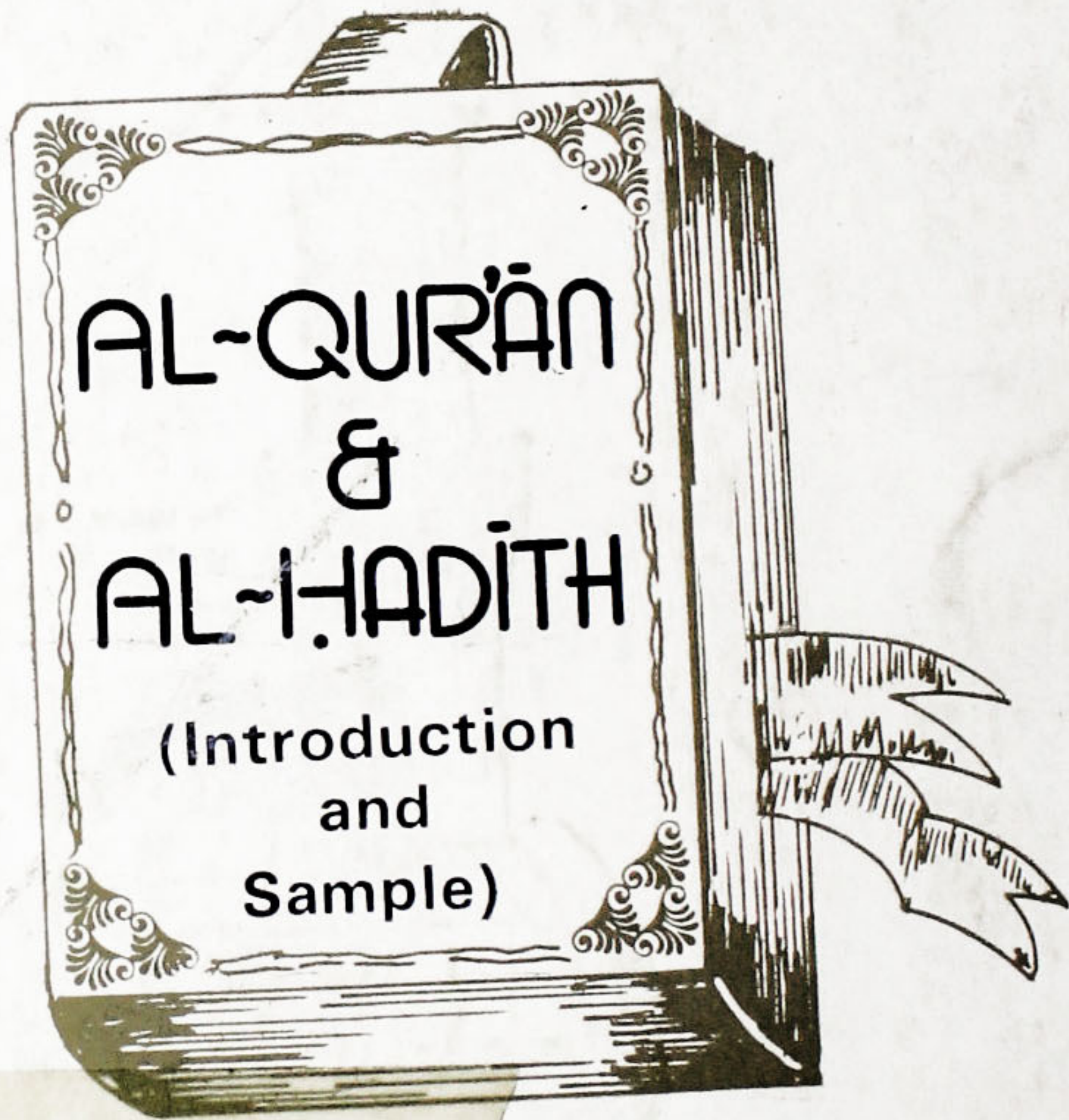


THE SACRED TEXTS OF ISLAM

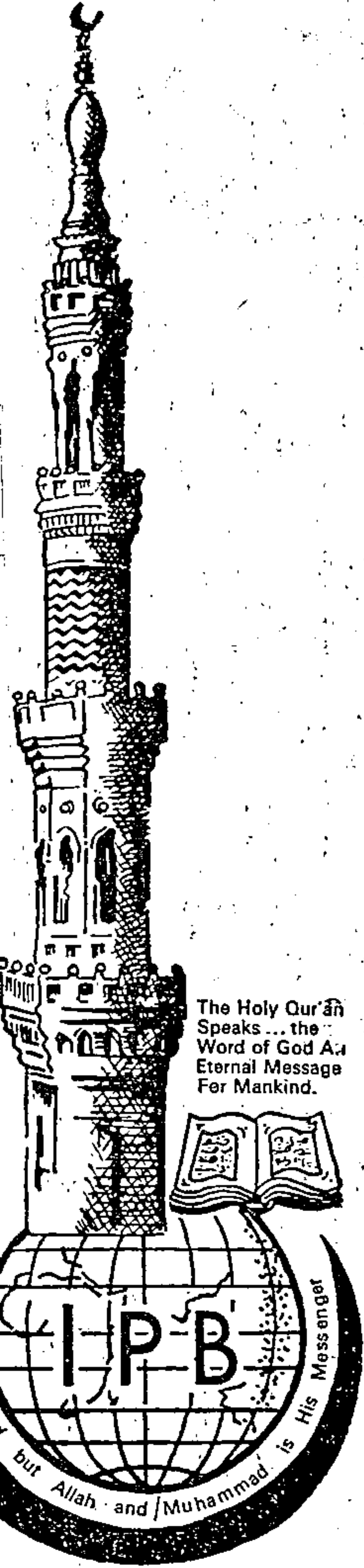


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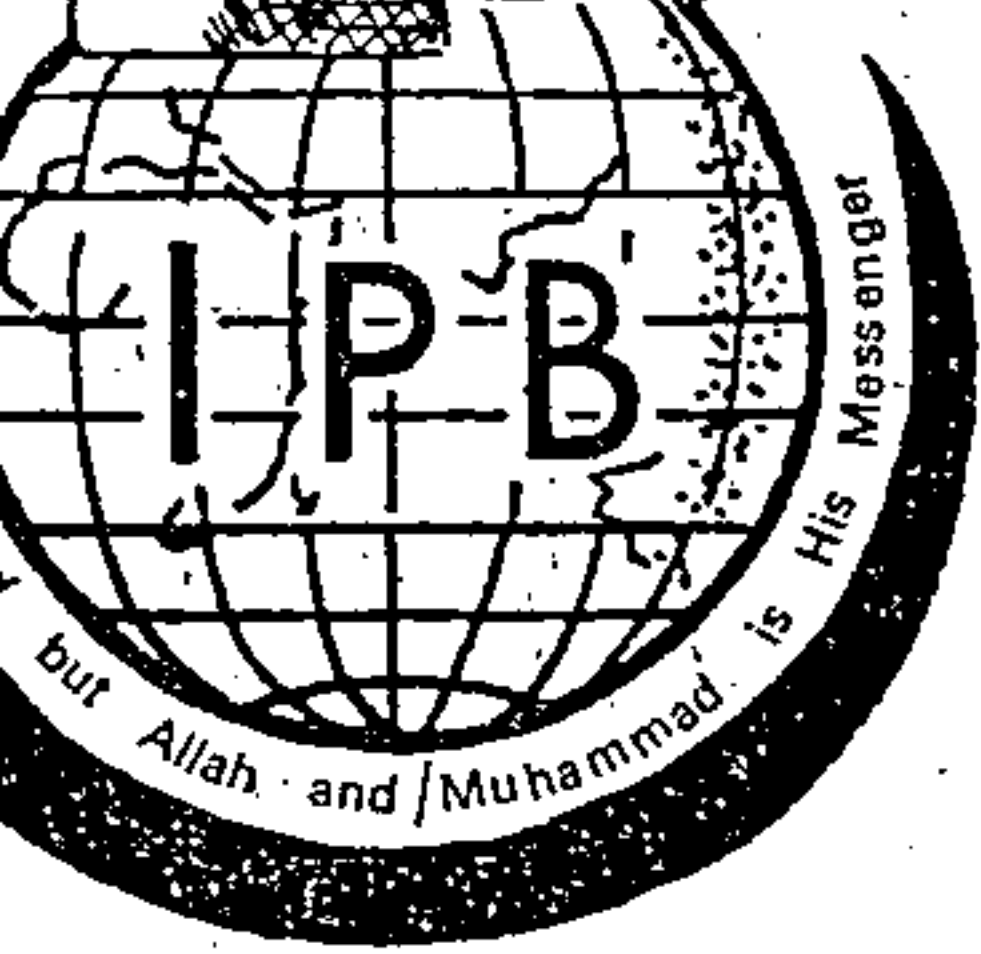
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The Holy Qur'an
Speaks ... the
Word of God An
Eternal Message
For Mankind.



"Be ye faithful servants of the Lord
by virtue of your constant teaching
of the Scripture and of your
constant study thereof" (3. 79)

*THE SACRED TEXTS
OF ISLAM*

*AL QUR'ĀN and
AL ḤADĪTH*

(Introduction and Sample)

by

MUHAMMAD ABDUL RAUF, Ph.D.
DIRECTOR

THE ISLAMIC CENTRE
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Dr. M. M. Saieed
 U.S. - Mar. 11
 2017

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Introduction

READERS who have no access to the original works on the Muslim holy texts have often been victims of misleading literature written in Western languages. A few years ago, when I was inspired by Mr. Ahmad Patel, the enterprising director of the Islamic Publications Bureau of Lagos, Nigeria, to write a series of Islamic texts in English, there was no handy work on the subject with pure authenticity and reliable accuracy. It was in *response* to his urge that I have written this introductory manual which, we trust, sufficiently treats the basic background of our Holy Book and Traditions.

Aware of the keen desire of our Muslim brethren to read at least some parts of our Holy Book and some *hadiths* in their Arabic original with adequate understanding of the meaning, we have added ten Qur'anic and ten Hadith samples, closely relevant to our daily activities, with full analysis and explanatory notes. For this purpose a transliteration guide and notes on the Arabic sounds which have no English equivalents are given in the following pages. In addition, we are planning to produce a recording on a cassette of these texts, using the clear voice of an eminent Qur'anic reader of great repute. Enquiries about this recording may be made to the author or the publisher.

Washington, 12 Rabi' 1, 1393
15 April 1973

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PROFESSOR EMERITUS OF HISTORY
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Transliteration

The following system has been adopted in symbolising peculiar Arabic sounds:

| | | |
|----------------|-----|--------------|
| a | for | ا |
| , | for | ء |
| th | for | ث |
| h | for | ح |
| kh | for | خ |
| dh | for | ذ |
| ṣ | for | ص |
| ḍ | for | ض |
| t | for | ط |
| ẓ | for | ظ |
| 'a, 'i, 'u and | ' | عَ عِ and عُ |
| gh | for | غ |
| q | for | ق |
| i | for | ئ |
| y | for | يِ and'ئ |

A macron (–) placed on a, i or u in transcribed Arabic words indicates that there is a long emphasis on the vowel.

These marks however are not used in the case of familiar names except when a mark is particularly needed.

SPECIAL ARABIC SOUNDS

Their Values In English As Transcribed in the Book

| <i>Letters</i> | <i>Transcription</i> | <i>Sound</i> | <i>Name of Letter</i> |
|----------------|----------------------|---|-------------------------------|
| ا | ,I | A glottal stop, like 'a' in apple, 'i' in ink or the first 'u' in umlaut | Alif (or Hamzah) ² |
| ح | H | A strongly aspirated h, giving the sound of clearing the throat. | Hā' |
| خ | Kh | Like ch in the Scottish word loch or in the German word acht, but more emphasised from the throat. | Khā' |
| ث | DH | Like the combination of "th" as in "though" | |
| س | S | An s, produced more from the throat setting a larger part of the tongue against the palate. The S in sword approaches this sound. | Ṣād |
| ذ | D | A d produced more from the throat, setting the tongue against the palate and upper left teeth. The d in dawn somewhat resembles this sound. | Dād |
| ط | T | A t produced more from the throat setting a greater part of the tongue against the palate. The t in mutton is nearly like this sound. | Ṭā' |
| ظ | Z | Like th in this, but produced more from the throat, setting the tongue below the upper front teeth more emphatically. | Zā' |
| ع | ‘ | A strong guttural produced by compressing the throat and exploding the breath. | 'Ayn |
| غ | Gh | It is nearly like an emphatic guttural French r, with a more gargling sound. | Ghayn |
| ق | Q | A K, produced more emphatically from the throat, like c in "cow". | Qāf |

CHAPTER I

THE QUR'ĀN, AN HISTORICAL NOTE

Introduction

THE subject of the Qur'ān is of such a magnitude that it gave rise to numerous sciences, and led to the opening of many hitherto unexplored fields of research. A study of the history of the Qur'ān, however, has to cover such questions as its revelation, its miraculous aspect, the question why the revelation, unlike former sacred books, came in pieces and not at once as a whole, the features of the Meccan and Madīnan revelations, the problem how the divine text assumed the form of a written book, and, lastly, a discussion of some arguments raised by certain Western writers in recent times. Given the prescribed space, however, our treatment of these topics in the following pages does not pretend to be more than a brief condensed outline.

Muhammad and the Revelations

If we turn our mind to the Arabian world during the first decade of the 7th century of the Christian era, we would encounter a man who was often roaming restlessly through the deserted surroundings of Mecca, away from the bustle and noise of the City. All the world around was given to idolatry and to superstitions, and society was burdened with injustices and immorality. People were divided into mutually hostile kinsfolk. Unless ties of alliances were forged between tribes, raiding and exploitation of the weak was not only a legitimate means of living, but was also a source of pride and boasting, and brought honour and prestige to the transgressor.

The man, dissatisfied with the whole situation, spent hours, days, weeks and months, pondering and contemplating — alone — groping and searching for the truth. During one of these sessions of lonely mental searching, a vision suddenly appeared. He was tightly gripped by the vision, and commanded: *iqra'*, "Recite". The astonished lonely man, untrained in the art of reading or writing, answered, *mā ana bi-qāri'*, "I am not a reader", or, "I cannot read". Once again he was gripped — more tightly — and commanded, *iqra'*, and the answer was, *mā ana bi-qāri'*. For the third time he was gripped and commanded,

*iqra' bi' smi rabbika 'lladhī khalaq
 khalaqa 'l-insāna min 'alaq,
 iqra' wa rabbuka 'l-akram,
 alladhī 'allama bi-'l-qalam,
 'allama 'l-insāna mā lam ya' lam.¹*

“Recite in the name of your Lord Who has created,
 Has created man from a clot,
 Recite, and your Lord is the Most Noble,
 Who has taught by (means of) the pen,
 Taught man that which man knew not.”

The lonely figure was Muḥammad ibn ‘Abdullāh, of the tribe of Quraish of Mecca, who had just reached the mature age of forty. The vision was Jibrīl, “Gabriel,” the Archangel who served as God’s messenger to His Prophets. The scene was the cave of Hīrā’ in the vicinities of Mecca, and the date was late Ramaḍān, in the summer of A.D. 610. And the words were the first piece of divine revelations which continued to descend upon the Prophet throughout the following twenty-three years for the guidance and uplift of mankind. That series of divine revelations, regarded by Muslims as the speech of God, revealed through the Prophet, to be preserved in the memory of men, and recited by their tongue, came to be known as the Qur’ān.

Method of Revealing the Qur’ān

It is said that the whole text of the Qur’ān descended first on the Night of Power, *Lailat al-Qadr*,² to the nearest heaven where the angel Gabriel would perceive it, and then communicate it to Muḥammad on earth, one part after another as might suit the occasion, on a command from God. This method of revealing the Qur’ān to the Prophet in a piecemeal manner had many advantages. It involved frequent contacts with the divine, thus giving the Prophet greater assurance, especially at times of crises.³ Moreover, the coming of the divine verses at suitable occasions and in relevant circumstances was more useful and had a greater effect on the audience. In addition, it made possible a gradual growth of the Islamic legal system. Furthermore, in this way it was easier for the Prophet and the early Muslim generation to memorise the holy book.⁴

Each time he was visited by the angel, the Prophet suffered a trance-like experience during which he was detached from the material world. When the angel had departed, the Prophet would recite unto his disciples, (*Companions*) the divine passage he had received. They in turn would recite the passage back to him, to ensure the accuracy of their delivery. Hence, the way of learning the Qur’ān was not by way of reading the written text, but by learning

from an authorised teacher and then reciting unto him until he is satisfied with the way of delivery. In this oral method, the Qur'ān was continuously transmitted, with an intense piety and great care, from generation to generation until the present day; and thus the holy book has been preserved and, as assured by God,⁵ shall for ever be preserved, unmutilated and untampered with.

The Purpose of the Divine Message

The Qur'ānic revelations embodied the divine message entrusted to the Prophet Muḥammad for delivery to mankind. They first addressed the people of Mecca and called upon them to abandon their idolatrous practices and superstitious beliefs, to devote their worship to Almighty God, and to uphold righteousness in anticipation of the Day of Judgement. This was the essence of the message of the Prophet for the most part of his 13-year call in Mecca. The inhabitants of that city, however, led by an obstinate class of aristocracy, vehemently opposed the noble message and severely persecuted Muḥammad and those few who adopted his faith.

Emigration to Yathrib

Having achieved little in Mecca after a long struggle, the Prophet emigrated to Yathrib, (al-Madīna), 280 miles North of Mecca, at the invitation of a number of its inhabitants who, during their visit to Mecca on pilgrimage, encountered Muḥammad and embraced his faith.

In al-Madīna, where many more people came within the fold of the Muslim community, the Prophet was therefore confronted with fresh patterns of problems. He was always sustained by more revelations which continued to confirm the basic parts of the faith, and also guided him in the construction of the newly-born Muslim society and in moulding the structure of his model Islamic State, answering questions of legal nature and inspiring the defendants of the faith with courage and determination.

Character of the Meccan and Madīnan Parts

The Qur'ān, both in its Meccan and Madīnan parts, has its individual, distinguishable character. Both divisions are similar in diction and form, and promote the same religious doctrines and ethical code. Yet the Meccan passages may be generally distinguished from the Madīnan ones, both in style and in content. The Meccan *surahs*, especially the early ones, are shorter, and are occasionally introduced by oaths or the name of a letter or letters. Their sentences are comparatively short, more terse, rhymed and emphatic. They treat the theme of monotheism, urging the people to reflect on the

wonders of God's creations; and warning of the doom awaiting the disobedient and describing the pleasures of Paradise stored for the righteous. In this context, stories of early nations and of former Prophets are related, warning the adversaries of similar doom, and assuring the Prophet and his party of ultimate success. The Meccan revelations also call for pursuing a righteous conduct condemning ancient harmful customs, such as female-child burial.

The Madīnan passages, on the other hand, are much longer with longer verses which are far less rhymed. They deal with problems that were confronted after the *Hijrah*,⁶ such as the conclusion of treaties, disputes with the people of the Book, the conduct of war, war prisoners, distribution of the booty, legislative guidance related to sales, business dealings, marriage, divorce, waiting period, inheritance and the law of evidence. They also deal with the ritual part of the faith, which began to develop shortly before the Emigration.

The Word of God

The Qur'ānic revelations, regarded as the word of God of which Muḥammad was merely the mouthpiece, became from the time of the Prophet, an object of extreme reverence and supreme importance. Reciting them was the most meritorious type of worship; learning the verses by heart was a most rewarding practice; and listening to the recitation had a captivating effect even on the opponents of the faith. At the height of the persecution of the Prophet and his companions at Mecca, the youth and women of Quraish used to go near the house of Abū Bakr under the cover of the night to listen to his moving recitation. At that time, the persecution of Abū Bakr was relented through the protection lent to him by Ibn al-Dughunnah, one of their leading figures, for Abū Bakr's exceptional virtues. Under the pressure of Quraish, who feared that their youth and womenfolk might be influenced by hearing the Qur'ān, this protection had to be withdrawn.⁷ Even al-Walīd Ibn al-Mughīrah, one of their top cultured figures, in an argument with the Prophet, had his tongue silenced and his heart melted when he heard Muḥammad reciting the early part of Chapter 41. On learning of this, Abū Jahl, the leader of the Opposition in Mecca, went to al-Walīd protesting. Al-Walīd retorted, "I am indeed the topmost amongst you in the critical assessment of all types of styles of the tongue, whether in prose or in poetry. By God, there is nothing of the human literary product that would resemble or approach the words recited by Muḥammad. His style, rich and splendid, has an unmatched sweetness and is of a unique taste".⁸

Miracles

This magnificent degree of eloquence, inimitable and most compelling, was one aspect of the miraculous character of the Qur'ān.

