Taqwa* is the best investment that a believer can make for himself and his children, after him. It is the best provision that a Muslim can carry, if he wants to achieve Allah's pleasure.
He speaks of three grades of *Taqwa*:
 - Speak TRUTH even if excited by anger.
 - SELF CONTROL from things prohibited by Allah.
 - Desire only what leads to Allah's pleasure. *Raza* or Allah's pleasure is the final goal to which Quran calls everyone.
- **Personal Qualities:** Sleep less, eat less and have no fixed abode.

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RABI'A BASRI (713-801CE)

Introduction: Rabia Basri is the most famous woman mystic of Islam known for her doctrine of 'Disinterested love for Allah'. She was a junior contemporary of Hassan Basri RA and the two are believed to have met each other.

Biography:

Rabia was born in 95AH/713CE in a poor family of Basra belonging to the tribe of *Qays bin Adi*. So she is also remembered as *Rabia al-Qaysiya* or *Rabia al-Adawiya*. She was the forth daughter of her parents, so named Rabia or the fourth. It is related that due to the poverty and a famine that hit her nativity early in life; she was sold out to a master for merely 6 dirhams. The person is believed to be a hard task master who would keep her busy in hard work throughout the day. Rabia thus spent her days fasting and the whole nights prostrating and praying before Almighty Allah for His love alone.

One night her master noticed her praying and supplicating to Allah: *"O, Allah you know that the desire of my heart is in accord with your will and command. If the matter were in my hands, I would not rest a moment from serving you. But you have put me in the hands of a person who keeps me busy whole day, so I came late to serve you."*

In the morn, the master summoned her, apologized and set her free. She continued to wander in deserts, praying and supplicating before Allah. She never asked for any help from others and even refused to accept anything when offered on

the grounds that: *"I am ashamed to ask any worldly things from one to whom the world belongs, then; how should I ask from those to whom it doesn't belong?"*

Rabia Basri opted for a choice of celibacy despite her inner and outer beauty and a number of offers for marriage from people of the stature of Amir of Basra. She refused and turned down all offers saying: *"I don't like to be distracted from service to Allah for a single moment; even if I am offered the whole world."*

For her chastity, simplicity and devotion, she has been called '*Maryam Thani*' by Fariduddin Attar, himself a devoted Sufi. Rabia Basri died in 185AH/801 CE at the age of 90 years.

Spiritual Teachings of Rabia Basri:

- Disinterested Divine Love: Rabia's main contribution in Sufism is the '*Doctrine of selfless or disinterested love for God*'. She postulated a sincere and dedicated service to Allah, for the pleasure of Allah alone without any fear of punishment or hope of rewards. The concept can be understood through some prayers from her life.
 - *"O, my Allah, whatever share of this world you have given me, give it to your enemies and whatever share of the next world you have given me; give it to your friends; YOU are enough for me!"*
 - *"O'Lord! If I worship you out of fear of hell, burn me in hell and if I worship you in the hope of paradise, forbid it to me. And if I worship you for your own sake, do not deprive me of your eternal beauty."*
 - *"O, Allah! My hope is for union with Thee (Wisal or Mystic Union) for; that is my goal and my desire".*

- Tawhid: Rabia's whole life is a witness to the fact that she was a *Unitarian* par excellence. Rabia used to pray on the rooftop, during nights and say:
"O, my Lord! The stars are shining and the eyes of men are shut. The kings have their doors closed and every lover is with his beloved; and here I am alone with Thee."
- Tawakkul: Regarding her trust in Allah, she often prayed: *"O, my Allah! The best of the gifts within my heart is the hope of Thee and the sweetest of words on my tongue is Thy praise, and the hours I love most are ones when I meet with Thee."*
- Tawba: *Tawba* according to Rabia Basri is a gift of Allah and not due to the efforts of any sinner.
- Sabr (Patience): Rabia's whole life is a silent teaching on the subject and a practical demonstration of this quality, as evidenced in her perseverance in hours of adversity in early age, to choice of celibacy and later refusal of luxurious life to ascetism and humility with dignity.
- Shukr (Gratitude): Rabia practiced the quality of gratitude to Almighty Allah, for her life and opportunity to serve Allah. She always taught to express thanks for what He has bestowed upon man and what afflictions He has evaded from our lives.
- Faqr (Humility with dignity): Rabia was an epitome of Humility and dignity, exhibiting selflessness and divorcing all worldly desires.

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JUNAID BAGHDADI (830-930 C.E.)

INTRODUCTION:

Junaid Baghdadi was one of the greatest Mystics of Islam, also remembered as 'Syed al-Taifa' (chief of the mystics) for his prominent status among Mystics. He lived and died in Baghdad in the late 9th and early 10th century. He was a sound scholar of theology and a leading spiritual master who laid foundation of Sober Mysticism in contrast to School of **ecstasy** by Bayazid Bustami.

BIOGRPHY:

Junaid Baghdadi RA was one of the greatest Mystics of Islam but little is known about his detailed biography. He was born in Baghdad in 218AH/830 C.E. In the initial phase of his life he was a wrestler under the employment of the king. Such was his renown that celebrated wrestlers challenged him for large sums of money and he would wrestle in front of large gatherings with the king among spectators. It was such a match with a feeble looking challenger (*Behlol*) that changed his life from a *Wrestler Junaid* to '*Sheikh Junaid Baghdadi RA*'. He was a disciple of his uncle Sirri Saqti RA. He is also referred to as 'Syed al-Taifa' (Chief of the mystics) for his prominent status among Mystics.

Sheikh Junaid Baghdadi RA is believed to have studied law under Abu *Thaur* and then associated with Muharibi for knowledge of *Tasawwuf*. He was probably the first mystic who explicitly expressed his indebtedness to H. Ali RA for his abundance of mystic knowledge both exoteric and esoteric

(*Ilm and Hikmah*). His *Murshid* or preceptor was H. Sirri Saqti RA. Sheikh Junaid Baghdadi RA is believed to have served as *Qadhi*/Judge in Baghdad during the period when Mansur al-Hallaj was executed for his utterance of '*Ana al Haqq*' in state of ecstasy.

TEACHINGS OF JUNAID BAGHDADI:

- *Balance of Shariah and Tasawwuf*: According to Junaid Baghdadi, only such a person can traverse the path of *Tareeqah/Tasawwuf* who walks with the Book of Allah in one hand and the *Sunnah* of Prophet ﷺ in the other. Junaid Baghdadi regarded the integration of *Tasawwuf* into ordinary social life, commanding that *Sufis* live as householders and not as wandering mendicants. So his approaches are characterized by an attitude in which divine knowledge is stabilized within the soul in this world. He says:
One who can't understand the Ahkam/instructions of Quran and Hadith and doesn't acquire their knowledge can't be and shouldn't be obeyed in Tasawwuf, because; our knowledge of Tasawwuf is outlined by the Quran and Sunnah of holy Prophet ﷺ and these two are the sources of Ijma and Qiyas'.
- *Tawhid*: *Tawhid* according to Junaid Baghdadi is the separation of creator and the created or **eternal** from temporal (that which originated in time). Allah, according to him can't be comprehended by any of the categories of our phenomenal existence.

- Sobriety: Junaid Baghdadi advocated the principle of 'Sobriety' as opposed to intoxication with ecstasy propounded by Bayazid Bustami and Mansur al-Hallaj. He argued that intoxication is evil as it disturbs the normal state of mind and leads to loss of sanity and self control. He said:
"Sobriety denotes soundness of one's spiritual state in relation to God, while ecstasy denotes excess of longing and extreme of love and neither of these can be achieved through human effort."
 According to him:
"Intoxication is a playground for children and Sobriety a moral battle ground for men."
- Ubudiyyat (Servitude): It is the state in which a man realizes that all things belong to Allah; He is the cause of their being and existence, and to Him alone, will they perish.
- Tawakkul (Absolute trust in Allah): It is to maintain your relation with Allah as you had before coming to existence in this world. *Tawakkul* according to Junaid Baghdadi is neither in acquisition nor non-acquisition but by '*putting your heart in tune with Allah's promise*'.
- Tawba: According to Junaid Baghdadi, *Tawba* involves three stages:
 - *The expression of regret at the wrong done.*
 - *The resolve to avoid doing that wrong again, for ever. &*
 - *The determination to purify the self from evils and impurities.*

EMERGENCE OF SUFI ORDERS (SILSILAS):

Definition:

Silsila is an Arabic word that means chain, series or a lineage. In *Tasawwuf* it is often translated as a *Sufi* order or genealogy. This is in fact a purely *Sufi* explanation of the subject.

Background:

In ancient times, when there were no schools for formal education in Arabia; students went to masters who taught them. Upon completion of their studies, they used to get *Ijazah* or certification for practice of their knowledge. Such a graduate or pass out, then could start his own study circle with the permission of his own master. This chain of masters was known as a *Silsila*. Like the current practice, when degrees are accepted only from recognized universities; the certification from a master having a verifiable chain of masters was the only available criteria which accorded legitimacy to such students or pass outs.

Genesis

The Development of *Tasawwuf* (*Sufism*), starting in 8th century passed through different phases, finally establishing itself into *Silsilas* or orders in 12th century. This followed the pattern of erstwhile Arabian system of teacher- student relationship. The prominent *Sufis* of that age practiced their specific methods of *Tasawwuf* and attracted students to their folds.

They faced harsh criticism from *Ulama* and theologians who initially viewed *Tasawwuf* with suspicion. As a result many books on *Tasawwuf* were produced, that reconciled *Tasawwuf*

and *Shariah* proving that the roots of *Tasawwuf* are firmly embedded in Quran itself as evidenced in terms like *Tawhid*, *Tazkiya*, *Taqwa*, *Tawba*, *Tawakkul*, *Sabr* and *Shukr* etc. To increase their credibility and legitimacy of their teachings, *Sufis* traced their origin, through various chains, to the earliest Muslims and ultimately to Prophet of Islam ﷺ. Thus there developed numerous such chains or *Sufi Silsilas* of which four are famous while there are many minor *Silsilas* or the lesser known *Sufi* orders.

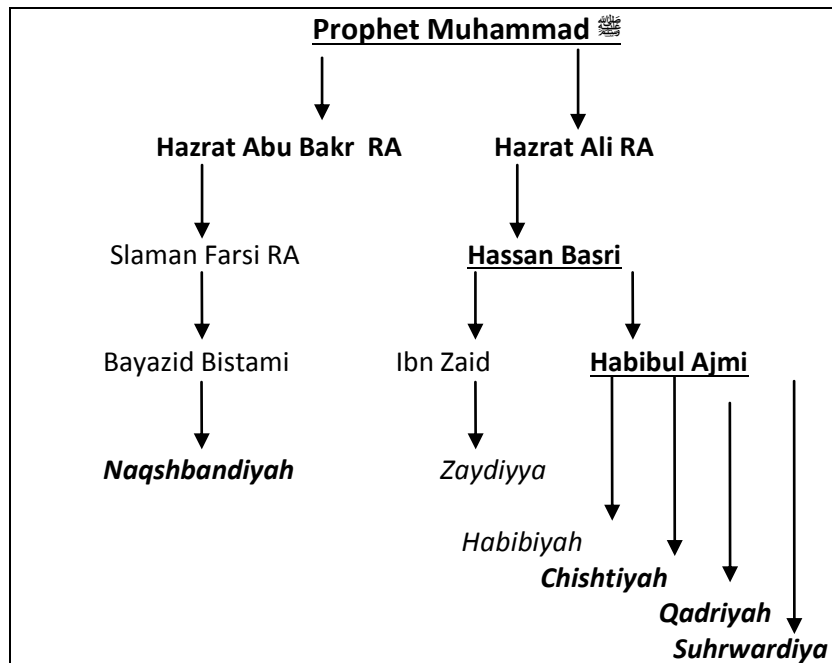
Major Sufi Silsilas:

<u>Silsila</u>	<u>Founder</u>	<u>Period</u>
Qadriya:	Sheikh Abdul Qadir Gillani	d. 1166 CE
Naqshbandiya:	Abu Yusuf Hamdani	d. 1140 CE /
	Bahauddin Naqshbandi	d. 1166
Sohraverdiya:	Abu Najeeb Sohrawardy	d.1168 CE/
	Shahab uddin Sohrawerdy	d.1234 CE
Chishtiya:	Abu Isahaq Shami/	
	Kh. Muin uddin Chishti	d. 1236CE

Some Minor Sufi Silsilas

<i>Habibiyah</i>	<i>karkhiyah</i>	<i>Tayfuriyah</i>	<i>Junaidiyah</i>
<i>Kubriwiyyah</i>	<i>Rifaiyyah</i>	<i>Badawiyah</i>	<i>Hakimiyah</i>
<i>Khafifiyah</i>	<i>Sayyariyah</i>		

As stated earlier all *Sufi Silsilas* trace their origin to Prophet of Islam ﷺ, through common chain known as Golden Chain or *Silsilatul Dhahab*.



ORGANISATION OF SILSILAS

The organization of such *Silsilas* passed through three stages; the *Ribat Stage*, *khanqah* or *Zawiyah* stage and *Taifa* stage.

- **Ribat:** The first stage of Sufi organization was represented by a circle of pupils around a master and was known as *Ribat* stage. It was a small modest establishment around a *Sheikh*.
- **Khanqah** was the second stage with a larger organization of novices and their preceptor. Here a residential system was established with rules for students, and a crude form of curriculum and specific time table of prescribed activities. Such rule books or guidelines were available with each *Silsila*. Eg '*kitabul*

Lamea', '*Adabul Suhbat*' and '*Kashf al Mahjub*'. These comparatively larger establishments were called *Zawiyya* in African part of the Muslim world. Ibn Batuta admires the management in such *Zawiyahs* by the *Sheikh* or superintendent.

