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**COMPILATION OF
AHADITH (TRADITIONS)
OF THE PROPHET (SAWS)**

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CONTENTS

PART - I

INTRODUCTION	2~6
Definition of <i>Hadith</i> & <i>Sunnah</i>	4
Categories of <i>Hadith</i>	5
CHAPTER - 1: RELEVANCE OF RELIGION AND MISSIONS OF THE PROPHETS	7~11
Relevance of Religion to Humankind	7
Missions o the Prophets	8
CHAPTER - 2: STATUS, SIGNIFICANCE AND VALIDITY OF HADITH	12~21
Status of <i>Hadith</i>	12
Significance of <i>Hadith</i>	16
Validity of <i>Hadith</i>	18

CHAPTER – 3: RECORDING OF AHADITH IN EARLY PERIOD	22~29
Official Records	24
Personal Records	25
Un-official Annotations by the <i>Sahabah</i>	25
Necessity of Organised Collection of <i>Ahadith</i>	27
Opinions of the <i>Khulafa ar-Rashideen</i>	27
Need of Guidance	28
Role of <i>Sahaba</i> and their Followers	29
CHAPTER – 4: SIFTING AND SORTING OF AHADITH	30~47
Proliferation of <i>Ahadith</i>	30
Criteria of Sifting <i>Ahadith</i>	32
Sorting of <i>Ahadith</i>	39
Classification of Books of <i>Ahadith</i>	43
Grading of Books of <i>Ahadith</i>	45
CHAPTER – 5: SHORT BIOGRAPHIES OF REPUTED COMPILERS OF AHADITH	48~57

<i>Imam Bukhari</i>	48
<i>Imam Abu Dawood</i>	50
<i>Imam Muslim</i>	52
<i>Imam Tirmidhi</i>	53
<i>Imam Ibn-e Majah</i>	55
<i>Imam Nasaie</i>	56
CONCLUSION	58
PART - II	
SELECTION FROM SAHI AHADITH	64~110
Faith	64
Virtues	67
Vices	92
Miscellaneous	103
REFERENCES	111



FOREWORD

It is a distressing fact that most of the Muslims lack proper understanding about the universal relevance of the Qur'anic Message which was revealed to Prophet Muhammad (SAWS) for the guidance of all mankind. There is considerable misapprehension too about Islam and the Message of the Qur'an in the minds of Non-Muslims. The **Indian School of Excellence Trust (INDSET)** is making an humble endeavour through a series of monographs on Islam and Qur'an to project the image of Islam in its proper perspective and to explain the significance of the Qur'anic Message in a scientific and systematic way.

The importance of *Ahadith*, also referred as *Sunnah*, cannot be overemphasised as it enjoys a unique place in the scriptures of Islam. If Al Qur'an is the uncreated word of Allah (SWT), *Ahadith* are the inspired words of the Prophet Muhammad (SAWS), which elucidate and explain many an important point of Al Qur'an. The Prophet (SAWS) is made to take up the position of spiritual authority which is reflected in the following words of the Holy Qur'an: ***“Say: ‘O Mankind! I am sent unto you all, as the Apostle of Allah, to Whom belongs the dominion of the heavens and the earth; there is no god but He; it is He who gives both life and death. So believe in Allah and His Apostle, the unlettered (Ummi) Prophet, who believes in Allah and His Words; follow him that you may be guided (aright)’.”*** (Al-A'raf, 7:158) The words ***“O Mankind! I am sent unto you all, as the Apostle of Allah”***, virtually extends the

mission of the Prophet of Islam (SAWS) to the **whole** of mankind, and **all** people are, therefore, called upon to obey him. Elsewhere in the Holy Qur'an, there is a reference to the obedience being shown to the Prophet (SAWS) as though it is shown to Allah (SWT) (An-Nisa; 4:80) and it is this mandate that compels the believer to take upon himself the duty of finding out what the Messenger of Allah has said since that in turn may involve a believer's obligation to obey his command or to derive benefit of guidance from all that the Prophet (SAWS) may have spoken or done. That being the case, the importance and significance of knowing the authentic *Ahadith* becomes extremely important.

The main object of this Monograph is to present the brief account of the compilation of *Ahadith* (Traditions) of Prophet Muhammad (SAWS) and some selected *Ahadith* on difference topics. Together they will impress upon the reader not only the usefulness but also the monumental effort of the pious and honest believers that has gone into their compilation without which we would not have had the good luck of benefiting from them.

We concluded with a prayer to Allah (SWT) to graciously bless our efforts with success. (*Aameen*).

وَأَخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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PART - I

COMPILATION OF AHADITH (TRADITIONS) OF THE PROPHET (SAWS)¹

INTRODUCTION

“Those who follow the Messenger, The Prophet, the unlettered (Ummi), whom they find mentioned in their own scriptures, the Torah and the Gospel; for he commands them what is just and forbids them what is evil; he allows them what is good (and pure) and prohibits them from what is bad (and impure); he releases them from their heavy burdens and from the yokes that are upon them, so those who believe in him, honour him, help him, and follow the Light which is sent down with him; it is they who will prosper. Say: ‘O men! I am sent unto you all, as the Messenger of Allah Whom belongs the dominion of the heavens and the earth; there is no god but He; it is He Who gives both life and death; so believe in Allah and His Messenger, the unlettered (Ummi) Prophet, who believes in Allah and His Words; follow him that you may be guided.”(Al-A’raaf; 7:157-158)

1. ‘SAWS’ stands for ‘*Sallallahu ‘Alaihi wo Sallam*’, meaning ‘May blessing of Allah and Peace be upon him.’

These verses of the Holy Qur'an clearly indicate that the Prophet of Islam, Muhammad (SAWS), is bestowed with spiritual authority that compels the believer to find out what he said, did, approved or disapproved, since it involves his/her obligation to follow the tenets of Islam. Therefore, knowledge of the traditions (*Ahadith*) of the Prophet (SAWS) becomes imperative and obligatory upon all Muslims.

The early scholars of Islam realised the importance and significance of collecting, collating and sifting all the traditions attributed to the Prophet (SAWS). With the passage of time and rapid proliferation, authenticity of the traditions became the key issue. The worthy scholars of *Hadith* took upon the onerous task in right earnest, because of which, the world has a unique collection of the traditions, covering all aspects of the life of the Last Prophet (SAWS), duly authenticated, as humanly possible. On one hand, it is an excellent source material, after the Holy Qur'an, for all those who wish to understand the mission of the Last Prophet (SAWS); and on the other, the best guide for the Muslims desirous of emulating his example for, in the words of the Holy Qur'an: "*He who obeys the Apostle, obeys Allah; but if any turn away, We have not sent you to watch over their (evil deeds).*" (An-Nisa; 4:80)

There is the other all-important purpose of literature of *Hadith* - it serves as an historical source-material for reconstructing the main events of the life of the Prophet (SAWS) himself. It is little realised that the

manner in which certain utterances, as even the conduct of the Prophet (SAWS), have been transmitted to the posterity is also primarily attributable to the well-known narrators of the *Ahadith* of the Prophet (SAWS). The earliest biography of the Prophet (SAWS) compiled by Muhammad Ibn-e Is'haq of Madinah (who is said to have died in 151 AH corresponding to 768 AD) is primarily based upon what he was able to present in "quotation marks" from other narrators. Indeed, this was how much of what passed on, by way of oral tradition as embodying the teachings of the Prophet of Islam (SAWS), to posterity took place. Early writers on the literature of *Hadith* had to depend entirely upon these very narrators in presenting the total wealth of information from which the story of the life of the Prophet (SAWS) could be recounted and specific details of it could be made available to posterity.

DEFINITION OF *HADITH* & *SUNNAH*

Hadith: Literal meaning of *Hadith* is 'speech'. However, the word has wider meanings, e.g., 'news', 'incident', 'issue', 'saying', 'happening' or 'action' etc. And in Islamic terminology, it denotes the observances, sayings, instructions, directions, orations, addresses, sermons and action of Prophet Muhammad (SAWS) including explicit, as well as implicit orders. Qur'anic references are also included. Plural of *Hadith* is *Ahadith*.

Sunnah: Literally, it means a 'way', 'method', 'style' and so on. In the context of Islamic terminology, it refers to the 'way' Prophet Muhammad (SAWS) performed

his daily routines. For Muslims he furnishes the ideal role model for them to emulate. In Islamic milieu, adopting '*Sunnat-e Rasoolullah*' in one's routine of life is not only a proof of love and loyalty to the Prophet (SAWS), but also the surest and the most honourable means of achieving salvation.

These two terms i.e. *Hadith* and *Sunnah*, though having a subtle difference in meanings, as mentioned above, are however used to mean both, word as well deed of Prophet Muhammad (SAWS). It may be remembered that *Sunnah* is recorded in the form of *Hadith*, which is the only source to know the *Sunnah* of the Prophet (SAWS). In English the words 'Traditions or Sayings of the Prophet (SAWS)' mean the same.

CATEGORIES OF HADITH

Theologians of Islam have identified 60 to 65 categories of *Ahadith*. There are three main types by nature, i.e., *Qauli* (word of mouth), *Fe'li* (act/deed) and *Taqreeri* (address/sermon/oration). These are divided according to the degree of authenticity into many classes like *Mutwaatir*, *Ahaad*, *Marfu'*, etc. The most commonly known categories are *Sahi*, *Hasan* and *Dha'eef* etc. These are further sub-divided into various categories. Abu Hatim Habban has described 49 types in *Dha'eef* category alone, which are further divided and sub-divided.

Similarly the books of *Ahadith* compiled and edited by different scholars are also categorised like *Jame'*, *Sunan*,

Musnad etc. which, again have their own different classes. In the process of collection, sifting, sorting and editing, the scholars of *Hadith* (*Muhadditheen*) benefited directly from the *Sahabah* [Companions of the Prophet (SAWS)], the followers of the *Sahabah* (*Taba'een*) and the followers of the followers of *Sahabah* (*Tab'e Taba'een*). According to a careful estimate, they covered as many as 36 different branches of knowledge that are related to the Holy Qur'an and its bearer, Prophet Muhammad (SAWS) for this unique mission.²

2. It has been admitted by George Sarton, the famous historian of Science, that the science of historiography compilation of *Ahadith* which they sifted and sorted meticulously for their authenticity through the chain of transmission.

CHAPTER - 1

RELEVANCE OF RELIGION AND MISSIONS OF THE PORPHETS

RELEVANCE OF RELIGION TO HUMANKIND

Before going into the modalities adopted by the scholars to preserve the *Ahadith* of the Prophet (SAWS), it may be worthwhile to touch upon the relevance of religion to mankind for appreciating the importance and significance of the knowledge of *Hadith* as such.

Allah (SWT)³ created human beings as His master-creation in the best of moulds (At-Tin; 95:4), blessing them with something of His Soul (Al-Hijr; 15:29 & As-Sajdah; 32:9), and bestowing man with the honour of being His Vicegerent on earth (Al-Baqarah; 2:30 & An-Nisa; 4:165). But above all, to worship, obey and serve Him:

"Your Lord has decreed that you worship none but Him...." (Al-Isra; 17:23)

"Nay, but worship Allah, and be of those who give thanks." (Az-Zumar; 39:66)

Allah (SWT) did not leave such a superior creation without suitable guidance to discharge its responsibilities. He appointed, from time to time at different places, Prophets from among His pious servants duly arming

3. 'SWT' stand for *Subhanuhu Wo Ta'la*, meaning 'Pure and Exalted'.

them with His knowledge to guide and instruct the people on how to discharge their duties. The truthful Prophets preached and propagated to their people, explaining the meanings and practical application of the Divine commands of Allah (SWT), sent to them through Archangel Jibriel (Gabriel). They set personal examples by practicing what they preached, so that people learn to live their lives according to the Will of Allah (SWT).

MISSIONS OF THE PROPHETS

Prophets of Allah (SWT) have a history of their own that is as old as mankind itself. Allah (SWT) sent His Prophets as His guides and leaders to all human habitations, nations and tribes at all times and places. Thousands of Prophets were appointed from Adam (AS)⁴ to 'Isa (Jesus) (AS), many of them with books of guidance and commandments, for preaching to their respective people in their respective areas and languages (Ibrahim; 14:4). Prophet Muhammad (SAWS) was appointed as the last Apostle with Al Qur'an as His last book to guide humankind till the Last Day (Al-Ahzab; 33:40).