Each Prophet performed certain miracles beyond the reach of his own people as an evidence of the validity of his claim. The Qur'ān was the greatest miracle ever presented in the confrontation with the unbelievers. It is an intellectual, literary miracle, of permanent appeal and perpetual persuasion. The enemies at Mecca, who were the acknowledged masters and authorities on the language were challenged to produce something like the Qur'ān, or like ten of its chapters, or even one single chapter, if the book were the product of human efforts. They badly failed in the challenge.

Another aspect of the miraculous character of the Qur'ān is that it accurately relates past records hitherto unknown to the illiterate recipient of the revelations, and even foretold firmly certain occurrences which came true. Moreover, it contains a well-integrated legal system providing for the needs of a highly organised progressive society, with a high degree of flexibility; and it is completely free from conflicts and inconsistencies. Now the Qur'ān has been put to the test for the last fourteen centuries. Over these ages, the Qur'ān successfully helped and guided multitudes of nations, both in the East and the West, in the way of progress and civilisation. And none of the great discoveries and achievements in the various fields of science, including those recent spectacular successes in the domain of space — which, in fact, owe the Qur'ān a great debt, even indirectly — has been in any way at variance with the contents of the holy book. There has never been a conflict between the Qur'ān and science, nor is there a lack of enthusiasm — toward social reforms and human progress. On the contrary, the Qur'ān urges the pursuit of science and systematic thinking and emphasises the importance of learning, and employing the knowledge we may obtain thereby in the service of God. There are even scholars who believe that the Qur'ān contains verses which suggest or hint at much of what science is achieving in modern time. They, e.g., feel that Ch. vi. 125⁹ exhibits awareness of the structure of the atmosphere; that XXI, 30¹⁰ speaks of what is now scientifically suggested as to the origin of the earth; and that XXI, 44¹¹ suggests what is nowadays said about the expansion of the universe. Moreover, the Qur'ān emphatically commands upholding the principle of social justice; it has also raised the status of women and acknowledged their legitimate rights, and declared the absolute equality of mankind. Therefore, unlike earlier holy books which have not survived in their original form, the Qur'ān is not, and will never be, in need for a re-interpretation.

A book with all these merits could not have been reasonably authored by a man who lived in the wilderness of Arabia, in the early part of the 7th century. It cannot be anything but the word of God.

Arrangement of the Qur'ānic Parts

Although the revelations came down in parts, they had to be arranged into a continuous, coordinated whole; and this process progressively evolved during the lifetime of the Prophet. Whenever he received a fresh revelation, he taught it to his Companions and indicated its position in relation to the other parts of the book. This process was continued until the revelation of the last portion of the book, shortly before the death of the Prophet — said to be the chapter called Victory, (CX), or verses 278-282 of Chapter II, or verse 3 of Chapter V.¹² The whole book was divided into units, each called *sūrah*, "chapter". Each *sūrah* was divided into smaller units, each called *āyah*. The meaning of this term *āyah* may be regarded as a composite of the meanings of the words: verse, sign and evidence. The *āyah* is in fact a statement or a number of statements regarded as one unit; but it stands as a sign of God's greatness and as an evidence to the truth. The total number of *sūrahs* is 114; and the total number of the *āyāt*, (Pl. of *āyah*), is said to be 6,236.¹³ The total number of words in the Qur'ān is said to be 77,934.¹⁴ Each chapter has a name as a title, often pertaining to its contents; but some have more than one.¹⁵

It can be gathered from the above that the existing sequence of the Qur'anic chapters and passages may not correspond with the chronological order in which they were revealed. Apparently, consideration of common topics and mutual relationship between the passages determined their existing arrangement. However, it is agreed that the order of the verses within each *sūrah* was determined by the revelation. As for the order of the *sūrahs*, it makes no difference to Muslims whether it was based on a consensus of the Companions of the Prophet shortly after his death, or was indicated to them by the Prophet himself.¹⁶ However, Tradition has left us some clues which guide us, with a large degree of accuracy, in reconstructing the chronological order of the revelations. When we, as Muslims, seek to learn this order, our aim is more than academic. The dating of a passage may be significant in making inferences related to the Qur'anic guidance. When we learn, e.g., that IV, 43¹⁷ which implies the prohibition of drinking wine when the time of prayers approaches, preceded V, 90¹⁸ which stipulates absolute prohibition of wine, we realise that the prohibition of drinking wine is extended to all times. Therefore, the study of this subject was an important pursuit since early times; and an adequate knowledge of it is one of the necessities for the students of Islamic Law.

Mode of learning the divine text

The art of writing was not a prevailing pursuit with the Arabs. They depended on oral tradition. Enjoying a static, smooth order

of life, and well trained in memorising and singing portions of speeches and poetry of which they were extremely fond, they developed excellent retentive memories. It was, therefore, natural that the Prophet would trust the holy book to the memory of his Companions and would attach less importance to committing it to writing. Hence, the mode of learning the divine text, as explained earlier, is not by reading the silent words from a written document, but by reciting them unto a qualified teacher. However, there were among the Companions of the Prophet a few who could write, using such rough material as pieces of stone, shoulder blades of animals' ribs and pieces of leather. None of them, however served as a regular 'secretary' to the Prophet, although any of them could be called upon for help when a letter needed to be addressed or a treaty was to be concluded. These writers or scribes wrote, rather unsystematically, the text of the Qur'ān. This they did either on their own will or with the encouragement of the Prophet, especially when one of them happened to be in his company when a part of the text was revealed.

In fact, the Prophet had discouraged the writing of anything else, even his own words, later known as *Hadīth*, to guard against possible confusion with the Qur'anic texts until the style of the Qur'ān became distinct and easily recognizable.

Compiling a complete copy of the Qur'ān

The relatively less importance attached to committing the holy book to writing at that early stage can be gathered from the fact that until the Prophet passed away, there was no known copy of the book; and for some time there was no full serious attempt made to bring together scattered documents. This condition remained until the people of Yamāmah rebelled against al-Madīnah, the seat of the first Caliph, Abū Bakr, the first man to assume the office of ruling the Muslim state after the Prophet, and many of the Companions fell in battle.

'Umar Ibn al-Khaṭṭāb, fearing a dispute over the text in the future, advised the Caliph to collect the pieces of the Qur'ān written during the lifetime of the Prophet,¹⁹ and to make a complete continuous copy of the book. This, after some hesitation, the Caliph did with the help of Zaid Ibn Thābit and 'Umar himself, and some other leading Companions. A complete continuous copy, arranged in accordance with the memorised order was made; and, together with any duplicate part, it was kept under the custody of the Caliph. The importance of this copy was that it would serve as a guide for the order of the words and their identification. Abū Bakr, as we know, nominated 'Umar as his successor to the office of the Caliphate; when Abū Bakr died, the collection passed under the care of 'Umar. But as no one was nominated before 'Umar's death to succeed him,

custody of the collection passed after him to his own daughter, Hafṣah, who was widow of the Prophet, and was conversant with the art of reading and writing.

During the reign of the third Caliph, 'Uthmān Ibn 'Affān, or more specifically in 651 A.D., a need was felt for the duplication of the existing copy, when multitudes of non-Arab nations came within the fold of Islam, for a fuller and more strict guidance. The collection was handed over to the Caliph by Hafṣah, and a Committee headed by Zaid Ibn Thābit made out copies which were given to the Caliph, who kept a copy for himself and sent the others to Mecca, Baṣrah, Kūfah, Syria, Baḥrain and the Yemen. He sent with each copy a Companion of the Prophet to teach the local community the text in accordance with the copy in his hand.

Reading Versions of the Qur'ān

Arabic writing at the time the Qur'ān was first written and duplicated, did not have vowel signs or diacritical marks. The absence of these signs and marks allowed reading a written text in a number of ways so long as the consonantal outline was maintained. On the other hand, the Companions had learned the Qur'ān from the Prophet in more than one way of reading some of its words. This variety of reading the Qur'anic text did not affect the essence of the meaning of the words, and rarely affected the consonantal outline. This variety was permitted to meet the need for addressing the Arabs in their different dialects and intonations.

The original Qur'anic documents written at the time of the Prophet reflected the differences of reading the text when these differences affected the consonantal outline. In other words, there were two or more duplicate copies of one passage, written by one or more scribes who learned it from the Prophet in more than one way, each had to be reflected in writing. On the other hand, it was permissible for a Companion to read and to teach the Qur'ān in as many ways as he might have learned from the Prophet. Now, if the coming generations of Muslims were to be left to learn from the mouths of the Companions whatever versions of the Qur'ān they had learnt from the Prophet, it would have led to unlimited varieties of versions and infinite number of readings — a fertile ground for disputes and differences. 'Uthmān saw it fitting to impose some limitation on the number of readings to reduce the possibility of dispute between Muslims, especially over a matter of such a vital importance as their sacred book. By issuing a limited number of copies reflecting few consonantal differences, and decreeing their use as guidance in the provinces, the range of variation was reduced. In addition, the Caliph sent with each copy of the Qur'ān a teacher with instruction that he should teach, out of the versions he had learnt from the

Prophet, only those which could be provided for by the copy with him. For the same reason, the Caliph is said to have disposed of the original documents. Although we regret the loss of these documents which could have been of great scientific and linguistic value, we endorse the action of the Third Caliph for the greater benefit of ensuring the future of the sacred text. The authorised versions, within the provisions of these copies, have survived until today, but these were orally and carefully handed down by a generation of qualified authorities to the succeeding generation, helped by these copies and by copies made out of them. A large volume of relevant literature had developed for further guidance of teachers and readers. Although the general tendency now is that one authorised reading prevails in each Muslim locality, there has always been in every generation a group of readers who made it their task to preserve these readings and specialise in their studies.²⁰

Approach of some Western Scholars

Europeans developed an interest in the study of the Qur'ān about the time of the Crusades in the Middle Ages. This was not, however, urged by a desire to learn or to benefit from the book. It was rather motivated by an intention to "refute" it. The earliest translation of the holy book into a European language was in Latin and was made in 1143, but it was not published until 1543, 400 years later. Thirteen years earlier, the first European publication of the Arabic text appeared in Rome. Translations were later made in Italian, German, Dutch, Russian, French and English.

With the increasing interest in the Orient during the last few centuries, an added impetus was given to the study of the Qur'ān and its tongue. The literary product, just as expected, was not always favourable. While a few of these Western scholars may seem to be inspired by innocent academic motives, many of their conclusions were mistaken, and we can easily see from where their misunderstanding arises. Others were apparently motivated by prejudices, and their arguments were obviously unsound and offensive.

Let us illustrate briefly these misunderstandings and prejudices so that Muslim readers see how issues of fundamental importance in their religion can be misrepresented.

Richard Bell, influenced by some earlier authors, casts doubt on the tradition relating the events which led to collecting, at the time of Abū Bakr, the documents written during the lifetime of the Prophet.²¹ He bases his dispute on the claim that those who fell in battle at al-Yamāmah were mostly recent converts, and only two could have had extensive knowledge of the Qur'ān. In other words, they could not be described as "reciters", a term used in the tradition. More serious, he argues, is the claim that these documents were

in the custody of Hafṣah after the death of her father, as, according to him, "if Zaid's collection were an official one, it seems hardly probable that it would pass out of official keeping" ²² Although Professor Bell is sometimes of sound argument, and was able to vigorously refute the denial by some of his co-Westerners of the validity of some Qur'anic verses, ²³ he is here obviously misled. The word 'recent' in the phrase 'recent converts' is of a relative sense. However, most Muslims at that time had embraced the faith only recently. Nevertheless, this does not cast doubt on the intensity of their faith and earnestness to learn the Qur'ān. Their enthusiasm could not be more evidenced by anything better than being prepared to lay down their lives in battle. Moreover, they did not take so long to learn the Qur'ān as we do. Even if it were only two reciters lost would not this have been warning enough for 'Umar to advise that some action should be taken at that time? As for 'Umar's trusting his daughter with the *ṣuḥuf*, ²⁴ it seems that it was the best choice in the circumstances. On his deathbed, 'Umar refrained from deciding who should succeed him to the high office, and specifically recommended that his son should not be chosen. Not knowing who the community was going to elect as Caliph, and abstaining from doing anything that would tip the balance in favour of anyone, he trusted these important documents to Hafṣah who was a widow of the Prophet and had the distinction of knowing the art of reading and writing.

A hostile motive appears to be behind the denial by some of these 'modern scholars' of the authenticity of some verses, claiming that they were added or interpolated by some Companions. We know the story which relates the reaction of 'Umar to the news of the death of the Prophet and how he was calmed down when he heard the speech of Abū Bakr, in which the latter quoted the verse III, 144, which reads: "And Muḥammad is but a messenger — messengers have already passed away before him. If then he dies or is killed, will you turn back upon your heels?" 'Umar is related to have said that it was as if he had not learned that verse before. ²⁵ Basing on this, a French scholar, Silvestre de Sacy, denies the authenticity of that verse, as there could be no such verse unknown to 'Umar. ²⁶ Dancing to the same tune, G. Weil ²⁷ adds the verses III, 185; XXI, 35; XXIX, 57, where it is stated that "every soul is to taste death," thus implying that Muḥammad was a mortal; and XXXIX, 30, which says: "You and they are to die." But it is obvious that 'Umar did not deny knowing the verse; he only regretted that he had behaved at the moment of distress in a manner that was not in keeping with the teaching of the verse, as if he had not known it.

Another daring author, who outrageously claimed, on merely conjectural grounds, that the Prophet was not given the name 'Muhammad' until two years before his death, ²⁸ questioned the

genuineness of the verses which contained that name as they occur in passages dealing with matters preceding the adoption of the name! In order to illustrate the degree of the prejudice involved, we take liberty in quoting his argument to support his verdict against one of these verses, namely, v. 2 of Chapter XLVII. He says.

“A closer examination . . . cannot fail to disclose the fact that the verse is wedged between two which belong together, disturbing their logical connexion. The translation of the verses in question will make this manifest in the following manner: (v. 1) those who disbelieve and turn (others) from the (war) path of Allah, He makes their works go wrong. (v.3) this (is) because the infidels follow falsehood, and those who believe, *follow the truth from their Lord* — thus does Allah set forth for man their parables. Between these two verses, which according to the usual logic of the Qur’ān fit exceedingly well together, stands the following: (v.2) And those who believe and do right and believe on what is revealed upon Muḥammad — and it is the truth from their Lord, may He forgive them their iniquities and set right their mind. Can anyone imagine that verse 3 forms a sequence to verse 2?”²⁹.

Yes, we do emphatically assert that v. 3 forms a sequence to v.2, as much as it forms a sequence to v.1. Verses 1 and 2 stand in contrast to each other; the first speaks of the unbelievers and condemns them, the second speaks of the believers and praises them; and the third concludes both and justifies their contents. The first part of it connects with v.1, and the second connects with v.2. It is therefore very clear that without v.2 the second part of v.3 would have been irrelevant. Even the translation of the Arabic verses by the author does not seem to be adequate. The insertion of the word ‘war’ in v.1, e.g., seems to be arbitrary.

Conclusion

The above remarks indicate how our sacred book has been exposed to a most severe criticism, and how it has emerged from the campaign just as sound, firm and vigorous as ever. It is a great blessing that the Book, in spite of all the vicissitudes of history, has reached us intact, a miraculous fulfilment of the Qur’anic prophecy.³⁰ However, as a manifestation of gratitude on our part, something has to be done.

Parents should maintain the proud tradition of their ancestors to provide their children with the opportunity of learning the Qur’ān at an early age, and sessions of Qur’anic recitation by adults should be regularly arranged.

“Verily those who recite the Book of Allāh, establish regular prayer and spend (in charity) out of what we have provided for them — privately and publicly — are conducting a hopeful trade that will never fail.³¹”

It will be absurd, however, to hold the Qur’ān in such a great esteem and reverence, and yet remain heedless of its teachings. The Qur’ān should be related to our life, in all its aspects, and be the guiding light in all our endeavours. Success and glory are assured in compliance to its guidance, and the misfortunes being suffered by the world of Islam are in keeping with its warnings.

Our recovery and revival are dependent upon a real change in our attitude, and a fresh thinking in how to adjust ourselves to the requirements of modern times in the light of the guidance of our holy Book.

“Verily, never will God change the condition of a people until they change what is in themselves.³²”

"NOTES"

1. *Qur'ān*, Chapter XCVI. v v. 1-5
2. XCVII, 1. Cf. XLIV, 2-3.
3. XXV, 32.
4. XVII, 106.
5. XV, 9.
6. This is the Arabic term for the emigration of the Prophet from Mecca to al-Madīnah.
7. Ibn Hishām, *Sirat an-Nabiyy*, Cairo, (1963), vol. I., P. 250 f.
8. Sayūṭī, *Itqān*, (Cairo, A.H. 1279), II, 135.
9. This reads: "So, whosoever Allāh wishes to guide, He expands his breast for Islam; and whosoever He wishes to leave in error, He makes his breast straight (and) narrow as though he were ascending upward."
10. It reads: "Do not those who disbelieve see that the heaven and the earth were closed up, so we rent them."
11. It reads: "See they not then that We are visiting the land, curtailing it of its sides.
12. *Itqān*, I, pp. 33-34.
13. *Ibid*, I, p. 84.
14. *Ibid*, I, p. 87.
15. E.g., Chapter V is called 'The Table' or 'The Contracts'; and XVI may be called 'The Bees' or 'The Cattle'.
16. *Op. cit.*, I, 75 ff. and Q, LXXV, 17.
17. It reads "O you who believe, approach not the duty of prayers when you are intoxicated until you know what you say."
18. It reads: "O you who believe, wine and games of chance and (Sacrificing to) stones set up and (divining by) arrows are only uncleanness, the devil's work; so keep away from it so that you may succeed."
19. This apparently took place in A.D. 634, just about one year after the death of the Prophet. The insistence on that the documents should have been written during the lifetime of the Prophet was to ensure that they were sound. It was assumed that, should mistakes have occurred in them, they would have been corrected by revelation.
20. This tendency is now reflected in the establishment of an Institute of Qur'anic readings, attached to al-Azhar, Egypt.
21. *Introduction to the Qur'ān*, Edinburgh University Press, 1953, pp. 39 f.
22. *Ibid.*, p. 40.
23. *Ibid.*, p. 44 ff.
24. This word means: 'the written sheets or documents;' but was used to indicate the written Qur'anic pieces collected by Zaid at the time of Abū Bakr. The use of the term 'muṣḥaf, meaning: 'the written holy book of the Qur'ān,' might have been related to this word, as both are derived from the same root. However, it is related that some Companions had heard this word used in Abyssinia; and when they made the first collection of the holy book, they agreed to adopt that name. Cf. *Itqān*, I, 72/3.
25. Ibn Hishām, *Siratan-Nabiyy*, p. 1069f.
26. *Introduction to the Qur'ān*, Edinburgh University Press, 1953, p. 44.
27. *Ibid.*
28. Hartwig Hirschfeld, *New Researches into the Composition and Exegesis of the Qur'ān*, (Asiatic Monographs, vol. III), London, 1902, p. 24.
29. *Ibid.*, p. 140.
30. XV, 9.
31. XXXV, 29.
32. XIII, 11.

TEXTS

A REMARK

In the following pages, a sample of Qur'anic passages is treated for the benefit of the readers who may desire to learn some verses from the Holy Book for use in their prayers.

It is to be noted that the Arabic definite article equivalent to the English 'THE' is AL-. The vowel A of Al-, which has the sound of a glottal stop appears only when the article falls in the beginning of a speech, like the first A in: ALLĀHU AKBAR. But when the word introduced by Al- is joined to a preceding word, the sound of A of Al- is dropped, and A is replaced in writing by a regular apostrophe, like: WA 'LLĀHU and BĪ 'LLĀHI, meaning "and God" and "By God."

This in fact applies always to the initial glottal stop when it is not an integral part of the word. An example is the word *ISM*, 'name'. If you introduce it by BĪ, 'by,' it becomes: BĪ 'SM or BĪ 'SMI.

TEXT 1 — On the Unity of God

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ ①
وَلَمْ يُولَدْ ②
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ③
(سورة الإخلاص)

- a. This Chapter is No. 112 in the Qur'ān. It consists, as you see, of four verses. They are written in Arabic, and Muslims like to read it as it is in Arabic.
On top of the chapter you see something like a verse also.
- b. Let us now see how all this looks like in English letters:

Bismi'L-Lāhi'r-Rahmāni r-Rah'im

1. QUL HUWA'L-LĀHU AḤAD.
2. ALLĀHU'S-ṢAMAD.
3. LAM YALID WA LAM YŪLAD.
4. WA LAM YAKUN LAHŪ KUFUWAN AḤAD.

We now read the text with the help of the teacher and the English letters. We should look while we read, at the Arabic words as much as possible. The teacher will point out the words to us during the reading.

- c. Now we learn the meaning of the words of the Chapter. But we shall leave the meaning of the verse on the top till later. This verse we always read when we begin something, when we begin to read, when we begin to eat, when we begin to drink, and so on.