- **Taifa**: The third stage was known as *Taifa* stage. This was a still larger organization that would move in groups to outer world for preaching of Islam in their own way. The master at headquarter was known as *Shaikh as Sajjada* or *Sajjada Nashin* in Persian. The subgroups were headed by the best among the disciples who got permission from *Sheikh* to establish his own circle. He was known as *Khalifa* or deputy of *Sheikh*. These *Khalifas* would represent a particular *Silsila* in outer world, and one of them would inherit the *Sajjada* or seat of his master after his death.

Till date this pattern of *Sajjada Nashin* and *Khalifa* continues in all *Sufi* orders despite differences in their teachings and practices.

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COMMON CHARACTERISTICS OF MAJOR SUFI SILSILAS

- **Tawhid**: *Tawhid* forms the basic teaching in all *Sufi* orders.
- **Ba'iat**: This is the oath of allegiance in reference to Al Quran: 48:10 (*Ba'iat al-Ridhwan*).
- **Preceptor-Novice Relationship**: Qualifications for both; regarding exoteric and esoteric virtues in *Khilafah*, *Ibadaat* and *Muamlaat* etc.

- **Mujahida**: Striving against self (*Nafs*) by rigorous exercises, to make it subordinate to will of Allah)
- **Muraqba and Muhasba**: *The contemplation and self assessment are common practices, with all Sufi Silsilas.*
- **Tawba**: It consists of Repentance, Recompense, Resolution and Determination.
- **Dhikr**: (*Khafi/Jehri*) *Dhikr of Kalima. Samah** only in Chishtiya.
- **Tilawat**: The regular Recitation of Holy Quran (portion to be decided by preceptor).
- **Khanqahi Life**: It is a sort of compulsory internship, for meditation and *Ibadah* under supervision of preceptor.
- **Awraad**: of various types are common to all.
- **Personal Qualities**** like *Tawakkul, Taqwa, Zuhd*, are instilled in novices through *Talim, Tarbiyah and Mujahida*.

DESCRIPTION OF COMMON CHARACTERISTICS:

Though most of the terms have been discussed in more detail in previous pages; some concepts need elaboration:

- **Tawhid**: *Tawhid* forms the basic teaching in all *Sufi* orders. A novice is instilled sufficient knowledge to have clear distinction of creator and created (*Khaliq* and *Makhlooq*). Types of *Tawhid*: *Zaati, Siffati, Rabubiyat, Abudi* as also *Tawhid al-wajudi and Shahudi*. (The topic has been discussed in more detail in previous pages)
- **Ba'iat (Oath of allegiance)**. Almost all *Sufi* Sheikhs, preceptors and mentors take an oath of allegiance

from their disciples; the method however varies in some *Silsilas*. The Ba'iat is about adherence to *Tawheed, Risalah, Akhirah, and Shariah*, ethics, *awrad* and obedience to *Sheikh*. In this the disciples undertake the responsibility of offering the obligatory and certain nonobligatory prayers and reciting certain words or verses of special significance at various intervals. The novice also undertakes the responsibility of maintaining the Islamic ethical values by all standards. The *Sufis* justify this practice on the basis of practice of *Baiat* by Prophet of Islam ﷺ; and on the basis of 10th verse of *surah al-Fatah* (48:10) of the Holy Quran in the context of *Baiat al-Ridhwan*.

- **The Preceptor-Novice relationship:** Most of the *Sufi Silsilas* believe in firmly established relationship between the *Pir* and *Murid*. The novice has to undergo various phases of *Talim* (education) and *Tarbiyyah* (training) and certain qualifications are laid down in various *Silsilas* on the basis of which, the novice has to qualify for a formal relationship. The sheikh is also supposed to possess certain qualities to justify his status as a preceptor. He must have obtained *Qurbat* or nearness to Allah on the basis of his *Ibadah* (worships) and *Muamlaat* (day to day dealings). In certain *Silsilas* it is mandatory that the *Pir* must have been granted *Ijazatnama* or certificate of permission to enroll disciples and *Khilafatnama* or certificate of being granted the status of vicegrant or *Khalifa* of his own *Pir*, normally of a higher spiritual status. The disciple

has to obey his preceptor in all matters regarding worship, *Khidmat* (service), *Tabligh* or preaching and *Muamlat* or mutual relationship etc. The spirit of the teachings of Quran and the *Sunnah* of the Prophet ﷺ however has not to be violated in any case. As the novice advances on the spiritual path and proves his worth, while being subjected to tests and trials, the preceptor guides him to higher forms of spiritual attainments.

- **Mujahidah or self mortification:** In this practice, a devotee undergoes a number of rigorous exercises to win his self (*Nafs*), from evil and ill desires and bring his *Nafs-e Ammarah* under proper control. Here the devotee may take to isolation (*Gosha Nashini*) for a considerable time and if it lasts for 40 days it is termed as *Chillah Kashi*.

During this period he recites certain portion of Quran with full concentration followed by meditation (*Muraqba*) and approved supplications (*Dua*) with humility. The *Salik* or devotee may also repeat 'Asma al-Husna' or 99 names of Allah ﷻ and deny him self the ordinary comforts of life. The practice of *Mujahida* is often justified by Sufis on the basis of verse 29:69 of the Quran that reads:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

"And those who strive in our cause, we will certainly guide them to our path; for, verily Allah is with those who do righteous deeds".

- **Dhikr** (Rememberance): It is the conscious remembrance of God to the exclusive of all -‘*La ilaha illAllah*’... (There is no God but Allah), as the highest form of *Dhikr*. Some *Sufis* prefer *Dhikre Jehri* (reciting aloud) as *Chishtiyah*; while others recommend *Dhikre Khafi* (silent repetition). The *Dhikr* often throws the devotee into a state of ecstasy or *Wajd* in course of their devotional act. There are certain forms of texts (*Darud/Awrad*) to be repeated daily as prescribed by the preceptor. Most *Silsilas* recommend daily repetition of certain phrases in fixed numbers e.g. *Tasbih* (*SubhanAllah*) 33 times; *Tahmid* (*Alhamdolillah*) 33 times and *Takbir* (*Allaho Akbar*) 34 times; using rosary beads.

- **Sama’a’**, or the spiritual concert, or listening, is a practice among *Chishtiyah Silsila* in which poetic recitations, music and dances are performed by the participants (*Qawwalis*), sometimes in states of ecstasy and elation. Most *Sufi Silsilas* have established graded programs in which initially every new seeker (*Murid*) is educated in the ritual known as *Dhikr-al-Lisani* (verbal *Dhikr*) and is finally taught *Dhikr-al-Qalbi*, which is practiced from the heart.

- **Tilawat** or recital of Quran is an important component of daily schedule; however, the portion of Quran to be recited is to be prescribed by the master according to level of disciple.

- **Tawbah** (repentance or return). While ordinary men repent for their sins, *Sufis* recommend repentance even for their heedlessness or *Ghaflat* also. They hold that even *Tawba* is a gift of God that cannot be acquired by human efforts only. It consists of Repentance, Recompense, Resolution and Determination.

- **Khanqahi Life** (Hospice life/internship): It is a sort of compulsory internship, for meditation and *Ibadah* under supervision of preceptor. There is division of novices into *Dwellers* and *Travelers*. In almost all *Silsilas* the novice is required to stay in the *khanqah* for certain period under the guidance of his preceptor and undergo certain meditations in addition to obligatory *Salat*. In certain *Silsilas* (*Sohrawardiyah*) the people of *khanqah* are classified as dwellers (*Ahl al khidmat*) and travelers or preachers. This training program inculcates in them the self control over carnal desires and disciplines them according to tenets of Islam.

- **Personal Qualities:** Some personal qualities are also observed by most *Sufi Silsilas* and also inculcated in the novices who join a particular *Sufi* order. These qualities include *Tawakkul*, *Qanaat*, *'Uzlat* or *seclusion*, *Tawajjuh*, *Muraqba*, *Taqwa* and *Radha*. These qualities are instilled in novices through *Talim*, *Tarbiyah* and *Mujahida*.

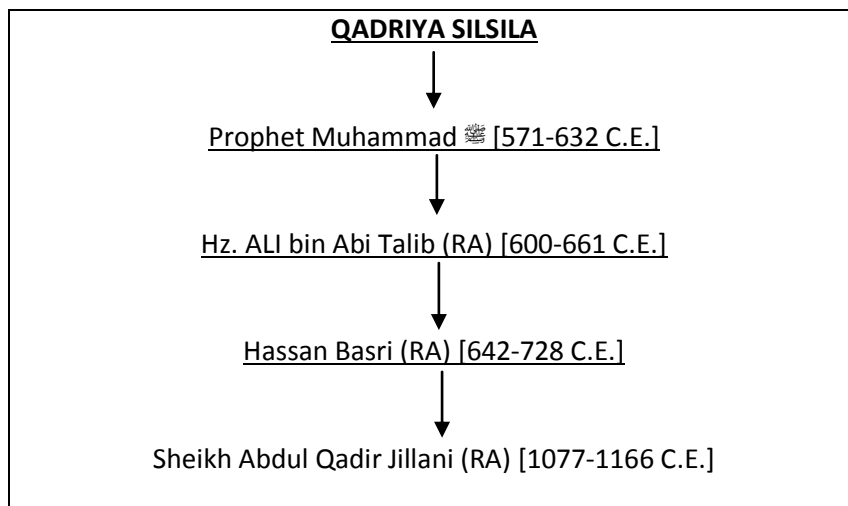
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MAJOR SUFI ORDERS

<u>Silsila</u>	<u>Founder</u>	<u>Period</u>
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Naqshbandiya:	Abu Yusuf Hamadani	d. 1140 CE /
	Bahauddin Naqshbandi	d. 1389 CE

QADRIYA SILSILA

[Heirarchy Chart]



SHEIKH ABDUL QADIR JILLANI (1077-1166CE)

Early Life: Sheikh Abdul Qadir Jillani was born in Jillan, a northwest province of Iran in 470AH/1077CE. His father's name was Abu Sualeh Jangi Dost and his mother was named Fatimah. His geneology could be traced back to H. Ali RA, both from his paternal and maternal side; giving him title of '*Najib ul Tarfayn*'. He acquired his primary religious education in his native place. His father was an illustrious and God fearing man. His mother, Fatimah bint Abdullah Somai, being an accomplished lady, played the role of his teacher, guardian and guide. She had taught him to be truthful, righteous, honest and patient; the qualities that distinguished him into a scholar in later life. It is believed that Junaid Baghdadi (d.930) had predicted the birth of this great Sufi scholar and his place among mystics of his times, long back.

Higher Education: At the age of 18 years Jillani migrated to Baghdad, the capital of Abbasids in pursuit of higher education as Baghdad was in those days a seat of higher learning hosting institutes like '*Baital Hikmah*' and '*Madarsa Nizamiyah*' etc. But Jillani's primary motive was advanced learning in *Suluk* or *Tasawwuf*. Sheikh Jillani got his education from a galaxy of renowned teachers in Baghdad including Sheikh Muhammad bin Hassan Al-Baqlani, Abu al-Wafa Ibn Aqil, Abu Zakariya Tabrizi and Hammad bin Muslim al-Dabbas. He studied *Tafsir* under Abu Muhammad Jaffar, Hadith from Abu Bakr bin Muzaffar and received his lessons in Fiqh from Abu sayed Ali. He got training in *Suluk/Tasawwuf* under Sheikh Abul Khair Hammad and traversed many Sufi stations under his guidance.

After spending about 20 years in the deserts of Iraq, Sheikh Abdul Qadir Jilani emerged as a humble and elite Scholar, a Theologian, a Sufi and *Da 'i* of Islam, all in one.

Due to scarcity of space he had to shift his sermons to the Eidgah of Baghdad where thousands of people attended his lectures. A large number of dedicated students recorded his lectures and that is why all his sayings are preserved with accurate details of even date and time. Sheikh Jilani died in 561AH/1166CE at the age of 91.

Spiritual Life: Sheikh Abdul Qadir Jilani was an *Imam* of his times and a perfect embodiment of moral excellence, modesty honesty, piety and generosity. He was very humble and unpretentious in his personal life. These qualities earned him great recognition and reputation far and wide that attracted large number of students in his circle. He always extended a helping hand to the poor and needy and became famous as '*Ghauth al-Azam*' and '*Dastgeer*' that meant the supreme helper.

Works/Books:

- '*Futuh al Ghaib*': A remarkable book on mysticism.
- '*Ghuniyat al-Talibeen*' *li al-Tariq i Haqq*':
It is a comprehensive book dealing with principles of *Shariat* and *Tariqat*.
- '*Fatuhe Rabbani*': A collection of his lectures and discourses.