The role of the Prophet (SAWS) is defined in the Holy Qur'an:

"Allah did confer a great favour on the Believers when He sent among them an Apostle from among themselves, rehearsing unto them the signs of Allah,

4. 'AS' stands for '*Alaihis/humus Salaam*' meaning 'May peace be upon him/them.'

sanctifying them and instructing them in Scripture and Wisdom, while before that, they had been in manifest error." (Al-e Imran; 3:164)

From this verse of the Holy Qur'an we come to know the real position of the Prophet (SAWS) and the salient features of the mission assigned to him. These are:

- Rehears and educate the people the Divine Message of Allah (SWT).
- Sanctify people by imparting knowledge of wisdom enabling them to understand the Truth and adopt a right attitude in thought and deed.
- Inculcate excellent human qualities and character in the people and remove all kinds of vices from the society.

This process of purifying people enables them to imbibe in them true Islamic faith and virtuous character, thus creating a healthy, pious and just social order that assures peace, progress and prosperity for the whole mankind all over the world at all times. In other words, Prophet Muhammad (SAWS) was a divine teacher of true faith; an able instructor of right deeds, who practiced what he preached; a sincere guide in the conduct of worldly affairs; an exemplary judge, dispensing justice according to the divine laws; a worthy head of state providing excellent governance for the welfare of all section of citizens; a capable commander, personally leading the troops in battlefields and a true role model as a family

head. He was indeed a fine example of all-in-one personality, whose personal example was to be emulated whole-heartedly by his followers:

"We have indeed in the Apostle of Allah a beautiful pattern (of conduct) for anyone who believes in Allah and the Final Day..." (Al-Ahzab; 33:21)

At this stage it will be pertinent to point out that Allah (SWT) has explicitly exhorted the Believers in the Holy Qur'an, on more than one occasion, to accept whatever is told by the Prophet (SAWS) and adhere to his ways:

"He who obeys the Apostle obeys Allah..." (An-Nisa; 4:80)

Such commands occur at many places indicating the fact that it is the Will of Allah (SWT) that the Believers follow the examples set by the Prophet (SAWS) and obey him implicitly. From the careful study of the Holy Qur'an it becomes abundantly clear that great emphasis is laid on understanding the basic elements of faith and fundamental principles of religion. The verses of the Holy Qur'an, that are called *Ayaat* (Signs/Symbols) of Allah (SWT), contain all commands pertaining to the development of personal character (*Akhlaq*), offering of formal worship (*Ibadat*) and fair conduct of the social affairs ('*Adl*):

"...Thus does Allah make clear to you His Signs in order that you may consider." (Al-Baqarah; 2:219)

Details of dos & don'ts (*Awamir wo Nawahi*), methods of performing various forms of worships (*Salaat, Zakaat, Saum* and *Hajj*), rulings on issues and sub-issues, faced in daily life, are covered in *Hadith*; the explanatory sayings and practical demonstrations of the Prophet (SAWS):

"...and We have sent down unto you the Message; that you may explain clearly to men what is sent for them..." (An-Nahl; 16:44)

CHAPTER - 2

STATUS, SIGNIFICANCE AND VALIDITY OF *HADITH*

STATUS OF *HADITH*

It is evident that in nature the *Ahadith* of Prophet Muhammad (SAWS) are no different from the Qur'anic edicts. In reality, they are complementary. The Holy Qur'an contains details of the fundamentals (Al-An'am; 6:38) and *Ahadith* contain the modalities of putting them **into practice (Al-Hashr; 59:7)**. Hence, *Hadith* is called *Wahi-e Ghair Matlu'* (Un-recited Message), distinct from the Holy Qur'an which is *Wahi-e Matlu'* (Recited Message). His position is stated as the one to whom the *Ayaat* (Signs of Allah) were communicated verbatim:

"Nor does he say (aught) of (his own) desire, it is no less than inspiration sent down to him" (An-Najm; 53:3, 4)

It means that the Prophets are blessed with guidance from Allah (SWT) on a continuing basis, and they intuitively remain in constant touch with Him. Apart from the *Ayaat (Wahi-e Matlu')*, they are also divinely prompted when faced with situations requiring Divine guidance. There are many Prophets of Allah (SWT) who did not receive any Book (of Divine Law) but were guided by Divine promptings in performing their respective missions.

Even the Prophets who received Divine Books were guided by divine promptings before formal Books were communicated to them. For example, Prophet Musa (Moses) (AS) was continuously guided even before he was given *Taurat* (Torah) at Mount Toor in the desert of Sinai, where he had led his people, *Bani Israel* (Israelites), after liberating them from tyrannical Pharaoh, who was drowned in river Nile. Again, while engaged in a showdown with the magicians of the Pharaoh, on getting a bit scared by the sight of the magicians' sticks turning into large number of serpents, he was assured of victory and prompted to throw his staff. (Ta-Ha; 20:68) Similarly, he was prompted to strike his staff on the waters of river Nile when he and his people get stranded between the fast approaching armies of the Pharaoh and the mighty river. (Ta-Ha; 20:77)

Even otherwise, the *Sahabah* of the Prophet (SAWS) were well aware of the fact that the verses of the Holy Qur'an were, at times, brief and at some places appeared to be given to different interpretations. In such cases, the Prophet (SAWS) gave necessary clarifications, without which it would have been difficult to correctly understand the Divine Message. It is proved by the Holy Qur'an itself that the Prophet (SAWS) received Divine intuition (*Wahi-e Ghair Matlu'*) from Allah (SWT) during the course of his prophetic mission. For example, he initially used *Bait al-Muqdas* (in Jerusalem) as the *Qiblah* (prayer direction) to offer *Salaat*. Later he was ordered to change the direction to *Bait al-Haraam* (Ka'bah) in Makkah:

“...and We appointed the Qiblah to which you were used, only to test those who followed the Apostle from those who would turn on their heels...” (Al-Baqarah; 2:143)

It shows *Bait al-Muqdas* (at Jerusalem) was adopted as *Qiblah*, before it was changed to *Bait al-Haraam* (at Makkah), though not recorded as such in the Holy Qur’an. Obviously, apart from the verbatim verses (*Wahi-e Matlu’*), the Prophet (SAWS) also received many instructions through Divine promptings (*Wahi-e Ghair Matlu’*) on many occasions that are not found recorded in the Holy Qur’an. Some of the incidents are quoted here to drive home the point.

On the second day of the Battle of Uhad, the Prophet (SAWS) collected the Muslim troops and commanded them to pursue the retreating enemy troops lest they launch a counter-attack. Though injured and tired, they readily agreed to rush in hot pursuit of the enemy troops. This spirit of exemplary obedience on the part of the Muslim troops is recorded in the Holy Qur’an (Al-e Imran; 3:172), but the command given by him itself is not found in the Holy Qur’an. It is obvious that the Prophet (SAWS) was guided (by Divine intuition).

Surah Al-Anfaal was communicated to the Prophet (SAWS) after the Battle of Badr but it contains the comment of Allah (SWT) referring to earlier communication:

“Behold! Allah promised you one of the two (enemy) parties, that it should be yours: you wished that one

unarmed should be yours, but Allah willed to justify the Truth according to His words, and to cut off the roots of the unbelievers.” (Al-Anfaal; 8:7)

This establishes that Allah (SWT) had promised to the Muslims, through His Apostle, that one of the two enemy parties would fall in their hands. But there is no verse in the Holy Qur'an that contains this Divine promise before the battle. On this very battle there is another verse that informs that Muslim troops, having been confronted with the well-armed enemy and thrice their number, sought Allah's (SWT) help. This part is not found in the Holy Qur'an, but a positive response of Allah (SWT) informs us of such appeal by the Prophet (SAWS):

“Remember you implored the assistance of your Lord, and He answered you: ‘I will assist you with a thousand of the angels, rank on ranks.” (Al-Anfaal; 8:9)

These examples prove that Prophet Muhammad (SAWS) did receive both kinds of *Wahi - Matlu'* (the Holy Qur'an) and *Ghair Matlu'* (*Hadith*). This explanation demands that whatever was said or done by him in respect of his prophetic mission is as binding upon Muslims just as the Holy Qur'an itself. (An-Najm; 53:3, 4)

Whenever the Prophet (SAWS) received the *Wahi*, he used to announce it, as it was received, without any delay, addition or deletion. He never made a mistake in that; otherwise he used to wait. *Wahi* was not in the control of Prophets but depended solely upon the Will of

Allah (SWT). It came whenever He wished, not otherwise. It was not for the Prophets to say anything attributing it to *Wahi*. At the same time we find many examples of the Prophet (SAWS) consulting his *Sahabah* on many issues for the best possible course. It proves that he did not shun consultations whenever he deemed it necessary while carrying out his multifarious tasks.

SIGNIFICANCE OF *HADITH*

The significance of *Hadith* is no less than that of the Holy Qur'an so far as proper learning and practice of Islam is concerned. As already explained earlier, the difference between the two lies in the proof of accuracy of the text and authenticity of sources. While the authenticity of the Qur'anic text is absolute, the degree of authenticity of *Ahadith* [Traditions of Prophet Muhammad (SAWS)] is not of the same degree. The reason is very simple. *Wahi-e Matlu'*, was immediately recorded, verbatim, under the personal guidance and directions of the Prophet (SAWS). *Wahi-e Ghair Matlu'*, was not recorded immediately nor did the Prophet (SAWS) guided or directed anyone in this regard. These were recorded at the initiative of some of his *Sahabah* and compiled much later - after his death. The Prophet (SAWS) visualised a distinct possibility of the verbatim communication (*Wahi-e Matlu'*) getting mixed up with those of Divine intuition (*Wahi-e Ghair Matlu*), if both were recorded simultaneously. It, however, does not mean that nobody committed to writing or to their memory his oral/practical explanations whenever they came forth. After all these formed equally important inputs for

understanding and putting into practice the teachings of Islam. It may however be noted that distinction was always maintained meticulously between the Qur'anic verses and the sayings/doings of the Prophet (SAWS) from the very beginning.

There is also a third category of recordings that are referred to by the compilers as *Hadith*, which are neither his sayings nor doings, but acceptance of actions of others noticed by the Prophet (SAWS). Approval could be either by word or silence. Either way it became part of *Hadith* with the same degree of acceptance and binding as that of his own oral instructions or practical examples.

To sum up, *Hadith* or *Sunnah* comprises three elements - oral, practical and approved. Initially differentiation was made between oral instructions and practical examples, set by self or others, by referring them as *Hadith* and *Sunnah* respectively. This is not the case anymore. *Ahadith* recorded by the *Sahabah* of the Prophet (SAWS) include all the above-mentioned categories.

In addition to the general category of the sayings of the Prophet (SAWS) called *Hadith*, there is one specific category called *Hadith-e Qudsi*, which refer to those sayings of the Prophet (SAWS) that begin with the words "*Qaal Allah*" ["Allah (SWT) says"]. Although all *Ahadith* are by Divine inspiration yet the compilers place *Hadith-e Qudsi* in separate category, presumably in deference to the desire of the Prophet (SAWS) himself.

In view of the above, significance of *Ahadith* can very well be appreciated. Their very purpose is to make people understand, fully and correctly, the Divine Message contained in the Holy Qur'an. (Al-Ahzab; 33:21 and At-Talaaq; 65:11)

VALIDITY OF HADITH

Prophet Muhammad (SAWS) was not merely for his own people or period. Obeying the commands of Allah (SWT), His Apostle and those in charge of governance remains the prime duty of all the Believers in the whole world at all times:

“O you who believe! Obey Allah and the Apostle, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Apostle...” (An-Nisa; 4:59)

Obedience of people in authority (representing legally established government of the day) is binding upon all Muslims provided their orders do not conflict with the commands of Allah (SWT) (Al Qur'an) and the directions of Holy Prophet (SAWS) (*Hadith*). Differences, if any, shall always be resolved in accordance with the teachings of the Holy Qur'an and the *Hadith*.

It is obligatory upon all Muslims to follow the Holy Qur'an in exactly the way it was done by the Prophet (SAWS) i.e., as per his *Sunnah*. It was for this reason that the Prophet (SAWS) instructed his *Sahabah* to learn how to offer *Salaat* by carefully watching him

performing it. In early days, he corrected *Salaat* of many *Sahabah* whenever he found mistakes of omission and commission. Similarly, on the occasion of the only *Hajj* that he performed, he repeatedly told his *Sahabah*: "Learn the ceremonies of *Hajj* from me, for I may not see you coming year." (Muslim, Abu Dawood, Ibn-e Majah, Tirmidhi and Nasaie) He bequeathed: "I am leaving among you two things, so long as you hold these firmly you will never go astray - Book of Allah and my *Sunnah*." (Bukhari & Muslim) This is the reason that no Prophets were to be sent after Prophet Muhammad (SAWS) and hence only the religion taught by him will be valid and applicable till the Dooms Day (Al-Ahzab; 33:40). Therefore, apart from the *Khulafa ar-Rashideen* (The Rightly Guided Caliphs), all *Sahabah* of the Prophet (SAWS) held the Holy Qur'an and the *Sunnah* as the last word and never differed with them.