Verse No. 1

| <i>Word</i> | <i>Sound</i> | <i>Meaning</i> |
|-------------|--------------|----------------|
| قُلْ | QUL | Say |
| هُوَ | HUWA | He |
| اللَّهُ | ALLĀHU | God |
| أَحَدٌ | AḤAD | One |

Total meaning of this verse: "Say, He is God, He is One."

Verse No. 2

| <i>Word</i> | <i>Sound</i> | <i>Meaning</i> |
|-------------|--------------|----------------------------------|
| اللَّهُ | ALLĀHU | God |
| الصَّمَدُ | AṢṢAMAD | He helps and does not need help. |

Total meaning of this verse: "God helps and does not need help."

Verse No. 3

| <i>Word</i> | <i>Sound</i> | <i>Meaning</i> |
|-------------|--------------|----------------|
| لَمْ | LAM | did not |
| يَلِدْ | YALID | give birth |
| وَلَمْ | WALAM | and was not |
| يُولَدْ | YŪLAD | born |

Total meaning of this verse: "He does not give birth to a child, and He was not born by anyone."

Verse No. 4

| Word | Sound | Meaning |
|---------|---------|---------|
| وَلَمْ | WALAM | and not |
| يَكُنْ | YAKUN | is |
| لَهُ | LAHŪ | to Him |
| كُفُؤًا | KUFUWAN | equal |
| أَحَدٌ | AHAD | one |

Total meaning of this verse: "There is no equal to Him."

- d. We should now write each of these Arabic words and repeat them as many times as we can. We should also repeat reading them. Afterwards we try to read the whole Arabic chapter at once as written on page 22.
- e. Now, what can we learn from this chapter? We can learn the following:
1. That God whose name is Allāh is One. There is no other god.
 2. We need God to help us. He does not need anyone to help Him.
 3. God has no children, no son and no daughter.
 4. God was not born. He has no father nor mother.
 5. There is nothing in and of itself that is even like unto God.

TEXT 2 — Obedience and Kindness

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا
 وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ
 الْجَنَبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ
 أَيْمَانُكُمْ إِنْ اللَّهُ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ﴿٣١﴾

(من سورة النساء)

- a. This verse is No. 36 from Chapter No. 4. As you see, it is fairly long. In English letters it all reads like this:
 WA' BUDU'L-LĀHA WA LĀ TUSHRIKŪ BIHĪ
 SHAY'AN WA BILWĀLIDAINI IḤSĀNAN WA BIDHI'L
 QURBĀ WA'L-YATĀMĀ WA'L-MASĀKĪNI WA'L-JĀRI
 DHI 'L-QURBĀ WA 'L-JĀRI 'L-JUNUBI WA 'S-ṢĀḤIBI
 BI'L-JANBI WA'BNI'S- SABĪLI WA MĀ MALAKĀT
 AYMĀNUKUM INNA'L-LĀHA LĀ YUḤIBBU MAN
 KĀNA MUKHTĀLAN FAKHURĀ.

Here again we repeat the reading of this text with the teacher as many times as we can.

| b. <i>Word</i> | <i>Sound</i> | <i>Meaning</i> |
|---------------------|------------------|------------------------------|
| وَأَعْبُدُوا | WA'BUDŪ | And worship |
| اللَّهِ | ALLĀHA | God |
| وَلَا | WALĀ | and do not |
| تُشْرِكُوا | TUSHRIKŪ | worship |
| بِهِ | BIHĪ | with Him |
| شَيْئًا | SHAY'AN | a thing |
| وَبِالْوَالِدَيْنِ | WABI'L-WĀLIDAYNI | and with parents |
| إِحْسَانًا | IḤSĀNĀ | kindness |
| وَبِذِي الْقُرْبَىٰ | WA BIDHI'L-QURBĀ | and to relatives |
| وَالْيَتَامَىٰ | WA'L-YATĀMĀ | and to the orphans |
| وَالْمَسْكِينِ | WA'L-MASĀKĪNI | and to the poor |
| وَالْجَارِ | WA'L-JĀRI | and to the neighbor |
| ذِي الْقُرْبَىٰ | DHI'L-QURBĀ | who is near |
| وَالْجَارِ | WA'L-JĀRI | and the neighbor |
| الْجَنَبِ | AL-JUNUBI | who is far |
| وَالصَّاحِبِ | WA'Ṣ-ṢĀḤIBI | and the companion, friend |

بِالْجَنبِ
 وَأَبْنِ
 السَّبِيلِ
 وَمَا
 مَلَكَتْ
 أَيْمَانُكُمْ
 إِن
 اللَّهَ
 لَا
 يُحِبُّ
 مَنْ
 كَانَ
 مُخْتَالًا
 فَخُورًا

| | |
|------------|------------------|
| BI'L-JANBI | near |
| WA'BNI | and the son of |
| AS-SABĪLI | the way |
| WA MĀ | and what |
| MALAKAT | possessed, have |
| AYMĀNUKUM | your right hands |
| INNA | indeed |
| ALLĀHA | God |
| LĀ | does not |
| YUḤIBBU | love |
| MAN | who, whom |
| KĀNA | was, is |
| MUKHTĀLAN | conceited |
| FAKHŪRA | proud |

Here we also try to write the Arabic words and read them. Then we try to read the whole text together.

- c. The total meaning of the verse is like this:
 And worship Allāh alone. Do not worship anything else with Him. And be kind to the parents, to the relatives, to the neighbour who is near and the neighbour who is far, to those who happen to be with us, to those who travel on the way, and to those under your hands. God indeed does not love those who despise others and are proud of themselves.
- d. We learn from the text the following teachings:
1. We should worship Allāh alone, because there is no god at all except He.
 2. We should be kind and helpful to:
 our parents,
 our relatives,

our neighbours whose houses are near to us,
 our neighbours whose houses are not so near,
 those who live with us or work with us,
 the orphans and the poor,
 those we meet in travelling or who come to us as
 guests, and

those who are under us like the servants or subordinates.

3. We should respect these people even if they are not as lucky as we are. We should not despise them if they are poor or weak or ill. We should visit them and help them always as much as we can.
4. We should not be too proud of ourselves. If we are now rich, God can make us poor. If we are now healthy, God can make us ill. If we are now strong, God can make us weak. God also can change those who are poor, ill or weak and make them rich, healthy and strong. We should only be grateful to God for making us what we are.

QUESTIONS

1. Read from memory Chapter 112 of the Qur'an.
2. Write this chapter in Arabic.
3. Give the meaning of the Chapter in English.
4. Say what we can learn from this chapter.
5. Read verse No. 36 of Chapter 4 of the Qur'an.
6. Write the same verse in Arabic.
7. Give the meaning of this verse in English.
8. Give the teachings we can learn from this verse.
9. Give the Arabic words for Chapter and Verse.
10. Give the English meaning of the following words:

لَمَّيْلًا - أَحَدٌ - كَفُورًا - وَأَعْبُدُوا - شَيْئًا

الْوَالِدَيْنِ - الْيَتَامَى - الْمَسَاكِينَ - الْجَارِ - الصَّاحِبِ

أَبْتٍ - السَّبِيلِ - أَيْمَانِكُمْ - لَا - نَمِّمُ

يُحِبُّ - فَخُورًا

TEXT 3 — The Opening Chapter

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ② الرَّحْمَنِ الرَّحِيمِ ③
 مَلِكِ يَوْمِ الدِّينِ ④ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
 نَسْتَعِينُ ⑤ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑥ صِرَاطَ
 الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

(سورة الفاتحة)

- a. This is the opening chapter of the Qur'an which has to be recited in each rak'ah of prayers. Its sound may be rendered in Latin script as follows:

1. BI 'SMI 'LLĀHI 'R-RAḤMĀNI 'R-RAḤĪM
2. AL-ḤAMDU LI 'LLĀHI RABBI 'L-'ĀLĀMĪN
3. AR-RAḤMĀNI 'R-RAḤĪM
4. MĀLIKĪ YAWMI 'D-DĪN
5. IYYĀKA NA'BUDU WA IYYĀKA NASTA'IN
6. IHDINA 'S-ṢIRĀṬA 'L-MUSTAQĪM
7. ṢIRĀṬA 'LLADHĪNA AN'AMTA 'ĀLAIHIM, GHAIRI
'L- MAGHDŪBĪ 'ALAIHIM WALA 'D-ḌĀLLĪN.

- b. Let us now analyze its vocabulary:

| Word | Transcription | Meaning |
|-------------|---------------|------------------------|
| بِ | BI | By |
| اسْمِ | ISMI | name |
| اللَّهِ | ALLĀH | God |
| الرَّحْمَنِ | AR-RAḤMĀN | The Most Merciful |
| الرَّحِيمِ | AR-RAḤĪM | The Most Compassionate |

| | | |
|----------------|-------------|----------------------------|
| الْحَمْدُ | AL-HAMDU | praise and gratitude |
| لِلَّهِ | LI | to |
| رَبِّ | ALLĀH | God |
| الْعَالَمِينَ | RABBI | Lord |
| الرَّحْمَنِ | AL-'ĀLAMĪN | the worlds |
| الرَّحِيمِ | AR-RAḤMĀNI | The Most Merciful |
| مَالِكِ | AR-RAḤĪM | The Most Compassionate |
| يَوْمِ | MĀLIKI | Owner, Lord of |
| الدِّينِ | YAWMI | The Day of |
| إِيَّاكَ | AD-DĪN | The Judgment |
| نَعْبُدُ | IYYĀKA | Thee Alone |
| و | NA'BUDU | we worship |
| إِيَّاكَ | WA | and |
| نَسْتَعِينُ | IYYĀKA | from Thee Alone |
| أَهْدِنَا | NASTA'ĪN | we seek help |
| الصِّرَاطَ | IHDINA | guide us to |
| الْمُسْتَقِيمَ | AŞ-ŞIRĀṬA | the path |
| صِرَاطَ | AL-MUSTAQĪM | the straight one |
| الَّذِينَ | ŞIRĀṬA | the path of |
| أَنْعَمْتَ | ALLADHĪNA | those |
| عَلَيْهِمْ | AN'AMTA | Thou hast bestowed favours |
| غَيْرِ | 'ALAIHIM | upon them |
| | GHAIRI | not (those) |

الْمَغْضُوبِ
عَلَيْهِمْ
وَالَّذِينَ
الضَّالِّينَ

AL-MAGHDŪBI angered with
'ALAIHIM upon them
WALA and not
ADDĀLLĪN those who are astray.

- c. Thus, the whole text may be rendered into English as follows:
1. In the name of God, the Beneficent, the Most Compassionate
 2. Praise and gratitude be to Allāh, the Lord and the Nourisher of the worlds.
 3. The Most Merciful, the Most Compassionate.
 4. The Master of the Day of Judgment.
 5. Thee alone do we worship and Thee alone do we beseech for help.
 6. Guide us on the right path.
 7. The path of those upon whom Thou hast bestowed favours, not of those upon whom wrath is brought down, nor of those who go astray.
- d. Thus, as you see, this is a chapter of praise of God and prayers. Yet we may note the following interesting observations:
1. It is significant that the Holy Book begins with the name of God and His beneficent attributes.
 2. The emphasis is laid upon these Holy beneficent attributes which are alone brought out, and are repeatedly mentioned. This clearly refutes the claim of those who pretend that the Qur'ān stresses the transcendence and wrath of God!
 3. The universality and tolerance of Islam are at once indicated by describing God, Who deserves all praise and gratitude, as the Nourisher and Lord, not only of the believers, but of all the worlds!
 4. While God is the Lord of these worlds, He is also the Lord of the life to come; and so we are immediately reminded of the importance of this future life. We are also taught the basic idea of monotheism, and not to seek help or guidance except from God Who is indeed the real source of goodness.
 5. The path we should seek to follow is the right straight path set out in the Holy Book and elaborated by the Prophet Muhammad, peace be upon him, not the crooked way of errors and disobedience.

TEXT 4 — Keeping Trust

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا
وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ
نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾
(من سورة النساء)

- a. This is verse 58 of chapter 4. Let us first see how it reads in Latin letters:
“INNA’LLĀHA YA’MURUKUM AN TU’ADDU’L-AMĀNĀTI ILĀ AHLIHĀ WA IDHĀ ḤAKAMTUM BAYNA’N-NĀSI AN TAḤKUMŪ BĪ’L-‘ADLI INNA’L-LĀHA NI’IMMĀ YA’IZUKUM BIHĪ INNA’LLĀHA KĀNA SAMĪ‘AN BAṢĪRĀ. (58)”

- b. Let us now learn the meaning of the words in the text:

| Word | Sound | Meaning |
|---------------|------------|--------------|
| إِنَّ | INNA | Indeed |
| اللَّهِ | ALLĀHA | God |
| يَأْمُرُكُمْ | YA’MURUKUM | commands you |
| أَنْ | AN | to |
| تُؤَدُّوا | TU’ADDU | return |
| الْأَمَانَاتِ | AL-AMĀNĀTI | the trusts |
| إِلَىٰ | ILĀ | to |
| أَهْلِهَا | AHLIHĀ | their owners |
| وَ | WA | and |
| إِذَا | IDHĀ | if |

حَكَمْتُمْ
 بَيْنَ
 النَّاسِ
 أَنْ
 تَحْكُمُوا
 بِالْأَدْلِ
 إِنَّ
 اللَّهَ
 نَمَّا
 يَعْظُمُ
 بِهِ
 إِنَّ
 اللَّهَ
 كَانَ
 سَمِيعًا
 بَصِيرًا

| | |
|-----------|-----------------|
| ḤAKAMTUM | you judge |
| BAINA | between |
| ANNĀS | the people |
| AN | to |
| TAḤKUMŪ | you judge |
| BI | with |
| AL-'ADL | the justice |
| INNA | indeed |
| ALLĀHA | God |
| NI'IMMĀ | is good what |
| YA'IZUKUM | He advises you, |
| BIHĪ | with it |
| INNA | indeed |
| ALLĀHA | God |
| KĀNA | was |
| SAMĪ'AN | hearing |
| BAṢĪRA | seeing |

c. Now the total meaning of the verse is this:

Indeed, Allāh commands you to return the trusts to their owners. And if you are appointed to judge between people, you must judge with justice. Indeed, what God teaches you here to do is noble and excellent. Allāh is indeed Seeing and Hearing.

d. From this verse we can take out the following teachings:

1. We should return any trust to its owner as soon as he asks for it. We must respect the rights of others and their properties. A loan you borrow from someone is also a trust, and must be paid back when its term is over.

2. Justice is an important principle in Islam. The government must be just with the people. People must be just among themselves. Those who work as judges must observe this principle carefully. It is very bad for a judge to neglect justice. Even a father has to be fair and just between his own children.

Once a man went to the Prophet with his son and said, "Be witness that I have given this son of mine an orchard." The Prophet asked him, "Do you have other children?" "Yes," the man replied. The Prophet asked further, "Have you given the other children similar gifts?" "No," said the man. Then the Prophet said, "No, I am not going to be a witness to this unless you give the other children similar gifts."

TEXT 5 — Manners of Visiting

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ
 حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ
 تَذَكَّرُونَ ﴿٢٧﴾ فَإِن لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا
 حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِن قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ
 أَزْكىٰ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾

(من سورة النور)

- a. These are verses 27 and 28 of Chapter 24. The sound of the words in Latin is as follows:

“YĀ’AYYUHA’L-LADHĪNA ĀMANŪ LĀ TADKHULŪ
 BUYŪTAN GHĀIRA BUYŪTIKUM HATTĀ TASTĀ’
 NISŪ WA TUSALLIMŪ ‘ALĀ AHLIHĀ DHĀLIKUM.
 KHAIRUN LAKUM LA’ALLAKUM TADHAKKARŪN

(27)" "FA'IN LAM TAJIDŪ FĪHĀ AḤADAN FALĀ TADKHULŪHĀ ḤATTĀ YU'DHANA LĀKUM WA IN QĪLA LĀKUMU'RJĪ'Ū FA'RJĪ'Ū HUWA AZKĀ LĀKUM WA'LLĀHU BIMĀ TA'MALŪNA 'ALĪM. (28)"

b. The meanings of the Arabic words are:

| <i>Word</i> | <i>Sound</i> | <i>Meaning</i> |
|----------------|--------------|--------------------------------|
| يَا أَيُّهَا | YĀ'AYYUHĀ | O you |
| الَّذِينَ | ALLADHĪNA | who |
| آمَنُوا | ĀMANŪ | believed |
| لَا | LĀ | do not |
| تَدْخُلُوا | TADKHULŪ | enter |
| بُيُوتًا | BUYŪTAN | houses |
| غَيْرَ | GHAIRA | other than |
| بُيُوتِكُمْ | BUYUTIKUM | your houses |
| حَتَّىٰ | ḤATTĀ | until |
| تَسْتَأْذِنُوا | TASTA'NISŪ | you have asked per- mission |
| وَ | WA | and |
| تُسَلِّمُوا | TUSALLIMŪ | greeted |
| عَلَىٰ | 'ALĀ | on |
| أَهْلِهَا | AHLIHĀ | their inhabitants |
| ذَٰلِكُمْ | DHĀLIKUM | this |
| خَيْرٌ | KHAIRUN | better |
| لَكُمْ | LAKUM | for you |
| لَعَلَّكُمْ | LA'ALLAKUM | so that you may |

تَذَكَّرُونَ
فَإِنْ
لَمْ
تَجِدُوا
فِيهَا
أَحَدًا
فَلَا
تَدْخُلُوهَا
حَتَّى
يُؤْذَنَ
لَكُمْ
وَ
إِنْ
قِيلَ
لَكُمْ
ارْجِعُوا
فَارْجِعُوا
هُوَ
أَزْكَى
لَكُمْ
وَ
بِمَا
أَلَّاهُ
بِمَا

| | |
|-------------|----------------------|
| TADHAKKARŪN | reflect |
| FA'IN | but if |
| LAM | did not |
| TAJIDŪ | you find |
| FĪHĀ | in them |
| AḤADAN | anyone |
| FALĀ | then do not |
| TADKHULUHĀ | enter them |
| ḤATTĀ | until |
| YU'DHANA | permission is given |
| LAKUM | to you |
| WA | and |
| IN | if |
| QĪLA | it is said |
| LAKUM | to you |
| IRJI'Ū | return |
| FA'RJI'Ū | then you must return |
| HUWA | it (is) |
| AZKĀ | better, nobler |
| LAKUM | to you |
| WA | and |
| ALLĀHU | God |
| BIMĀ | with what |

تَعْمَلُونَ
عَلَيْهِ

TA'MALŪNA

you do

'ALĪM

knowing

c. The total meaning is as follows:

O you who have believed: Do not enter the houses of other people before getting permission from their inhabitants and greeting them. This is better for you, so that you may reflect. If you do not find anyone inside (to answer your call), do not go in. But (if you find somebody there), and it is said to you, "Return," you must return. This is nobler for you. God is Aware of all that you do.

d. We can derive from these verses the following teachings:

1. Permission must be asked before entering the rooms of anybody else. It is impolite and not allowed in Islam to appear suddenly in the private quarters of other people. They may not be prepared to meet us.
2. At the moment of stepping in the room of other people, after permission is obtained, we must greet them politely.
3. If permission to enter is not granted, or there is no one at home, we must return.
4. We must respect the property of others, whether it is a house, a book or even a pencil. We should not allow ourselves to use any of their possessions unless they permit us to do so.
5. To visit people is a good thing, especially relatives and neighbours. But we should not visit them too often, or at the wrong time, and should not stay too long.