SOCIAL TEACHINGS:

- According to Sheikh the social instability and deterioration are the results of excessive materialistic outlook of life. He stood for striking a balance between *Tasawwuf* and *Shariah* and strived for enforcement of lawful and prohibition of unlawful. He devotes a chapter of his book to this theme and identifies the rulers, *Ulama* and common people for implementation of the same.
- As a good *Dai* of Islam, he also touched upon his contemporary social problems and made efforts to ameliorate the sufferings of common masses.
- With regard to free will and predestination he adopts a moderate attitude. He says, *“Don’t forget the position of human efforts so as not falling victim to creed of determinists (Jabariyya) and believes that no action attains its fulfillment without the sanction of Allah”*.
- During those periods the conflict between the exponents of *Shariah* (tenets) and *Tariqat* (spiritualism) was at its height. Jilani took a middle course between the two extremes to strike a delightful balance between the two. He is therefore called the *Muhiyyuddin*-the purifier of religion (*Revivlist*). Sheikh Jilani was a Unitarian par excellence who always stressed on *Tawhid* in his routine discourses: He is recorded to have said:
 - *“Any truth (Haqiqah) which is not supported by the active testimony of Divine laws (shariah) is atheism.” (Al-Fathu Rabbani)*
 - *“Follow and do not invent, obey and do not pervert.” (Futuh al-Ghayb)*

SPIRITUAL TEACHINGS:

- *Tasawwuf* according to Sheikh Jilani is the result of hunger and privation and it consists of generosity, cheerful submission, patience and constant communion with Allah through prayers, solitude, faqr, humility, sincerity and truthfulness.
- A *Sufi* is a person, whose *Batin* (interior) and *Zahir* (exterior) have become pure, screening through the book of Allah and *Sunnah* of Prophet ﷺ.
- The Sheikh puts forward eight qualities for a Sufi:
 - Generosity like that of H. Ibrahim AS.
 - Cheerful submission like that of H. Ismaiel AS.
 - Patience like that of H. Yaqub AS.
 - Prayers like that of H. Zakariyya AS
 - Poverty like that of H. Yahya AS
 - Wearing of woolen clothes like H. Musa AS
 - Travelling like H. Isa AS
 - A life of poverty and resignation and contentment like H. Muhammad ﷺ.
- Sheikh gives four stages of spiritual development: State of piety, state of reality, state of resignation and state of *Fanaa* (annihilation).
- He holds that mystic intuition gives the recipient knowledge of reality that is not possible to gain through reason alone. He also holds that to know the reality is to look at the *Nafs* (self) as well as to observe *Afaaq* (nature). [41:53]
- Commenting on different '*Ahwal*' and '*Maqamat*' of the Sufi path, Jilani enumerates states of *Sualihayat* (piety), *Walayat* (sainthood), *Abdaal*, *Ghauth* and

Siddique as prominent ones. He adds that all the states of Spiritual experiences are states of RESTRAIN.

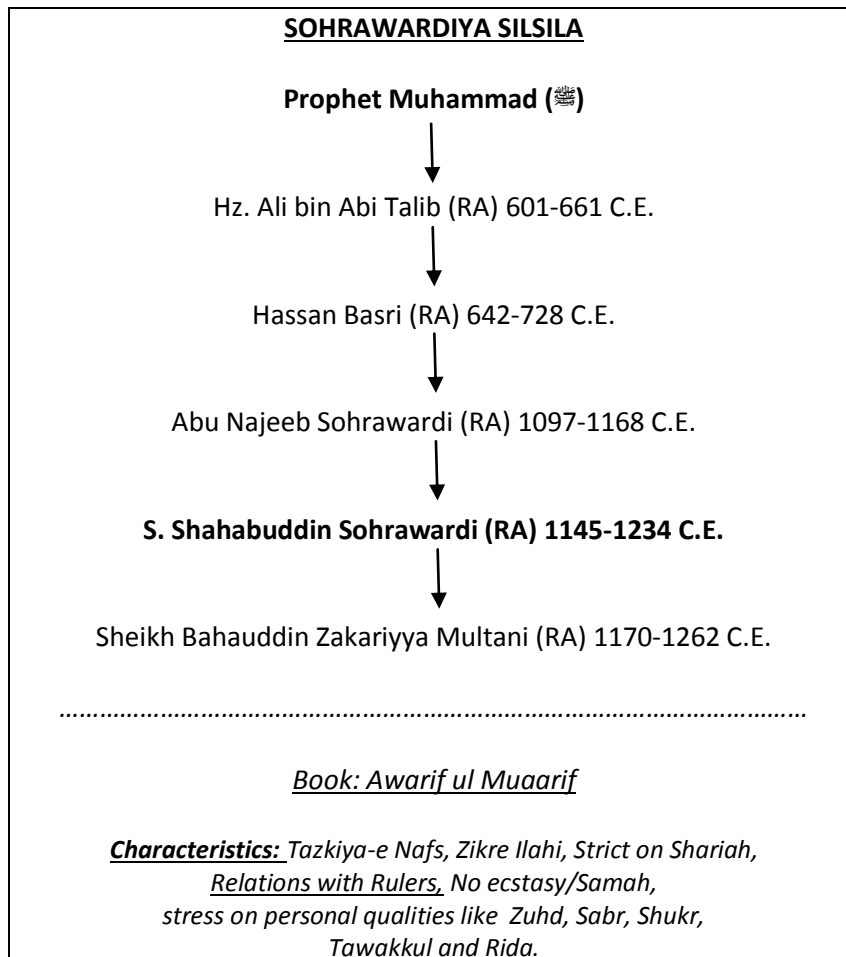
Role as Dái of Islam:

Sheikh Abdul Qadir Jillani was an outstanding personality in the field of Islamic *Dawah* in his times. His encyclopedic knowledge, coupled with a magnetic personality and spiritual strength helped him carry forward the prophetic mission of spreading the message of Islam worldwide. He travelled through length and breadth of Baghdad teaching and preaching Islam. He was originally a scholar of **Hanbali School** of thought but he strived hard to acquire a synthesis of *Shariah* and *Tasawwuf* and practically demonstrated in his personal life how the two can be adopted simultaneously.

The combination of *Tasawwuf* and *Shariah* in his discourses was the secret of his success in his campaign of revival and reform in Islam in his contemporary world. His teachings preserved in his *Malfuzat* continue to guide men to the right path even to this day. He was a powerful reformer and revivalist of faith; who succeeded in reviving the true faith, and tapping new resources of popular strength following the example of holy prophet ﷺ. The method is still vable and effective for the people of firm faith and ardent zeal aiming at reformation of their lives in accordance with the tenets of Islam. His methodology of teaching and preaching has been approved and appreciated by Ibn Kathir also.

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SOHRAWARDIYA SILSILA



SYED SHAHAB UDDIN SOHRAWARDY

(1144-1234 C.E.)

Introduction:

Syed Shahabuddin Sohrawardy was a prominent Sufi who lived in Baghdad during the fading glory of Abbasids in early 13th century. He is known for expanding and officially formalizing *Sohrawadiyah Sufi Silsila* founded by his uncle, Abu Najeeb Sohrawardi (1097-1168). He was also the author of world famous book, *Awarif ul Muwarif*, a universally acclaimed master piece on *Tasawwuf*.

Biography:

Syed Shahabuddin Sohrawardi was a descendent of H.Abu Bakr Siddique RA. He was born in Sohraward/Jibal in western part of Iran in 1144 CE. He was inclined to religious studies from early childhood. He got his education from his uncle Abu Najeeb Sohrawardi who was the founder of *Sohrawardiyah* Sufi Order. He studied Quran, Hadith, theology and Shafii and Hanbali Fiqh, finally turning to *Tasawwuf* as medium of his teaching and preaching. One of his guides and teachers in *Tasawwuf* was Sheikh Abdul Qadir Jilani. Being a contemporary, he is also believed to have met prominent *sufis* of that age including *Ibn al Arbi (d.1248)*, *Ibn al Farid* and *Jalauddin Rumi (d. 1273)*. He also travelled to Egypt and Hijaz and performed Hajj several times.

Spiritual Life:

He was initiated into *Sohrawardiyah Silsila* by his uncle and spiritual guide Abu Najeeb Sohrawardi. After the death of his

uncle he dedicated his life to teaching preaching and propagation of *Sohrawardiyah* order in Baghdad. He established his own *khanqah* in Baghdad and laid down fundamental principles for mystics, organization of *khanqahi* life and ethical guidelines for Novices as well as Preceptors. His teachings are preserved in his monumental work *Awarif ul Muarif*, that is regarded as a standard treatise on *Tasawwuf* and included in syllabi of all *Silsilas* particularly *Chishtiyah*.

Political Contributions:

He lived in Baghdad during the critical period of decline of Abbasids. He rendered great services to Royal Abbasid court and was given the title of *Sheikhul-Islam* by Al-Nasir. He provided his prudent counsel to the administrators and rulers facing onslaught of Ghuz and Mughals who devastated the Abbasid Empire through fire and sword. It was during this period that some of his disciples moved to Indian Sub-continent and introduced *Sohrawardiyah* order to this part of the Muslim World.

Personal Life:

In his personal life he was very humble, pious and generous. He is known to receive millions as donations and gifts (*Nazrana*) on daily basis but he distributed everything by the evening keeping nothing for him. It is recorded that when he died there was nothing in store even for his funeral. He died in 1234 C.E. and his tomb is in Baghdad visited by large number of his followers from the expanse modern world.

Works:

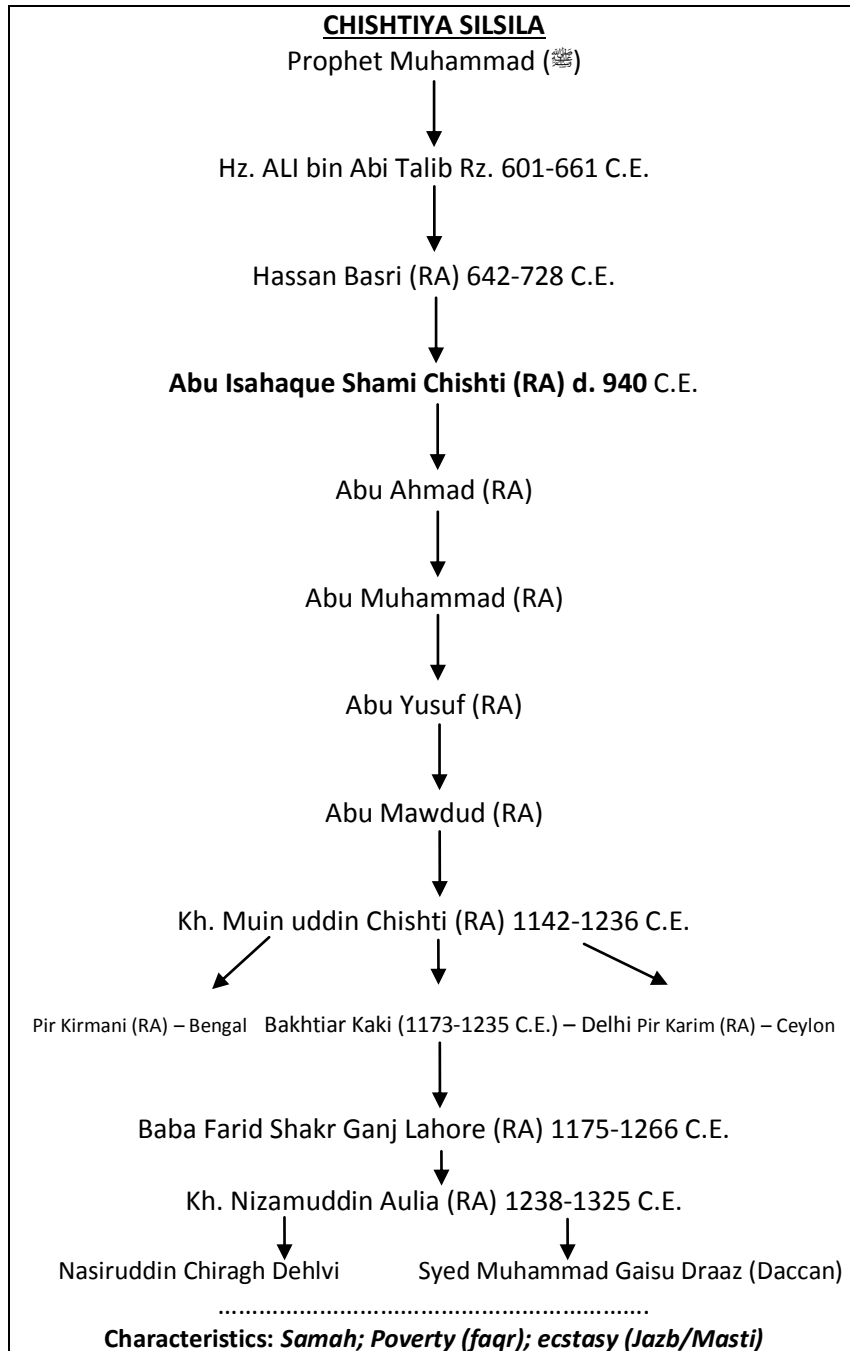
His prominent works include, *Jazb al Qulub Ila Muarifi al Mehbub*, *Rashaf al-Nasiha* and **Awarif ul Muarifi**.

Characteristics of Sohrawardy Silsila

(As contained in **Awarif ul Muarifi**)

- **Sources of Knowledge:** 1. Inference (*Ilm al Yaqeen*); 2. Observation (*Ain al-Yaqeen*) and 3. The Intuition (*Haq al Yaqeen*).
- **Morality:** *Sufi* acquires insight and guides people to righteous conduct and pure life.
- **Organisation of Khanqahi life:** *Ribat*; *Khanqah*; *Zawiya*. The *khanqahi* staff is further divided into *Dwellers* and *Travellers*.
- **Vocational Institutions:** The *Silsila* trains students as craftsmen, businessmen as ambassadors and *Dais* of Islam.
- **Relations with Royal Courts:** This is the only *Sufi Silsila* that encourages and recommends building relationships with governing temporal establishments for objectives to:
 - Bring about change in their outlook,
 - Why exclude rulers from *Dawah*,
 - Guide and guard conscious of rulers and
 - To help the poor masses through rulers.

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KHAWAJA MOINUDDIN CHISHTI
(1142-236 C.E.)