From the foregoing, it is obvious that to obtain true guidance (*Hidayat*), to perform virtuous deeds (*'Amal as-Saleha*) as an obligation of Faith (*Imaan*), to achieve the bliss of inner satisfaction of self (*Nafs al-Mutma'innah*) in this life and the ultimate purpose of life - Pleasure of Allah (SWT) (*Raza-e Ilahi*) - following the 'Way' (*Sunnah*) of the Prophet (SAWS) is as imperative to all Muslims as was the case with his *Sahabah*, and shall remain so till the Dooms Day. Thus preservation of *Hadith/Sunnah* [word of the Prophet (SAWS)], like the Holy Qur'an [Word of Allah (SWT)], is equally important. It is through these that the epoch-making period remains 'alive' precluding the need of another Messenger.

Prophet Muhammad (SAWS) explained the divine commandments by his words and deeds on one hand, and moulded his *Sahabah* into a motivated and well-organized group dedicated to the ideology of Islam on the other. He perfected the Islamic code, starting from the basics of the faith and thought, to the detailed laws for regulating life, in his lifetime. Rules and regulations for marriage, divorce, inheritance, justice, governance etc., were initiated and established by him. The moral code of conduct to be observed in the battles against enemies and treatment of the surrendered troops proclaimed and practised by him, became the laws of the Islamic state.

The Holy Qur'an and the *Sunnah*, thus, form the sources of law for the Muslims for conducting social, political, economic, national and international affairs covering all activities from home to mosque; marketplace to court of law; national government to international relations. It is on the basis of the injunctions of the Holy Qur'an and *Sunnah* that things are permitted or prohibited for the Muslims.

In short, the entire structure of Islamic society was founded on the Holy Qur'an and *Sunnah* of Prophet Muhammad (SAWS). It continues to exist even after him, because of their protection and preservation the *Sunnah*. This is further proved when we notice that there is no conflict between any authentic *Hadith* and the practice among Muslims. In fact total conformity is found the world over.

As pointed out earlier the collection of *Ahadith* had commenced during the life of the Prophet (SAWS) but it was rather restrained. The process of preserving them gained momentum after his demise for obvious reasons.

CHAPTER - 3

RECORDING OF AHADITH IN EARLY PERIOD

A great deal of earnest effort has gone into the preservation of *Hadith*. Highly sophisticated science was evolved by the early scholars of Islam, which set forth the criteria and norms to assess the force of the claim that the statement was actually made by the Prophet (SAWS). The chain of narrators, which early compilers of the literature of *Hadith* cited with meticulous care, attests the sense of responsibility with which they approached their task of making selections from the sayings of the Prophet (SAWS) that were brought to their notice. It is no doubt true that there were good many sayings, which came to the surface with the passage of time but subsequent scholars, even within the world of Islam, have not accepted all of them as being authentic. Indeed, anyone who makes an honest study of the Holy Qur'an will develop a feeling about the personality of the Prophet (SAWS) as it is depicted in the Holy Qur'an. He will come to evolve, within himself, a sort of a sixth sense to discriminate between the genuine and the spurious utterance that is attributed to the Prophet (SAWS).

Seen in its larger setting, the emergence of whole range of literature on *Hadith* itself could also be seen as the mirror of the era. Invariably, it would seem the subject-matter of *Hadith* that was brought to the surface, has reference to the nature of the questions that had, at a given

time, begun to engage the attention of those who were concerned in presenting answers. The problems confronting the believers were related to various controversies that were raging in the early period of Islam i.e. heretical movement like *Kharijites*, *Murdijites*, *Mo'atazilites*, *Kadirities* etc.

Dr. Muhammad Hameedullah, the famous scholar of Islam, writes in his well-known book, *Khutbat-e Bahawalpur*: "Scriptures similar to the Holy Qur'an are existing with other religious groups also, i.e., Torah is the divinely sent book with the Jews. Some other groups also claim existence of divinely revealed books similar to the Holy Qur'an. But I have not come across anything like the *Hadith* with other religions. Buddhist have something similar but its significance is not as that of the *Hadith* with us. The primary book is comparable to the commonly known discourses of pious and revered persons of the past, which were collected, compiled and published by some their devotees. But there is nothing like *Hadith*, which is collection of the personal records of what was observed and heard by a large number of Believers. This kind of work is not found with any other religion. In other words, *Hadith* is the unique knowledge containing such information that is not found by us in other religions."

First thing to be remembered about the *Hadith* literature is that the *Ahadith* are of three main types: (1) Official, (2) Private and (3) Un-official annotations by the *Sahabah* of the Prophet (SAWS).

OFFICIAL RECORDS

These events, which took place in the course of governance and spreading the message of Islam, are the properly recorded. These include orders of Prophet Muhammad (SAWS) for census of the population, first thing after arriving at Madinah. Prior to that, while still in Makkah, his orders to migrate to Ethiopia in the face of extreme hardships faced by Muslims due to torturous treatment by the Quraysh of Makkah; the letter he addressed to Najashi, the ruler of Ethiopia, delivered by the migrants; and written promise to Ta'mim Dari, a Syrian Christian that he will be appointed governor of certain areas, etc., fall in the official category. Similarly, during emigration to Madinah, the written pledge of peace given to Suraqah bin Ja'shim and later, on arrival in Madinah, the arrangement for the immediate needs of the *Mohajirs* (migrants) made through bond of brotherhood between them and the Muslim residents of Madinah who were called *Ansaar* (helpers). Creation of a city-state in Madinah for proper governance, after attending to the urgent issues, and many related activities of Prophet Muhammad (SAWS), in the capacity of the head of the newly formed state, also forms part of the officially recorded *Hadith*.

With the expansion of the Islamic state during 6/7th H (*Hijrah*), many letters were addressed to the heads of the neighbouring states. Letters were also addressed to various regional governors of Islamic state on various subjects of governance. All these are found in the *Hadith*

literature carefully preserved for posterity. According to *Khutbat-e Bahawalpur*, the number of such letters exceeds four hundred.

PERSONAL RECORDS

There were many occurrences pertaining to the personal activities of Prophet Muhammad (SAWS) that were recorded in writing by his *Sahabah* during his lifetime. Some of these records are of private nature, e.g., written record of purchasing a slave that it was bought from so and so and subsequently written permission of setting a slave free etc.

The written record of both, official and private *Ahadith* was available in writing in the lifetime of the Prophet (SAWS).

UN-OFFICIAL ANNOTATIONS BY THE SAHABAH

These were primarily the annotations made by the interested *Sahabah* on their own initiative. According to Tirmidhi, one of the well-known compilers of *Ahadith*, it was a common practice of the *Sahabah* to seek clarifications/guidance from the Prophet (SAWS) on many issues pertaining to religion. Whereupon he used to give necessary explanations, clarifications and, where required, even demonstrations that used to be recorded by the *Sahabah* in their own words. It was important to understand and remember these replies/statements for future reference. Some of the *Sahabah*, who could not remember properly due to their weak memory, sought the

guidance of the Prophet (SAWS) in this regard. He advised them to take help of their right hands; signifying that they could write down his replies. Perhaps this advice was given to those *Sahabah* who knew to read and write. It may be clarified here that most of them were *Ummi* (unable to read/write).

It is known that ‘Abdullah bin ‘Amru bin Al ‘Aas (RA) used to write down all statements of the Prophet (SAWS) with alacrity. According to some, he had a collection of as many as ten thousand *Ahadith* in his personal collection. Later, his son and grandson benefited from his collection and used it to impart lessons to others. There is a similar case of Abu Rafe’y (RA), a freed slave of the Prophet (SAWS), who was also permitted to write down his statements on religious matters. Anas bin Malik (RA) tops the list of those who recorded maximum number of *Ahadith*, having the advantage of age and duration of his association with the Prophet (SAWS) as he was merely ten years at the time of *Hijrah* (migration). It may be pointed out here that, according to his own statement, the Prophet (SAWS) used to personally correct if there were any error in his recording of *Hadith*.

Thus, the practice of recording of *Ahadith* in writing had commenced during the lifetime of Prophet Muhammad (SAWS) with his knowledge and permission that spread gradually. After his demise the number of *Sahabah* kept growing, who felt the necessity of committing their memoirs of *Ahadith* to writing for record and reference, though it did not occur to them in the

lifetime of the Prophet (SAWS). As a result, we come across a large number of such books in *Hadith* literature. Samarh bin Jandab (RA), ‘Abdullah ibn Mas’ud (RA), Sa’d bin ‘Abadah (RA) etc. wrote many books and pamphlets on *Hadith*.

NECESSITY OF ORGANISED COLLECTION OF AHADITH

Another situation that arose after the demise of Prophet Muhammad (SAWS) was the practice of some of the *Sahabah*, who used to impart lessons on *Hadith* to young Muslims, who, in turn, started making their own collections. For example, students of *Hadith* would note down what they heard from their teachers like Abu Huraira (RA) or other *Sahabah*. It is said about Abu Huraira (RA) that he used to adopt different methods for imparting his lessons, e.g., he gave a specially compiled collection of about 150 *Ahadith* to Humam bin Munabbah (RA) when he approached him for learning. This collection itself came to be known as Collection of Humam bin Munabbah (RA).

OPINIONS OF THE KHULAFAR-RASHIDEEN

It is said about ‘Umar (RA), that, initially, he not only tried to write down and compile *Ahadith* but advised others also to do the same. But later he said: “Should not write,” and said further: “People of the fore practiced upon the sayings of their prophets and preserved them, but forgot the book of Allah. They (sayings) came to be praised much. I do not wish the Qur’an to face the same mishap.”

In the case of Abu Bakr (RA), it is said that after the demise of Prophet Muhammad (SAWS), he compiled a collection of *Ahadith* during the period of two to two and a half years that he lived, which contained more than five hundred *Ahadith*. Similarly 'Ali (RA), during his period of rule as *Khalifah*, said one day: "Anyone who is willing and has a Dirham may buy paper and write down the *Ahadith* that I shall dictate."

In the light of these details it is evident and proved that neither Prophet Muhammad (SAWS), nor the well-known and highly regarded *Sahabah* like Abu Bakr (RA), 'Umar (RA) and 'Ali (RA) disapproved or disallowed anyone from writing down the *Ahadith*.

NEED OF GUIDANCE

The vital task of close and continuous guidance of the Muslims rightly belonged to the Prophet (SAWS). However, after him, it was acutely felt that all those *Ahadith*, which were not known to everyone be collected and compiled, since every one, whether rulers or commoners needed right solutions to the problems faced by them in their respective spheres of activities that were directly concerned with religion. At this stage, all those who possessed *Ahadith*, and treated them as a trust, considered it as their duty to reveal and narrate them to those who needed. Thus the process of collection and compilation of *Ahadith* commenced in right earnest and continued well into 3rd and 4th century H.

ROLE OF SAHABAH AND THEIR FOLLOWERS

Prophet Muhammad (SAWS) passed away in 11 H. Senior *Sahabah* survived till 20 H and the younger ones lived among the people till 60 H. One of them, Anas bin Malik (RA) lived till 83 years after the Prophet (SAWS). It was commonly known that some of the *Sahabah* lived for almost 100 years from whom people took lessons in *Ahadith*. According to historical evidence Abul 'Alia is said to have mentioned that they used to listen to *Ahadith* in Basra (in Iraq) and travel to Madinah to have them corrected by *Sahabah* of the Prophet (SAWS). Ma'az bin Jabal (RA) in Yemen, 'Abdullah bin Mas'ud (RA) in Iraq, 'Abdullah bin Anas (RA) in Syria, Salmah bin Muhammad (RA) in Egypt, 'Ali (RA) in Kufa and 'Abadah bin Samara (RA) in Hamas propagated the teachings of the Prophet (SAWS).

Hafiz bin Hijr Saqlani says that during the period of the Prophet (SAWS), it was not customary to collect and collate the *Ahadith*; because, firstly, it was not allowed during the period of communication of the Holy Qur'an, and secondly, the *Sahabah* of the Prophet (SAWS) used to seek guidance/clarifications in person directly from him. Therefore, no one felt the need of a compiled collection of *Ahadith*.