TEXT 6 — Equality Before God

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ
عِنْدَ اللَّهِ أَتَقْوَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

a. This text which is verse 13 of chapter 49, reads in Latin script as follows:

“YĀ-AYYUHA’N-NĀSU INNĀ KHALAQNĀKUM MIN DHAKARIN WA-UNTHĀ WA-JA ‘ALNĀKUM SHU ‘ĪBAN WAQABĀ’ILA LI-TA‘ĀRAFŪ. INNA AKRAMAKUM ‘INDA’LLĀHI ATQĀKUM. INNA’L-LĀHA ‘ALĪMUN KHABĪR. (13).”

b. Meaning of the words contained in the text, separately:

| <i>Word</i> | <i>Sound</i> | <i>Meaning</i> |
|---------------|--------------|------------------------|
| يَا أَيُّهَا | YĀ’AYYUHA | O you |
| النَّاسُ | ANNĀSU | People |
| إِنَّا | INNĀ | verily |
| خَلَقْنَاكُمْ | KHALAQNĀKUM | we created you |
| مِن | MIN | from |
| ذَكَرٍ | DHAKARIN | a male |
| وَ | WA | and |
| أُنْثَىٰ | UNTHĀ | a female |
| وَ | WA | and |
| جَعَلْنَاكُمْ | JA’ALNĀKUM | We made you |
| شُعُوبًا | SHU’ĪBAN | clans (large families) |
| وَ | WA | and |
| قَبَائِلَ | QABĀ’IL | tribes |
| لِي | LI | in order to |
| تَعَارَفُوا | TA‘ĀRAFŪ | know each other |
| إِنَّ | INNA | indeed |
| أَكْرَمَكُمْ | AKRAMAKUM | the most noble of you |
| عِنْدَ | ‘INDA | in the eyes of |

اللَّهُ
 أَتَقَاكُمْ
 إِنَّا
 اللَّهُ
 عَلِيمٌ
 خَبِيرٌ

| | |
|---------------|-------------------------|
| ALLĀH | God |
| ATQĀKUM | the most dutiful of you |
| INNA | indeed |
| ALLĀHA | God |
| 'ALĪMUN | Knowing |
| <u>KHABĪR</u> | Aware |

- c. We may construct the continuous meaning of this text as follows:
 "O mankind! We have indeed created you (all) from a male and a female, and made you families and tribes so that you may know each other. Surely the noblest of you in the eyes of Allāh is the most dutiful among you. Verily Allāh is Knowing and Aware."
- d. The following teachings may be derived from this text:
1. All people are equal in the eyes of God, and He wants them to treat each other as equal. Distinction between people on the basis of race, colour or wealth or on any other basis, is artificial and should not be tolerated.
 2. People should strive to serve God and contribute to the well being of their community. People will be judged by God on the merit of their achievements.

TEXT 7 — Ramaḍān and Fasting

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ
 وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ
 وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخْرَىٰ يُرِيدُ اللَّهُ
 بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا
 اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

(سورة البقرة)

a. This text is verse 185 of chapter 2, and in Latin script it reads as follows:

“SHAHRU RAMADĀNA 'L — LADHĪ 'UNZILA FĪHI'L — QUR'ĀNU HUDAN LI'N — NĀSĪ WA BAYYINĀTIN MINA'L — HUDĀ WA'L — FURQĀN. FA MAN SHAHIDA MINKUMU'SH — SHAHRA FA'L — YASUMHU, WA MAN KĀNA MARĪDAN AW-'ALĀ ŠAFARIN FA 'IDDATUN MIN AYYĀMIN UKHAR. YURĪDU'L — LĀHU BIKUMU'L — YUSRA WA-LĀ YURĪDU BIKUMU'L — 'USRA, WA LITUKMĪLU'L — 'IDDATA WA LI — TUKABBIRU'L — LĀHA 'ALĀ MĀ HADAKUM WA LA'ALLAKUM TASHKURŪN.

b. Meaning of the words in the text:

| Word | Sound | Meaning |
|--------------|-------------|--|
| شَهْرٌ | SHAHRU | month |
| رَمَضَانَ | RAMADĀN | name of the 9th month of the Lunar Year. |
| الَّذِي | ALLADHĪ | which |
| أُنزِلَ | 'UNZILA | was descended |
| فِيهِ | FĪHI | in it |
| الْقُرْآنِ | AL-QUR'ĀN | |
| هُدًى | HUDAN | a guidance |
| لِلنَّاسِ | LI'N — NĀSI | for the people |
| وَ | WA | and |
| بَيِّنَاتٍ | BAYYINĀTIN | evidence, proofs |
| مِنَ | MIN | of |
| الْهُدَى | AL — HUDĀ | the guidance |
| وَ | WA | and |
| الْفُرْقَانِ | AL — FURQĀN | that which distinguishes, discriminates |

| <i>Word</i> | <i>Sound</i> | <i>Meaning</i> |
|--------------|----------------|------------------|
| فَا | FA | so, then |
| مَنْ | MAN | whoever |
| شَهِدَ | SHAHIDA | witnessed |
| مِنْكُمْ | MINKUM | from amongst you |
| الشَّهْرَ | ASH — SHAHRA | the month |
| فَلْيَصُمْهُ | FA'L — YAŞUMHU | let him fast it |
| وَ | WA | and |
| مَنْ | MAN | whoever |
| كَانَ | KĀNA | happened to be |
| مَرِيضًا | MARĪḌAN | sick |
| أَوْ | AW | or |
| عَلَى | 'ALĀ | on |
| سَفَرٍ | SAFARIN | a journey |
| فَا | FA | then |
| عِدَّةً | 'IDDATUN | a number |
| مِنْ | MIN | from |
| أَيَّامٍ | AYYĀMIN | days |
| أُخْرَى | UKHAR | other |
| يُرِيدُ | YURĪDU | wishes |
| اللَّهِ | ALLĀHU | God |
| لَكُمْ | BI — KUM | for you |
| الْيُسْرَ | AL — YUSR | ease |
| وَ | WA | and |

| <i>Word</i> | <i>Sound</i> | <i>Meaning</i> |
|---------------|----------------|---------------------|
| لَا | LĀ | does not |
| يُرِيدُ | YURĪDU | wish |
| بِكُمْ | BI — KUM | for you |
| الْعُسْرَ | AL — ‘USR | hardship |
| وَ | WA | and |
| لِتُكْمِلُوا | LI — TUKMILŪ | you should complete |
| الْعِدَّةَ | AL — ‘IDDATA | the number |
| وَ | WA | and |
| لِتُكَبِّرُوا | LI — TUKABBIRŪ | you should exalt |
| اللَّهِ | ALLĀHA | God |
| عَلَى | ‘ALĀ | on, for |
| مَا | MĀ | what |
| هَدَاكُمْ | HADĀKUM | guided you to |
| وَ | WA | and |
| لَعَلَّكُمْ | LA‘ALLAKUM | so that you |
| تَشْكُرُونَ | TASHKURŪN | may be thankful |

- c. The continuous meaning of the text may be rendered as follows:
 “It was the month of Ramaḍān in which was (commenced) the revelation of the Qur’ān. (It was descended) for the guidance of mankind and as clear proofs of guidance and discrimination (between falsehood and truth). So whoever of you witnesses this month let him fast thereon; but whosoever is sick or is on a journey, let him fast an (equal) number of other days. Allāh desires ease for you, and does not desire hardship for you. Yet (He desires) that you complete the number (of fasting days) and that you exalt (the greatness of) Allāh for having guided you, and that you should be grateful.”

- d. From this text we may derive the following teachings:
2. That the month of Ramadān has the distinction that it witnessed the beginning of the revelation of the Qur'ān to the Prophet Muḥammad.
 3. That we Muslims should appreciate the value of the Qur'ān, and always seek guidance from it as a book that distinguishes between right and wrong, and between truth and falsehood.
 4. That God, being Gracious and Benevolent, does not impose hardship upon us. He only prescribes for us what is useful. We therefore should exalt Him and feel grateful to Him.

TEXT 8 — On Charity

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ
سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ
عَلِيمٌ ﴿٢٦١﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يَتَّبِعُونَ مَا أَنْفَقُوا
مَنْوَالًا أَدَّى لَهُمْ أَجْرَهُمْ عِنْدَ رَبِّهِمْ وَلَا يَخُوفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾
قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتَّبِعُهَا أَذَىٰ وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾

(سورة البقرة)

- a. This text, verses 261-3 of chapter II, reads in Latin script as follows:

“MATHALU'L — LADHĪNA YUNFIQŪNA AMWĀLA-
HUM FĪ-SABĪLI'L — LĀHI KAMATHALI ḤABBATIN
ANBATAT SAB'A SANĀBILA FĪ KULLI SUNBULATIN
MI'ATU ḤABBAH. WA'L — LĀHU YUDĀ'IFU LI —
MAN YASHĀ'U WA'L — LĀHU WĀSI'UN 'ALĪM. (261)
ALLADHĪNA YUNFIQŪNA AMWĀLAHUM FĪ SABĪLI'L
— LĀHI THUMMA LĀ YUTBI 'ŪNĀ MĀ ANFAQŪ
MANNAN WA — LĀ ADHAN LA — HUM AJRUHUM
'INDA RABBIHIM WA — LĀ KHAWFUN 'ALAYHIM
WA — LĀ HUM YAḤZANŪN. (262). QAWLUN MA'-
RŪFUN WA-MAGHFĪRATUN KHAYRUN MIN ṢADA-
QATIN YATBA'UHĀ ADHĀ; WA'L — LĀHU GHA-
NIYYUN ḤALĪM. (263).”

| <i>Word</i> | <i>Sound</i> | <i>Meaning</i> |
|---------------|--------------|--|
| مَثَلٌ | MATHALU | likeness, resemblance |
| الَّذِينَ | ALLADHĪNA | those who |
| يُنْفِقُونَ | YUNFIQŪNA | spend |
| أَمْوَالَهُمْ | AMWĀLAHUM | their wealth |
| فِي | FĪ | in |
| سَبِيلِ | SABĪL | way |
| اللَّهِ | ALLĀH | God |
| كَمَثَلِ | KA — MATHALI | are like |
| حَبَّةٍ | ḤABBATIN | a grain |
| أَنْبَتَتْ | ANBATAT | gave growth to, grew into |
| سَبْعَ | SAB'A | seven |
| سَنَابِلِ | SANĀBILA | ears, (Fruit-bearing parts of a cereal plant). |
| فِي | FĪ | in |
| كُلِّ | KULLI | each |
| سُنْبُلَةٍ | SUNBULATIN | an ear |
| مِائَةٍ | MI'ATU | one hundred |
| حَبَّةٍ | ḤABBAH | grain |
| وَاللَّهِ | WA'L-LĀHU | and God |
| بِضَاعِفُ | YUDĀ'IFU | multiplies |
| لِمَنْ | LI — MAN | for any one |

| <i>Word</i> | <i>Sound</i> | <i>Meaning</i> |
|---------------|--------------|-----------------|
| يَشَاءُ | YASHĀ'U | He wishes |
| وَاللَّهُ | WA'L-LĀHU | and God |
| وَاسِعٌ | WĀSI'UN | Ample — giving |
| عَلِيمٌ | 'ALĪM | Knowing |
| الَّذِينَ | ALLADHĪNA | those who |
| يُنْفِقُونَ | YUNFIQŪNA | spend |
| أَمْوَالَهُمْ | AMWĀLAHUM | their wealth |
| فِي | FĪ | in |
| سَبِيلِ | SABĪLI | the way of |
| اللَّهِ | ALLĀH | God |
| ثُمَّ | THUMMA | then |
| لَا | LĀ | do not |
| يُتَّبِعُونَ | YUTBI'ŪNA | follow |
| مَا | MĀ | what |
| انْفَقُوا | ANFAQŪ | they have spent |
| مِنَّا | MANNAN | reproach |
| وَلَا | WA — LĀ | nor |
| أَذَى | ADHAN | injury |
| لَهُمْ | LAHUM | for them |
| أَجْرُهُمْ | AJRUHUM | their reward |
| عِنْدَ | 'INDA | with |
| رَبِّهِمْ | RABBIHIM | their Lord |

| <i>Word</i> | <i>Sound</i> | <i>Meaning</i> |
|--------------|--------------------|-----------------|
| وَلَا | WA — LĀ | and no |
| خَوْفٌ | <u>KHAWFUN</u> | fear |
| عَلَيْهِمْ | 'ALAYHIM | for them |
| وَلَا | WA — LĀ | and not |
| هُمْ | HŪM | they |
| يَحْزَنُونَ | YAḤZANŪN | grieve |
| قَوْلٌ | QAWLUN | a word |
| مَعْرُوفٌ | MA'RŪFUN | kind |
| وَ | WA | and |
| مَغْفِرَةٌ | <u>MAGHFIRATUN</u> | forgiveness |
| خَيْرٌ | <u>KHAYRUN</u> | better |
| مِنَ | MIN | than |
| صَدَقَةٍ | ṢADAQATIN | a charity |
| يَتَّبِعُهَا | YATBA'UHĀ | follows it |
| أَذَى | <u>ADHĀ</u> | an injury |
| وَاللَّهُ | WA'L-LĀHU | and God |
| غَنِيٌّ | <u>GHANIYYUN</u> | Self-sufficient |
| حَلِيمٌ | ḤALĪM | Forbearing |

- c. The contents of this text may be rendered as follows:
 "The likeness of (charity of) those who spend their wealth for the sake of Allāh, (with the multiple rewards for it), is like one grain growing into seven ears; each ear bears one hundred grains. And Allāh multiplies (further) to whom He wishes: and Allāh is Ample-giver and Forbearing.
 "Those who spend their wealth in the way of Allāh and do not follow this by a reproach or an injury to any, for them there will be a reward with Allāh, and they will not suffer fear or grief.

“A kind word and forgiveness are better than a charity followed by injury. And Allāh is Self-sufficient and Forbearing.”

- d. We may derive from this text the following teachings:
1. That we Muslims should generously spend from our wealth for worthy causes; seeking only the pleasure and reward of God. God promises multiple rewards for charities.
 2. A charity should not be for the purpose of seeking publicity or accompanied by a word or a gesture that would hurt the feelings of others. Such behaviour cancels the good effect of the charity.
 3. Those who cannot afford to extend material charities should not despair of the rewards of God. A kind word is charity; forgiving the mistake of another is charity; and extending assistance to others in any way is charity.

TEXT No. 9 — Obedience to Parents

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ
 إِحْسَانًا إِمَّا يَبُلُغْنِ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا
 فَلَا تَقُلْ لَهُمَا آفٍ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا
 كَرِيمًا ﴿٢٣﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ
 وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾

(من سورة الإسراء)

The above text consists of verses Nos. 23 and 24 of the Qur'anic Chapter No. XVII. They may be transcribed in Latin script as follows:

23. WA QADĀ RABBUKA ALLĀ TA'BUDŪ ILLĀ IYYĀH,
 WA BĪ 'L-WĀLIDAINI IHŚĀNĀ. IMMĀ YABLUGHANNA
 'INDAKA 'L-KIBARA AHĀDUHUMĀ AW KILĀHUMĀ
 FA-LĀ TAQUL LAHUMĀ 'UFF. WA LĀ TANHARHUMĀ
 WA QUL LAHUMĀ QAWLAN KARĪMĀ.

24. WA 'KHFID LAHUMĀ JANĀḤA 'DH-DHULLI MINA 'R-RAḤMAḤ. WA QUL RABBI 'RḤAMHUMĀ KAMĀ RABBĀYĀNĪ ṢAGHĪRĀ.

Let us now analyze the vocabulary of the text:

| <i>Word</i> | <i>Transcription</i> | <i>Meaning</i> |
|----------------|----------------------|-----------------------------------|
| وَ | WA | and |
| قَضَىٰ | QADĀ | decreed, commanded |
| رَبُّكَ | RABBUKA | your Lord |
| إِلَّا | ALLĀ | that you do not |
| تَعْبُدُونَ | TA'BUDŪ | worship |
| إِلَّا | ILLĀ | except |
| إِيَّاهُ | IYYĀH | Him |
| وَ | WA | and |
| بِ | BI | with (toward) |
| الْوَالِدَيْنِ | AL-WĀLIDAYNI | the parents, father and mother |
| إِحْسَانًا | IḤSĀNĀ | kind treatment |
| إِمَّا | IMMĀ | if, when |
| يَبْلُغَنَّ | YABLUGHANNA | reach |
| عِنْدَكَ | 'INDAKA | with you |
| الْكِبَرَ | AL-KIBARA | old age |
| أَحَدُهُمَا | AḤADUḤUMĀ | either of them |
| أَوْ | AW | or |

| <i>Word</i> | <i>Transcription</i> | <i>Meaning</i> |
|---------------|----------------------|---|
| كِلَاهُمَا | KILĀHUMĀ | both |
| فَ | FA | then |
| لَا | LĀ | do not |
| تَقُولُ | TAQUL | say |
| لَهُمَا | LAHUMĀ | to them |
| أُفٍّ | UFF | the light exclamation of displeasure |
| وَ | WA | and |
| لَا | LĀ | do not |
| تَنْهَرُهُمَا | TANHARHUMĀ | chide them |
| وَ | WA | and |
| قُلْ | QUL | say |
| لَهُمَا | LAHUMĀ | to them |
| قَوْلًا | QAWLAN | a word |
| كَرِيمًا | KARĪMĀ | noble, generous, kind |
| وَ | WA | and |
| إِخْفِضْ | IKHFID | lower |
| لَا | LA | to |
| هُمَا | HUMĀ | them |
| جَنَاحَ | JANĀḤ | wing |
| الَّذِ | A 'DH-DHULL | humility |
| مِنَ | MIN | of, out of |
| مِنَ | A 'R-RAḤMAH | mercy |
| الرَّحْمَةِ | | |

| <i>Word</i> | <i>Transcription</i> | <i>Meaning</i> |
|---------------|----------------------|---------------------------|
| وَ | WA | and |
| قُلْ | QUL | say |
| رَبِّ | RABBI | my Lord |
| أَرْحَمَهُمَا | IRḤAMHUMĀ | have mercy upon them |
| كَمَا | KAMĀ | as |
| رَبَّيَانِي | RABBAYĀNĪ | they brought me up |
| صَغِيرًا | ṢAGHĪRĀ | small, (when I was) small |

The meaning of the text may be rendered as follows:

“And your Lord has decreed that you serve none but Him; and that you should treat your parents with kindness. If either of your parents or both should reach old age with you (bear up with them and) never (show a sign of discomfiture even by) uttering the word ‘uff’, and say (only) kind words to them.

“And lower to them the wing of humility, (be humble to them,) out of sympathy, and say (in prayer for them,) ‘O Lord, have mercy upon them, as they brought me up (when I was) little, (helpless.)’”

Comment:

From this text we learn of the importance of the great virtue of showing respect and kindness toward one’s own father and mother, especially when they grow old. The first command incumbent upon a Muslim is to worship God alone, and associate nothing with Him. Respect of the father and mother immediately comes next. Once the Prophet was asked:

“O, the Messenger of God! What is the most meritorious act?”

“Performing prayers regularly at the appointed times,” the Prophet replied, “and respect of one’s parents, and then the struggle in the way of God.”

The Prophet, peace and blessings be upon him, was also asked:

“Who deserves my kind treatment most?”

“Your mother,” The Prophet said.

“And who is next,” the questioner continued.

“Your mother,” The Prophet answered.

“And who is next,” The man asked again.

“Your mother,” The answer went.
 “And who is next?” He asked once more.
 “Your father.” The Prophet said.

And thus, the right of the mother over her child, son or daughter, is overwhelming. As the Qur’ān states elsewhere, the role of the mother in bringing forth her child is great and painful. She bears the child and suffers in the process of delivery. She also looks after the child through the crucial period of tender age. However, mother and father together bear the burden of bringing up the child until it reaches the age of maturity. Therefore, it is a duty upon the child to treat them well if they survive till old age. He should not offend them in the slightest manner. On the contrary, he should behave in humility and say only kind words to them and pray for them. Respect for parents also implies respect for the traditions and values they transmit to and teach their children.

TEXT 10 — On Pilgrimage

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ
 ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ لِيَشْهَدُوا
 مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَى
 مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا
 أَمْرَ اللَّهِ وَالرَّسُولَ لَعَلَّكُمْ يَتَّقُونَ ﴿٢٨﴾ ثُمَّ لِيَقْضُوا تَشْتَهُمْ وَلِيُؤْفُوا
 نُدُورَهُمْ وَلِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾

(من سورة الحج)

And this text is from the Qur’anic Chapter XXII, called “Pilgrimage.” In English, it sounds as follows:

WA ADHDHIN FI 'N-NĀSI BI 'L-ḤAJJI YA'TŪKA
 RIJĀLAN WA 'ALĀ KULLI DĀMIRIN YA'TĪNA MIN
 KULLI FAJJIN 'AMĪQ (27) LIYASHHADŪ MANĀFI'A

LA-HUM WA YADHKURU 'SMA 'LILĀHI FĪ AYYĀMIN
 MA'LŪMĀTIN 'ALĀ MĀ RAZAQA HUM MIN BAHĪMATI
 'L-AN'ĀMI FA-KULŪ MINHĀ WA AṬ'IMU 'L-BĀ'ISA 'L-
 FAQĪR (28) THUMMA 'L-YAQDŪ TAFATHAHUM WA
 'L-YŪFŪ NUDHŪRAHUM WĀ 'L-YAṬṬAWWAFŪ BI
 'L-BAITI 'L-'ATĪQ (29).