Introduction:

Khawaja Muinuddin Chishti (d.1236CE) popularly remembered as '*Khawaja Gharib Nawaz*' was a prominent Sufi saint of Persian origin who, introduced, established and propagated Chishti Sufi order in India in early 13th century.

Biography:

Born and brought up in Sistan- Isfahan province of Persia, he lost his parents early in life. His parents Ghiasuddin Hassan and Bibi Mehnoor claimed descent from H. Ali RA. His father was an accomplished, educated and trained Sufi scholar of his times who instilled love for learning of Quran, Hadith and *Tasawwuf* in young Muinuddin. He is believed to have memorized Quran by heart at the age of 9 and stayed with his parents till 15 years of age.

In face of Mughal conquests he left his father's business and moved to Khurasan, Samarqand, Bukhara and Nishapur in pursuit of knowledge. Here he acquired the knowledge of Quran, Hadith and Fiqh.

Spiritual Life:

For spiritual knowledge he moved to Nishapur learning nuances of *Tasawwuf* from Khawaja Uthman Haruni for twenty years. Kh Uthman Haruni was a disciple of Khawaja Mawdud who in turn inherited learning of *Tasawwuf* from Abu Is'haq Shami RA. Khawaja Muinuddin Chishti then moved to Baghdad and Sanjar for further refinement of his knowledge.

He is also believed to have met Sheikh Abdul Qadir Jilani and Najmuddin Kubra (d.1221 C.E.) during the period on his visit to Baghdad, Tabrez, Balkh and Isfahan.

Travels:

He also visited Makkah and Madina for Hajj and is believed to have received instructions for migration to India for preaching Islam, when he visited Prophet ﷺ during his visit to Madina. He is believed to have entered sub-continent along with Ghaurids staying at Lahore and Delhi and finally settling in Ajmer, Rajasthan alongwith forty companions. It was then ruled by Prithvi Raj Chauhan and the atmosphere was hostile to preaching of Islam.

Role as Da'i of Islam:

The popularity and success of Chishti Saints in India was due to their understanding of the Indian sociopolitical conditions as well as religious attitudes and aspirations of common people. The Khanqah of of Kh. Muinuddin Chishti was so designed that it was accessible to politicians, soldiers, scholars and devotees without a distinction of cast or creed. Rejection of politics and renunciation of *Jagirs* and gifts won the trust of common people and helped Khawaja carry forward the *Daw'ah* mission without external influence. Making his mission a mass movement of social reform and spiritual teaching, was a great success in those times.

Khawaja Muinuddin Chishti was very tolerant and compassionate towards local populace that attracted large following for him. His teachings were quite simple, pragmatic

and universal rather than purely dogmatic. He preached Islam in vernacular with impressive medium of *Samah* and *Qawwali*. He taught that the highest form of devotion was feeding the hungry and helping those in distress. It is because of these qualities that he is remembered as '*Khawaja Gharib Nawaz*'. These were in fact his personal qualities that attracted most of his followers to Islam.

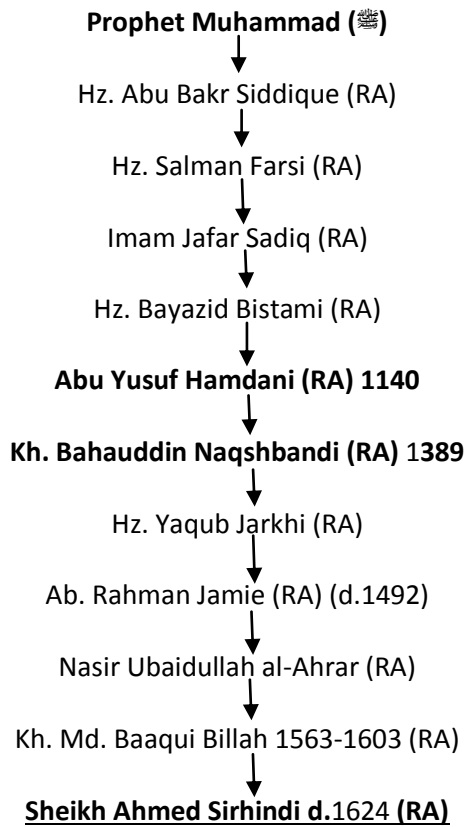
The success of Kh. Muinuddin Chishti as a Da'i of Islam lies in the fact that his mission was simply that of love and sympathy, purity and simplicity, piety and purity, guidance and righteousness. Prominent among his followers were Kh. Bakhtiar Kaki (d.633 A.H.), Nizamuddin Aulia and Amir Khusru (d.1325 C.E.).

Death:

The great Muslim saint, Khawaja Muinuddin Chishti passed away in 1236 C.E. at the age of 97 and his mausoleum is located in Ajmer (India), visited by millions of followers annually.

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NAQSHBANDIYA SILSILA



Teachings: 'Ittibah e sunnat', 'Ijtinab biddat', no tombs worship, no Chillah Kashi, and the women are not allowed in Khanqah.

SHEIKH BAHAUDDIN NAQSHBANDI

(1318-1389 C.E.)

Introduction:

Sheikh Bahauddin Naqshband was a 14th century *Sufi* saint of Central Asian origin; after whom the *Naqshbandiyah Sufi* order takes its name. Though the Naqshbandi Sufi order traces its roots to H. Abu Bakr *Siddique (Siddiquia)* and Bayazid Bistami (*Tayfuria*); it was organized into a formal *Silsila* by Abu Yousuf Hamdani (d.1140). However the real fame came to *Silsila* only after S. Bahauddin Naqshband, who is in fact the founder of Naqshbandiya *Silsila* as it exists today. He is also remembered as, 'Khawaja e Bala Garden' (averter of disaster) and 'Shehnshah-i-Bukhara'. In Turkey, he is remembered as Shahi Naqshband.

Biography:

Muhammad Bahauddin Owais, al-Bukhari, commonly remembered as Sheikh Bahauddin Naqshband, was born in 1317 CE at Qasr e Aarfin near Bukhara (now in Uzbekistan) and even died there. He got his early education from Khawaja Muhammad Sammasi and later from his successor Amir Kulaal; besides some reports of learning from some Sufi scholars during dream visions (*Ruayat*).

He is believed to be embroidering by profession that earned him the title of Naqshband. Some others argue that the term has an allusion to the art of inscribing Allah's name over the heart through *Dhikr*.

He gathered large number of followers around him before he died in 1389. His teachings were disseminated to world through his disciples. In India it was Kh. Baqi Billah at Delhi and later Sheikh Ahmad Sirhindi in Punjab who propagated the

teachings of Naqshbandi Silsila. He died in his home town Qasri Arfin in 1389 about 10km from Bukhara. Now there is a splendid Memorial complex around his tomb that is today a place of pilgrimage.

Teachings:

H. *Shah-e Naqshband* is reported to have said: *'Our way is a rare one. It keeps the Urwatul Wuthqa, the unbreakable bond and it asks nothing else of its followers but to take hold of the pure Sunnah of the Prophet ﷺ and follow the way of Sahabah or his worthy companion.'* He says *Zahir* is for *Duniya* and *Batin* for Allah.

The main teachings of Naqshbandiya Silsila include: '*Ittibah e Sunnat*', '*Ijtinab biddat*', no tombs worship, no *Chillah Kashi*, and the women are not allowed in *Khanqah*.

The 11 Characteristic features of Naqshbandi Silsila called '*Kalimat-e-Qudsia*' in Persian or the sacred and virtuous words, are the principles or guidelines that are used as spiritual exercises in Naqshbandi Sufi School of Mysticism. These include:

1. *Hosh dar Dum* (awareness of breathing)
2. *Nazr bar Qadam* (watching over the steps)
3. *Safar dar watan* (making an interior journey)
4. *Khalwat dar Anjuman* (retirement in company)
5. *Yad kardan* (remembering exercises),
6. *Baz Gasht* (restraint, self discipline),
7. *Nigah Dasht* (watchfulness),
8. *Yad Dasht* (memory/realisation of self)
9. *Wuquf Zamani* (temporal pause)
10. *Wuquf Adadadi* (halt or pause in counting)
11. *Wuquf e Qalbi* (pause of the heart)

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DOCTRINES OF' WAHDAT AL-WUJUD & WAHDAT AL-SHUHUD'

IBN AL- ARBI (1165-1240)

Introduction:

Sheikh Muhaiddin Ibn al-Arbi *al-Hatimi al-Tai* was a Spanish Muslim philosopher with special interest in *Tasawwuf* who exerted great influence through his writings even beyond Muslim world particularly for his doctrine of 'Wahdat al-Wujud'. For his scholarship, he is often referred to as '*Sheikh al-Akbar*'. He is considered in west as the greatest Arabic speaking *mystic* that Islam ever produced. Born in Spain, he spent a large part of his life in near East and died in Damascus.

Biography:

Ibn al-Arbi was born in Tai tribe in Muncia, got his early education of Quran, Hadith and *Fiqh* in his home town and then moved to Seville where he stayed till 30 years of age. Prominent among his teachers included Ibn al-Qasim and Ibn Rushd. He travelled to Tunis and then Makkah for Hajj in 1202 C.E. where he stayed for 3 years and authored his treatise, "*Futihat al Makkiyya*" or 'Makkan Revelations' based on his illuminations and luminous experiences. He was a great traveler who visited Palestine, Egypt, Iraq and Mosul where he wrote his book, "*kitab al Jamal wal Jallal*" or the Book of Beauty and Grandeur. One of his important books is '*Fusus al Hikmah*' or the Pearls of wisdom.

Influences:

- Jalaluddin Rumi (d.1273)
- Abdul Karim *Khawarzmi* (1428)
- Abdul Rehman *Jami* (d.1492)

Works:

- Futuh al Makiyyah (the Makkan revelations)
- Fusus al Hikmah (The Bezels of Wisdom). It is the most important work of Ibn al Arbi. It deliberates upon ideas like *Wujud* or existence of God, God's self-disclosure or *tajalli* and *khayal* or idea and imagination and the concept of '*Insan al-kaamil*' or the concept of 'Perfect Man' (Prophet ﷺ).
- Risala al-Khalwat (A treatise on Spiritual Retreat)

Concepts of Ibn al Arbi:

Concept of Perfect Man

Doctrine of '*Wahdat al-Wujud*'**Concept of Perfect Man (Prophet ﷺ):**

This perfect man is according to Ibn al Arbi, the origin and goal of the universe as well as guide on the path to God. All works of Ibn al Arbi focus on this idea of the perfect man. Ibn al Arbi while writing his works extracts from Islamic sciences like Quran, traditions, grammar, jurisprudence and theology. But what makes him different from other scholars is his dependence on *kashf* or unveiling and *khayal* or imagination that helps *Aql* or reason to understand the reality. *Kashf* according to him is a type of vision that can see the presence of *Wujud al-Haqq*, the real being manifest in God's signs.

Sufism according to Ibn al Arbi is the ultimate and the best way of reaching God. However, he was accused of being a pantheist who tried to reconcile this doctrine with Islam.

Doctrine of 'Wahdat al-Wujud' (The Unity of Existence):

The most fundamental principle that lies at the root of Ibn al Arbi's mystic thought is the concept of *wahdat al Wujud* or 'unity of Being and existence). In his view *Wujud* is the unknowable and inaccessible ground of everything that exists. Allah ﷻ alone is the true *Wujud* while all other things dwell in nonexistence and are confined and constructed. *Wujud* is the absolute, infinite reality of Allah ﷻ and whatever exists is grasped by this *Wujud*. This is called '*Wahdat al-Wujud*' by Ibn al-Arbi. In this concept, God alone is all embracing and eternal reality. Ibn al-Arbi expressed it thus: *"Glory to Him, who created everything, being Himself their very essence."*

To paraphrase; the concept of '*Wahdat al Wujud*' implies that Allah ﷻ is the only reality that exists and the whole universe is His reflection. In other words all other creations borrow existence from God as other planets borrow light from Sun. Yet others translate his philosophy as, '*God is everything so everything is from God' or it is all God, nothing else exists*'. Thus Ibn al Arbi's doctrine of '*Wahdat al Wujud*' focuses on esoteric reality of creation instead of exoteric dimensions. According to him, there is only one *Wujud* or reality; all others are *Tajalli* or reflections-not independent realities or *Wujud*. Ibn al Arbi identifies his concept with Islamic concept of *Tawhid* away and distinct from pantheism. He says:

"There is duality in attributes Haq (reality) and Khalq (creation) but Haq remains Haq or absolute being and Khalq remains Khalq or caused. When you know yourself (Khalq), your I-ness vanishes and only the absolute reality or Haq remains. That is Tawhid."

Sometimes he comes closer to philosophers than mystics when he says:

"Before coming to existence, things of the phenomenal world were potentialities in the bosom of the Absolute."

The concept has been expressed by Iqbal as:

"Uth'ta hai qadam peeche, banta hai nishan pehle!"

Ibn al Arbi's concept of 'Wahdat al Wajud' played great role in subsequent *Sufism* where all orders except *Naqshbandiya* got influenced by it.

Criticism of Ibn-al-Arbi's doctrine:

Ibn-al-Arbi had to face severe criticism from Zahirites, Malikis and Asharites who described Allah ﷻ as 'Wajib al Wujud' or Unity of Essence-Absolute and Infinite, separate from other creation which is defined and abstract.

His doctrine was also refuted by Sheikh Ahmad Sirhindi (d.1624) who propounded an alternate theory of 'Wahdat al-Shuhud' or unity of perception.

Shah Waliullah (d.1762) tried to reconcile the two doctrines through his moderation of 'Wahdat al-Maqsud' as also proclaimed by Sultan Bahu: '*Fana fillah, Baqi billah*'.