CHAPTER - 4

SIFTING AND SORTING OF AHADITH

PROLIFERATION OF AHADITH

Unlike in the Holy Qur'an, no deliberate and official attempt was made to collect and collate *Ahadith/Sunnah* of Prophet Muhammad (SAWS). As a result, not only these remained as personal collections of individuals but also started multiplying. During the period of *Sahabah* mutual consultations sufficed as and when doubts on any point occurred. Personal knowledge of each other and mutual trust played a key role in seeking knowledge. Hence, few felt the necessity of systematically compiling the *Ahadith*. But with the passage of time, not only the number of followers of new faith grew rapidly but also the high standards of moral character, values and dedication suffered gradual decline. Memories too became shorter and attitude towards religion also underwent a gradual change.

By the end of the 1st Century H, a tendency to record legal rulings given by various judges and scholars in disputes and emerging issues also surfaced. It soon became so widespread that the number of personal records and *Ahadith* therein grew manifold, so much so that it became a serious problem to differentiate between the authentic and the spurious. The main reason for this growth was the absence of an agreed methodology in systematic recording the *Ahadith*. This was inevitable as

the very process of recording the word and deed of the Prophet (SAWS) was purely an individual effort for meeting personal requirements suiting each individual. It is estimated that the number *Ahadith* in circulation rose to over six hundred thousand by the time formal compilation was undertaken in the 2nd Century H. The main reason for this situation was the narration of the same *Hadith* by different narrators. For example if, say, ten *Sahabah* heard the Prophet (SAWS) saying something and, say, all of them recorded it in their personal capacity in the wording they thought was verbatim, and narrated them to, say, another ten of their followers (*Taba'een*) or students each, and got recorded by them in their own personal capacity in the wording they thought to be correct, and each of them in turn did the same to another ten of their followers (*Tab'e Taba'een*) or students, that single *Hadith* would have got recorded by 1,000 different people, each with slight deference and taken as different ones by later generations.

Added to this were the differences in the wordings of the text that crept in, since it was not the practice of the Prophet (SAWS) to dictate the *Ahadith*, though some *Sahabah* and subsequent narrators did get the text checked only when it was deemed necessary. As a result of this the task of systematic compilation of *Ahadith* became quite complex and daunting.

Therefore, the most important task before the *Muhadditheen* (Scholars of *Hadith*) was first to lay down suitable criteria to sift and sort the extra ordinary large number of *Ahadith* in order to separate the genuine from

the spurious. Coincidentally, this was also the era when the need to formalise *Fiqh* (Islamic Law) was also felt acutely in the face of growing challenges of governance – law and order, social, commercial, political, judicial etc. – that go with the growth of population, expansion of state and passage of time. Added to these were the lack of official patronage and support from majority of rulers in this gigantic work, unlike the *Khulafa ar-Rashideen*, who took upon the task of compilation of the Holy Qur’an in a systematic way on top priority basis. It was ‘Umar bin Abdul ‘Aziz (one of the rulers of Umayyad Dynasty towards the end of 1st Century H), who recognised seriousness of the problem and realised the urgent need of proper collection and compilation of *Ahadith*. Thus the burden of this stupendous task fell mainly upon the shoulders of the pious and learned scholars who treated it as a religious duty to preserve and spread the true teachings of Islam to facilitate their application in governance and day to day life of the fast growing Muslim population.

CRITERIA FOR SIFTING AHADITH

The first step in meaningful sifting of the extraordinarily large number of *Ahadith* was to lay down suitable criteria of selection that covered points of fact as well as reliability index of the narrators themselves.

The criteria regarding points of fact covered the following three aspects:

- **Continuity of Transmission:** This was to establish that the *Hadith* has been transmitted without break by a chain of reliable narrators starting from a *Sahabi* [Companion of the Prophet (SAWS)] to the last living narrator. It meant that the *Hadith* in question was heard directly by a mature *Sahabi* and conveyed to the next generation with the wording '**the Prophet (SAWS) said**', or '**I heard the Prophet (SAWS) say**', or '**I saw the Prophet (SAWS) doing**', or '**I saw so and so doing such and such a thing in the presence of the Prophet (SAWS)**' and so on. This established the credibility of the origin of a *Hadith*.
- **Co-existence of Successive Narrators:** This was to establish the credibility of the continuity of the chain of narration itself by ascertaining that the conveyor of *Hadith* and the person to whom it was conveyed, lived in the same period, without which direct personal communication of *Hadith* would not be possible.
- **Personal Meeting of Successive Narrators:** This was to establish that the successive narrators not only lived in the same era, but also in the same area or had met personally. It meant that they were not only contemporary; they also lived in the same place and had even frequently interacted.

The criterion concerning the reliability index of the narrator dealt with his/her **Personal Character**. The word used for describing this attribute is '*Saqqah*', meaning a

pious, truthful and reliable person. This was to ensure that the text of the *Hadith* is reasonably safe from corruption. Any flaw in of the character of any of the narrators in the chain of narration rendered the *Hadith* defective.

It was distinctly laid down by the scholars of *Hadith* that a genuine tradition must indispensably possess the following:

- It must have been plainly mentioned that such-and-such a thing was said or done by the Prophet (SAWS).
- The narrator must have stated that he was present and saw or heard the same uttered by the Prophet (SAWS), or in the case of his being removed by distance and/or time, he must have given the complete chain of narrators from the last link up to the Prophet (SAWS).
- It must be proved that each one of the narrators did actually meet each other.
- Each one of the narrators, from the last up to the Prophet (SAWS), must have been a person of conspicuous piety, virtue, and honesty.
- Each one of the narrators must have been conspicuous for his learning; so that he might safely be presumed to be competent both to understand correctly and deliver faithfully to others what he had heard.

- It must also be proved that each one of the narrators, at the time he heard the *Hadith*, was of an age at which he was competent to understand fully the importance of what he heard.

Scholars of *Ahadith* noted against each of the narrators the following information with a view to establishing the strength of authenticity:

- His name, nickname, title, parentage, occupation.
- Whether he has told a lie in narrating any *Hadith*.
- Whether he was accused of any crime or was known to have been a liar.
- Whether he frequently made blunders.
- Whether he was careless in narrating *Ahadith*.
- Whether he was wicked in word or deed.
- Whether he spoke from imagination.
- Whether he spoke against reliable persons.
- Whether he was an ignorant or a foolish person.
- Whether he held any peculiar views on religion.
- Whether he had a bad memory.

Numerous floating *Ahadith* were thus rejected as invented lies when they were found:

- To be contradictory to the plain words of the Holy Qur'an or the known authentic *Ahadith*, or the consensus of the learned scholars; or against

reason and commonsense, and against every day experience or,

- To be bearing threats out of proportion to the gravity of the offence, or
- To be promising a reward out of proportion to the good done, or
- To be speaking in terms of extravagant praise or condemnation of certain individuals or sections, or
- To be speaking of sectarianism.

In the case of a spurious *Ahadith*, the compilers took special care to record:

- Whether the *Hadith* was invented by the narrator.
- Whether it was borrowed from other sages or people.
- Whether it was based upon another spurious *Hadith*.
- Whether it was owing to the narrator's scepticism.
- Whether it was ignorance on the part of a fond or pious devotee.
- Whether it was religious bigotry.
- Whether it was to pander to the taste of, or to please or flatter aristocracy.
- Whether it was only to seek popularity.

Scholars of *Hadith* were at pains to ascertain whether the narrator gave only the sense of what he heard or the actual words of the Prophet (SAWS), and unless in the case of a man who was proved to have been conspicuous for his learning and integrity of character, this deviation was looked upon with suspicion. It is recorded of Bukhari that he had travelled hundreds of miles from his native city in order to collect *Hadith* from a certain pious, learned man. Arrived at his door, he actually saw the man making signs to his horse that had been grazing at a distance, to come to him, with an empty meal-bag. Bukhari at once concluded that the man was unreliable and left the place immediately.

Hundreds and thousands of learned *Muhadditheen* spent their life times in the cause of this pious research. They travelled from place to place, met those who narrated the *Hadith*, made a critical study of their lives; made minute inquiries into the details of the lives of those who were dead before them, from those who actually saw and talked or lived with them.

The earliest compilations are *Al Qadaya*, of 'Ali (RA) (Died 40 AH), and another of 'Abdullah bin 'Abbas (RA) (Died 68 AH) written within a few years of the Prophet's (SAWS) death (11 AH). These were subsequently enlarged by 'Umar bin 'Abdul 'Aziz (Died 101 AH) who also appointed Abu Bakr al-Hazami to bring out a compilation. Then followed in rapid succession the works of Sa'id bin Abu 'Urubah and Rabi' bin Sabih, of Basrah, Ma'mar bin Rashid and 'Abdul Malik bin Jurayj of Makkah, Sufiyan

ath-Thauriy of Kufa, Walid bin Muslim of Syria, Jareer bin 'Abdul Hamid of Rhazes, 'Abdullah bin Mubarak of Khurasan, and Hashim bin Bashir of Fostat. Still later came Abu Bakr bin Abu Shaybah of Kufah and *Imam* Malik who brought out well-arranged collection of *Ahadith*.

Among others, the following scholars have contributed significantly:

- Abu 'Abdullah Muhammad bin Idris ash-Shafa'ee (150-204 AH),
- Abu 'Abdullah Ahmad bin Muhammad bin Hanbal ash-Shaybani (164-241 AH),
- Abu Muhammad 'Abdullah bin 'Abdur Rahman ad-Darimi (181-255 AH),
- Abul Hasan 'Aliy bin 'Umar ad-Daraqutni (305-385 AH),
- Abu Bakr Ahmad bin al-Husayn al-Bayhaqi (384-456 AH),
- Abul Husayn Razin bin Mu'awiyah al-'Abdari (Died 520 AH)
- Abul Faraj 'Abdur Rahman bin Hazami an-Nawawi (631-677 AH).

But there are no more popular compilations on the subject than the following well authenticated collection of *Ahadith*, known by their compilers, which together are termed the '*Sahaa-e Sittah*' (The Six Correct)

SORTING OF AHADITH

Based on the criteria set by leading scholars, *Ahadith* collected from all available sources were sifted and sorted. They were then classified into various categories.

The *Ahadith* are divided in three main types:

- **Qauli (Spoken):** These are directions, explanations and exhortations etc., given verbally from time to time.
- **Fe'li (Action):** These include actions performed by Prophet (SAWS) in practical application of Islamic creed in day-to-day life. These are also called *Sunnat ar-Rasoolullah* or simply *Sunnah*.
- **Taqreeri (Sermon):** These are the sermons delivered on various occasions, the most famous being the one delivered from *Jabal ar-Rahmah* (Mount Mercy) in 'Arafat on the occasion of *Hajjat al-Wida'* (Farewell Pilgrimage) on 9 *Zul Hajj*, 9 H.

Another classification of *Ahadith* is based on the way the narration (*Riwayaat*) is recorded or communicated by the first narrator (*Rawi*) in the chain of narration:

- **Ma'ruf (Eminent):** *Hadith* narrated by a *Sahabi* of Prophet (SAWS) beginning with the words: '*Qala Rasoolullah ...*' (The Apostle of Allah said: '...').

- ***Mawqoof (Incomplete)***: *Hadith* narrated by a *Sahabi* without using the words mentioned in the above example.

The third classification of *Ahadith* is based on the degree of accuracy (*Sanad*) of the narration itself. These are of two types.

- ***Mutwaatir (Uninterrupted)***: *Hadith* that has been narrated by a very large number of narrators in all successive periods so that the possibility of error is completely ruled out.
- ***Ahaad (Limited)***: *Hadith* in which the number of narrators is not as large as in the case of *Mutwaatir*.

Ahaad is further divided in the following categories according to mode of narration:

- ***Mash-hoor***: *Hadith* having more than two narrators in every era.
- ***'Aziz***: *Hadith* having at least two narrators in every era.
- ***Ghareeb***: *Hadith* having just one narrator in every era.

Ahadith are also divided according to the yardstick of acceptance:

- ***Maqbool (Accepted)***: *Hadith* whose narrators are widely accepted as honest and trustworthy.

- ***Ghair Maqbool (Unaccepted)***: *Hadith* whose narrators are not above doubt in honesty and reliability. These *Ahadith* are also called *Dha'eef* (weak).