Vocabulary:

| <i>Word</i> | <i>Transliteration</i> | <i>Meaning</i> |
|-------------|------------------------|-----------------------|
| وَ | WA | and |
| أَذِّنْ | ADHDHIN | proclaim |
| فِي | FĪ | in (to) |
| النَّاسِ | AN-NĀS | the people |
| بِ | BI | with |
| الْحَجِّ | AL-ḤAJJ | the pilgrimage |
| يَأْتُونَكَ | YA'TŪKA | they will come to you |
| رِجَالًا | RIJĀLAN | on foot |
| وَ | WA | and |
| عَلَى | 'ALĀ | on (on the back of) |
| كُلِّ | KULLI | every |
| ضَامِرٍ | ḌĀMIR | lean Kamel |
| يَأْتِينَ | YA'TĪNA | they come |
| مِنَ | MIN | from |
| كُلِّ | KULLI | every |
| فَجٍّ | FAJJIN | path |
| عَمِيقٍ | 'AMĪQ | deep (remote) |

| <i>Word</i> | <i>Transliteration</i> | <i>Meaning</i> |
|--------------|------------------------|-----------------------------|
| لِ | LI | to, in order to |
| يَشْهَدُوا | YASHHADŪ | they witness |
| مَنَافِعَ | MANĀFI‘A | benefits, advantages |
| لَهُمْ | LAHUM | to them |
| وَ | WA | and |
| يَذْكُرُوا | YADHKURŪ | mention |
| اسْمَ | ISMA | name |
| اللَّهِ | ALLĀH | God |
| فِي | FĪ | in (during) |
| الْأَيَّامِ | AYYĀMIN | days |
| مَعْلُومَاتٍ | MA‘LŪMĀT | known (specific, defined) |
| عَلَى | ‘ALĀ | over (for) |
| مَا | MĀ | what |
| رَزَقَهُمْ | RAZAQA HUM | (He) has provided them with |
| مِنْ | MIN | of |
| بِهَيْمَةٍ | BAHĪMATI | quadrupeds |
| الْأَنْعَامِ | AL-AN‘ĀM | the cattle |
| فَ | FA | then |
| كُلُوا | KULŪ | eat |
| مِنْهَا | MINHĀ | of them |
| وَأَطْعِمُوا | WA-AṬ‘IMŪ | and feed |
| الْبَائِسِ | AL-BĀ‘IS | the distressed |

| <i>Word</i> | <i>Transliteration</i> | <i>Meaning</i> |
|-----------------|------------------------|--|
| الْفَقِيرَ | AL-FAQĪR | the poor |
| ثُمَّ | THUMMA | then |
| لِيُ | LI | let them |
| يَقْضُوا | YAQDŪ | accomplish |
| تَفَثَهُمْ | TAFATHAHUM | their acts of cleansing |
| وَلِيُوفُوا | WA 'L-YŪFŪ | and let them fulfil |
| نُذُورَهُمْ | NUDHŪRAHUM | their vows |
| وَلِيُطَوِّفُوا | WA 'L-YAṬṬAWWAFŪ | and let them go round (circumambulate) |
| بِ | BI | by |
| الْبَيْتِ | AL-BAIT | the House |
| الْعَتِيقِ | AL-'ATĪQ | the Ancient |

Meaning:

27. "And proclaim unto the people (the duty of performing) the pilgrimage; they will come to you on foot and on every lean camel, coming from all remote paths.
28. "In order that they may witness benefits (provided) for them, and that they may mention the name of God on appointed days, (thanking Him) over what He has given them of the cattle quadrupeds. Then eat of them and feed (from them) the distressed one, the needy.
29. "Then let them complete the acts of cleansing, and let them fulfil their vows, and let them perform the *tawaf* around the Ancient House."

Teachings:

This text is a part of an address made by God to the Prophet Ibrāhīm, (Abraham), peace be upon him. In the previous verse the building by Ibrāhīm of the Ka'ba, here called, the Ancient House, is mentioned. In that preceding verse Ibrāhīm was commanded to keep the House clear of idols and pure for those who worship God

in or around the House. And in this text, Ibrāhīm is commanded to call upon all people to perform the annual duty of pilgrimage, including the ṭawāf around the Ka'ba.

1. And so, pilgrimage was an ancient obligation instituted since the time of Ibrāhīm. It has continued throughout the ages ever since, but the people of Mecca and those in Arabia gradually forgot the genuine teachings of Ibrāhīm and Ismāil, and learned the worship of idols from outside people. Therefore, the pilgrimage practices became diluted with pagan practices until the Prophet Muhammad came and destroyed the idols and restored pilgrimage to its pure traditions.
2. Pilgrimage is an important duty no matter how remote we may be from Mecca. The more we suffer in the journey for the sake of God the more rewards from God we expect.
3. It is permissible for us to seek to earn benefits by trade or any other way during pilgrimage, as the Qur'ān here mentions that we may expect benefits.
4. We should always feel grateful to God and thank Him for His provisions, especially during the days of pilgrimage.
5. It is important that we should remember the poor and those who need our help, and let them share in the favour God has bestowed upon us.

CHAPTER II

HADĪTH

Definition:

“I HAVE bequeathed to you two things; if you hold fast to them you will never go astray. They are the Qur’ān and my *sunnaḥ*.”

The Prophet Muhammad, peace and blessings be upon him, teaches us in the above statement that he has left for our guidance two main sources; one is the Qur’ān and the other is the *sunnaḥ*. The latter may also be called *HADĪTH*. It means, “the total sum of words or deeds attributed to the Prophet, as well as his tacit approvals and words given by his Companions describing his noble person or speaking about the stages of his life like his birth and his childhood. This is the meaning of the term *ḥadīth* as used by Muslim theologians; otherwise the word originally means a speech or a statement.

Thus, the quotation given in the beginning of this essay is a *ḥadīth*;^{*} as it consists of words attributed to the Prophet. Moreover, the reports of his deeds by his Companions, such as those describing the way in which the Prophet performed his prayers or pilgrimage constitute another type of *Ḥadīth*. A third type is the Prophet’s silent approval of an action performed under his eyes. This includes the customs prevailing at his time in his town, such as the ways people ate and worked and traded unless a specific disapproval is traced. The absence of an objection by the Prophet to a deed or a custom believed to be known to him means that it is not objectionable, or, as we may say, is *HALĀL*. The last division of *Ḥadīth* consists of reports describing his noble features, as may be found in the early biographies of the Prophet, may all peace and blessings be upon him.

Examples of each of the four types of Ḥadīth:

The first category; namely the Prophet’s own words, is the largest and is the highest order of eloquence and purity of style, second only to that of the Holy Qur’ān. Let us read the following:

“A praiseworthy characteristic of a Muslim is non-interference in what is not of his concern.”

“Between *kufṛ* and *īmān* is the omission of prayers!”

“Envy not each other. Hate not each other. Servants of Allāh: Be true Brothers!”

“Believers to one another should be like the parts of a building; each supports the others.”

* The H in Ḥadīth is capitalized when the term refers to the total body of the Prophetic records. When the term is used to denote an individual ḥadīth or a number of them, the H is written in small type.

“The faith of a believer is perfect only when he loves for his brother what he loves for himself.”

“A true believer does not fill his stomach, forgetting about his needy neighbour.”

“The most perfect faith is that of a believer who is best mannered and kindest to his wife.”

“God has determined what is good and what is evil. So whoever decides to do good but cannot, his intention will be counted by God as a full good deed. If he should do it, it will be counted ten fold or even seven hundred fold or even more. And whoever is seduced to commit an evil deed but resists, it will be counted for him as a full good deed; but if he should surrender it will be counted only one evil deed by God!”

From the second category of Ḥadīth we may quote the following:

‘Ā’ishah, May God be pleased with her, reports:

“Whenever the Messenger of Allah, peace and blessings be upon him, was to choose between two alternatives, he chose the easier one unless it would lead to evil. Otherwise, he would keep farthest from it. And he never retaliated for a wrong done to him, unless the sacred boundaries of God the Almighty were violated.”

Anas b. Mālik, may God be pleased with him said:

“When the Messenger of Allāh, may God bestow His blessings and peace upon him, came to al-Madīnah, Abū Ṭalḥah took me along to him and said: O Messenger of Allāh! Anas is indeed a boy of wisdom. So let him be in your service. (Anas added;) So I served the Prophet (for ten years) travelling or staying. By God! He never told me why did you do this or why did you leave that.”

From the third category we quote:

Jābir b. ‘Abd Allāh, may God be pleased with him said:

“We used to eat horse meat at the time of the Messenger of God, peace and blessings be upon him.”

And ‘Ā’ishah said:

“I sometimes deferred fasting the days I missed during the month of Ramadān (because of menstruation) till the month of Sha‘bān.”

The knowledge of the Prophet of such things and the absence of a reported disapproval indicate their permissibility.

And from the last category of Ḥadīth, let us quote the following:

Qays b. Makhramah said:

“I and the Messenger of God, blessings and peace be upon him, were born in the year of the Elephant. So we both are of the same age. We were born together.”

Umm Ma'bad whose tent was passed by the Prophet and his party during his historical journey of the Hijrah, described him to her husband on the latter's return as follows:

"I saw a man of pure charm, with a shining face, beautiful features, brilliant wide eyes, black eyelids, long eye lashes and long fine brows almost attached. He has a heavy beard and very black hair on a large head resting on a long fine neck. His good looks are not blemished by a bald head or a fat stomach. He is elegant and comely, with a deep and clear voice. When silent, he is all dignity. When he talks he rises in splendor — no redundancy or reluctance — revealing a set of teeth that looks like a beautifully-arranged string of pearls. Most handsome from far, and most charming when he is near. Neither short or too tall. A branch between two, but the loftiest and brightest of the three."

Importance of Hadith:

The Qur'ān reads:

"And he (the Prophet) does not say (anything) of (his own) desire. It is no less than inspiration sent down to him." LIII, 3/4.

"And take what the Messenger gives you; and avoid what he forbids you." LIX, 7.

"And We have revealed unto you the reminder so that you may explain to the people what has been sent to them." XVI, 44

"He who obeys the Messenger obeys God." IV, 80.

"You have indeed in the Messenger of God a beautiful example (of conduct)." XXXIII, 21.

The Qur'ān is the basic guidance for Muslims, and the Ḥadīth is the unfolding and authentic example of the application of this guidance. God is the source of all true guidance.

Hadith may explain certain statements in the Qur'ān where an explanation is needed. The Qur'an, e.g., commands: "And establish regular prayer and give charity," XXIV, 56, but does not explain the details of the way of performing the prayers; it does not give its frequency or the number of *rak'ats* in each prayer. Neither does it explain in detail the categories of the property in which *Zakāt* applies or the prescribed portion to be paid to the recipients of *Zakāt*. Here comes the role of Ḥadīth. The Prophet's Companions learned from him these details, participated with him in prayers and studied at his feet the details of *Zakāt* as well as many other topics. He himself told them: "Pray in the way you see me praying." He also taught: "Give out a quarter of one tenth of your possession (of gold and silver)."

Ḥadīth may also complement the Qur'ān. An example is the Qur'anic prohibition of wine in Chapter V, verse 90, which reads:

“O you who believe!, Wine and gambling. (dedication of) stones and (divination by) arrows are abomination of the handiwork of Satan. So avoid such (abomination,) so that you may succeed.” This is supplemented by a *hadith* which states that all other intoxicating drinks are like wine and are therefore, likewise prohibited. It reads:

“Every intoxicant is wine.” *Hadith* also adds emphasis to the Qur’anic enjoinders. As an example, we may relate here a *hadith* in which a man is said to have gone to the Prophet and asked: “O Messenger of Allāh. What is the most meritorious act?” “To perform the prayer at its prescribed time,” answered the Prophet.

“And what is next?” asked the man.

“Kind treatment of the parents,” the Prophet said.

“And then?” the man continued.

“To fight in the way of Allah,” the Prophet answered.

Thus, while the Qur’an enjoins in various chapters the three practices of prayers, obedience to parents and defending the faith, this *hadith* adds a stress to these Qur’anic commands. Many other examples could be quoted.

Hadīth, however, does not only serve as explanatory notes to the Qur’ān, but strikes fresh grounds in the areas of religious ordinances, jurisprudence, dogma, domestic life, good conduct, death and the life to come. It is a tremendous source of information, especially in matters concerning the story of the rise of Islam and the experiences of the early Muslims. In addition, it is a complete verification of the personality of the Prophet for any that might wonder. It may be regarded as mechanically at least on the level of the Synoptic gospels.

Hadīth and Qur’ān texts:

There are certain important differences between the text of the Qur’ān and that of Hadīth. First, the Qur’an is the word of God. The Prophet was merely its mouthpiece, receiving the text and delivering it as he learned it, word by word. The style of the Qur’ān is therefore inimitable as it is beyond human attainment. The Prophet challenged his opponents to bring forth something like it but they badly failed in spite of their widely-recognised literary attainment. Hadīth, on the other hand, is the word or the deed or the approval of the Prophet. The contents of authentic *hadiths* are believed to be from God, but the words belong to the Prophet, who was indeed endowed with a noble and exceptionally eloquent style. Yet he did not claim that his style was inimitable, nor did he challenge his adversaries with his own words.

Another difference is that the text of the Qur'ān, being so sacred, is to be repeated and recited by Muslims in prayers and outside prayers as a mode of devotion. Ḥadīth is not so. Muslims do not recite *hadiths* for mere repetition of the words; but they do so when they study the text for the purpose of deriving knowledge and learning to benefit from the wisdom of the Prophet. Seeking knowledge is a rewarded and highly-praised pursuit in Islam.

Because of this feature of the Qur'ān, Muslims from early times were eager to learn the Qur'ān by heart and to teach it to others, especially their young ones; and its text, as we have seen, received the utmost degree of attention. Therefore, the Qur'ān was transmitted universally from generation to generation; and no part or chapter or even a word of it is subject to dispute. Ḥadīth did not enjoy a comparable attention. In fact, the Prophet prohibited writing ḥadīths in the beginning of his mission as before mentioned, for fear that the text of the Qur'ān might be confused with his own words. The prohibition was lifted later by the Prophet when the Qur'anic style became familiar enough as to rule out this potentiality. The Companions of the Prophet were no doubt anxious to learn whatever the Prophet said, did or approved; but this was only for the need of the individual to practice his faith correctly. This, however, did not carry with it recurrent recitation. Therefore, no particular *ḥadīth* enjoyed a universal circulation and frequent repetition among all the Companions as any verse of the Qur'ān did. Therefore, unlike the Qur'ān, which was universally transmitted from generation to generation, the transmission of the texts of ḥadīths, except in very few instances, ran more or less within circles of scholars in each generation.

Another difference is that Muslims should not touch or carry copy, even a page of the Qur'ān unless they have ablution. Ladies during the menstruation period are not allowed to do so either, even to read the Qur'ān. All this does not apply to documents which Ḥadīth is written.

Transmission and Writing of Ḥadīth:

The disciples of the Prophet are known as his *Ṣahābah*; Companions. They are also called: The First Generation of I. Any person who had had the privilege of meeting the Prophet believing in him, belongs to that class. The generation which followed the Companions and learned from them, thus becoming their disciples are called *tabi'ūn*; i.e., Successors. The following generation is called "The Successors of The Successors."

It was through these generations that Ḥadīth was first transmitted until it was committed to writing on a wide and systematic scale.

Writing of *Ḥadīth* assumed a number of stages. The first was during the period of the first century A.H., which began in July

and the early part of the second century. It was the age of the Companions and their Successors, which we shall designate here as the age of *Ṣaḥīfah*, (pl. *ṣuḥuf* or *ṣaḥā'if*), a sheet or some sort of writing material such as shoulder blades or parchments on which a number of *ḥadīths* were written.

The next period covers the middle part of the second century, (about seventy years,) and we may call it the stage of *muṣannaf*, (pl. *muṣannafāt*.) It means a classified or organized work. In contrast with the compilations of the previous age which aimed mainly at recording *ḥadīths* without any plan, the *muṣannaf* was a planned compilation of *ḥadīths*, grouped under headings denoting their subject matter. This was followed by the stage of compiling the *musnad*, (pl. *masānīd*), i.e., a compilation of *ḥadīths* in which those related through one Companion were put together under his name. Its period starts at the close of the second century.

The most important stage was that of writing of *ṣaḥīh*, (pl. *ṣiḥāh*), i.e., a work in which compilation was mainly concerned with those believed to be authentic. This movement began during the first half of the third/ninth century, and thus overlaps with the period of writing the *musnads*. Some authors under this movement included in their compilations *ḥadīths* lesser than *ṣaḥīh*, but they indicated their quality. Critical study of *Ḥadīth* and the *isnād*; i.e., the chain of authorities or narrators went side by side with the process of *ḥadīth* compilation.

The vigorous momentum created by the *ṣaḥīh* movement continued to influence and to stimulate varieties of pursuits in the study of *Ḥadīth* over the following centuries. Although it was believed that all the orally-circulating *ḥadīths* had been committed to writing by the end of the 4th. century, yet compilation of *ḥadīths* continued thereafter, but deriving from the existing works in the form of making supplements, selections, recensions, rearrangements and commentaries of different approaches. On the other hand, the pursuit of the critical study of *Ḥadīth* grew into a number of spheres; and voluminous contributions were added throughout the centuries. Besides the pursuit of the classification of *ḥadīth* and its terminology and the endeavour to write reference works and indexes, there were voluminous biographies of the *ḥadīth* narrators, treating them according to their class, or their generation or to their locality or to the degree of their reliability.

THE AGE OF THE ṢAḤĪFAH

For the most part of the first century, the Companions and early Successors were reluctant to write the *Ḥadīth* in a systematic manner. Although they may have had the desire to write it down for clear advantages, they feared that written *ḥadīths* might be

confused with, or might divert attention from the text of the Qur'ān. Moreover, written documents, though useful as a corroborative and supporting measure to oral transmission are easily corruptible and lack the direct contact between teacher and disciple involved in the oral method which ensures accurate and responsible delivery. In spite of this reluctance, however, about fifty Companions and some early successors are reputed each to have possessed a manual of *Ḥadīth*, then called *ṣaḥīfah*.

Before the close of the first century, however, certain factors combined to stimulate and facilitate committing to writing what had been reserved in memory. There were no more fears about the Qur'ān. The Book was then memorized, and was universally and uniformly recited by millions. Its copies were in wide and handy circulation. More importantly, the leading teachers of *Ḥadīth* were fast disappearing; and corruption through ill-meaning elements began to threaten the integrity of *Ḥadīth*. The need was therefore felt to have the *Ḥadīth* written to protect it from loss and to provide a measure whereby distinction could be made between legitimate and other material. This measure would also have the function of corroborating and sustaining, but not replacing the essential method of oral transmission. Therefore, the Caliph 'Umar b. 'Abd al-'Azīz, (97-101,) instructed leading *Ḥadīth* authorities to begin committing it to writing lest it might be lost.

Thus compilation of *Ḥadīth* began then with no more hesitation. The task was made easier by the introduction of paper and the use of more efficient writing equipment, replacing the crude and cumbersome material of the past. Existing *ṣuhuf* were duplicated, and unwritten *ḥadīths* began to be compiled in written form. These early written material, however, were absorbed in the voluminous works which were compiled during the next decades. The originals of these *ṣuhuf*, being so cumbersome, could not survive after the use of handier material and their absorption into the succeeding larger compilations.

One of the well known *ṣuhuf* of this age was that of the pious Companion, 'Abd Allāh b. 'Amr, (d. 65 A.H.) called, *al-ṣadiqah*, "The True *Ṣaḥīfah*." Another was that belonging to Hammām b. Munabbih, a Successor, (d. 110/719,) which contains 138 *ḥadīths* and is fully absorbed in al-Musnad of Aḥmad b. Ḥanbal that will be mentioned below. Hammām learned the contents of the *ṣaḥīfah* from the Companion Abū Hurairah, (d. 58 A.H.) and it is therefore believed that this *ṣaḥīfah* was written first around the middle of the first century A.H.

THE MUŞANNAF AGE

Compilation of *ḥadīth* up to the beginning of the second/eight century aimed at simply recording the circulating *ḥadīths* in writing to save them from loss, without any other academic aim in view. It did not follow, therefore, any particular plan and the compiled works were not easy to use as references. Some scholars then came with the idea of starting a more systematic type of compilation, arranged in some sort of chapters with headings, under each of which a group of *ḥadīths* and authoritative opinions relevant to the title, were put together. Hence this type was called the *muşannaf*, "classified or systematised compilation."

The first to introduce this kind of *muşannaf* is believed to be Ibn Juraij of Mecca, who died in 150/767. The earliest extant compilation of this category is that of Ma'mar b. Rāshid, who died three years later. However, the best known work of that age regarded, until the appearance of al-Bukhārī's book, as the most authoritative work after the Holy Qur'ān is *al-Muwatta'*. It was written by al-Imām Malik b. Anas who died in 179/795, the second among the founders of the four legal schools. He flourished in al-Madīnah which was the fertile home of *ḥadīth*. May God be pleased with him.

In its version related through Yaḥyā b. Yaḥyā al-Laithī, (232/848.) one of the disciples of Mālik from Cordova, *al-Muwatta'*, which consists of sixty-one chapters on such topics as: Purity, Prayers, Zakāt, Fasting, Marriage and so on, contains 1720 *ḥadīths*. Yet, this includes 613 statements attributed to Companions and 285 attributed to Successors. Another important version of the book, but less popular than that of Yaḥyā, was transmitted by Muḥammad b. al-Ḥasan al-Shaibānī, (189/804,) a great jurist, better known as a disciple of Abū Ḥanīfah, (150/767,) the founder of the Ḥanifite school of law.