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SHEYKH AHMAD SIRHINDI

(1564-1624)

INTRODUCTION:

Sheikh Ahmad Sirhindi was a *Sufi* scholar of high eminence who lived and died in Mughal India during late 16th and early 17th century. He is popularly known as 'Mujaddad Alaf Thani' for his revivalist and reformist campaign that he launched against innovations and falling religious standards during

Mughal rule particularly the '*Din-i Ihahi*' creed of Akbar. The remarkable contribution of Sheikh Ahmad Sirhindi is his stress on conformity to *Shariah* as an essential prerequisite for *Tasawwuf* which he strictly adhered and advocated throughout his life. Though trained in all the four Sufi orders, he settled with preaching of '*Naqshbandiya*' Sufi order and is regarded as the real founder after Kh. Baqi Billah (d.1603) who established this *Silsila* in Indian Sub-Continent.

BIOGRAPHY:

Abul-Barkaat Badruddin Ahmad ibn Al-Farooq Sirhindi remembered as Sheikh Ahmed Sirhindi was born at Sirhind in Punjab Province in 971AH/1564 CE. He got his early education in religious sciences from his father sheikh Ahmad Farooq who was a practicing *Sufi* scholar of his times. He travelled to Sialkot for further studies where he met and benefitted from scholars of the stature of Sheykh Yaqub Sarfi RA. After a brief spell of teaching at his father's domestic seminary in Sirhind, he again travelled to Agra where he learnt in detail about the deteriorating Religio-Social conditions of Mughal India. He also benefitted from company of Abul Fazl and Faizi who were renowned scholars of Mughal court.

Spiritual Life:

After return to Sirhind he started teaching at his ancestral seminary alongwith his father. He continued his studies also and it is here that he drank deeper from Sufi texts like, '*Awarif al Mu'arif*', of Shahabuddin Sohrawardi and '*Fusus al Hikmah*' and '*Futihat e Makkiyah*' by Ibn al Arbi. His father initiated him into *Chishtiyah*, *Qadriyah* and *Sohrawardiyah Silsilas* and granted him with his *Khilafat* declaring him as spiritual successor. After death of his father, he became head

of his seminary and started teaching and preaching. Here he got acquainted with Kh. Baqi Billah (d.1603) who is believed to be the founder of *Naqshbandiya Silsila* in India. Sirhindi was so impressed by Naqshbandi teachings that he got initiated in Naqshbandi Silsila in 1600 C.E. and was conferred *Khilafat* by Kh. Baqi Billah RA (1563-1603). He now became the chief patron of this *Silsila*; re-organized it and propagated it throughout the country deputing his *Khulafa* in different regions like Bihar, Allahabad, Agra, Jaunpur etc. He always practiced and preached that *Tasawwuf* or *Tareeqat* is subservient to *Shariah*. Sheikh Ahmed Sirhindi died in 1624 C.E. at Sirhind where his *Mausoleum* attracts thousands of visitors on annual basis.

WORKS:

Sheikh Ahmed Sirhindi has many works to his credit like, *Ithbat al-Nabuwwat*, *Risala Radde Rawafiz*, *Mabda wal Maád*, *Maarif e Ludaniyah*, *Makashaf al-Ainiyah* and Most importantly his 'Maktubat e Imam Rabbani'.

Sheikh Ahmad Sirhindi is however better known for his crusade against Akbar's creed of '*Din e Ilahi*' that earned him the title of 'Mujaddad e Alaf Thani'. After a long struggle he overcame the dissence of Jehangir, convincing him to reintroduce traditional Islam throughout his empire. The other remarkable feat to his credit was the refutation of the concept of '*Wahdat al-Wujud*' or 'unity of existance' propounded by Ibn al-Arbi. He instead proposed the concept of '*Wahdat al-Shuhud*' or 'the unity of perception'.

“Wahdat al-Shuhud”

(Unity of Perception or oneness of manifestation)

The concept of *Tawhid* as developed by Sheikh Ahmad Sirhindi is termed ‘*Tawhid-e Shuhudi*’ which means perception of one being in mystic experience. It is to see one being or to perceive nothing in existence but one being. He contested the concept of ‘*Wahdat al-Wujud*’ on the basis of ‘*Kashf al-Sahih*’ or genuine mystic experience. He traverses and describes three stages of mystic experience as:

- First stage has spiritual experience of ‘*Wahdat al Wujud*’.
- Second Stage passes over to *Zilliyat* or shadow of reality. It is a stage of transition.
- Third stage of *Abdiyat* or servitude where duality of *Khaliq* and *Makhlud* or the Creator and created becomes clear.

According to Sheikh Ahmad Sirhindi, any experience of unity between God and the created world is purely subjective and occurs only in the mind of believer, having no object counterpart in the real world. He accused former scholars of pantheism which is contrary to tenets of Islam. He held that God and creation are not identical; rather the latter is a shadow or reflection of the divine nature and attributes (qualities) when reflected in mirrors of opposite. According to him, man through his limited knowledge can’t comprehend God except through prophets. The nature of God according to Sirhindi can be understood through negative and positive attributes:

- Negative Attributes include:
 - a) Qualities that deny all imperfection in God's being, e.g. he has no equal, no children, no parents etc. (Al-Quran, 112:1-4)
 - b) Qualities indicating beyondness like 'nothing is like Him' (42:11).
- Positive Attributes like 'He is Living and Eternal (2:155).

Regarding gnosis or *Maarifat* of Allah, he endorses the conclusion drawn by H. Abu Bakr RA that, "To realize one's inability to comprehend Allah ﷻ is the true comprehension"

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SOME MAJOR SUFI TEXTS

- | | |
|---|----------------------------------|
| 1. <i>kitab al Lamea</i> | (Abu Nasr Siraj RA(988CE) |
| 2. <i>Quwatul Qulub</i> | (Abu Talib Makki (996) |
| 3. <i>Al-Taaruf li-Madhab al-Tasawwuf</i> | Abu Bakr Kalbadhi |
| 4. <i>Risala e Qasheyriya</i> | Abdul Karim al Hawazin(b.673 AH) |
| 5. <i>"Qasida-e Burda"</i> | Al Basiri of Egypt |
| 6. <i>'TadhkiratI Aulia'</i> | Fariduddin Attar |
| 7. <i>Kashf al Mehjoob</i> | Kh. Ali Hajveri (1092) |
| 8. <i>"Tabqat ul Aulia"</i> | Ab. Rehman Salmi |
| 9. <i>"Ahya ul Uloom uddin"</i> | Imam Ghazali (d.1111) |
| 10. <i>Al-Arbain fil Taswwuf</i> | Abu Haamid Al Ghazali |
| 11. <i>"Kimyaa e Saadat"</i> | Abu Haamid Al Ghazali |
| 12. <i>Futuh al Ghaib</i> | Abdul Qadir Jillani(d. 1166) |
| 13. <i>Ghuniyyat ul Talbeen</i> | Abdul Qadir Jillani(RA) |
| 14. <i>'Awarif al Muaarif'</i> | Shahabuddin Sohrawardi (1234) |
| 15. <i>Nazm ul-Saluk</i> | Ibn al-Farid (d.1235 CE) |
| 16. <i>Futuh e Makiya</i> | Abn al Arbi (d1240) |
| 17. <i>Fusus ul Hikmah</i> | Abn al Arbi (d1240) |
| 18. <i>Fawaid al-Fawad (1322)</i> | H. Nizamuddin Aulia |
| 19. <i>Mathnawi Maa'nvi</i> | Jalal uddin Rumi (d. 1273CE) |
| 20. <i>Maktubat Imam Rabbani</i> | Sheikh Sirhindi (d.1625CE) |
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PROMINENT SUFI TEXTS

'Kashaf al Mehjoob' (Lifting of Veils)

Ali bin Uthman al Hajveri (d.1092 CE)

Introduction: It is the first comprehensive book on *Tasawwuf* authored by Ali bin Uthman al Hajveri (d.1092 CE) popularly known as *Data Ganj Bakhsh* in Indo-Pak sub-continent. Originally authored in Persian the book has been translated into Urdu, English, Russian and Arabic and that is a proof of its relevance and importance. It was written in response to request of one of his students, *Abu Syed* to give an account of *Sufi* teachings, that also includes the biography of author. It forms the basis and treasure of *Sufi* knowledge.

Chapters: '*Kashaf al Mehjoob*' consists of 25 chapters:

Chapter 1-14 contain general introduction *while as*

Chapter 15-25 contain the actual subject of the book.

CHAPTER 1 starts with the affirmation of knowledge as the basis of all learning referring verses from Quran and Hadith and authors own analysis of *Tasawwuf*.

Chapter 2-6: explain meaning and purpose of *Tasawwuf*, different terms like *Faqr*, *Tazkiya*, *Muamlat* and great *Sufi* sayings (*quotes*).

Chapter 7-11: present the account of *Sahabah*, *Ashab Suffa*, *Tabiyun* and *Taba Tabiyun*.

Chapter 12-14 depict the biography of prominent Sufis, Sufi orders and their respective teachings.

Chapter 15-25: explain the 11 veils of '*Kashaf al Mehjoob*' and these are, *Maarifat*, *Tawhid*, *Iman*, *Taharah*, *Tauba*, *Salat*, *Saum*, *Zakat*, *Hajj*, *Sohbat* and *Samah* alongwith their explanation and terminology.

Style & References: The author's style is that of a teacher addressing his students in explanatory style. He is a strong *MuWahid*. He refers to other Sufis and writings without naming earlier treatises like *Risala e Qasheyriya* (Imam Abul Qasim al Hawazin) and *Tabqat ul Aulia*. The manuscripts of '*Kashaf al Mehjoob*' are preserved in various libraries.

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Kimya-e Sa'adat (Persian)

By: Abu Haamid Al Ghazzali (d.1111 C.E.)

Introduction:

"*Kimya-e Sa'adat*" (Alchemy of Happiness) is in fact a summery of Al Ghazzali's famous treatise "*Ahya ul Ulumuddin*" and deals with Sufi ways of life. The author himself was a practicing Sufi and his aim was to make men good by leading them from stereotyped crowd of Islam to a real knowledge of Allah (*Maarifat*).

Chapters: The book is divided into four broad chapters:

- I. Cognition of Self
- II. Cognition of Allah
- III. Knowledge of World and
- IV. Knowledge of After-world (*Aakhirah*)

Chapter 1. Cognition of Self:

It is based on the popular saying of Yahya Ibn Muadh al-Razi, "*He who knows himself knows Allah*", recorded in *al-Maqasid al-Hasana* by Shamasuddin al-Sakhawi (often misquoted as *Hadith*). Nothing is nearer to man than his own self and if he can't know himself he can't apprehend anything else. Man is composed of external body and inner soul. According to the

author the human body can be compared to a state or kingdom and soul as its king, and the different faculties working as executive army. Reason is comparable to *vizier* or premier, passion the revenue collector, and anger as police officer.

The author holds that spiritual souls are different from those of common folk in three ways:

- They see in awakening state what others see in dreams.
- They can move bodies extraneous to themselves as common folk can't move their own bodies.
- The knowledge which comes to others by laborious learning is acquired by spiritual souls through *intuition*.
I.e. *Intuition is a source of knowledge for spiritual souls*.

2nd chapter: Cognition of Allah:

Man by contemplation on his own body can achieve some knowledge of Allah. Man ponders over himself and admits that there was a time when he was non-existent and was made from a complex drop of water devoid of any intelligence, sight, hearing and having no head or heart [Al-Quran, 76:1-2, 16:78]. He is thus convinced of the great powers of Almighty Allah. But the real knowledge comes when he ponders over way of working of the universe and then compares himself with the unlimited world and gets some knowledge of essence and attributes of Allah. [Al-Quran 41:53]

Chapter 3 (Knowledge of the world):

In this world man requires protection and nurture of his body and soul. The proper nourishment of soul is knowledge and love of Allah. Love of others is disastrous.

Chapter-4 (Knowledge of Other world-Heavens and hell):

The journey of man through the world, according to Ghazzali, passes through four stages i.e. sensuous, experimental, instinctive and rational. At this fourth stage, the man transcends the limits of animals and becomes conversant with realities of after-life.

Pillars of Islam: Externl: *Ibadaat and Muaamlat*

Internal: *Muhlikaat and Munajiyat*

Imam Ghazzali further describes 4 pillars of Islam, two external and two internal, each one further sub-divided into 10 chapters thus forming 40 chapters; discussing each one in detail.

The external pillars (*ZuWahir*) are *Ibadaat* or worships and *Muaamlat* or external behavior while internal (*Batini*) are *Muhlikaat* or vicious deeds and *Munajiyat* or good deeds.

The book serves as guide for external behavior as well as spiritual progress of the devotee.

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'Ghuniyyat ul Talibeen' (Arabic)

By Sheikh Abdul Qadir Jilani (d.1166CE)

Introduction:

It is an ethico-legal manual of Islamic knowledge spread over 39 chapters containing fundamentals of Islam, manners and etiquettes(ethics), rituals, juristic issues, praises of Prophet ﷺ, different sections of Muslim society, *Maarifat* (gnosis) and types of *Salats* etc. The book is thus an amalgam of *Shariah* and *Tasawwuf*. Originally written in Arabic the book has been

translated into Persian and Urdu and is preserved in various libraries.

Chapters:

Different topics or issues in this book have not been dealt with under any logical sequence of chapters. Rather, there is a mix up of different issues in different topics. The book is thus an amalgam of *Shariah and Tasawwuf*. E.g:

The 1st chapter: deals with fundamentals of Islam like *Imaan, Salaat, Zakaat, Saum, Hajj and Taharah*.