Maqbool Ahadith are further classified as follows:

- ***Hasan (Good)***: *Hadith* whose narrators are honest and careful, but their memories are not very reliable.
- ***Sahi (Correct)***: *Hadith* whose narrators are honest, careful and possess reliable memory. This has seven grades:
 - ❖ **Grade I**: *Hadith* accepted by both *Imam* Bukhari as well as *Imam* Muslim. This is also referred to as 'Agreed Upon'
 - ❖ **Grade II**: *Hadith* accepted only by *Imam* Bukhari.
 - ❖ **Grade III**: *Hadith* accepted only by *Imam* Muslim.
 - ❖ **Grade IV**: *Hadith* accepted by other compilers according to the standards set by both *Imam* Bukhari and *Imam* Muslim.
 - ❖ **Grade V**: *Hadith* accepted by other compilers according to the standards set by *Imam* Bukhari only.

- ❖ **Grade VI:** *Hadith* accepted other compilers according to the standards set by *Imam Muslim* only.
- ❖ **Grade VII:** *Hadith* that has been accepted as correct by reputed compilers other than *Imam Bukhari* or *Imam Muslim*.

Note: This grading is by and large held valid. However, there are examples of *Ahadith* found in *Sahi Muslim* that are preferred over those in *Sahi Bukhari*.

Ghair Maqbool Ahadith are further divided in the following categories:

- **Mo'allaq (Suspended):** *Hadith*, whose initial narrators, either some or all, have been omitted.
- **Munqata' (Disconnected):** *Hadith*, whose one or more narrators have been omitted, either in one sequence or at different places.
- **Mursal (Forwarded):** *Hadith* in which the name of the *Sahabi* is omitted from the chain of narrators.
- **Mo'zal (Isolated):** *Hadith*, whose two or more narrators have been sequentially omitted in the chain of narrators, hence isolated
- **Mawdu' (Fabricated):** *Hadith*, whose narrator is known to be untruthful (*Kazzaab*), hence degraded.
- **Matruk (Rejected):** *Hadith*, whose narrator is charged with falsehood though not proved, hence discarded.

- ***Munkar (Denied)***: *Hadith*, whose narrator is superstitious, sinful or innovator, hence denied.

CLASSIFICATION OF BOOKS OF AHADITH

The books of *Ahadith* are classified according to the method adopted in their compilation. These may include different types and class of *Ahadith* to meet the requirement of the subjects covered by these. The number of such compilations is very large. Important and well-known categories are described here:

- ***Jame'***: These refer to comprehensive collections that include *Ahadith* covering all eight selected topics, i.e., '*Aqaaed* (Articles of Faith), *Adaab* (Social Etiquette), *Ahkaam* (Rulings), *Manaqib* (Proclamations), *Fitan* (Trying Situations), *Seerah* (Biography) '*Alamaat-e Qiyamat* (Signs of the Dooms Day) and *Tafseer* (Commentary on the Holy Qur'an). Examples of these are *Jame' Bukhari*, *Jame' Muslim*, *Jame' Tirmidhi*, etc.
- ***Sunan***: In these compilations *Ahadith* are arranged according to legal subjects. Examples of these are *Sunan-e Abu Dawood*, *Sunan-e Nasaie*, and *Sunan-e Ibne Majah*.
- ***Musnad***: In these compilations *Ahadith* narrated by *Sahabah* are arranged separately. There are different methods adopted by different compilers, e.g., in the order of the rank and status of the *Sahabah*, in Alphabetical order etc. *Musnad-e*

Ahmad bin Hanbal and *Musnad-e Abu Dawood* are examples of this type.

- *Mo'ajjam*: In these compilations *Ahadith* are compiled in Alphabetical order of the names of the *Sahabah* or learned chiefs or tribes. *Mo'ajjam-e Tibrani* is an example of this kind.
- *Mustadrik*: These compilations contain those *Ahadith* that measure up to the accepted standard of authentication of well-known compilers but are not included in their own compilations – intentionally or otherwise. The best known of this kind is *Mustadrik 'alas Sahiheen*. *Mustadrik* of *Imam Hakim* is one such example.
- *Mustakhrij*: These are the books in which the writer has extracted *Ahadith* from the compilations of other well-known compilers but has used additional proof of authentication that is linked to the *Sheikh* (learned teacher) of the original compiler or even earlier scholars without contradicting the original compiler. Examples of this kind are *Mustakhrij-e Abu 'Awanah 'ala Muslim* and *Mustakhrij-e Abi Bakr Isma'il 'ala Bukhari*.
- *Sahaa-e Sittah*: This term is heard frequently in discussions and writings on the subject of *Hadith* and *Sunnah*. Literally it means 'the correct six' – *Sahaa* is the plural of *Sahi* and *Sittah* means 'six'. The six famous compilations belonging to this category, compiled by the most well-known and reputed scholars of *Hadith*, are as follows:

- i. **SAHI BUKHARI** by *Imam* Abu 'Abdullah Muhammad bin Isma'il al **Bukhari** (194-256 AH).
- ii. **SAHI MUSLIM** by *Imam* Abu Hasan **Muslim** bin al Hajjaj al Qushayri (204-261 AH).
- iii. **SUNAN-E IBN-E MAJAH** by *Imam* Abu 'Abdullah Muhammad bin Yazid bin **Majah** al-Qazwini (209-273 AH).
- iv. **SUNAN-E ABU DAWOOD** by *Imam* Abu **Dawood** Sulaiman bin al-Ash'ath as-Sajistani (202- 276 AH).
- v. **JAME' TIRMIDHI** by *Imam* Abu 'Isa Muhammad bin 'Isa at **Tirmidhi**, (209-279 AH).
- vi. **SUNAN-E NASAIE** by *Imam* Abu 'Abdur Rahman Ahmad bin Shu'ayb an **Nasaie** (214-303A H).

GRADING OF BOOKS OF AHADITH

According to *Allamah* Jalaluddin Sayuti, the total number of all types of *Ahadith* exceeds two hundred thousand. Therefore, noted scholars of *Hadith*, like Shah Waliullah Muhaddith Dahalvi, have graded the books of *Ahadith* according to the standards of accuracy in narration, reputation and recognition of the compilers:

- **First Grade:** Books included in this grade are the most reputed and recognised compilations considering the accuracy of text and quality of narration of *Ahadith*. *Sahi Bukhari*, *Sahi Muslim*

and *Muwatta-e Malik* are included in this grade of books. These contain only *Sahi* (Correct) and *Hasan* (Good) category of *Ahadith*. Some scholars also include *Sahi Ibn-e Hubban, Sahi Ibn-e Khazimah, Sahi Ibn-e Awanah, Sahi Ibn-e Hakim, Sahi Ibn-e Sakan*, and *Mantaqi Ibn-e Jarud* in this class of books of *Hadith*.

- **Second Grade:** Books included in this grade are almost qualitatively equal to those included in the first grade, but are known to contain some *Dha'eef* (Weak) *Ahadith* also. *Sunan-e Abu Dawood, Jame' Tirmidhi* and *Sunan-e Nasaie* are included in this class. Some scholars include *Musnad-e Ahmad* also in this class.

NOTE: Principles of faith and shirk are extracted from these two grades of collections.

- **Third Grade:** These grades of books are known to contain comparatively more of those narrations that are considered *Dha'eef* (Weak). However, majority of these narrations are considered to be reliable. *Darmi, Ibne Majah, Bayhaqi, Daraqutni, Khutbat-e Tibrani, Tasaneef-e Tahawi, Musnad-e Shafa'ee* and *Mustadrik-e Hakim* are included in this grade of compilations. Also included are *Musannaf-e Abdur Razzaq, Musannaf-e Ibn-e Abi Shaibah*, and *Zawaed-e Ahmad*. In addition, *Musnad-e Ibn-e Jareer, Tafseer-e Ibn-e Marduya, Sho'eb al Imam, Mo'ajjam-e Kabeer* and *Mo'ajjam-e Sagheer, Awsat-al Tibrani* and *Sunan-*

e Daraqutni are also place in this grade of compilations of *Ahadith*.

- **Fourth Grade:** Books of this grade, compiled by later people, contain mostly *Dha'eeef Ahadith* that are not traceable to early period. List of such books is too large to be included here.

CHAPTER - 5

SHORT BIOGRAPHIES OF REPUTED COMPILERS OF *HADITH*

IMAM BUKHARI (194 ~ 256 AH)

Imam Abu 'Abdullah Muhammad bin Isma'il al Bukhari was born in the famous city of Bukhara in Central Asia. He lost his father early and was brought up by his mother. He started learning about *Hadith* at the tender age of 11. He was very intelligent and blessed with exceptional memory. By the age of 16, he had committed to memory the *Ahadith* collections of 'Abdullah bin Al Mubarak and Waki'e.

Imam Bukhari travelled extensively in the quest of knowledge of *Hadith*. He visited Khurasan, Jibal, Iraq, Syria and Egypt. He learned from Muhammad bin Salaam in Bukhara (Central Asia), Makki bin Ibrahim in Balakh (Central Asia), 'Affan in Baghdad (Iraq), Al Muqri in Makkah (Saudi Arabia), Abu 'Asim in Basra (Iraq), 'Abdullah bin Musa in Kufa (Iraq), Abi Al Maghirah in Syria, Adam in 'Asqalan (Iran), Abul Yamaan in Hamas and Abu Sahr in Damishq (Damascus - Syria). His students include reputed scholars like Abu Zarah, Abu Hatim, Tirmidhi, Muhammad bin Nasr, Ibne Khazimah and others.

Imam Bukhari wrote many books on *Hadith* and commentaries on the Holy Qur'an. The most famous among them, and perhaps most extensively referred is *Jam'ay al Sahi* (Collection of Correct). It is better known as *Sahi Bukhari* or simply *Bukhari*. The *Imam* himself has considered this as the best of his works.

Sahi Bukhari took 16 years to complete and contains 7,275 *Ahadith*. Excluding the repetitions there are only four thousand *Ahadith* (including over two hundred sayings of the *Sahabah*). Repetitions have occurred on account of some of the *Ahadith* containing more than one important issue and hence repeated under different chapters.

Imam Bukhari sifted through as many as six hundred thousand *Ahadith* to select the correct ones according to the criteria that are considered to be the most stringent, i.e., direct and unbroken chain of narrators from his own teacher to the Prophet (SAWS) all of whom to be pious and reliable and had personally heard the *Hadith*.

Sahi Bukhari is arranged subject-wise covering as many legalistic and useful aspects as possible including commentary on Qur'an to make it a comprehensive reference book. Almost one hundred thousand students received lesson from him directly. It remains as the most extensively read and highly rated books of *Hadith* till date.

Imam Bukhari spent last few years of his life in a place called Khartang near the famous city of Samarqand in Central Asia where he died at the age of 63 years.

IMAM ABU DAWOOD (202 ~ 276 AH)

Imam Abu Dawood Sulaiman bin al-Ash'ath as-Sajistani was born at a place called Sajistan, which is a small town between Qandahar and Chasht in Afghanistan. He however spent a better part of his life in Baghdad. He authored his famous book *Sunan-e Abu Dawood* while in Baghdad.

Imam Abu Dawood travelled extensively for acquiring knowledge in *Hadith*. He visited Khurasan, Syria, Arabia, Algeria and other places of Islamic learning and benefited from *Imam* Bukhari and his famous students like *Imam* Ahmad bin Hanbal, Abul Alwalid Tayalasi, Muslim bin Ibrahim, Yahya bin Moin, 'Usman bin Abi Sheba etc. Among his students are scholars like *Imam* Tirmidhi, *Imam* Abu 'Abdur Rahman Nasaie, Ahmad bin Muhammad etc.

Imam Abu Dawood wrote many books, *Sunan-e Abu Dawood* being the most famous of them all. Special characteristic of this book is non-inclusion of any *Hadith* other than *Sahi* or *Hasan* category. *Imam* Ahmad bin Hanbal highly appreciated this book when it was presented to him. According to Ibn-e 'Arabi this book is so comprehensive that anyone possessing the Holy Qur'an

and this book will not need anything else for understanding and practising Islam.

Imam Abu Dawood collected more than 500,000 *Ahadith* but included only 4,800 in his book. According to him the following four *Ahadith* are enough for understanding and practising Islam:

- i. "Deeds are dependent on intentions."
- ii. "It is the beauty and excellence of Islam of a person that he leaves worthless things."
- iii. "A Believer is not a believer until he likes something for his brother that he likes for his own self."
- iv. "Things that are *Halaal* and *Haram* are clear and there are things in between that are doubtful. Anyone who refrained from doubtful things has kept his religion spotless."