One of the earliest collections of *Ḥadīth* is *al-Majmū'* of Imām Zaid b. 'Alī, (112/730,) the founder of the Zaidite school. The book which was first published in Milano in 1919, consists of *ḥadīths* attributed to the Prophet and many more Traditions which are statements made by Zaid himself in answer to questions addressed to him, or attributed to one or the other of his noble ancestors; namely 'Alī Zain al-'Ābidīn b. al-Ḥusain b. 'Alī b. Abū Ṭālib. Actually all his *ḥadīths* attributed to the Prophet are related through this chain of authorities only. *Al-Majmū'*, however, is arranged in chapters with titles and order which reflect its legal nature. In view of the early date of the work, *al-Majmū'* may be regarded as a *ṣahifah*; but in view of its well-planned arrangement, which could very well be the work of his disciple who transmitted the book, it may be counted as a *muşannaf*.

THE AGE OF THE MUSNAD

The *muṣannaf* compilation, though systematic and academically useful, was felt to be diluting the literature of *Hadith* and to have made the study of *Hadith* as a means for something else, not as an end in itself. The *muṣannaf* included opinions and statements attributed to Companions and Successors, and was mixed with comments and legal decisions.

There was therefore a need to compile works which contained only *hadiths* which are 'musnad', i.e., annexed or attributed to the Prophet himself, excluding any other material. Hence the compilation was called *al-MUSNAD*. The *hadiths* in the *musnad* need not be arranged according to any plan except in consideration of the original narrators of the *hadiths* from the Prophet; i.e., the Companions. Therefore, each group of *hadiths* traced through one Companion were simply put together, as one section, and the heading of each section was thus: "Hadiths of so and so." Some *musnads* were arranged in the alphabetical order of the names of the Companions; some arranged according to their seniority in Islam; or the alphabetical order of the names of their tribes, and so forth. No less than 44 *musnads* were produced within the 3rd century, and about 20 were compiled during the next two centuries.

AL-MUSNAD of Aḥmad b. Ḥanbal, (241/855) is the best known work in this category; and the mere mention of the word, *al-musnad*, would immediately refer to it. Its prestigious popularity derives from the eminence of its revered author, who was the founder of the Hanbalite school of law, the last among the four legal schools. Ibn Hanbal, may Allah be pleased with him, spent most of his life in Baghdad and was highly respected for his piety and his exceptional courage and sacrifices. Moreover, the work itself is a huge compilation containing thirty thousand *hadiths*, excluding ten thousand repetitions. It absorbed many of the earlier compilations.

The book was published in 1311 A.H. in Cairo, in six large volumes. Its chapters are headed by the names of the Companions through whom the *hadiths* under each heading are related, and are arranged according to the seniority of these Companions.

THE MOVEMENT OF ṢAḤĪḤ

The rich *musnad* movement which produced no less than sixty compilations, some of which are of a considerable size, made a great contribution toward the preservation of the body of *Hadith*. Yet, the authors' interest was mainly oriented to the objective of recording together the *hadiths* they could trace to each Companion, no matter the degree of the reliability of the *hadiths* might be. This led to the incorporation in the *musnad* of *hadiths* of lower degree of credibility, which, if left unchecked, might gain in the course of time the prestige

and influence of the better ones. Moreover, the *musnad* is inherently difficult to use, since *hadiths* of common interest are scattered in various places. There was therefore a need to start compilations perfectly arranged, that would contain only *hadiths* believed to be authentic, subjecting each to a critical test before accepting it. If *hadiths* of lower credibility are to be included, for some advantages, their quality had to be indicated.

We may call this trend the *sahih* movement, the term meaning authentic. The following important works, given under the names of their authors, were compiled under the auspices of this movement:

1. Muḥammad b. ‘Abd Allāh b. Ismā‘īl, better known as al-Bukhārī, 194/810-256/870.
Al-jāmi‘ al-Ṣahih al-Musnad min-Hadith Rasul Allah, Salla Allāh ‘alayhi wa Sallam

Al-Bukhari is believed to be the founder of the *ṣahih* movement and the first author of such a compilation. The title of his book, which may be rendered, ‘The Comprehensive Authentic Compilation from the *Hadiths* Attributed to God’s Messenger, on him be peace and blessing,’ is significant. He began memorising *ḥadiths* at an early age and started the task of compiling his *ṣahih* after engaging himself in writing critical biographical works on the *Ḥadīth* narrators, thus putting his theories into practice. The task of compiling this *ṣahih* which contains 7,397 Traditions selected by the author from 600,000 *ḥadīths* he had learned, took him sixteen years! May God be pleased with his soul! Almost half of the *hadiths* are repetitions, given in different places for their relevance to the subject. In planning his work and in the titles he gives to its 97 chapters and 3,460 sub-chapters al-Bukhārī reveals a keen interest and profound knowledge of Islamic law. Some even regard him as an independent jurist and full *imām* in his own right.

The titles of the chapters of al-Bukhārī’s work do not only cover all the legal topics, but there are also chapters on eschatology, ethics, the creed, the Qur’ān and historical themes. Hence its author calls it *al-jami‘*, i.e., ‘The Comprehensive compilation.’ The book was almost immediately and universally accepted as the most authentic and revered work, second only to the Holy Qur’ān!

2. Abū al-Hasan, Muslim b. al-Ḥajjāj, just known as Muslim, 202/817-261/875.
Al-jāmi‘ al-ṣahih; ‘The Comprehensive Authentic Work’.

Muslim was a disciple and an admirer of al-Bukhari, and followed his steps in recording authentic *hadiths* only. His *ṣahih* contains 12,000 *hadiths* including the repetitions, or 4,000 excluding the repetitions. It is prefaced with a useful introduction and is exclusively oriented to the service of *hadith* alone. So it is not burdened with

legal notes or other deductions, and is an easier work to use for its logical arrangements. It is made up of 54 *kitābs*, "chapters", with titles which follow, but not closely, the legal order. Under each heading, with no sub-titles, all relevant hadiths are given, even at the cost of repetition, and all versions of a *hadith* and of its *isnāds*, if any, are given together, thus making the use of the book easier. In this connexion, it is to be remembered that repeating the text of a hadith with different *isnads* has a great value; it emphasizes its authenticity. Although Muslim does not closely follow al-Bukhari's plan, his work is as comprehensive and treats all topics.

Al-Bukhārī and Muslim are referred to as al-Shaikhān; i.e., the leading two authorities on *Hadith*; and their books are referred to as *al-ṣaḥīḥān*; i.e., the two authentic books. The hadiths occurring in both works are regarded to be in the highest degree of authenticity. However, in comparison, some prefer Muslim for his better punctuation and more logical order; but the majority prefer al-Bukhārī who insists that in accepting a ḥadīth there must be an evidence that each transmitter in its *isnād* met his teacher. Muslim is satisfied if they are contemporaries.

3. Abū Dāwūd, Sulaymān b. al-Ash'ath, better known as Abū Dāwūd, 202/817-275/888.

kitāb al-Sunan

The author who was a disciple of Ahmad b. Hanbal, undertook to compile hadiths from half a million he had learned. However, he did not confine himself to the *ṣaḥīh* category. Among the 4,800 *hadiths* which he records, there are some *ṣaḥīh*, "sound", some *ḍa'īf*, "weak", and some in between. In the case of those lesser than *ṣaḥīh*, the rating of the *hadith* is given. Therefore, wherever there is no such explanatory note, it means that the hadith is *ṣaḥīh* or almost so. The work which is divided into forty chapters, each divided into sub-chapters, is chiefly arranged in the legal order, i.e., the arrangements of chapters and titles adopted in books of law, which usually are in the following order: Purity, Prayers, Zakāt, Fasting, Pilgrimage, Sales and Business Dealings, etc.

The term *Sunan*, as a title, is given to compilations such as this and the three others which follow. They contain *hadiths* of quality lesser than *ṣaḥīh*, are more oriented toward devotional and ceremonial material and the question of permissibility and impermissibility, but are lacking chapters on such topics as eschatology and exegesis.

4. Abū 'Īsa, Muhammad b. 'Īsa, better known as al-Tirmidhī, 210/820-279/892.

Al-Jāmi' al-Ṣaḥīḥ

The title, *al-Jami'*, "The Comprehensive" given to this book in its Cairo edition, dated 1292, is fairly well deserved, although it is often called *al-Sunan*. The work covers legal, ethical, doctrinal, Qur'anic and eschatological topics. Chapters on the Qur'an and *manaqib*, lacking in other *sunans*, are extensive here.

An advantage of this book is that it gives comparative notes of the jurists' views relevant to the topics of the hadiths. This is important in view of the early date of the book, preceded in this respect only by al-Shāfi'i's famous work, *al-Umm*. Another advantage is that the hadiths are followed by analytical remarks about the quality of the *isnād*. The author here introduces the term *hasan*, meaning a grade between *ṣaḥīḥ* and *ḍa'if*. Thus, for him, a *hadith* is *ṣaḥīḥ*, *ḥasan* or *ḍa'if*. Sometimes he describes a *ḥadīth* by the combination: *ḥasan-ṣaḥīḥ*. Some interpret it to mean that the contents or the wording of the *ḥadīth* is beautiful, while its *isnād* is authentic.

Al-Tirmidhī was another disciple of al-Bukhārī and followed him in planning his book. He divided his work which contains 4,000 hadiths into 46 chapters, each consisting of sub-chapters; and gave them legal titles where applicable. However, he put each hadith where it appears it should be, giving its versions, if any, at the same time.

5. Abū 'Abdal-Raḥmān, Aḥmad b. Shu'aib, known as al-Nasā'ī, 215/830-303/915.
kitāb al-Sunan.

The book which contains 5,000 *ḥadīths* is divided into 51 chapters, and each into sub-chapters. Attention is more given to ceremonial topics and details of prayer formula, but chapters on eschatology, *manāqib* and the Qur'an are lacking. The original work which contained hadiths of the *ḍa'if* category and which was never published, was condensed by his disciple, Ibn al-Saniyy, (280-364), under the title, *al-Mujtabā*, deleting the *ḍa'if* category. It is this improved version which is in circulation under the name of the original author.

6. Ibn Mājah, Muḥammad b. Yazīd, 209-273
kitāb al-Sunan

This book contains 4,341 hadiths distributed over 37 chapters and 1515 sub-chapters. Of its hadiths, 3002 are found in the above-mentioned five works. There are a large number of the category of *ḍa'if* among the *hadiths* of this work; but its advantage is that it contains some good material not found in the other five compilations.

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These six compilations are by no means the only ones which were written under the auspices of the movement of *ṣaḥīḥ*. There are, for example, *k. al-Sunan* of al-Dārimi who died in 225 A.H., which contains 1,363 *ḥadīths*; and the *ṣaḥīḥ* of Ibn Ḥibbān who died in 354 A.H., which is graded by some authorities third after the works of al-Bukhārī and Muslim and includes 2,647 *ḥadīths* not existing in these two works. However, more than all others, the six compilations gradually won universal recognition and are referred to as The Six Books. The inclusion of the 6th was not recognised until relatively late. The first to count it as such was Muḥammad b. Ṭāḥir al-Maqdisī who died in 507 A.H. and was a pioneer author of *atrāf*, a type of index work of *ḥadīths*, in which a part, or a *ṭaraf*, (pl. *atrāf*) of a *ḥadīth* is quoted, followed by the references of the *ḥadīth*. Al-Maqdisī's work on *atrāf* sought to make such an index for the Six Books including that of Ibn Mājah.

All these distinguished Muslim Scholars did a great service to us and to our great faith. They went through great hardships in order to preserve and bequeath to us the noble heritage of our noble Prophet Muḥammad, peace and all the blessings be upon him! They made very long journeys in the course of their research and investigation, when travelling was extremely hard, very long and hazardous. They went through these hardships only for the sake of knowledge and for the pleasure of God! May Allāh bless their souls and may He be pleased with them!

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A number of academic pursuits developed around the subject of *Ḥadīth*. All were concerned, in the final analysis, with the assessment of the degree of the authenticity of the individual *ḥadīths* and their value. One pursuit examined the *ḥadīths*' narrators and the degree of their reliability and the terms used to convey these degrees. Another dealt with the study of the biographies of these narrators of all generations. A third treated the classification of *ḥadīths* and its terminology. Some scholars were engaged in making long commentaries on some major compilations; some others wrote explanatory notes to unfamiliar words occurring in *Ḥadīth*. Still some others made revisions of some compilations, or short versions from which the *isnāds* were deleted. Only the names of the narrating Companions are given, in the following style: '*an Jābir Ibn 'Abd Allāh qāl: qāla rasūlu 'llāh ṣalla Allāh 'aladihi wa-sallam;*; i.e., "(it is related) on the authority of Jābir Ibn 'Abd Allāh who said: The Prophet peace and blessings be upon him said. . . ." Collections of *ḥadīths* selected from various compilations were also made in the form of manuals, mostly in this fashion of introducing the *ḥadīths*; but the *ḥadīths* are often followed by a brief note explaining their quality, such as: *ḥadīth ṣaḥīḥ* or *ḥadīth ḥasan*. Most of these collections give the

original source at the end of each hadith, saying; for example, *rawahu'l-Bukhārī*. When a ḥadīth is quoted from al-Bukhārī or Muslim or from both, the quality of the hadith may not be given, as it is understood that all their *hadiths* are authentic.

Some Useful Terms of Hadith:

a. *Marfū' versus Mawqūf*:

The scholars of *Hadith* adopted many terms which reflected the degree of the reliability of the hadiths depending mainly on the condition of the *isnād*. They also distinguished between the hadiths attributed to the Prophet himself from statements attributed to Companions when their contents cannot be of personal judgement but have to be drawn from revelation. Such statements are regarded as *hadiths* and the Companion is believed to have learned the contents from the Prophet. This latter type is called *Mawqūf*; i.e., stopped short at the Companion from reaching the Prophet; whereas the former is *Marfū'*; i.e., raised or attributed to the Prophet, peace be upon him.

b. *Muttaṣil versus Mursal and Munqatī'*:

An important feature of a reliable ḥadīth is that its *isnād* must be truly *muttaṣil*; i.e. unbroken. No link should be missing. If the missing narrator happens to be the Companion, it is called *Mursal*; and if it is in the succeeding generations it is called *Munqatī'*. We add the word "truly", to exclude *isnāds* which deceptively appear to be *muttaṣil*. Such deception can be detected by the *muhaddith*, "a scholar of ḥadīth," and such action of deception is called *tadlīs*. This may be done by a narrator in the *isnād* innocently by quoting from an authority higher than his own teacher; yet it affects the authenticity of the hadith.

c. *Ṣaḥīḥ versus Da'īf*:

Ṣaḥīḥ means: true, correct and reliable; and it applies to the ḥadīth when its *isnād* is uninterrupted and each narrator in the *isnād* is of well known integral and pious character and of accurate and tenacious memory. Moreover, the text of the ḥadīth should not be inconsistent with another similarly related ḥadīth or a hadith of a better *isnad*. *Da'īf*, on the other hand, is a hadith the *isnād* of which is not so, or its own text is inconsistent with a more reliable ḥadīth. If one of its narrators is not sufficiently known, the hadith is regarded as *da'īf*. He might be in fact a very accurate and trust-worthy person, but the mere absence of definite and sure knowledge about him would affect the degree of the reliability of the ḥadīth.

It is to be borne in mind, however, that it is not necessary that each hadith we believe to be *ṣaḥīḥ* must in fact be so. A most reliable and accurate person can still make a mistake. Only the Prophet was infallible; his infallibility was sustained by the revelation. However, we must accept these hadiths as true for the purpose of guidance in our conduct; hoping they are in fact authentic. This is different from the creed, which is based on reasoning and on the Qur'ān itself to which doubt of any degree is inapplicable.

On the other hand, it is not necessary that each hadith held as *ḍa'if* should be truly so. A less known narrator may be in fact true. Even a liar may occasionally say the truth. Yet, a *ḍa'if* ḥadīth, unless it is corroborated by others, is not used in basic argument. It is useful, however, for the purpose of such corroboration and in the moral context. The *ḍa'if* category of *Ḥadīth*, it must be remembered, is different from the discredited categories such as the *munkar*, "denied", and *mawḍū'*, "invented".

d. *Mutawātir and Mashhūr versus Āḥād:*

These terms describe the ḥadīths from the point of view of the number of their narrators, especially in the early generations. The first term *mutawātir* means that the material is almost universally known and acknowledged; but this is rare in the case of *Ḥadīth*. The term *mashhūr* means that a hadith is well-known, being traced through three or more *isnāds*. The last term, *āḥād*, means that the ḥadīth is related through one single *isnād*. Both *mashhūr* and *āḥād* hadiths, however, may be *ṣaḥīḥ* or lesser than *ṣaḥīḥ* depending on the quality of the *isnād*.

TEXTS

The following ten Traditions are given as samples of *Ḥadīth*.

TEXT 1 — Foundations of Islam

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :
 سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ :
 "بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ : شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ
 وَرَسُولُهُ ، وَإِقَامُ الصَّلَاةِ ، وَإِيتَاءُ الزَّكَاةِ ، وَسَجْدُ الْبَيْتِ ، وَصَوْمُ رَمَضَانَ ."
 رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ .

Note:

The text of the Tradition is part C. Part A gives the name of the Companion of the Prophet who relates the Tradition. Part D mentions the authors who recorded the Tradition.

The important part for us is the text itself; but in order to be familiarized with the style of relating Ḥadīth, we treat this Tradition fully.

Transliteration:

A. 'AN ABĪ 'ABDI 'R-RAḤMĀN, 'ABDI 'LLĀH BIN 'UMAR BIN AL-KHAṬṬĀB, RAḌIYA 'LLĀHU 'ANHUMĀ, QĀLA:

B. SAMI'TU RASŪLA 'LLĀHI ṢALLA 'LLĀHU 'ALAIHI WASALLAMA YAQŪL:

C. "BUNIYA 'L-ISLĀMU 'ALĀ KHAMS: SHAḤĀDATI AN LĀ ILĀHA ILLA 'LĀH, WA ANNA MUḤAMMADAN 'ABDUHŪ WA RASŪLUH, WA IQĀMI 'Ṣ-ṢALĀH, WA ITĀ'I 'Z-ZAKĀH, WA ḤAJJI'L-BAIT, WA ṢAWMI RAMADĀN."

D. RAWĀHU 'L-BUKHĀRĪ WA MUSLIM.

Vocabulary:

| <i>Word</i> | <i>Transliteration</i> | <i>Meaning</i> |
|--------------------|------------------------|--|
| عَنْ | 'AN | on, upon, on the authority of |
| أَبِي | ABĪ | father of |
| عَبْدِ الرَّحْمَنِ | 'ABDI 'R-RAḤMĀN | (Name of the son of the narrator) |
| عَبْدِ اللَّهِ | 'ABDI 'LLĀH | (His own name. He was a very pious Companion.) |
| بِنِ | BIN | son of |
| عُمَرَ | 'UMAR | (Name of his father. 'Umar ranks second only after Abū Bakr among the Companions of the Prophet. He also was the second Caliph.) |

| <i>Word</i> | <i>Sound</i> | <i>Meaning</i> |
|--------------|--------------|------------------------------|
| بِنِ | BIN | son of |
| الْخَطَّابِ | AL-KHAṬṬĀB | 'Umar's father |
| رَضِيَ | RADĪYA | be pleased |
| اللَّهِ | ALLĀHU | God |
| عَنْهُمْ | 'ANHUMĀ | with them |
| قَالَ | QĀLA | said |
| سَمِعْتُ | SAMI'TU | I heard |
| رَسُولِ | RASŪLA | Messenger |
| اللَّهِ | ALLĀHI | God |
| صَلَّى | ṢALLĀ | bestow prayers and blessings |
| اللَّهُ | ALLĀHU | God |
| عَلَيْهِ | 'ALAIHI | upon him |
| وَسَلَّمَ | WA SALLAM | and bestow peace |
| يَقُولُ | YAQŪL | saying |
| بِنِي | BUNIYA | was built |
| الْإِسْلَامِ | AL-ISLĀM | Islām |
| عَلَى | 'ALĀ | upon |
| خَمْسِ | KHAMS | five (pillars) |
| شَهَادَةِ | SHAHĀDATI | witnessing, to witness |
| أَنَّ | AN | that |
| لَا | LĀ | no, there is no |
| إِلَهَ | ILĀHA | God |

| <i>Word</i> | <i>Transliteration</i> | <i>Meaning</i> |
|---------------|------------------------|--------------------------------------|
| إِلَّا | ILLA | except |
| اللَّهِ | ALLĀH | God |
| وَأَنَّ | WA ANNA | and that |
| مُحَمَّدًا | MUḤAMMADAN | (The Prophet) |
| عَبْدُهُ | ‘ABDUHŪ | His servant |
| وَرَسُولُهُ | WA RASŪLUH | and His Messenger |
| وَإِقَامِ | WA IQĀMI | and observing |
| الصَّلَاةِ | AṢ-ṢALĀH | the obligatory prayers |
| وَإِيتَاءِ | WA ĪTĀ’I | and giving away |
| الزَّكَاةِ | AZ-ZAKĀH | the prescribed alms |
| وَحَجِّ | WA-ḤAJJ | and going on pilgrim- age |
| الْبَيْتِ | AL-BAIT | the House (the Ka’ba) |
| وَصَوْمِ | WA-ṢAWM | and fasting |
| رَمَضَانَ | RAMADĀN | (the 9th month of the lunar year) |
| رَوَاهُ | RAWĀHU | related it |
| الْبُخَارِيُّ | AL-BUKHĀRĪ | al-Bukhārī |
| وَمُسْلِمٍ | WA MUSLIM | and Muslim |

Meaning:

- A. (It is related) on the authority of ‘Abdi ’llāh, nicknamed Father of ‘Abdi’r-Raḥmān, (who is) the son of ‘Umar, son of al-Khaṭṭāb, may God be pleased with them, (i.e., ‘Abdi ’Llāh and ‘Umar,) said, (The phrase, RAḌIYA’LLĀHU ‘ANHU, or ‘ANHUMĀ, or ‘ANHUM, usually follows the name of Companions of the Prophet.)
- B. I heard the Messenger of God, may God bestow His blessings and peace upon him, say:

C. "Islam is built on five (pillars;) namely, to witness that there is no god but Allāh and that Muḥammad is His servant and His Messenger; and to regularly observe the (five daily) prayers; and to give away the (prescribed) alms; and performing pilgrimage at the House; and fasting the month of Ramaḍān."