The 2nd chapter: deals with social ethics i.e. *Haquq ul Ibaad*.

Chapter 7: deals with *Nikaah, walima* and matrimonial relations.

Chapter 9, 18 & 19: deal with issues related to resurrection i.e. *Aakhirah*, punishments and rewards.

Chapter 11: deals with 73 sects of Muslims like *Kharjites, Shias, Mutazilla, Asharites*, free thinkers etc.

Chapter 14-17: contain details of *Tawba*.

Chapter 15-23: contain details of pious months and blessings of *Ramdhan*.

Chapter 24-25: contain details of Hajj and Ahram.

Chapter 29-30: deal with non obligatory prayers, whereas,

Chapter 31-35: deal with details of *Salat (Nimaz)*

Chapter 36-39: In last four chapters i.e. chapter 36-39 Sheikh discusses issues related to mystic life like qualities of preceptor & novice and sufi terminology like *Tawakkul*, gratefulness, passion, contentment, truth etc.

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Awarif ul Mu'arif : (Arabic)

By: Sheikh Shahab uddin Sohrawardy (d.1234 C.E.)

Introduction: Originally written in Arabic "*Awarif ul Muaarif*" is authored by Sheikh Shahab uddin Sohrawardy (d.1234 C.E.) a nephew of Abu Najeeb Sohrawardy (d.1168 C.E.) the founder of Sohrawardiya sufi order. The book is an amalgam of *Shariah* and *Sufism* stressing on complete obedience of *shariah*. It is one of the famous works on *Tasawwuf* wherein Sheikh frequently refers to Quran and Hadith.

Contents:

"*Awarif ul Muaarif*" consists of 63 chapters mainly dealing with origin and development of *Tasawwuf*, its nature, different Sufi orders, significance of different characteristics like *khirqah*, *Samah*, *Chilla*, qualities of preceptor and novice, worships, *Sufi* stations and organization of *Khanqahi* life, manners and fraternity etc. The book has been translated into Urdu (*Shamas Brelvi*; Persian (*Hz Gaisu Draz*) & Turkish.

Divisions: "*Awarif ul Muaarif*" has two broad divisions:

Chapter 1-32 (General)

Chapter 33- 63 (specific subjects)

Parts: The book could further be divided into 9 parts:

Part I: Introduction

Part II: Origine and development of *Tasawwuf*

Part III *Samah* and its importance

Part IV: Importance of *Tasawwuf*

Part V: Development of Sufi orders

Part VI: Sufi Practices

Part VII: Preceptor-Novice relationship

Part VIII: *Khanqahi* life

Part IX: Individual qualities

Language & Style: Language of the book is fluent and eloquent. The style appears to be impressed by “*Ghuniyyat ul-Talibeen*” i.e. literary and technical. . The book is an amalgam of *Shariah* and *Sufism* stressing on complete obedience of *shariah* (Divine law) with frequent quotes and references from Quran and *Sunnah* (The Prophetic traditions).

Characteristics of *Sohrawardy Silsila*

(As contained in *Awarif ul Muarif*)

- Sources of Knowledge: 1. Inference (*Ilm al Yaqeen*); 2. Observtion (*Ain al-Yaqeen*) and 3. The Intuition (*Haq al Yaqeen*).
- Morality: *Sufi* acquires insight and guides people to righteous conduct and pure life.
- Organisation of *Khanqahi* life: *Ribat*; *Khanqah*; *Zawiya*. The *khanqahi* staff is further divided into *Dwellers* and *Travellers*.
- Vocational Institutions: The *Silsila* trains students as craftsmen, businessmen as ambassadors and *Dais* of Islam.
- Relations with Royal Courts: This is the only *Sufi Silsila* that encourages and recommends building relationships with governing temporal establishments for objectives to:
 - Bring about change in their outlook,
 - Why exclude rulers from *Dawah*,
 - Guide and guard conscious of rulers and
 - To help the poor masses through rulers.

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SPIRITUALITY IN ISLAM

[By Khalid Hussain]

SPIRITUALITY: MEANING & CONCEPT

Spirituality in its general meaning is the quality or state of being spiritual or being attached to questions and values concerned with religion. It is also frequently used in a non-religious sense to designate a capacity to understand fundamental moral and existential questions regarding the nature of soul.

Spirituality (*Ruhhaniyyat*) in Islam is defined as the presence of a relationship with Allah that affects the individual's self worth, sense of meaning, and connectedness with others. In Islam the relational quality of spirituality is understood to be a core theme that comprises beliefs (belief in Allah and His prophets, judgment day, etc.), rituals, daily living behaviours and knowledge. Similarly, in following the set of rituals and codes of Islamic religion, an individual is striving to become closer to Allah and to find personal worth and actualization. The essence of spirituality in Islam is the degree of spiritual attainment achieved by any human being by the realization of *Tawhid* (unity of Allah) as expressed in the Quran, on the basis of the prophetic model and with the aid of the Prophet ﷺ. Its study is nothing other than tracing the impact in depth of *Tawhid* upon the life, actions, art, and thought of that segment of the human race which makes up the Islamic people or *Ummah*.

In general the goal of Islamic spirituality is to become adorned by the Divine Qualities through attainment of those virtues

which were possessed in their perfection by the Prophet ﷺ and with the aid of methods and the grace which issue from him and the Quranic Revelation. The spiritual life is attained by having reverential fear of God and obedience to His Will, love of God to which the Quran refers in the verse, “*He loves them and they love Him*” (05:54), and knowledge of God which is the ultimate goal of creation. Islamic spirituality is a quality of love which is always colored and conditioned by knowledge and based on an obedience already practiced and contained in living according to the *Shari’ah* law.

It is difficult to illustrate the inner reality of spirituality in a chronological order; though, its realization and methods of attainment can be described to a certain extent. Some of the ways are as follows:

1. Have a confusion free mind, because it is difficult for a confused mind to undergo spiritual experiences and to differentiate between the real and the superficial, the relevant and the irrelevant, rational thinking and superstition, logical and illogical statements.
2. Select a guide because on the path of spirituality one cannot be one’s own guide. This guide is the Quran, the authentic and carefully preserved book of God. That is why the Quran can be trusted as a guide by the spiritual traveller. After making the Quran one’s guide, one can set one’s spiritual journey on the right track.
3. Change in lifestyle. This lifestyle for a spiritual traveller may be put briefly in these words: ‘Simple living and high thinking.’ Limiting one’s worldly requirements to the minimum by avoiding comfort and luxury is referred as Simple living and engaging one’s mind in higher realities, one becomes a

recipient of divine inspiration is referred as High thinking. By doing this the inspiration of divine light comes to believers mind uninterruptedly and illuminating his whole existence.

CRITERION OF SPIRITUAL DEVELOPMENT:

In his capacity as the vicegerent (*Khalifah*) of God, man is answerable to Him for all his activities. It is his duty to use all the powers which he has been given in accordance with the Divine will. He should utilize to the fullest extent all the faculties and potentialities bestowed upon him for seeking God's approval. In his dealings with other people he should behave in such a way as to try to please God. In brief, all his energies should be directed towards regulating the affairs of this world in the way in which God wants them to be regulated. In Islam, spiritual development is synonymous with nearness to God. Similarly, he will not be able to get near to God if he is lazy and disobedient. And distance from God signifies in Islam, the spiritual fall and decay of man.

CONCEPTS IN ISLAMIC SPIRITUALITY:

There are so many concepts of in Islamic spirituality but the most important concepts are Love, thankfulness and humbleness. These three concepts are chosen not only because they are theoretically important, but also because they are practically rewarding. If a believer wants to grow spiritually, he can easily do this by developing these qualities in his/her life. These three basic qualities are as under:

1. LOVE:

Love for the truth is the main distinction between a believer and a non-believer. Love requires knowledge and readiness to declare. One might wonder why Islam focuses both on *love* for the sake of Allah and *dislike* for the sake of Allah. We must ask: what is the difference between one who is a believer and one who is not? It is not enough to know certain truths: Satan knows all those truths but he is still considered to be disobedient. Allah says in the Qur'an:

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ﴾

"There are people who know everything and yet disbelieve: They impugned them—though they were convinced in their hearts—wrongfully and defiantly." (27:14)

Similarly, to declare the truth is not sufficient to be a believer, as hypocrites declare the truth frequently. Describing such people, the Qur'an says:

﴿وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ﴾

"And there are some people who say: 'We believe in Allah and the last day; and they are not at all believers'." (02:08)

According to Hadith, once the Prophet ﷺ asked his companions:

"What is the strongest handhold in Islam?" The companions gave different answers: some said prayers, others said fasting and others hajj. After they gave their answers, they said: "The Prophet and Allah know best". So the Prophet ﷺ answered: "To love for the sake of Allah and to dislike for the sake of Allah." (Abu Dawud: 4599/4681, Musnad Ahmad: 18524, al-Jami al-Sagir 1/69)

There is no need of *great* reasons to love people: just a little caring and affection is enough. So how can a believer not love Allah when everything he has is from Him and nothing bad is from Him? Believers know these things, but they just need to

reflect on them. If their love for Allah increases and intensifies, then they cannot disobey Him. How can they disobey the one that they love and make Him unhappy? Love for Allah is therefore a very important concept which can help them practically to develop spiritually, and become closer to Him.

2. THANKFULNESS:

The virtue of thankfulness is very much related to love for Allah. If the believers are thankful they will certainly love Allah because of all His favours and if they love Allah they will believe in Him and obey Him. Thus, thankfulness is the core of *Iman* (faith). It may not be accidental that in Arabic the terms used to signify ungratefulness and disbelief are identical, that is, *Kufr*. Here are some verses of the Qur'an where a contrast is made between thankfulness and unthankfulness:

﴿إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

"If you are ungrateful (Takfur-u), indeed Allah has no need of you, though He does not approve ingratitude (al-Kufr) for His servants; and if you give thanks He approves that for you. No bearer shall bear another's burden; then to your Lord will be your return, whereas He will inform you concerning what you used to do. Indeed He knows best what is in the breasts." (39:07)

﴿قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ﴾

"So when he saw it set near him, he said, 'This is by the grace of my Lord, to test me if I will give thanks or be ungrateful (Akfur). And whoever gives thanks, gives thanks only for his own sake. And

whoever is ungrateful (Kafar) [should know that] my Lord is indeed all-sufficient, all generous.” (27:40)

﴿وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ﴾

“Certainly We gave Luqman wisdom, saying, ‘Give thanks to Allah; and whoever gives thanks, gives thanks only for his own sake. And whoever is ungrateful (Kafar), [let him know that] Allah is indeed all-sufficient, all-laudable.” (31:12)

Therefore, Thankfulness is a very significant concept. It is a primary issue related to the core of *Iman*. It is also practical and uncomplicated. The concept of thankfulness has been explored by many Muslim scholars who have made various useful distinctions between the various types of thankfulness. According to scholars there are three main types of thankfulness:

- Thankfulness from the heart: knowing that something is a gift from Allah;
- Thankfulness with words: declaring that you are thankful for divine bounties;
- Thankfulness in practice: doing something with your hands, feet, eyes, etc., as acts of worship.

Love and thankfulness are two intertwined concepts which can help us practically on our journey to self-improvement.

3. HUMBLeness:

Another key concept in Islamic spirituality is ultimate humbleness or spiritual poverty. This means to strengthen our understanding of the need for Allah and achieve a sense of complete reliance on Him. Who are we without Allah’s favour and grace? We are nothing! It is not that Allah has been

generous to something independent of Himself. We are nothing else than what He has created. All good things come from Him; in the best scenario we are just recipients, contingent creations of Allah, not independent from Him in any way.

Reflection on our limits and absolute need for and reliance on Allah leaves no place for any kind of arrogance or self-admiration. Whatever we have, or is at our disposal, belongs to Allah. We are given things as trust for a short period of time and will be questioned on the Day of Judgment about the way we have dealt with them. Indeed, we ourselves belong to Allah in our very existence.

According to the Qur'an, we are all needy. The Qur'an says:

﴿يَتَأْتِيهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

"O mankind! You are the ones who stand in need of Allah and Allah—He is the All-sufficient, the All-laudable." (35:15)

We are all needy and it is only Allah who is rich and free of need. but man often overlooks this basic reality.

﴿وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ﴾

"And Moses said, If you should disbelieve, you and whoever is on the earth entirely- indeed, Allah is free of need and Praiseworthy."

(14:08)

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AULIAUALLAH IN THE LIGHT OF PRIMARY ISLAMIC TEXTS

As the plural of *Walli*, *Awliya* comes from the root word of *al-Walayah*. Linguistically, a *Walli* is someone who is close, nearby or a rain following a rain. It also means someone who loves truth and is helpful to others.

Auliyyah are the chosen friends of Allah. They are the one who have drunk from the fountain of eternal life during their life time on earth. They are those devotee and sincere bondsman on the earth who remember Allah ceaselessly and spend their life seeing inner purification through endeavour, toil, abstinence and prayer. They are the one who cease to depend on the "creation" and give themselves unto the Creator, seeking sustenance from sources unimaginable, attain nearness to the divine light through constant worship and service to humanity. They are shore less sea without any bottom and craving for Allah without any limits. Each part of their body is completely devoid of material influences. Their heart become like a clean mirror reflecting back the reality of things. Their judgment does not err. Being given the divine light, they see the things in their right perspective. In the Holy Quran Allah describes their quality in these words: -

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

"Behold! Verily on friends of Allah, there is no fear, nor shall they grieve." (10: 62)

The *Awliya* of Allah are those who are obedient and perform the good deeds which bring them closer to Allah. Prophet ﷺ has said in a Hadith *Qudsi* quoted below:-

"Allah the Almighty has said, I will declare war against who shows hostility to a pious worshipper (Walli) of Mine. My servant does not

draw near to Me with anything more beloved to Me than the religious duties that I have imposed upon him; and My servant continues to draw near to Me with supererogatory work such that I love him. And when I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks. Were he to ask of Me, I would surely give him; and were he to ask Me for refuge, I would surely grant him it.” (Al-Bukhari#6502)

No one can be a *Walli* of Allah unless he has the characteristics of faith and piety, since Allah has made faith and piety a pre-condition for His *al-Wallayah*.