Imam Abu Dawood commanded exceptional position amongst the scholars of *Hadith*. According to Muhammad bin Is'haq Al Saghafi: "Knowledge of *Hadith* was made soft (easy) for Abu Dawood just as iron was made soft for Prophet Dawood (AS)." *Hafiz* Musa bin Haroon says: "Abu Dawood was born for knowledge of *Hadith* in this world and for the Heaven in the Hereafter. I have not come across anyone more erudite than him."

Imam Abu Dawood spent last four years of his life in Basra where he died at the age of 73 years.

IMAM MUSLIM (206 ~ 261 AH)

Imam Abu Hasan Muslim bin al Hajjaj al Qushayri was born in Nishapur in Central Asia. He is one of the leading scholars of *Hadith* next only to *Imam* Bukhari. He travelled extensively in search of knowledge of *Hadith* and benefited from reputed scholars like Yahya bin Yahya, *Imam* Ahmad bin Hanbal, *Imam* Bukhari etc. He gave lessons in *Hadith* in Baghdad.

All his peers held *Imam* Muslim in high esteem. He distinguished himself in accurately identifying authentic *Ahadith*. He authored many books. The better known among these include; *Musnad-e Kabeer*, *Jame' Kabeer*, *Kitab al Ifrad*, *Kitab al Iqran* etc. But the most famous of them all is his ***Jame' Sahi Muslim*** considered to be the best collection of *Ahadith* after *Jame' Sahi Bukhari*. In fact in certain aspects it even surpasses *Jame' Sahi Bukhari*. This book is frequently referred to as ***Sahi Muslim*** or simply ***Muslim***.

According to *Imam* Muslim himself he sifted and sorted his collection out of three hundred thousand *Ahadith*. Basis of his selection was the presence of at least two reliable narrators in each period and strata of society beginning from the Prophet (SAWS) to the last narrator from whom he obtained it. Like *Imam* Bukhari, he too omitted many *Sahi Ahadith* in order to keep his book concise. *Imam* Muslim has himself clarified this point that calling his collection *Sahi* in no way suggested that those he omitted were not *Sahi*.

There are 4,000 *Ahadith* in *Sahi Muslim*, excluding the repeated ones. These included 218 sayings of the *Sahabah* of which 149 are also found in *Sahi Bukhari*.

The method of compilation adopted by *Imam Muslim* is slightly different. For example, he has preferred to place a *Hadith*, together with all its variations in its text, explaining all the subjects covered in it. Further, unlike *Imam Bukhari*, he has not mixed the sayings of Prophet Muhammad (SAWS) with the sayings of the *Sahabah*, or has omitted the *Mo'allaq* categories of *Ahadith* altogether.

Imam Muslim died at the age of 56 years.

IMAM TIRMIDHI (209 ~ 279 AH)

Imam Abu 'Isa Muhammad bin 'Isa at-Tirmidhi was born in Central Asian town of Tirmidh. Like *Imam Bukhari*, he too is known by the name of his birthplace.

Imam Tirmidhi is one of the distinguished students of *Imam Bukhari*. He also benefited from *Imam Muslim* and *Imam Abu Dawood*. He travelled extensively in search of true knowledge of *Hadith*. He visited the then famous centres of learning such as Kufa, Basra, Ray, Khurasan, and Arabia etc.

The number of students of *Hadith* who benefited from *Imam Tirmidhi* is quite large. Muhammad bin Ahmad and Khathim bin Kaleeb are specially mentioned apart from other famous students like Abul 'Abbas

Ahmad, Muhammad bin Mehboob Al Maruzi, Abu Hamid bin 'Abd Maruzi etc.

Imam Tirmidhi is particularly known for his strong memory. He wrote many books of which *Jame' Tirmidhi* is the best known. Many scholars of *Hadith* prefer this book because of its special features. Some of those are given here.

- Every *Hadith* narrated contains the name of the *Sahabah*.
- With the narration of *Hadith*, mention is made of the legal points extracted by different Islamic Jurists along with their respective doctrines. Differences between the jurists are also mentioned together with their supporting arguments. He has also added the list of *Sahabah* and *Taba'een* and the doctrines they followed. He has also included those doctrines, which are no more in practice like those of *Imam* Aowza'ee, Sufiyan Thawri, Is'haq bin Ibrahim Maruzi which would have remained un-known to us.
- The status of the narrator, whether reliable or weak and the class of *Hadith*, like *Sahi*, *Hasan*, *Ghareeb*, *Munkar* etc. are also mentioned to furnish complete information to the reader.
- Full names of the narrators together with their titles and other better-known names are mentioned, which eliminate chances of confusion that is otherwise very common.

- Special attention is given to proper arrangement and repetition is avoided.

There is no doubt that *Jame' Tirmidhi* is an excellent work on *Hadith*. According to *Imam* Tirmidhi, the scholars of Kufa, Arabia and Khurasan praised the book in the following words: "Any house having this book has the Prophet (SAWS), who talks."

Imam Tirmidhi died at the age of 71 years.

IMAM IBN-E MAJAH (209 ~ 273 AH)

Imam Abu 'Abdullah Muhammad bin Yazid bin Majah al Qazwini, popularly known as Ibn-e Majah, was born in Qazween, a town between Iraq and Iran. Initially he acquired knowledge of *Hadith* from students of *Imam* Malik. He travelled to the great centres of learning like Kufa, Basra, Baghdad, Makkah, Syria Egypt, Ray etc. and benefited from well known scholars of *Hadith*, which include Jabbarah bin Al Muffles, Ibrahim bin Al Mazar, Hisham bin Hamada.

Sunan-e Ibne Majah is one the famous collections of *Hadith* that is included in the *Sahaa-e Sittah*. It contains four thousand *Ahadith*. Great scholars like *Allamah* Ibn-e Kathir, *Muhaddith* Abu Ya'ly Khalili, *Allamah* Dhahbi, and *Hafiz* Ibn-e Hajr have praised this work on *Hadith*. This book is distinguished for its sequential arrangement conforming to legal subjects and absence of repetition of *Ahadith*. It has 1,500 topics and 4,000 *Ahadith*, some of which are not found in *Muwatta-e Malik*.

Apart from *Ibn-e Majah* the other books that are well known include history and *Tafseer*. In the book of history, he has collected all the events from the period of *Sahabah* till his time.

Imam Ibn-e Majah died in his place of birth at the age of 64 years.

IMAM NASAIE (214 ~ 303 AH)

Imam Abu 'Abdur Rahman Ahmad bin Shu'ayb an-Nasaie, popularly known as *Imam* Nasaie, was born in a town of Nisa in Khurasan. He took lessons in *Hadith* from the famous scholars of *Hadith* of that time and travelled to Khurasan, Hejaz, Iraq, Syria, and Egypt etc. According to *Hafiz* Ibn-e Hajr *Imam* Bukhari was among his teachers.

Imam Nasaie wrote many books on *Hadith*. *Sunan-e Kubra* and *Sunan-e Sughra* are the two books of *Hadith*, which have been appreciated for tracing the chains of narrations that are considered more comprehensive than others. Because of this some of the scholars prefer his books to *Sahi Bukhari*. *Sunan-e Kubra* contains *Sahi* and *Hasan Ahadith* whereas *Sunan-e Sughra* contains only *Sahi Ahadith*. *Sunan-e Sughra* is also known as *Sunan-e Muhtab*.

Many famous scholars have paid rich tributes to *Imam* Nasaie for his scholarly work. *Imam* Daraqutni says: "*Imam* Nasaie enjoyed the highest reputation amongst the scholars of *Hadith* of his time."

Imam Nasaie died at the age of 88 in Ramallah in 303 AH.

CONCLUSION

Allah (SWT) said: “Obey Allah and Apostle so that you may obtain mercy.” (Al-e Imran; 3:132); and Prophet Muhammad (SAWS) said: “I am leaving behind two things among you, so long you hold them firmly you shall never be misled - the book of Allah, Al-Qur’an, and *Sunnah of Rasoolullah*.” (Bukhari & Muslim)

This, in short, sums up the relation between the Holy Qur’an and *Hadith/Sunnah* of the Prophet (SAWS).

In scriptural context, *Hadith* or *Sunnah* comes next only to the Holy Qur’an. Whereas the authenticity and accuracy of the text of the Holy Qur’an is beyond doubt, the same cannot be said of *Hadith*, due mainly to the source of its text. The Holy Qur’an was revealed upon the Prophet (SAWS) verbatim. *Hadith* or *Sunnah* was the intuitive directions and deeds from the Prophet (SAWS), as noted down by his companions, thus the source of its text are human.

With divine inspiration, many pious Muslims rose to the occasion and set upon the onerous task of tracing the *Hadith* and *Sunnah* of the Prophet (SAWS) at a time when official apathy and public laxity had started playing havoc with the religion. The systematic way adopted by the leading scholars over a long period, not for any kind of personal gains but purely in the service of Allah (SWT), resulted in the compilations of a number of books in different styles to suit the needs of the readers, rulers,

judges and research scholars of future. There is no parallel in the history, matching the honest, scientific, and meticulous work of this nature - recording the words and deeds of the Prophet (SAWS) tracing their origin through a chain of narrators, establishing the credibility and reliability of each one of them, never losing the objectivity of each *Hadith* and *Sunnah*. Muslims at large can never fully appreciate the value of this labour of love of Allah (SWT) and His Prophet (SAWS). Now we have a rich and authentic collection of words and deeds of the last Apostle of Allah (SWT) to enrich our knowledge and improve our personal status both in this finite life and the infinite one to follow.

Application of Islamic tenets in the life of every Muslim, be it as an individual or a group, is not possible without reference to the *Hadith* and *Sunnah*. Any notion of doing away with them, on the fallacious assumption of their doubtful authenticity or contradictory contents or causing divisive tendencies by their selective and motivated use by biased scholars, are but vain ideas. Of late it is becoming more and more fashionable among the Muslim intelligentsia (devoid of proper knowledge of Islamic Tenets and myopic views) to declare that there is no need of *Hadith* or *Sunnah* to understand the spirit of Islam. On the other extreme there are people who propagate the idea of taking *Hadith* as the sole authority for learning and practicing Islam with the Holy Qur'an reduced to ritualistic recitation in *Salaat* and other occasions. Both are misleading notions and far from the truth.

In fact, those who seek the knowledge of Islam find that without reference to the *Hadith* and *Sunnah* it is just not possible to grasp the essence and the spirit of Islam and the commands of Allah (SWT) as given in the Holy Qur'an. The *Ahadith* are invariably in the context of the Qur'anic injunctions. It is therefore naive to think that one can appreciate the *Ahadith* without reference to the Qur'an. As brought out in detail, *Hadith* and *Sunnah*, despite being of human source are fairly reliable and very useful. However, care needs to be taken in proper selection of the books from among the large collection available. This is not very difficult in view of the classifications made without discarding any *Hadith* that was found on record. The key lies in purity of intention and objective approach to the acquisition of true knowledge for own benefit and passing on to others – a duty incumbent upon each and every true Muslim.

The best approach that can be recommended in principle, to the student of literature of *Hadith* is to allow one's mind to be steadily influenced by what early compilers of the saying of the Prophet (SAWS) have placed before us without, in the first instance, making any critical attempt to discriminate between one *Hadith* and another with a view to ascertaining its genuineness. If one were to make an approach in this spirit of wise passiveness one would, with the passage of time, begin to develop within oneself an intuitive understanding of the *mizaj* (spiritual temperament) of the Prophet (SAWS) and it is this awareness which, more than anything else, will enable the student to assess the genuineness of the *Hadith* in

question. All the time, care has to be taken to give absolute, unqualified and unconditional recognition to the word contained in the Holy Qur'an, which is preserved in its utmost purity. It is well known that no interpolation or alteration can take place in the text of the Holy Qur'an whereas this is not necessarily true of *Ahadith*. The unconditional devotion to the veracity of the Qur'anic text will help a person to evolve that judicious and constructive attitude in the light of which alone it is possible to survey wisely the literature of *Hadith*.