D. Al-Bukhārī and Muslim related it. (This is a customary conclusion by authors who quote from earlier authors. In this way they show the degree of agreement between early authors on one particular Tradition.)

Teachings:

It is clear that this Ḥadīth stresses the importance of these five duties; namely, the shahādah, the prayers, payment of alms, pilgrimage and fasting. The Prophet metaphorically regards these five obligations as pillars to Islam, as if failure to observe one of them would lead to the demolishing of the faith itself. It is as if Islam is a building and these five duties are its pillars. There can be no more eloquent style to stress the importance of these duties.

TEXT 2 — On Avoiding Argument

عَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :
 سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ :
 " مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ ، وَمَا أَمَرْتُكُمْ بِهِ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ ،
 فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسْأَلِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ ."
 رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ .

Transliteration:

(B and D here are exactly the same words as in text 1. Therefore they are not treated here in the transliteration or in the vocabulary.)

- A. 'AN ABĪ HURAIRAH, RADIYA 'LLĀHU 'ANHU QĀL:
 B. (As in text 1 exactly.)
 C. "MĀ NAHAITUKUM 'ANHU FA 'JTANIBŪH, WA MĀ AMARTUKUM BIHĪ FA'TŪ MINHU MA 'STATA'TUM. FA INNAMĀ AHLAKA 'L-LADHĪNA MIN QABLIKUM KATHRATU MASĀ'ILIHIM WA'KHTILĀFUHUM 'ALĀ ANBIYĀ'IHIM."

D. (As in text 1 exactly)

Vocabulary:

| <i>Word</i> | <i>Transliteration</i> | <i>Meaning</i> |
|--------------------|------------------------|--|
| عَنْ | 'AN | on the authority of |
| أَبِي هُرَيْرَةَ | ABĪ HURAIRAH | nickname of the narrator |
| عَبْدِ الرَّحْمَنِ | 'ABDI 'R-RAḤMĀN | name of the narrator, (He is one of the most prolific narrators of Ḥadīth) |
| مَا | MĀ | whatever |
| نَهَيْتُكُمْ | NAHAITUKUM | I forbid you |
| عَنْهُ | 'ANHU | (to keep away) from |
| فَاجْتَنِبُوهُ | FA 'JTANIBŪH | then avoid it |
| وَمَا | WA MĀ | and whatever |
| أَمَرْتُكُمْ | AMARTUKUM | I command you |
| بِهِ | BI-HĪ | to do it |
| فَأْتُوا | FA 'TŪ | then bring about |
| مِنْهُ | MINHŪ | from it |
| مَا | MA | whatever |
| اسْتَطَعْتُمْ | ISTAṬA'TUM | you could do |
| فَإِنَّ مَا | FA-INNAMĀ | because (it was) only |
| أَهْلَكَ | AHLAKA | destroyed |
| الَّذِينَ | ALLADHĪNA | those who |
| مِنْ قَبْلِكُمْ | MIN QABLIKUM | (came) before you |
| كَثْرَةً | KATHRATU | the plentitude |

مَسَائِلِهِمْ
وَإِخْتِلَافُهُمْ
عَلَى
أَنْبِيَائِهِمْ

MASĀ'ILIHIM their questioning
WA 'KHTILĀFUHUM and their dispute
'ALĀ on, concerning
ANBIYĀ'IHIM their Prophets

Meaning:

- A. (It is related) on the authority of 'Abdi 'r-Raḥmān, son of Sakhr, nicknamed Abū Hurairah, may God be pleased with him, that he said,
- B. I heard the Messenger of Allāh, peace and blessings be upon him, say,
- C. "Whenever I forbid you from doing something, avoid it; and when I command you to do something, fulfil the command as far as you can. Verily those who came before you brought about their own punishment by their persistent questioning and their dispute with their Prophets."
- D. This was related by al-Bukhārī and Muslim.

Teaching:

1. Here the Prophet, peace be upon him, advises his nation to take matters of religious practices fairly easily, and not to dig too deeply by raising unnecessary questions about too many details. Ease, simplicity and sincerity of the heart are more important in that sphere than being too particular. God does not impose hardship on people in matters of religion.
2. Disputes and argument are not to be encouraged. They can breed hatred and lead to disruption. Unity should be our first purpose.

TEXT 3 — On Love and Cooperation

عَنْ أَبِي حَمْرَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ - خَادِمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ." رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Transliteration:

- A. 'AN ABĪ ḤAMZAH, ANASI 'BNI MĀLIK, RAḌIYA 'LLĀHU 'ANHU, KHĀDIMI RASŪLI 'LLĀHI ṢALLA 'LLĀHU 'ALAIHI WA SALLAMA, 'ANI 'N-NABIIYYI ṢALLA 'LLĀHU 'ALAIHI WA SALLAMA, QĀLA:
 B. "LĀ YU'MINU AHADUKUM ḤATTĀ YUḤIBBA LI-AKHĪHI MĀ YUḤIBBU LI-NAFSIH."
 C. RAWĀHU 'L-BUKHĀRĪ WA MUSLIM.

Vocabulary:

| <i>Word</i> | <i>Transliteration</i> | <i>Meaning</i> |
|-----------------------------------|-------------------------|---|
| عَنْ | 'AN | on the authority of |
| أَبِي حَمْزَةَ | ABĪ ḤAMZAH | nickname of the narrator |
| أَنَسٍ | ANAS | his name. (Note that Arabs used to nickname a man as the father of his first son, and brought his nickname usually before his actual name.) |
| ابْنِ | IBN | son. (when <i>ibn</i> is pronounced with the preceding word, it loses its initial vowel. It may be also pronounced as <i>bin</i> .) |
| مَالِكِ | MĀLIK | name of the narrator's father |
| رَضِيَ اللَّهُ عَنْهُ | RAḌIYA 'LLĀHU 'ANHU | may God be pleased with him. |
| خَادِمٍ | KHĀDIM | servant |
| رَسُولِ اللَّهِ | RASŪLI 'LLĀH | the Messenger of God |
| صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ | ṢALLA 'LLĀHU 'ALAIHI WA | May God bestow His blessings and peace |

| | | |
|---------------------------------|-----------|---|
| عَنْ | SALLAM | upon him. |
| النَّبِيِّ | 'AN | on the authority of |
| صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ | AN-NABIYY | the Prophet. (Note that he is referred to here once as Rasūlu 'Llāh and once as an-Nabī.) May peace and blessings be upon him |
| قَالَ | QĀLA | said |
| لَا | LĀ | no, does not |
| يُؤْمِنُ | YU'MINU | be a perfect believer |
| أَحَدُكُمْ | AḤADUKUM | any of you. |

(Note that the subject of the verb often follows the verb in Arabic)

| | | |
|----------|---------|----------------------|
| حَتَّى | ḤATTĀ | until |
| يُحِبُّ | YUḤIBBA | he loves |
| لِ | LI | to, for |
| أَخِيهِ | AKHĪHI | his (Muslim) brother |
| مَا | MĀ | what |
| يُحِبُّ | YUḤIBBU | he loves |
| لِ | LI | to, for |
| نَفْسِهِ | NAFSIH | himself |

Meaning:

- A. It is related on the authority of Abū Ḥamzah, Anas, son of Mālik, may God be pleased with him, who was the servant of the Prophet, relating on the authority of the Prophet, peace and blessings be upon him, that the Prophet said.
- B. "No one of you may become a perfect believer until he indeed loves for his Muslim brother whatever he loves for himself."
- C. This ḥadīth was again related by both al-Bukhārī and Muslim.

Comments:

1. Anas ibn Mālik was a 10-year old boy when the Prophet, peace be upon him, immigrated in al-Madīnah. His mother asked the Prophet then to take her son in his service. Anas remained with the household of the Prophet for the next ten years; that is, until the death of the Prophet. Anas used to praise the Prophet's clemency and most pleasant manners, and say, "He never criticised anything I did, nor did he ever blame me for anything I did not do."
2. Selfishness is a vice from which a good believer is free. A good Muslim is not only he who is unselfish, but who loves for others what he craves to achieve for himself and hates for others what he does not like for himself. Therefore, he will be happy to see his brethren prosperous and successful. His heart does not entertain envy or rancour or a desire to deceive. He may aspire to be as successful as others, but not to envy them. If a misfortune befalls one of his brother Muslims he sincerely shares his grief and consoles him. The Prophet, peace be upon him says also in this context:
"The believers in their love to each other and in their help to one another, are like one single body. When any part of the body complains of some pain, all other parts share its pain and suffering."

TEXT 4 — On Self Restraint

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
"أَوْصِنِي" قَالَ : "لَا تَغْضَبْ" فَرَدَّدَ مِرَارًا ، قَالَ : "لَا تَغْضَبْ" .
رَوَاهُ الْبُخَارِيُّ .

Transliteration:

'AN ABĪ HURAIRATA, RAḌIYA 'LLĀHU 'ANHU ANNA RAJULAN QĀLA LI 'N-NABIYYI ṢALLA 'LLĀHU 'ALAIHI WASALLAMA, "AWSINĪ." QĀLA, "LĀ TAGHDĀB." FARAD-DADA MIRĀRAN, QĀLA "LĀ TAGHDĀB." RAWĀHU 'L-BUKHĀRĪ.

Vocabulary:

| <i>Word</i> | <i>Transliteration</i> | <i>Meaning</i> |
|-------------|--|----------------|
| | (as transcribed and analysed in the first two ḥadiths) | |
| أَنَّ | ANNA | That |
| رَجُلًا | RAJULAN | a man |

| | | |
|-----------------------------------|-----------------------------------|--------------------------------|
| قَالَ | QĀLA | said |
| لِ | LI | to |
| النَّبِيِّ | AN-NABI | the Prophet |
| صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ | (as analysed and explained above) | |
| أَوْصِنِي | AWSINĪ | give me an advice |
| قَالَ | QĀLA | he (the Prophet) said |
| لَا | LĀ | do not |
| تَغْضَبُ | TAGHDĀB | get angry |
| فَ | FA | then |
| رَدَّدَ | RADDADA | he (the man) repeated this |
| مَرَارًا | MIRĀRAN | several times |
| قَالَ | QĀLA | he (the Prophet) said |
| لَا تَغْضَبُ | LĀ TAGHDĀB | do not get angry |
| رَوَاهُ الْبُخَارِيُّ | RAWĀHU 'L-BUKHĀRĪ | it is so related by al-Bukhari |

Meaning:

Abū Hurairah, may God be pleased with him, relates that a man asked the Prophet, peace be upon him, to give him an advice. The Prophet simply told him, "Do not get angry." The man repeated his request several times, and the Prophet repeated each time the same advice, "Do not get angry." (This is al-Bukhari's version.)

Comments:

This ḥadīth eloquently emphasises the virtue of clemency and self-restraint in the face of provocation. It strongly warns against surrendering to anger by allowing ourselves to get excited and lose self-control. Whatever an offending situation may occur, unless it involves matters of faith, we are to maintain tranquility and patience, and restrain our hands and tongues from reacting in any violent manner. If a person gets too offended and allows himself to be conquered by his ill-temper, he may commit mistakes which he will regret when he has relaxed. He may cause harm to his adversary and

get himself into trouble. He may lose his dignity and with it goes respect for him. He may rush to uttering words that would involve him in legal problems. Of course, when we are offended, we get angry at heart. This is natural, and is irresistible. What has to be resisted is the surrender to this feeling and reacting in an unwise way. On many occasions the Prophet was offended by his enemies; but he never reacted in a bad way. He was always clement and forgiving. Even when he was hurt by his enemies, he used to say, "God, forgive my people; they do not know!"

TEXT 5 — Respect of Others' Privacy

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ :
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
 "مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ."
 حَدِيثٌ حَسَنٌ، رَوَاهُ التِّرْمِذِيُّ وَغَيْرُهُ هَكَذَا.

Transliteration:

- A. 'AN ABĪ HURAIRAH, RAḌIYA 'LLĀHU 'ANHU QĀL:
 B. QĀLA RASŪLU 'LLĀHI ṢALLA 'LLĀHU'ALIAHI WA
 SALLAM:
 C. "MIN ḤUSNI ISLĀMI 'L-MAR'I TARKUHŪ MĀ LĀ
 YA'NĪH.
 D. ḤADĪTHUN ḤASSAN, RAWĀHU 'T-TIRMIDHIYYU WA
 GHĀIRUH.

Vocabulary:

| Word | Transliteration | Meaning |
|-----------------------|---------------------|-----------------------------------|
| عَنْ أَبِي هُرَيْرَةَ | 'AN ABI HURAIRAH | (It is) related that Abū Hurairah |
| رَضِيَ اللَّهُ عَنْهُ | RAḌIYA 'LLĀHU 'ANHU | May God be pleased with him |
| قَالَ | QĀLA | said, (i.e., Abū Hurairah) |
| قَالَ | QĀLA | said |

| Word | Transliteration | Meaning |
|-----------------------------------|--------------------------------|--|
| رَسُولُ اللَّهِ | RASULU 'LLĀH | The Messenger of God, (subject doer of the second <i>qala</i> .) |
| صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ | ṢALLA 'LLĀHU 'ALAIHI WA SALLAM | God's peace and blessings be upon him |
| مِنْ | MIN | of, from; (i.e., one of) |
| حُسْنٍ | ḤUSN | beauty, good, excellence |
| إِسْلَامٍ | ISLĀM | manners, acts or works emanating from the faith |
| الْمَرْءِ | AL-MAR' | the person |
| تَرْكُهُ | TARKUHŪ | his abstaining from, his avoidance |
| مَا | MĀ | that which, whatever |
| لَا | LĀ | does not |
| يَعْنِيهِ | YA'NĪH | concern him |
| حَسَنٌ | ḤADĪTH | a Tradition |
| حَدِيثٌ | ḤASAN | good, reliable, authentic. (This is a term in the science of Ḥadīth which denotes that the Tradition is reliable, though a little degree below those described as <i>ṣahih</i>) |
| رَوَاهُ | RAWĀ-HU | related it, (it is related by) |
| التِّرْمِذِيُّ | AT-TIRMIDHĪ | (One of the recognized six canonical authors of Ḥadīth) |

Meaning:

Abū Hurairah, may God be pleased with him, relates that the Messenger of God, peace and blessing be upon him, said, "One of the beautiful aspects of Islam is that a Muslim does not interfere in any thing that does not concern him." (The author says that) it is a reliable ḥadīth of the grade described as *ḥasan*; (and says that) it is related by at-Tirmidhī and others (like Ibn Mājah and Mālik.)

Teaching:

This ḥadīth teaches one of the best features regarded as characteristic of a true and faithful Muslim; namely, to restrain himself from interfering in other peoples' affairs, either by word or by deed. A good Muslim carries out his duties, is kind, generous and helpful, is good-mannered and good-natured, but is never imposing or intruding. It is not of the habits of a Muslim to invade the privacy of others or seek to uncover their weaknesses. A chief of one of the Arab tribes called upon the Prophet, peace be upon him, and embraced the faith of Islam. Before returning to his camp, he said to the Prophet, "O you the Messenger of God! I am a man respected and my word is obeyed by my people. Give me an advice to convey to them." The Prophet said, "Let them adopt the manners of peaceful greeting (when they encounter others,) talking little and only in matters of their concern."

TEXT 6 — Virtue of Contentedness

عَنْ أَبِي الْعَبَّاسِ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ :
جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : يَا رَسُولَ اللَّهِ
دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ أَحَبَّنِي اللَّهُ وَأَحَبَّنِي النَّاسُ ، قَالَ :
" اِرْزُقْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ ، وَارْزُقْ فِيمَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ ."
حَدِيثٌ حَسَنٌ ، رَوَاهُ ابْنُ مَاجَةَ وَعَنْ غَيْرِهِ بِأَسَانِيدٍ حَسَنَةٍ .

Transliteration.

A. 'AN ABI 'L-'ABBĀS, SAHL IBN SA'D AS-SĀ'IDĪ, RAḌIYA
'L-LĀHU 'ANHU, QĀL:

- B. "JĀ'A RAJULUN ILA 'N-NABIYYI ṢALLA 'LLĀHU 'ALAIHI WA SALLAMA, FA QĀL:
"YA RASŪLA 'LLĀH! DULLANĪ 'ALĀ 'AMALIN IDHĀ 'AMILTUHŪ AḤABBANI 'LLĀHU WA AḤABBANI 'N-NĀS." FA QĀLA:
- C. "IZHAD FI 'D-DUNYĀ YUḤIBBAKA 'LLĀH, WA 'ZHAD FĪ MĀ 'INDA 'N-NĀS YUḤIBBAKA 'N-NĀS."
- D. ḤADĪTHUN ḤASAN, RAWĀ-HU 'BNU MĀJAH WA ḠHAIRUHŪ BĪ-ASĀNĪDA ḤASANAH.

Vocabulary:

| | <i>Word</i> | <i>Transliteration</i> | <i>Meaning</i> |
|----|-----------------------------------|---------------------------------|--------------------------------|
| A. | أَبِي الْعَبَّاسِ | ABI 'L-'ABBĀS | nickname of the narrator |
| | سَهْلٌ | SAHL | his name |
| | ابْنِ سَعْدٍ | IBN SA'D | son of Sa'd |
| | السَّاعِدِيُّ | AS-SĀ'IDĪ | of the clan of Sā'idah |
| | رَضِيَ اللَّهُ عَنْهُ | RADĪYA 'LLĀHU 'ANHU | May God be pleased with him. |
| | قَالَ | QĀLA | (the narrator) said |
| B. | جَاءَ | JĀ'A | came |
| | رَجُلٌ | RAJULUN | a man |
| | إِلَى | ILĀ | to |
| | النَّبِيِّ | AN-NABIYY | the Prophet |
| | صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ | ṢALLA 'LLĀHU 'ALAIHI WA SALLAM, | May God's blessing be upon him |
| | فَقَالَ | FA QĀLA | then said |

C. Word

يَا رَسُولَ اللَّهِ

Transliteration

Meaning

YĀ RASŪLA 'LLĀH O you, the Messenger of God!

دُلِّئِي

DULLANĪ

guide me, tell me

عَلَى

'ALĀ

to, about

عَمَلِي

'AMAL

act, work, behaviour, attitude

إِذَا

IDHĀ

if

عَمِلْتُهُ

'AMILTU-HŪ

I did it, performed it, adopted it

أَحَبَّنِي

AḤABBANĪ

loved me

اللَّهُ

ALLĀH

God

وَأَحَبَّنِي

WA AḤABBANĪ

and loved me

النَّاسُ

AN-NĀS

the people

فَقَالَ

FA QĀLA

then (the Prophet) said

إِزْهَدْ

IZHAD

shun, keep away, abandon, look down at, indulge not, seek not. (The term for this is ZUHD, asceticism.)