﴿الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ﴾

“(Allah’s *Awliya’* are) those who believe and they are always in fear of Allah.” (10:63)

According to Ibn Kathir, “through this verse, Allah had given a clear definition that *Awliya* are those who believe and fear Allah (*Taqwa*)”. Hence, all Muslim who fear Allah are *Awliya*. Hence, we could well comprehend that the *Awliya*’s characteristics started out from faith and piety, and this is the only path to attain the high status of *Walli*.

The word *Awliya* and its derivations occurred in the Quran for at least 90 times. Allah has explained in His Book and in the *Sunnah* of His Messenger ﷺ that He has *Awliya’* among the people and that *Satan* also has their *Awliya* (02:257).

In realizing that there are people associated as allies of Allah the Merciful, as well as people known as allies of *Satan*, it is essential for us to differentiate between these groups by understanding well the criterion described by Allah in His Book and also from the tradition of His Prophet ﷺ.

Conditions for being a Wali:

There are conditions needed to be fulfilled in achieving the status of *Willayyah*. The first and foremost condition is that one has to be pious and strong in belief. *Awliya'* of Allah are those who firmly believe in the six pillars of faith, i.e. belief in Allah, angels, divine books, messengers, Judgment Day and predestination. They also followed and adhered strictly to the Quran and traditions of Muhammad ﷺ as this is the only means of knowing what is true and what is not. *Awliya* must also be sane persons who had reached their puberty.

Due to the conditions above-mentioned, verily the signs of the *Awliya* of Allah and the *Awliya* of *Satan* have been made clear by Allah. Both parties may be known by their actions. Nevertheless, it is not possible for anyone to be extremely certain that a particular individual is one of the *Awliya* of Allah as achieving true faith and piety are matters of the heart that are hidden. Without any denial, it is impossible for any human being to find out what lies in it. Hence, it is permissible to think that someone is likely to be among the *Awliya* of Allah due to his piety and faith, but it is impossible to be certain.

The *Awliya* of Allah have different priorities in accordance with their level of faith. The *Willayyah* of a Messenger [*Rasool*] is higher than a Prophet [*Nabi*]. Among the Messengers, *Ulul Azmi* were those who attained the highest status, and among the '*Ulul Azmi*, Prophet Muhammad ﷺ was the highest in status. As within the nation of Muhammad ﷺ, the highest of sainthood is attained by Abu Bakr (RA), followed by Umar (RA), Uthman (RA) and Ali (RA), and the rest are organized accordingly to the levels of the companion and other believers.

There are three levels of nearness according to the Quran (35:32). The first level is called *al-Sabiqun bi al-Khayrat* or *al-Muqarrabin*, (56:10-11) and they are the people who compete against each other in practicing deeds that are loved by Allah. They stay well out of zones that are prohibited by Allah, the forbidden and the *Makruh* (*Dislikes*). The midlevel is called *Al-Muqtasid* (31:32, 35:32), and they are the people who obey the obligatory and avoid the forbidden. This group did not perform the recommended, and they are still involved in the dislikes as well. The lowest level is *al-Zhalimu li Nafsih* (04:111) (despotic upon themselves). They are monotheist but are still doing wrong against Allah. However, the wrong deeds they are performing did not make them counted as non-believers nor do they stay permanently in Hell.

From the stages above mentioned, it clearly indicates that *Awliya* are not infallible as the prophets. It is not a condition for them to be protected from mistakes and errors. Thus, we can conclude that it is quite possible that some knowledge of the Islamic law may be hidden from any of them, just as it is possible for any of them to be confused about some matters in Islam. Since it is possible for any *Awliya* to make mistake, it can never be obligatory upon every Muslim to believe in everything any one of them says except when it is in agreement with the Prophet's ﷺ message.

CONCEPT OF AL-RIQAQ IN ISLAM

LITERAL MEANING: The word *Riqaq* (softening of the hearts) is from the word *Raqiq* or *Raqqa* which means, became thin, fine, delicate or thin skin upon which one writes, [*Fi Raqqin Manshur* (52:03)]. It is a Verb-Noun (*Ism-i Masdar*) combination from the word *Raqqa* meaning ‘to become tender’. It also means ‘the process of becoming tender/soft/delicate’. *Riqqaq* is also associated with such type of land where rain water remains stored or a fertile flood plain or plural of a female camel that has soft and delicate meat.

TECHNICAL MEANING: In Islam it is of utmost importance to have a sound and enlightened heart, because every human being is unaware about what is going to happen with them him in his future life and when, where and how he is going to die. So man can’t go around with a hardened and eager heart when he is totally unaware about the future life. There are number of verses in the Quran and Prophetic traditions which deal with the softening of heart or sound heart, as Almighty Allah says about the Day of Resurrection:

﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ﴾

“The Day when there will not benefit [anyone] wealth or children, but only one who comes to Allah with a sound heart.” (26:88-89)

The Prophet Muhammad ﷺ also said:

“Beware, in the body there is a piece of flesh; if it is sound, the whole body is sound and if it is corrupt the whole body is corrupt, and hearken it is the heart”. (Muslim#4094)

There are number of the ways according to the primary texts according to which a hard heart can be rendered soft and

receptive by the will of Allah. Some of the known and common ways are as under:

1. REMEMBRANCE OF DEATH:

Remembrance of death deters one from committing sins, helps soften the rigid hearts, alleviates one's indulgence in this worldly life and decreases the impact of catastrophes. It helps a believer to know the purpose and objectives of his life.

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

"I did not create the Jinn and mankind except to worship Me." (51:56)

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ

فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ﴾

"Every soul will taste death, and you will only be given your (full) compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to paradise has attained (his desire). And what is the life of this world except the enjoyment of delusion."

(03:185)

As narrated by Abu Hurairah (RA) the Messenger of Allah ﷺ said:

"Frequently remember the destroyer of pleasures, meaning death."

(Ibn Majah#4258)

2. VISITING GRAVES

The Quran describe the conclusion of human life as:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ﴾

"Every soul will taste death. And We test you with evil and with good as trial; and to Us you will be returned." (21:35)

The Messenger of Allah ﷺ said:

"I forbade you to visit graves, but you may now visit them, for in visiting them there is a reminder (of death)." (Abu Dawud#3235)

Allama Qurtubi (RA) quoted that scholars of the past said:

'The best thing for the hearts, particularly if they are hardened, is to visit cemeteries.'

3. VISITING THE SICK:

In Islam visiting the sick has been encouraged by both Quran and the Prophet ﷺ in such a way that it realizes a believer to know the reality of his life and helps him follow the right track to seek the mercy and forgiveness of Allah the Almighty. The *Sunnah* of visiting the sick applies to not only people we know, but also to those people we don't know. When we share the suffering of others, even if the suffering is mild, and we take the time out to offer comfort and support in times of weakness and sickness, whether physical or emotional, we can truly begin to grasp some of the meanings behind the words of the Prophet ﷺ when he said:

"The similitude of believers in regard to mutual love, affection, and camaraderie is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever."
(Muslim#6588)

"When the Muslim visits his [sick] Muslim brother, he is harvesting the fruits of Paradise until he returns." (Muslim#6551)

The recommendations to visit the sick not only apply to believers, but extend towards non-Muslims. The Prophet ﷺ would visit non-Muslims as well. Moreover, in visiting the sick, there is something in it for the one visiting-reminder and reward.

4. REPENTANCE:

Sit alone, think about your sins, and ask for forgiveness. Take a few minutes every day to sit and say, “*AstaghfirulAllah* (I seek forgiveness from Allah).” Every time you make this request to Allah, remember something you’ve done that may have displeased Him. Sit and ask Allah forgiveness for every single thing you’ve done, great or small, intentionally or unintentionally, asking Him to replace the hardness of your heart with softness and replace your sins with forgiveness and good deeds. Allah says in *Surah al-Furqan*:

﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

“Except for those who repent, believe and do righteous work; For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful.” (25:70)

The Messenger of Allah ﷺ said:

“When the believer commits sin, a black spot appears on his heart. If he repents and gives up that sin and seeks forgiveness, his heart will be polished.” (Ibn Majah#4244)

Allah is always ready for us to turn back to Him and can easily turn our bad deeds into good deeds on our scales! But how many of us are begging Him for this? To soften our hearts, be forgiven, and increase in our good deeds, let us sit and make repentance (*Istighfar*), begging for Allah’s forgiveness and for Him to turn our bad into good.

5. REFLECTING ON THE QUR’AN:

The *Qur’an* was revealed in the blessed month of Ramadan. Muslims are encouraged to develop a deeper connection with it by focusing on the recited text and maximizing their effort to

understand its meaning. A true believer should always approach the *Qur'an* as a poor man who approaches a powerful king in his palace, hoping to walk away with treasure, no matter how small, with the certainty that his life will be better off with it and he should humble himself towards the prospect of immediate betterment giving himself entirely to the *Qur'an* and, perhaps, it will return even a little to him. Allah says:

﴿أَلَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ﴾

"Indeed, We have sent it down as an Arabic Qur'an that you might understand." (11:02)

﴿لَوْ أَنزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ
نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

"If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought." (59:21)

Surely, our hearts are not harder than a mountain? Reciting the *word of Allah*, memorizing it, learning its language and reflecting deeply on it are all acts which are worship, and which lead to softening of the heart, Allah willing. Allah poses this powerful question in the *Qur'an*:

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾

"Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?" (47:24)

How can we be of those whose hearts are not locked? We can make massive *Du'a* that Allah opens our hearts, and we can contemplate on the *Qur'an*. Listen to the *Qur'an* with a recitation which penetrates your ears and overwhelms your heart. While listening, go through the translation and work to

understand the *Qur'an*. Think about the meaning of the *Qur'an* and allow yourself to be captivated, head-over-heels in love with the powerful words of the Creator of the Universe- the One Who created you- the One Who revealed these words for your personal guidance. So, 'go back to the *Qur'an*, be grateful for His favour upon you and sincerely seek to understand His Words'!

6. REFLECTING ON CREATION:

At many places in the *Qur'an*, Allah has told man to reflect on His creations. He has been asked to Sit and think of every blessing Allah has given him and to continually move his lips in gratitude to Allah, saying, "*Alhamdulillah* (praise be to God)," asking Him to write amongst those who are grateful to Him, asking Him to soften their hearts and allow mankind to be moved by gratitude for His Favours. Allah says in the Quran:

﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ
وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ﴾

"Then do they not look at the camels – how they are created? And at the sky – how it is raised? And at the mountains – how they are erected? And at the earth – how it is spread out?" (88:17-20)

﴿سَنُرِيهِمْ ءَايَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۚ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ
شَهِيدٌ﴾

"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth." (41:53)

﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾

"And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe'." (14:07)

7. DU'A AND DHIKR:

The most important part of the process of softening of the heart is direct communication with Allah. It may be through *Du'a* and *Dhikh*, you have to experience that vivid direct connection, feel it physically in your heart. As Allah says in the Quran:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ﴾

"So remember Me; I will remember you. And be grateful to Me and do not deny Me." (02:152)

﴿.....أَدْعُونِي أَسْتَجِبْ لَكُمْ.....﴾

"Call upon Me; I will respond to you." (40:60)

The Messenger of Allah ﷺ has said:

The Supplication is the essence of worship. (Al-Tirmidhi#3371)

Ask Allah in all of the blessed times to make *Du'a* to break the hardness of your heart and allow sincerity and gratitude to surge through. Ask Him to soften your heart, to fill it with an impressive realization of Him, to exchange your bad deeds for good deeds and let your heart tremble in awe of Him as your actions show love for Him.