A constant delving into literature of *Hadith* is also bound to eliminate many a dark controversy, which continues to plague since the early days of Islam, our perception of the Supreme Doctrine of Islam – which is coherent, internally systematic and comprehensive system of teaching. A close study of the *Hadith* can thus become a source of enlightenment to the believer. Progressively he will be able to decide for himself how the problems posed by life were looked at by the Prophet (SAWS) himself. On no account must the believer forget that he is engaged in understanding the prophetic utterance, which must not be confused with the thought of an ordinary individual. Sentiment of reverence, humility and the maintenance of conditions that make for reader's internal purity, which results from the practice of *Zikrullah* [constant remembrance of Allah (SWT)], would seem to be the indispensable preliminaries before one can ever hope to unlock the door of the meaning which bars one's access to the wisdom that lies enshrined in the prophetic utterance. Over and above the importance of study of sayings of the

Prophet (SAWS) for the purposes of obtaining the guidance, one needs to live this earthly life well, just to be able to prepare for the reward of life to come.

A man said: *“O Prophet of Allah! What is (the mark of) Faith?”* The Prophet (SAWS) said: *“When the good work gives you pleasure, and the evil work grieves you, you are a man of Faith.”* (Ahmad)

PART - II

A SELECTION FROM SAHI AHADITH

FAITH

Allah

The best (part) of faith is to say: 'There is no god but Allah,' and the least of it is to remove all injurious things from the (public) road. (Bukhari and Muslim)

The best of sayings is: 'There is no god but Allah. (Bukhari, Muslim, Abu Dawood, Tirmidhi, and Nasaie)

There is no servant (of Allah) who says: 'There is no god but Allah!' and dies on it, but will enter Paradise.' (Bukhari and Muslim)

Love Of Allah & His Apostle

Three things by which anyone, who possesses these in him, shall taste the sweetness of faith; namely, whoever loves Allah and His Apostle more than anything besides them; whoever loves a servant (of Allah) only for (the sake of) Allah; and whoever is averse to return to infidelity after that Allah saved him from it even as he would be averse to be flung into the fire (of Hell). (Bukhari, Muslim, Tirmidhi, and Nasaie)

None of you (really) believes until he holds me dearer to him than his father and his son and all mankind. (Bukhari, Muslim, and Nasaie)

Grace of Allah

Allah says: 'I am with the thought of My servant concerning Me; and I am with him when he remembers Me, and he remembers Me within himself, I remember him within Myself; and if he remembers Me in public, I remember him in public better than themselves.'⁵ (Bukhari, Muslim, and Tirmidhi)

Allah says: 'Whoever comes with a good work, shall have ten like to it, and I will also give more; and whoever comes with an evil work, then rewards thereof is evil like to it and I also pardon; and whoever draws near to Me a span, I draw near to him a yard; and if he draw near to Me a yard, I draw near to him a fathom; and if he come to Me walking, I come to him running; and whoever come to Me with an earth full of sins, but associates nothing with Me, I come to him with a equal front of forgiveness. (Muslim, Abu Huraira - Bukhari, Muslim, and Tirmidhi)

Allah says to His angles: 'When a servant of Mine resolves to do an evil deed, do not write it down until he has done it; then write it down against him as one (sin); but if he leaves it for My sake, write down for him a good deed; and when he resolves upon a good

5. All underlined *Ahadith* are of *Hadith-e Qudsi* category.

deed, and does not do it, write down for him a good deed, but if he does it write down for him ten to seven hundred good deeds.’ (Bukhari, Muslim, and Tirmidhi)

Once upon a time a man walked in the streets and found the branch of a tree full of thorns lying on the road, which he threw away, whereupon, Allah was thankful to him, and pardoned (his sins). (Bukhari, Muslim, Abu Dawood, and Tirmidhi)

Mercy of Allah

‘Be straightforward, and draw near (to Allah), keep to the golden mean (moderation), and preach and act, but know that none of you shall be saved merely by works,’ said the Prophet (SAWS). ‘And neither you, O Prophet of Allah?’ He said: ‘Neither myself; unless that Allah cover me with mercy from Himself.’ (Bukhari and Muslim)

Allah divided mercy into hundred parts, and withheld for Himself ninety nine parts, and sent down onto the earth one part thereof, and it is this part of the mercy which all the creatures show to one another, so that a moving thing lifts up its foot from its young for fear lest it should hurt it. (Bukhari and Muslim)

Certain prisoners of war came to the Prophet (SAWS) and behold! there was a woman among them whose breast flowed (with milk) and who was running about (restlessly). When she found a child among the prisoners, she took him and clung to him, clinging

(with her belly), she gave him to drink (of her milk). Then the Prophet (SAWS) said to us: 'What you think? Will this (woman) throw her child away into the fire?' We said: 'No, when she has the power not to throw him.' The Prophet (SAWS) said: 'Allah is more merciful to His servants than this (woman) to her child.' (Bukhari and Muslim)

Qur'an & Sunnah

Faith descended at the root of the hearts of men, (and) then came down the Qur'an, and (people) learnt from the Qur'an and from the example [(of the Prophet (SAWS))]. (Bukhari, Muslim and Tirmidhi)

VIRTUES

Accountability

There is no governor who rules (his) Muslim subject and dies, having also played false with them, but Allah will forbid him Paradise. (Bukhari and Muslim)

Take care! Each of you is a governor, and each of you shall be asked concerning his subject; a leader is governor over (his) people, and he shall be asked concerning his subjects; and a man is governor over the people of his house, and he shall be asked concerning his subjects; and a women is governess over the house of her husband, and over his children, and she shall be asked concerning them; and the slave of a man is governor over the property of his master,

and he shall be asked concerning it. Take care, then each of you is a governor, and each of you shall be asked concerning his subjects. (Bukhari, Muslim, Abu Dawood and Tirmidhi)

Charity

Every good work is charity. (Bukhari, Muslim, Abu Dawood and Tirmidhi)

Enjoined upon every joint of a man is charity, every day in which the sun rises; doing justice between the two people is charity; and assisting a man (mounting) upon his animal and loading upon it or lifting up to it his baggage is charity; and a good word is charity; and every step which is taken towards *Salaat* (prayer) is charity; and removing hurtful things from the road is charity. (Bukhari and Muslim)

Charity is (enjoined) upon every Muslim. 'But if he find not wherewith (to do this)?' they asked. 'Then let him work with both hands, and let him benefit his own self and also give in charity,' said the Prophet (SAWS). 'But if he be not able (to do this either) or work?' 'Then let him assist the needy, the aggrieved.' They said: 'But if he cannot do that?' 'Then let him bid what is good.' They said: 'But if he cannot do that either?' 'Then let him withhold himself from evildoing, for, verily, this is charity.' (Bukhari and Muslim)

Allah says: 'Expend (in alms), and I will expend upon you.' Both the hands of Allah are full, expending day and night does not affect Him. Have you considered how much He must have spent since He created the heavens and the earth? Yet, verily, what is in His hands is not affected. (Bukhari, Muslim, and Tirmidhi)

'What is the best almsgiving?' it was asked of the Prophet (SAWS). 'That you give alms while you are healthy and (feel) miserly, hoping to be rich and fearing poverty; and do not put it off to the time when (the soul) shall reach to the throat and you shall say, 'this is for such-and-such a one', when it is already for such-and-such a one.' (Bukhari, Muslim, Abu Dawood and Nasaie)

Compassion

There was a man, before you, to whom the angel (of death) came, that he might take away his soul. The angel asked: 'Have you done any good?' The man said: 'I do not know.' It was said to him: 'See carefully.' The man said: 'I do not know of anything except that I did business with men in the world, and I granted respite to those who were well-off, and I forbore with those who were hard-up,' whereupon Allah made him enter into Paradise. (Bukhari and Muslim)

He who endeavours (to relieve) the needy, the desolate, and the poor; is as one who endeavours in the service of Allah; is as one who stands up (to pray

all night) and does not relax and rest; and as one who fasts and breaks (it) not. (Bukhari and Muslim)

Your servants are your brothers and your stewards; Allah has placed them under your hands; whoso then has a brother under his hand, let him feed him out of what he eats himself, and let him clothe him out of what he clothes himself with; and compel them not to work which will overburden them, and if you do compel them (to any such work), then assist them in doing the same. (Bukhari, Muslim, Abu Dawood and Tirmidhi)

I was scourging my slave when I heard a loud noise calling from behind: 'Take care, O Abu Mas'ud! But I did not recognise the voice because of the rage I was in; but when it came near me, lo! It was the Prophet (SAWS). He said: 'Take care, O Abu Mas'ud! Take care, O Abu Mas'ud!' Whereupon I threw away the scourge out of my hand. The Prophet (SAWS) said: 'O Abu Mas'ud! Know that Allah has more power over you (to punish you) than what you have over this young man.' I said: 'I will never again strike a slave after this, and I am going to set him free.' The Prophet (SAWS) said: 'If you do it not, you will surely enter the fire (of Hell).'

Manners

Whoever believes in Allah and in the Last Day, let him honour his guest; and whoso believes in Allah and in the Last Day, let him be good to his neighbours; and

whoso believes in Allah and the Last Day, let him speak what is good or keep silent. (Bukhari and Muslim)

A bier was passing, and the Prophet (SAWS) stood up for it and we also stood up with him and said: 'O Prophet (SAWS) of Allah! Verily, this is a Jewish woman (who is dead).' The Prophet (SAWS) replied: 'Verily, death is terrible; so when you see a bier, stand up.' (Bukhari and Muslim)

A bier passed by the Prophet (SAWS), and he stood up. It was said to him: 'Verily, it is the bier of a Jew.' The Prophet (SAWS) said: 'Was it not a living thing?' (Bukhari and Muslim)

Whoever believes in Allah and in the Last Day, let him honour his guest with all kindness; at the same time it is not lawful for a guest to remain with his host so as to make him sin (by his inability to treat him for a longer period with same hospitality). (Bukhari, Muslim, Abu Dawood and Tirmidhi)

The most beloved of me among you is he, who is the best in manners among you. (Bukhari and Muslim)

Let none of you make another who is sitting stand, to sit in his place; but make room for all, Allah will make room for you. (Bukhari, Muslim and Abu Dawood)

When there are three men, let not two engage in a private discourse without the third, for that may hurt him. (Bukhari, Muslim and Abu Dawood)

'Beware of sitting on the roadside', said the Prophet (SAWS). They said: 'But we sit there and talk of business.' 'Then, said the Prophet (SAWS), 'do as it ought to be done.' 'And how ought it to be done?' they asked. 'Lower your eyes to the ground, restrain yourself from hurting anyone, return the salutation of him who salutes, bid what is reasonable and forbid what is wrong, relieve the aggrieved, and guide aright the erring.' (Bukhari, Muslim and Abu Dawood)

The Prophet (SAWS) forbade a man from proposing marriage against the proposal of his brother (in Islam), unless the first man who proposed had given it up, or given him permission.' (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

A rider shall salute the man who walks; the man who walks shall salute the man who is sitting; and the smaller party shall salute the larger party. (Bukhari, Muslim, Abu Dawood and Tirmidhi)

A man said: 'O Prophet of Allah! Which is the best (part) of Islam?' He said: 'That you give food (to the hungry), and extend greetings to all whom you know and whom you know not.' (Bukhari, Muslim and Nasaie)

Fear of Day of Judgment

A man said: 'O Prophet of Allah! When is the hour of judgement (to come)?' The Prophet (SAWS) said: 'Woe to you! What have you prepared for it?' (Bukhari and Muslim)

Grace

By Him in whose hand is my life! No servant (of Allah really) believes until he loves for his brother what he loves for himself. (Bukhari, Muslim, Tirmidhi and Nasaie)

Gratitude

There were three men of the children of Israel: a leper, a bald-headed man, and a blind man. Allah desired to try them; so He sent to them an angel. He came to the leper, and said: 'What thing do you like best?' He said: 'A good complexion and a good skin, and that the thing which people look upon as unclean (in me) go away from me.' The angel then passed his hands (over him). His un-cleanliness disappeared from him, and he was given a good complexion and good skin. Then the angel asked: 'And what property you like best?' The man said: 'Camels.' Whereupon, he was given she-camels ten months gone with young (pregnant). Then the angel said: 'Allah bless you therein,' and went away.

The angel then came to the bald-headed man, and said: 'What thing do you like best?' He said: 'A beautiful hair, and that the thing which men look upon as unclean (in me) go away from me.' Then the angel passed his hands (over him). And his un-cleanliness disappeared from him, and he was given a beautiful hair. The angel also asked: 'And what property do you like best?' He said: 'Cows.' Whereupon, he was given

cows big with young (pregnant). Then the angel said: 'Allah bless you therein,' and went away.

The angel then came to the blind man, and said: 'What thing do you like best?' He said: 'That Allah restore my eye-sight to me, and I may see my people.' Then the angel passed his hands (over him), and Allah restored his eyesight to him. The angel (also) asked: 'And what properties do you like best?' He said: 'Sheep.' Whereupon, he was given sheep that multiplied exceedingly, and brought forth young. So each of three men had a valley full of their own herds.