فِي

FĪ

in

الدُّنْيَا

AD-DUNYĀ

the transitory privileges of this life

يُحِبُّكَ

YUḤIBBAKA

(will) love you

اللَّهُ

ALLĀH

God

وَأِزْهَدْ

WA 'ZHAD

and crave not

فِيمَا

FĪ MĀ

in what (is)

| | | |
|---|---|---|
| عِنْدَ النَّاسِ | 'INDA AN-NĀS YUḤIBBA-KA AN-NĀS | with, in the hands of the people (will) love you the people |
| D. حَدِيثٌ حَسَنٌ رَوَاهُ ابْنُ مَاجَةَ وغيره | ḤADITH ḤASAN RAWĀ-HU IBN MĀJAH WA GHAIRUH | a Tradition good, reliable related it one of the six leading authors of Ḥadīth and others |
| بِ أَسَانِيدٍ | BI ASĀNĪD | with, through Pl. of ISNĀD, the chain of authorities through whom the Tradition is reached to the Prophet. |
| حَسَنَةٌ | ḤASANAḤ | good, reliable |

Meaning:

Abu 'l-'Abbās, Sahl, son of Sa'd as-Sā'dī, may God be pleased with him, said that a man came to the Prophet, peace be upon him, and said, "O you, the Messenger of God! Advise me concerning something which if I do God will love me and people will love me." He (the Prophet) said, "Crave not for things of this world, and God will love you. And seek not people's favours, and people will love you."

(The author says that this is) a reliable *hadith* related by Ibn Mājah and others through reliable *isnads*.

Teaching:

This is another ḥadīth which teaches a great deal of wisdom. Running after the wealth of this world makes the person a slave of the unworthy material life. He will work all his time and focus his attention on this pursuit, failing to do his moral and religious duties

and thus making himself exposed to God's displeasure. In the course of his busy life, he may fail to attain his materialistic ambitions; and seeing others becoming more successful his heart may become a dark abode of envy and deceit and he thus loses this world and the next. On the other hand, those who seek to earn their living and the living of those under them, thanking God for His favours when they are successful and not despairing if they fail, are striking a correct course, enjoy a sense of contentedness, and God is pleased with them. A great leading Muslim was asked. "Who is a true ascetic?", and he replied, "It is he who when he is favoured with material wealth, he feels humbly thankful; and when he suffers a misfortune, he behaves patiently." Another was asked whether a man with wealth could be regarded as an ascetic? He said, "Yes, if he does not become overwhelmed with joy and success; or with deep grief if he loses it."

The other part of the ḥadīth advises that a Muslim should not make himself a burden on others in any way. He should work for his living and not beg for his needs. Man is mean, and when he feels that someone craves for anything with him, he would dislike him and even despise him. Begging and dependence on the charity of others is hated in Islam. It is a human waste, and is destructive to the beggar's character. The Prophet, peace be upon him, said "The hand which gives is more meritorious than the hand which takes."

TEXT 7 — On Resisting Evil

” مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ ، فَإِنْ لَمْ يَسْتَطِعْ
فَبِلِسَانِهِ ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ .“

(In this and the coming ḥadīths we quote only the text of the words of the Prophet)

Transliteration:

MAN RA'Ā MIN-KUM MUNKARAN FA 'L-YUGHAYY-
IRHU BI YADIH, FA IN LAM YASTATI' FA BI LISĀNIH, FA
IN LAM YASTATI' FA BI QALBIH, WA DHĀLIKA AD'AFU
'L-ĪMĀN.

Vocabulary;

| Word | Transliteration | Meaning |
|------------------|------------------|--|
| مَنْ | MAN | whoever |
| رَأَى | RA'Ā | sees, finds, encounters |
| مِنْكُمْ | MIN-KUM | from (amongst) you |
| مُنْكَرًا | MUNKAR | something denied or unacceptable or disapproved, a bad act or a sin. |
| فَلْيُغَيِّرْهُ | FA 'L-YUGHAYYIR- | then let him change |
| | HU | it or resist it |
| بِيَدِهِ | BI YADIH | with his hand |
| فَإِنْ | FA IN | then if |
| لَمْ | LAM | does not |
| يَسْتَطِيعُ | YASTAṬI' | can |
| فَبِلسَانِهِ | FA BI LISĀNIH | then with his tongue |
| فَإِنْ | FA IN | then if |
| لَمْ يَسْتَطِيعُ | LAM YASTAṬI' | he cannot |
| فَبِقَلْبِهِ | FA BI QALBIH | then with his heart |
| وَذَلِكَ | WA DHĀLIKA | and this |
| أَضْعَفُ | AD'AFU | the weakest (degree) |
| الْإِيمَانِ | AL-ĪMĀN | the faith, the belief |

Meaning:

Whoever amongst you happens to see or encounter an evil act or aggression of any sort being committed, let him resist it by any means within his power. Let him resist it with his hand, i.e., physically, if he can. If he cannot do so safely, let him resist it with his tongue, i.e., by reproaching or advising the sinner. But even if he cannot do so, let him resist it with his heart, reflecting his displeasure on his countenance. This is the lowest degree of *īmān*.

Comments:

It is a duty incumbent upon Muslims to see to it that the divine law is complied with, and to forbid and resist disobedience. This is first the duty of the state. Individuals also have to do their part. If the sinner is under your control, like your child or your wife, you must stop their failure even if you have to use physical means. Therefore, we are commanded to beat our children if they fail to perform their prayers after reaching the age of ten. You are also to resort to physical measures even in the case of strangers, unless this is going to be useless or harmful. We must also avoid violent measures. If we cannot resist evil by hand we are to do so by tongue, and if this is useless or harmful, at least we should display an attitude of displeasure. This is the least we have to do. We should not see evil being committed and tolerate it with a smiling face, just because we cannot resist it. Such an attitude is forbidden and brings about the displeasure of God.

What this ḥadīth teaches us, however, is to use all means at our disposal to resist evils; but it does not mean that we start by physical means. On the contrary. Depending on the circumstances, we should start with the lighter means. If it is not effective, then we apply the harsher means, and so on. So, we begin by giving advice in a cordial manner. If this is ineffective, we may use harsher words if we expect that this might be useful; and so forth. We have to be wise and apply the measures we believe to be suitable in each situation.

TEXT 8 — Over-Eating and Moderation

” مَا مَلَأَ ابْنُ آدَمَ وَعَاءَ شَرًّا مِنْ بَطْنٍ ، بِحَسْبِ ابْنِ آدَمَ
لُقَيْمَاتٌ يُقْمَنُ صُلْبَهُ ، فَإِنْ كَانَ لِامْتِعَالَةٍ فَتُلْتُ لِطَعَامِهِ
وَتُلْتُ لِشَرَابِهِ وَتُلْتُ لِنَفْسِهِ .“

Transliteration:

MA MALA'A 'BNU ĀDAMA WI'Ā'AN SHARRAN MIN
BATNIN.
BI HASBI 'BNI ĀDAMA LUQAIMĀTUN YUQIMNA
SULBAH.
FA IN KĀNA LĀ MAḤĀLAH, FA THULUTHUN LI-ṬA
'ĀMIH,

WA THULUTHUN LI-SHARĀBIH, WA THULUTHUN LI-NAFASIH.

Vocabulary:

| <i>Word</i> | <i>Transliteration</i> | <i>Meaning</i> |
|---------------|------------------------|---------------------------------|
| مَا | MĀ | no, does not, did not |
| مَلَأَ | MALĀ'A | filled |
| ابْنُ | IBN | son (of) |
| آدَمَ | ĀDAM | Adam |
| وِعَاءٌ | WI'Ā' | a vessel |
| شَرًّا | SHARR | worse (for him) |
| مِنَ | MIN | than |
| بَطْنٍ | BAṬN | a stomach |
| بِحَسْبِ | BI ḤASBI | it is enough (for) |
| ابْنِ آدَمَ | IBN ĀDAMA | the son of Adam |
| لُقَيْمَاتٌ | LUQAIMĀT | a few morsels |
| يُقِيمَنَّ | YUQIMNA | set up, support, maintain, keep |
| صُلْبَهُ | ṢULBAH | his spine |
| فَإِنْ | FA-IN | then if |
| كَانَ | KĀNA | (it) were |
| لَا مَحَالَةَ | LĀ-MAḤĀLAH | no escape, (necessary) |
| فَشُلْتُ | FA-THULUTH | then a third |
| لِطَعَامِهِ | LI-ṬA'ĀMIH | for his food |
| وَشُلْتُ | WA THULUTH | and one third |
| لِشْرَابِهِ | LI-SHARĀBIH | for his drink |

وَشِلْتُ
لِنَفْسِهِ

WA-THULUTH and one third
LI-NAFASIH for his breath

Meaning:

There is no vessel that is worse for the son of Adam to fill than a stomach. It is enough for the son of Adam to have a few morsels to sustain his spine. However, if necessary, (or, rather, if he cannot resist the temptation of food,) let him fill with food no more than one-third (of the stomach's capacity, so that there will be) one-third for his drink and the rest remains for his breathing.

Comment:

Here we have a teaching from the mouth of our Prophet, peace be upon him, which agrees with the medical advice widely circulated nowadays, to reduce the amount of food we consume to maintain good health and avoid the accumulation of useless but harmful fat. At his time, people were not accustomed yet to weighing themselves; and the physiological details of diseases and dangers which arise from over-eating were not known. Yet the Prophet, who was always speaking on behalf of God, couched his advice in a style that would invoke the admiration of the most modern dietician. A few morsels to sustain our energy are enough; and in case of irresistible temptation, no more than one third of the capacity of our stomach should be filled. If the Prophet's wisdom is followed, millions of tons of harmful human fat would have been cut down, many diseases and sufferings would be avoided, and so much food would be spared for millions of the poor. A wise person put this advice in the following words, "We are a people who do not eat until we are hungry; and when we eat we do eat short of satisfaction."

Over-eating is also harmful to the mind and reduces ability for work. As someone put it, "Filling the stomach kills the heart." Someone else put it, "blinds the heart." Another authority says, "He who eats a little retains a quick and easy mind, and can easily convey his ideas to others. He feels light and pure. Over-eating, on the other hand, causes heaviness and loss of good chances." It is also related that 'Umar, the Second Caliph, said, "Who over-eats will over-drink and over-sleep and thus misses many good chances."

TEXT 9 — Symptoms of Hypocrisy

” اَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا ، وَمَنْ كَانَتْ فِيهِ
خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَّعِيَهَا ،
إِذَا حَدَّثَ كَذِبًا ، وَإِذَا وَعَدَ أَخْلَفَ ، وَإِذَا خَاصَمَ
فَجَرَ ، وَإِذَا عَاهَدَ غَدَرَ . “

Transliteration:

ARBA'UN MAN KUNNA FĪHI KĀNA MUNĀFIQĀ, WA MAN KĀNAT FĪHI KHAṢLATUN MINHUNNA KĀNAT FĪHI KHAṢLATUN MINA 'N-NIFĀQI ḤATTĀ YADA'AHĀ; IDHĀ ḤAD-DATHA KADHAB, WA IDHĀ WA'ADA AKHLAF, WA IDHA KHĀṢAMA FAJAR, WA IDHĀ 'ĀHADA GHADAR.

Vocabulary:

| <i>Word</i> | <i>Transliteration</i> | <i>Meaning</i> |
|---------------|------------------------|----------------------|
| اَرْبَعٌ | ARBA'UN | four (habits) |
| مَنْ | MAN | whoever |
| كُنَّ | KUNNA | were |
| فِيهِ | FĪ-HI | in him |
| كَانَ | KĀNA | was (considered,) is |
| مُنَافِقًا | MUNĀFIQ | hypocrite, insincere |
| وَمَنْ | WA MAN | and whoever |
| كَانَتْ | KĀNAT | was |
| فِيهِ | FĪ HI | in him |
| خَصْلَةٌ | KHAṢLAH | a habitual vice |
| مِنْهُنَّ | MĪN-HUNNA | of them |
| كَانَتْ فِيهِ | KĀNAT FĪ-HI | was in him |

Vocabulary:
Word

| | Transliteration | Meaning |
|-----------------|-----------------|-------------------------|
| خَصْلَةٌ | KHAṢLAH | a habitual vice |
| مِنَ النِّفَاقِ | MINA 'N-NIFĀQ | of hypocrisy |
| حَتَّىٰ | ḤATTĀ | until |
| يَدَعُهَا | YADA'AHĀ | he leaves out |
| إِذَا | IDHĀ | if |
| حَدَّثَ | ḤADDATHA | spoke |
| كَذَبَ | KADHABA | told a lie |
| وَإِذَا | WA IDHĀ | and when |
| وَعَدَ | WA'ADA | he promised |
| أَخْلَفَ | AKHLAFA | broke his promise |
| وَإِذَا | WA IDHĀ | and when |
| خَاصَمَ | KHĀṢAMA | disputed |
| فَجَرَ | FAJARA | quarrel violently |
| وَإِذَا | WA IDHĀ | and when (he) |
| عَاهَدَ | 'ĀHADA | makes a solemn covenant |
| غَدَرَ | GHADAR | deceives |

Meaning:

“(There are) four (habitual inclinations,) whoever has them is a *munafiq*, (a hypocrite, an insincere person, assuming an outward agreeable character at variance with his real evil personality.) And whoever harbours a single one of these inclinations, he indeed has a vice characteristic of a hypocrite until he frees himself from it. (These hypocritical vices are,) that when he speaks he tells lies, when he makes a promise he fails to fulfil it, when he argues or disputes he is unduly violent, and when he makes a commitment he fails to honour it.”

Comments:

A man who wears a false character which is different from his real nature, but does so in order to achieve some selfish ends, often behaves inconsistently. This inconsistency reveals his insincerity. The Prophet, peace and blessings be upon him, gives us here four areas in which such an evil character is revealed. One is that he has to tell lies to evade embarrassing situations. He also breaks his promises, because he may have to make promises which do not agree with his concealed motives. Moreover, when he is provoked in a simple argument he unduly becomes violent, betraying his hidden bitter hatred. Lastly, he fails to honour his solemn commitments, because he may have to undertake outwardly to do something in his endeavour to appear agreeable, but it does not suit his purposes.

These four vices are not becoming of a Muslim. A true believer never lies. He has an open heart. Telling a lie is one of the worst sins against which we are warned. Again, a true Muslim is bound by his words. He is reliable and consistent, always fulfilling his promises, keeping his trusts, true to his commitments, and pleasant and agreeable in all situations. Let us conclude this discussion by quoting the following words of the Prophet:

“Be meticulously true, even when saying the truth appears to you to be dangerous, it is indeed safer. And avoid telling a lie even when it appears to you to be the way to safety; it is indeed dangerous.”

TEXT 10 — Mercy in All Situations

” إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ ، فَإِذَا قَاتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ ، وَلْيُرِحْ ذَبِيحَتَهُ .“

Transliteration:

INNA 'LLĀHA KATABA 'L-IḤSĀNA 'ALĀ KULLI SHAI',
FA IDHĀ QATALTUM FA AḤSINU 'L-QITLAH, WA IDHĀ
DHABAḤTUM FA AḤSINŪ 'DH-DHIBHAH, WA'L-YUHĪDDA
AḤADUKUM SHAFRATAHŪ, WA 'L-YURIḤ DHABĪḤATA-
HŪ.

Vocabulary:

| <i>Word</i> | <i>Transliteration</i> | <i>Meaning</i> |
|--------------|------------------------|---------------------------------------|
| إِنَّا | INNA | surely, very, indeed |
| اللَّهِ | ALLĀHA | God |
| كَتَبَ | KATABA | wrote, decreed, com- manded |
| الْإِحْسَانَ | AL-IḤSĀN | benevolence, kindness, sympathy |
| عَلَىٰ | 'ALĀ | on, concerning |
| كُلِّ | KULLI | every |
| شَيْءٍ | SHAI' | thing |
| فَإِذَا | FA IDHĀ | then when |
| قَتَلْتُمْ | QATAL-TUM | you kill |
| فَأَحْسِنُوا | FA AḤSINŪ | then make good, (least painful) |
| الْقِتْلَةَ | AL-QITLAH | the manner of killing |
| وَإِذَا | WA IDHĀ | and when |
| ذَبَحْتُمْ | DHABAḤTUM | you slaughter (an animal for food) |
| فَأَحْسِنُوا | FA-AḤSINŪ | then make good (least painful) |
| الذَّبْحَةَ | ADH DHIBḤAH | the way of slaughtering |
| وَلْيُحِدِّ | WA 'L-YUḤIDDA | and let (him) sharpen |
| أَحَدُكُمْ | AḤADU-KUM | the one of you (who slaughters) |
| شَفْرَتَهُ | SHAFRATA-HŪ | the edge of his knife or sword |

وَأُخْرِجْ

WA 'L-YURIH

and let him cause to rest

ذَبِيحَتَهُ

DHABIHATA-HU

his animal which is to be slaughtered

Meaning:

“God commands that kindness and sympathetic treatment be applied in all situations, (including those which appear to be violent.) Therefore, if you are to kill, kill in a good way and if you are to slaughter (an eatable animal,) do it in a good way. Therefore let him who is about to slaughter an animal sharpen the edge of his knife and cause the animal to rest on its side.”

Comments:

Islam being a religion with a mission of peace is opposed to violence; and urges a kind treatment even to enemies and to animals. Even when we have to go to war in our own defence and for the defence of our faith, we are forbidden to kill the women, the children or the old or those wounded of the enemies. The Prophet also says:

“A woman was sent to hellfire because she had kept a she-cat behind a closed door without food until the cat died! She neither fed her nor gave her drink in this confinement, nor did she leave her to seek her own provision in the open world.”

The Prophet also told the story of a man who sought and found a well from which he quenched his thirst. On emerging from the well he saw a dog breathing swiftly from thirst. The man reflected on the thirst of the dog, and then descended again in the well, filled his shoe with water, then held it by his teeth and climbed out of the well and gave the dog to drink. The Prophet said that God absolved the sins of that man on account of his kindness to that animal.

The Prophet, peace be upon him, gives in our text here two situations in which kindness and understanding should be particularly exercised. One is the execution of a proven murderer; here the least painful manner is recommended. The other is when an eatable animal is to be slaughtered for human consumption. We are commanded then to be kind as to reduce the suffering of the animal. Therefore, the Prophet recommends that the instrument to be used should be sharpened, and the animal to be killed is to be laid to rest. In another hadith the Prophet forbade sharpening the knife in front of the animal. He once saw a man squeezing a goat between his legs while he was sharpening his knife. The Prophet said, “Would you not have done that before! Do you wish to kill him twice!” He also

saw another pulling a ewe by the ears. He said, "Leave her ears and hold her by the neck."

In this connection, you may ask, what animals are we Muslims allowed to eat? We are in fact permitted to eat all good, harmless things and also all animals, birds, cattle and fish, except the following:

The flesh of the swine and all products derived from it.

An animal which has died without being slaughtered in the prescribed manner.

All wild beasts, like the lion and the tiger.¹

The voracious clawed birds, like the falcon and the hawk.

The insects and the creeping animals, like the snake, the scorpion, the mouse, the frog and the ants.

And here again you may ask: And what is the prescribed way of slaughtering these permissible animals to make their flesh *halāl* to Muslims?

The way of slaughtering an animal is to cut with a sharp knife, the front part of the neck of the animal, including the wind-pipe, (pharynx,) and the food passage, (esophagus). It is recommended to cut also the two exterior jugular veins.²

It is undesirable to cut the animal's neck completely. It has been established that the spinal cord thus preserved help in the convulsive movements which are necessary for a rapid and complete flow of the blood. Moreover, the severance of the cord is traumatic and painful to the animal.

The Islamic method of slaughtering is sometimes described as cruel, but this is by no means valid. The value of the stunning method or the application of anaesthetic agent, is highly doubtful; but the loss of blood resulting from producing an incision on the animal's neck is believed to be a pain-killer as it immediately produces a degree of unconsciousness.

It is also recommended and even necessary from the point of view of most schools, to say the following words at the time of slaughtering:

BI 'SMI 'LLĀH; ALLĀHU AKBAR

A question which is often raised by Muslims living in the West is whether the flesh of animals slaughtered by non-Muslims is *halāl* for us? Many of them even abstain from eating meat altogether on account of their doubt.

1 The Mālikī school regards the eating of this type of animal as *makrūh* only.

2 Mālikī insists on cutting these two veins together with the pharynx. Abu Hanīfah insists on cutting three of the four; i.e., the pharynx, the esophagus and the two jugular veins.)

Meat available in the Western markets and restaurants is of animals slaughtered by the People of the Book; and so long as they do not invoke the name of a mortal at the time of slaughtering, the meat, according to some jurists, appears to be *halal* for us. The Qur'ān reads:

“And the food of those who have been given the Book is lawful for you.” V,5.

These jurists take this Qur'anic statement on the face of it, and generalize its meaning.

* * *

To conclude this work, I pray from the depth of my heart that the Almighty God, the Merciful, the Beneficial, shall make it of great benefit to all those who will read it, and that He shall bestow upon them His blessings and guide them to His righteous path! Amen.

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