8. GIVE CHARITY:

The sins we commit continually build up and rust our hearts. Without polishing, this rust will take over, covering the beautiful jewel beneath it. This jewel, when polished, gleams internally and externally, becoming a means of benefit for the person whose body it houses, and spreading light to all those around. Giving charity correctly is crucial to both the well-being of the needy as well as the ultimate happiness of the wealthy. Giving charity helps believers to cleanse and polish

their hearts and to purify their hearts and souls. Allah says in the Quran:

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

“Those who spend of their goods (in charity) by night and by day in secret and in public shall have their reward with their Lord: on them shall be no fear nor shall they grieve.” (02:274)

The Prophet ﷺ has told that, “Sadqah extinguishes sins like water extinguishes fire.” (Al-Tirmidhi#614)

The Prophet of Allah ﷺ has also said:

“A man giving a dirham as Sadqah (charity) during his life is better than giving one hundred dirhams as charity at the moment of his death.” (Abu-Dawud#2860)

If a person performs a deed that continues to benefit others in a good way, the performer of the deed will continue to collect the rewards for her single act for as long as it benefits others (even after the person passes away). This is referred to as *Sadqah-i Jariyah*, or perpetual charity. The Prophet said:

“When a person dies his works end, except for three: ongoing charity, knowledge that is benefited from, and a righteous child who prays for him.” (Al-Nasai#3681)

9. INCREASE OUR GOOD DEEDS:

Allah has made the religion of Islam so adaptable that we can worship Him through anything good we do, when done sincerely and correctly. Let us constantly renew our intentions; when we take out the trash, let it be an act of worship to keep our hearts soft and pure to please those whom we live with. When we smile at a passerby, let it be to spread the joy of the character of the Prophet ﷺ. All the while, let us seek the mercy

of Allah, begging of Him to soften our hearts, while we do good for His pleasure. Allah says in the Quran:

﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

*"Indeed the mercy of Allah is near to those who do good." (7:56)
God has also told us,*

﴿..... إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرٌ لِلذَّاكِرِينَ﴾

"Indeed, good deeds remove the evil deeds. That is a reminder for those who remember." (11:114)

The Messenger of Allah ﷺ said:

"Is anyone of you incapable of earning one thousand rewards a day? Someone from the gathering asked, How can anyone of us earn a thousand rewards? The Prophet of Allah ﷺ said: Glorify Allah a hundred times by just saying Subhanallah and a good deeds will be written for you or a thousand sins will be wiped away." (Muslim#2073)

10. LIVE IN PARADISE, SPRINT AWAY FROM HELL:

When you read *Qur'an* or standing in prayer and you come across words indicating Paradise, such as *Jannah* (Paradise); imagine it. You will never die and you will never fear all the things which brought so much worry and difficulty to you in the *Dunya* (world). At that moment, you'll understand what Allah says when He describes the believers in Paradise saying:

﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ﴾

"And they will say, 'Praise to Allah, who has removed from us [all] sorrow. Indeed, our Lord is Forgiving and Appreciative, He who has settled us in the home of duration out of His bounty. There touches

us not in it any fatigue, and there touches us not in it weariness [of mind].” (35:34-35)

And then, when you hear a word describing Hellfire, such as *Naar* (Hellfire); imagine it. Imagine the intensity of the Hellfire; imagine the pains of being burned to the point where you have no skin and it is recreated for you, only to continue the agony; where you want to die, but will never die, where you yearn to have just a cold drink of relief, but are given a drink which boils your insides and experiencing boiling water poured upon your head. Beg Him from the depths of your heart and allow your tears to pour to Him.

11. HAVE AN OBJECTIVE:

In every prayer, have an objective. Whether obligatory or extra, make the objective to come out of that prayer purer than you did when you were born. Ask Allah for *`Afiyah* which means health, safety, and protection from all harmful objects. Focus like someone who aims to be forgiven. In every unit of prayer have a unique purpose and beg of Allah to make those desires realities. Prophet Muhammad ﷺ said that:

“The most beloved Du’a in the sight of Allah is the one for ‘Afiyah.” (al-Tirmidhi#3548)

Life is a test, and Allah has decreed different situations for all people to see who is best in deed. So in a nutshell, our main goal is to worship Allah in the manner he deserves to be worshipped in, and by doing this we gain tranquillity in our hearts because we believe as Muslims, the want or yearning to worship something is intrinsic part of the human make up.

Allah loves when we go back to Him with sincerity and humility, carrying the burden of our sins to Him, with hopes of having them obliterated and being completely forgiven.

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

("Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire")

FURTHER READINGS IN TASAWWUF

A. Shimmel	Mystical Dimensions of Islam
A.H. Al-Ghazali	'Kimyaa e Saadat'
A.J. Arberry	Sufism
Abdul Haq Ansari,	Tasawwuf and Shariah (Urdu)
Abdul Qadir Jilani	'Ghuniat ul Talibeen'
Ali Hajveri	'Kashf al-Mehjub'
Dr. Anjum Awan	Essentials of Islamic Sciences
Farida Khanam	Sufism: An Introduction
Fariduddin Attar	'Tadhkirat al Aulia'
M. Ibn al-Arbi	Fusus al-Hikmah
M. Ibn al-Arbi	Futuh al-Makkiyah
Murtadha Mutahhri	Understanding Islamic Sciences
R.A. Nicholson	Studies in Islamic Mysticism
R.A. Nicholson,	Mystics of Islam
Sayyid Husayn Nasr	Islamic Spirituality
Shahabuddin Sohrawardi	'Awarif al Muaarif'

Important Books & Authors

- | | |
|--|---------------------------|
| 1. <i>'Al-Kashaf</i> | Allama Zamakhshri |
| 2. <i>'Jami al Quran fi Tafsirul Quran'</i> | Imam Tabri |
| 3. <i>'Mafatih al-Ghayb' (Tafsir Kabir)</i> | Imam Razi |
| 4. <i>'Mauzah ul Quran</i> | Shah Abdul Qadir |
| 5. <i>'Tafsir al-Quran al-Azeem'</i> | Ibn Kathir |
| 6. <i>Al-Coran of Mahomet</i> | Alexander Ross |
| 7. <i>Anwar al-Tanzil wa israr al-Tawil</i> | Imam Baidhawi |
| 8. <i>Bayan ul Quran</i> | Dr. Israr Ahmed |
| 9. <i>Bayan ul Quran</i> | Maulana Ashraf Ali Thanwi |
| 10. <i>Durr al-Manthur fi Tafsir al-Mathur</i> | Jalaluddin Suyuti |
| 11. <i>Holy Quran</i> | Abdullah Yusuf Ali |
| 12. <i>Islam on Cross Roads</i> | Muhammad Asad |
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| 15. <i>Meanings of the Glorious Quran</i> | MM Pickthl |
| 16. <i>Message of Quran</i> | Muhammad Asad |
| 17. <i>Muariful Quran</i> | Mufti Muhammad Shafi |
| 18. <i>Noble Quran</i> | Muhsin Khan & Taqi Hilali |
| 19. <i>Road to Makkah</i> | Muhammad Asad |
| 20. <i>Ruh al-Ma'ni</i> | Syed Muhammad Alusi |
| 21. <i>Tadabbur-e Quran</i> | Amin Ahsan Islahi |
| 22. <i>Tafhim ul Quran</i> | Maulana Maududi |
| 23. <i>Tafsir Sanaai</i> | Sanaullah Amritsari |
| 24. <i>Tafsir ul Quran</i> | Abdul Majid Daryabadi |
| 25. <i>Tafsir ul Quran</i> | Sir Sayyid Ahmed Khan |
| 26. <i>Tafsirul Quran</i> | Abdul Majid Daryabadi |
| 27. <i>Tarjuman ul Quran</i> | Maulana Abul Kalam Azad |
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| 29. <i>'Mustalahat al-Hadith'</i> | Sabih Saliah |
| 30. <i>'Silsila al-Sahihah'</i> | Nasir al-Din Albani |
| 31. <i>'Tadwin e Hadith'</i> | Manazar Ahsan Gillani |
| 32. <i>'Uloom al Hadith'</i> | MA Ubaidullah |
| 33. <i>'Usul al Hadith'</i> | Bilal Phillips |
| 34. <i>Al-Mu'jam al-Kabir</i> | Imam Tabrani |

35. <i>Al-Mustadrak</i>	Imam <i>Hakim</i>
36. <i>Bulugh al-Maram</i>	Ibn Hajar Asqalani
37. <i>Fatah al-Bari</i>	Ibn Hajar Asqalani
38. <i>Jami al Tirmidhi</i>	Abu Isa al Tirmidhi
39. <i>Kanz al- Ummal</i>	<i>Ali al-Muttaqi al-Hindi</i>
40. Masnad Ahmad	Ahmad bin Hanbal
41. <i>Mishkat al-Masabih</i>	<i>Khatib al-Tabrizi</i>
42. <i>Riyadh as-Saliheen</i>	Imam Nawawi
43. <i>Sahih al Bukhari</i>	Imam Bukhari
44. <i>Sahih al-Muslim</i>	Muslim bin Hajjaj
45. <i>Shamail al Tirmidhi</i>	Abu Isa al Tirmidhi
46. <i>Sunan Abu Da'ud</i>	Abu Da'ud
47. <i>Sunan al-Bayheqi</i>	Imam Bayheqi
48. <i>Sunan al-Darimi</i>	Abdullah Al-Darimi
49. <i>Sunan an-Nasai</i>	Imam al Nasai
50. <i>Sunan Dar Qutni</i>	Imam Dar Qutni
51. <i>Sunan Ibn Majah</i>	Ibn Majah
52. ' <i>Al Dharia al-Usul al-Sharia</i> '	Sayyid al Murtadha
53. ' <i>Kitab al Shariah</i> '	Abul Hassan Ali
54. ' <i>Kitab al-Kaafi</i> '	Ibn Yaqub Al-Kulyani.
55. ' <i>Kutub-al-Zahir al-Riwaya al-Sitta</i> '	Muhammad al-Shaybani
56. ' <i>Sharai al Islam</i> '	Abu Jaffar
57. Al-Halal wal Haram fil Islam	Yusuf al-Qaradawi
58. <i>Al-Hidaya</i>	<i>Burhan al Din al-Marghinani</i>
59. <u><i>Al-Mabsut</i></u>	Al Surakhshi
60. Al-Madawwana	Ibn Sayed Shanun
61. Al-Mughanni,	Ibn Qdamah
62. <u><i>Al-Mukhtasar al-Quduri</i></u>	al Marwazi;
63. Al-Muwatta	Imam Malik
64. Al-Risala	Imam Shafii
65. <i>Fiqh al-Sunnah</i>	Al-Sayyid Sabiq
66. <i>Fiqh al-Sunnah</i>	Mohammad Asim Haddad
67. Fiqh al-Zakat	Yusuf al-Qaradawi
68. Kitab al Hujjah	Imam Shafii
69. Kitab al Umm	Imam Shafii
70. <u><i>Kitab al-Khiraj</i></u>	Abu Yusuf(d.183H)

71. Musnad Ahmad	Ahmad ibn Hanbal
72. Understanding Islamic Sciences	Murtadha al-Mutahhri
73. <i>'Awarif al Muaarif'</i>	Shahabuddin Sohrawardi
74. <i>'Tadhkirat al Aulia'</i>	Fariduddin Attar
75. <i>"Ahya ul Uloom uddin"</i>	Imam Ghazali
76. <i>"Kimyaa e Saadat"</i>	Abu Haamid Al Ghazali
77. <i>"Qasida-e Burda"</i>	Al Basiri of Egypt
78. <i>"Tabqat ul Aulia"</i>	Ab. Rehman Salmi
79. <i>Al-Arbain fil Tasawwuf</i>	Abu Haamid Al Ghazali
80. <i>Al-Taaruf li-Madhab al-Tasawwuf</i>	Abu Bakr Kalbadhi
81. <i>Fawaid al-Fawad</i>	H. Nizamuddin Aulia
82. <i>Fusus ul Hikmah</i>	Abn al Arbi
83. <i>Futuh al Ghaib</i>	Abdul Qadir Jillani
84. <i>Futuh e Makiya</i>	Abn al Arbi
85. <i>Ghuniyyat ul Talbeen</i>	Abdul Qadir Jillani (RA)
86. <i>Kashf al Mehjoob</i>	Kh. Ali Hajveri
87. <i>Kitab al Lamea</i>	Abu Nasr Siraj RA
88. <i>Maktubat Imam Rabbani</i>	Sheikh Sirhindi
89. <i>Mantaq al-Tayr</i>	Fariduddin Attar
90. <i>Mathnawi Maa'nvi</i>	Jalal uddin Rumi
91. <i>Nazm ul-Saluk</i>	Ibn al-Farid
92. <i>Quwatul Qulub</i>	Abu Talib Makki
93. <i>Risala e Qasheyriya</i>	Abdul Karim al Hawazin
94. <i>Adab al-Kabir</i>	Ibn Muqaffah
95. <i>Ahkam al Sultaniyah</i>	Al-Mawadi
96. <i>Al-Bidaya wal-Nihaya</i>	Ibn Kathir
97. <i>Al-Jihad fil Islam</i>	Maulana Mawdudi
98. <i>Al-Kulliyat fil Tibb (Colliget)</i>	Ibn Rushd (Averoes)
99. <i>Al-Qanun fil Tibb (Canon)</i>	Ibn Sina (Avecena)
100. <i>Al-Tasrif</i>	Al-Zahrawi
101. <i>Asbab Baghawati Hind</i>	Sir Syed Ahmad Khan
102. <i>Book of Artifices</i>	Banu Musa Brothers
103. <i>Book of Roger</i>	Al-Idrisi
104. <i>Kitab al Jami fi Adwiyah</i>	Ibn Bayter
105. <i>Kitab al-Hawi</i>	Al-Razi

106.	<i>Kitab al-Haywan</i> [Animals]	Al-Jahiz
107.	<i>Kitab al-Hind</i>	Al-Bairuni
108.	<i>Kitab al-Israr</i>	Jabir bin Hayyan
109.	<i>Kitab al-Jabr wal Muqabilah</i>	Al-Khawarizmi
110.	<i>Kitab al-Mansuri</i>	Al-Razi
111.	<i>Kitab al-Masalik wal Mamalik</i>	Ibn Khardabah
112.	<i>Kitab al-Nabat [Plants]</i>	Al-Dinawri
113.	<i>Muruj al-Dhab</i>	Al-Masudi
114.	Reconstruction of Religious Thought in Islam: Iqbal	
115.	<i>Siyasat Nama</i>	Nizam ul Mulk Tusi
116.	<i>Tahafat al-Tahafah</i>	Ibn Rushd
117.	<i>Tarikh al-Rusl wal Muluk</i>	<i>Imam Tabari</i>
118.	<i>Urwatul Wuthqa</i>	Jamaluddin Afghani
119.	<i>Uyun al Akhbar</i>	Ibn Qutaybah
120.	<i>Zakhiratul Muluk</i>	Sayyid Ali Hamadani

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