Sometime afterwards, the angel returned to the leper and said: 'I am a poor man having lost everything in my journey and I cannot reach my destination but by Allah's grace; and I beg of you by Him, who has given you the beautiful complexion and the beautiful skin and property, a camel by which I may reach my destination.' The man said: 'There are many demands (which I have to meet, and I cannot possibly attend to you).' The angel, said: 'I think I know you; were you not a leper whom people looked upon as unclean, and were you not a poor man, and has not Allah given you everything?' The man said: 'I have only inherited this property from my forefathers.' Whereupon, the angel said: 'If you are a liar, Allah will bring you back to what you have been (formerly).' Then the angel came to the bald-headed man and said what he had said to the former, and received the same reply; whereupon the angel said: 'If you are a liar, Allah will bring you

back to what you had been (formerly).’ Then he came to the blind man, and said: ‘I am a poor man, a wayfarer, having lost everything in my journey, and I cannot reach my destination but by Allah’s grace; and I beg of you by Him, who has restored to you your eye-sight, a sheep that I may reach my destination.’ The man said: ‘I was before this a blind man, and Allah restored to me my eyesight; so take away what you please and leave (for me) what you please, for, by Allah, I will not today demand of you anything which you take for the sake of Allah.’ The angel said: ‘Keep your property to yourself, for I was only trying you (all), and Allah is pleased with you and angered against your companions.’ (Bukhari and Muslim)

Hijrah (Migration)

An Arab of the desert said, ‘O Prophet of Allah! Tell me about the *Hijrah*.’ The Prophet (SAWS) said: ‘Aha! It is a hard task. Have you a camel?’ The man said: ‘Yes.’ ‘Do you give alms (*Zakaat*) for it?’ The man said: ‘Yes.’ ‘And do you also make gifts (of milk) thereof?’ He said: ‘Yes.’ ‘And do you get it milked (for poor people) on the day of watering it?’ He said: ‘Yes.’ The Prophet (SAWS) said: ‘Then you work on this side of the seas (without undergoing the troubles of a *Hijrah*), for, verily, Allah will not leave any portion of your work (un-rewarded).’ (Bukhari, Muslim, Abu Dawood and Nasaie)

A (real) *Mohajir* (migrant) is he who flees what Allah has forbidden. (Bukhari, Muslim, Abu Dawood and Nasaie)

Hygiene

If it were not for the fact that I was going to put hardship upon my people, I would have surely told them to brush their teeth before each of the prayers. (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

Justice

When a judge gives judgement, and considers well and hits on the right thing, he has two rewards; and when he gives judgement, and considers well but makes a mistake, yet has one reward. (Bukhari and Muslim)

Let no one judge between two parties in a suit when he is in rage. (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

I am only a man and you bring your disputes to me. It may be that one of you has a better way of bringing home his own argument than the other, and I decide in his favour in accordance with I have heard. But he, in whose favour I (so) decide a thing in respect of the right of his brother, it is for him only a part of the fire of hell. Let him then follow it up, or let him forgo it. (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

Marriage

Verily, marriage lowers the eye to the ground, and is a safeguard against immodesty; and whoever is not able (to do this), upon him is (enjoined) fasting, for verily it is his castration. (Bukhari and Muslim)

A woman is married for four qualifications; for her wealth, for her birth, for her beauty and for her religion, but do look out for religious women; and if you do it for any other consideration, your hands be rubbed in dirt. (Bukhari, Muslim and Abu Dawood)

Mercy

Once upon a time a man who was passing by the way felt a severe thirst. He found a well into which he descended and drank water thereof. Then as he came out, he saw a dog holding out its tongue and eating clay out of thirst. The man said (to himself): 'This dog has come to this (state) out of thirst like that which oppressed me.' So he descended a second time into the well, and filling his short boot with water and holding it with his mouth, he came out, and gave the dog to drink. For this act of his, Allah was grateful to him, and pardoned him (his sins). They said: 'O Prophet of Allah! Have we any reward (for our acts) in regard to brutes?' The Prophet (SAWS) said: 'There is reward (for every good act done) in regard to every heart fresh with life.' (Bukhari, Muslim and Abu Dawood)

Allah is not merciful to him who is not merciful to people. (Jareer bin 'Abdullah – Bukhari and Muslim)

An Arab of the desert came to the Prophet (SAWS) and (seeing him kissing certain children) said: 'What! Do you kiss children while we do not?' The Prophet (SAWS) said: 'Have I the power (to put into you) the mercy which Allah has taken away from your heart?' (Bukhari and Muslim)

Moderation

Three men came to the wives of the Prophet (SAWS) and asked concerning the devotional services of the Prophet (SAWS). But when they were informed of these, they made, as it were, little of them, and said: 'Where are we in respect of the Prophet (SAWS) of Allah, for Allah has already pardoned him what sins he has committed, first and last?' Then one of them said: 'As for me, I will pray all night long for ever;' the other said: 'I will fast all day long for ever, and will not eat;' the third said: 'I will separate myself from women, and will not marry forever.' Afterwards the Prophet (SAWS) came out to them, and said: 'Who are they who said such-and-such (things)? But by Allah! I do certainly dread Allah more than you all, and fear Him most (among you). But as for me, I fast and eat (also), and I pray (at night) and sleep (also), and I (also) marry women. Whoso then is averse to my example, he is not of me.' (Bukhari, Muslim and Nasaie)

O you people! Take to acts such as you are able (to perform regularly), for verily Allah is not tired (of recompensing you) until you are tired (of working), and verily the most beloved of (all) acts, in the sight of Allah, is that which continues (regularly), although it be little. (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

It is no good that you fast while on journey. (Bukhari, Muslim, Abu Dawood and Nasaie)

When the Prophet (SAWS) sent any of his companions on a mission, he would say: 'Cheer the people and inspire (them), not with aversion; and make (it) easy (for them), and make (it) not difficult (to them).' (Bukhari and Muslim)

I fell ill at the Farewell Pilgrimage and the Prophet (SAWS) came to visit me. I said: 'O Prophet of Allah I am suffering severely from the effects of illness, as you see, and I have property, which I have none to inherit except my only daughter. Shall I give two-thirds of my property in alms?' The Prophet (SAWS) said: 'No.' I said: 'Then one-half?' The Prophet (SAWS) said: 'No.' I said: 'Then one-third?' The Prophet (SAWS) said: 'Yes, one-third; and one-third is (also) much. Verily, it is better that you leave your heirs rich than that you leave them needy to beg of people; and you shall not expend anything seeking thereby the pleasure of Allah, but you shall (also) be rewarded for it, even what you shall put into the mouth of your wife.' (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

The Prophet (SAWS) sent Mua'dh as governor to Yemen saying: 'You shall go to the People of the Book (Jews and Christians) and the first thing to which you should invite them is the service of Allah; and when they have known Allah, then inform them that Allah has enjoined upon them to give alms (*Zakaat*), which shall be taken from the rich among them; and when they obey that (commandment), then take from them. And fear the prayer of the wronged, for verily, there is no veil between him and Allah. (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

When any one of you feels sleepy while praying, let him sleep, so that his slumber goes off from him. (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

The Prophet (SAWS) prayed with *Umamah* (a daughter of his daughter Zaynab) in his lap. (Bukhari, Muslim, Abu Dawood and Nasaie)

Modesty

Verily, modesty is from faith. (Bukhari and Muslim)

Verily, modesty brings only good. (Bukhari and Muslim)

Faith has seventy odd branches, and modesty is a branch of the faith. (Bukhari and Muslim)

Mo'min

The likeness of the Mo'min is as the likeness of a green tree whose leaves fall not, nor does its shade vanish. (Bukhari and Muslim)

The likeness of the Mo'min in love, mercy, and sympathy to one another, is as the likeness of the body; when a part thereof has a complaint, the whole body responds to it by keeping awake the whole night, and with hot fever. (Bukhari and Muslim)

'Who is the best man?' It was asked of the Prophet (SAWS). 'The Mo'min, who strives with his self and his wealth in the way of Allah,' was the Prophet's (SAWS) reply. 'Who is the next (best man)?' 'The man living in a mountainous retreat, who fears Allah and keeps his evil (away), from men. (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

No adulterer commits adultery and, while he commits adultery, is also a Mo'min; and no thief steals and, while he steals, is (also) a Mo'min; and none drinks an intoxicant and, while drinks it, is (also) a Mo'min; and no robber robs, (all) men looking on him the while, and while robs, is (also) a Mo'min; and none of you cheats and, while he cheats, is (also) a Mo'min; beware then beware. (Bukhari and Muslim)

Muslim

'O Prophet of Allah! What you think of the devotions, which I have performed in the days of Ignorance, of

prayers, and the (freeing of) slaves, and almsgiving? Shall I have any reward for these?' The Prophet (SAWS) said: 'You have accepted Islam under the good that you have done before.' (Bukhari and Muslim)

When a servant (of Allah) accepts Islam, and his Islam proves good, Allah writes down for him all the good he has done in the past; and blots out from him all the evil he has done in the past; and after that the reward for every good act (done by him) is (reckoned) ten to seven hundred like it, and every evil is (rewarded) only with its like, unless that Allah passes it over. (Bukhari and Muslim)

A Muslim is brother to a Muslim; let him not wrong him, nor forsake him, nor despise him. It is evil enough for man to despise his brother Muslim. Everything that belongs to a Muslim - his wealth, his blood, and his honour - is sacred to a Muslim. Take care! Let there be no commercial transaction against one another amongst you; but be you all servant of Allah and brothers to one another. It is by no means lawful for a Muslim to leave his brother aloof for more than three days. (Bukhari, Muslim, Abu Dawood and Tirmidhi)

It is not lawful for a Muslim to break with his brother for more than three nights, turning aside from each other when they meet; and the better of the two is he who begins salutation first. (Bukhari, Muslim, Abu Dawood and Tirmidhi)

A Muslim is he from whose tongue and hands the Muslims are safe; and a Mo'min is he in whom mankind have asylum for their blood and their wealth. (Bukhari and Muslim)

A Muslim has a four-fold duty towards another Muslim: to return his salutation, to visit him while sick, to follow his bier, and to respond to his call. (Bukhari, Muslim, Abu Dawood, Tirmidhi, and Nasaie)

Neighbours' Rights

'By Allah! He believes not,' the Prophet (SAWS) repeated thrice. 'And who believes not?' it was asked. He said: 'He whose neighbours are not secure from the calamities (inflicted by him). (Bukhari and Muslim)

He shall not enter paradise whose neighbours are not secure from the calamities (inflicted by him). (Bukhari and Muslim)

Gabriel (the angel of revelation) never failed to enjoin upon me the duty of neighbours towards one another, so much so that I thought that Allah was also going to appoint the neighbours as heirs of the deceased. (Bukhari, Muslim, Abu Dawood and Tirmidhi)

Obedience

Whoever obeys me, obeys Allah; and whoever rebels against me, rebels against Allah, and whoever obeys a

governor, obeys me, and whoever rebels against a governor, rebels against me. (Bukhari and Muslim)

Obedience is (enjoined) upon every Muslim man in regard to what he may like or hate, so long as he is not commanded to sin; but when he is commanded to sin, then there is no obedience. (Bukhari and Muslim)

There is no obedience due to sinful commands; obedience is only in regard to what is reasonable. (Bukhari and Muslim)

Parents' Rights

A man asked permission of the Prophet (SAWS) to take part in a *Jihad* (*Qital*, i.e., holy war). The Prophet (SAWS) asked: 'Are your parents alive?' He said: 'Yes.' The Prophet (SAWS) said: 'Then go and do *Jihad* (strive hard) for them.' (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

Patience

The Prophet (SAWS) was passing by a woman who was seeping near a grave and said: 'Fear Allah, and be patient.' She said: 'Away from me, my calamity has not befallen you, and you do not know it.' The woman was afterwards told that it was the Prophet (SAWS); whereupon she came to the door of the Prophet (SAWS) where she found no doorkeeper. She said to him: 'I did not know you, O Prophet of Allah!' The Prophet

(SAWS) said: 'Patience is only at the first stroke of grief.' (Bukhari and Muslim)

'You will presently see after me exploits and affairs which you will hate.' They said: 'What then do you bid us to do, O Prophet of Allah?' The Prophet (SAWS) said: 'Give them their due, and ask Allah for your due.' (Bukhari and Muslim)

Let none of you long for death because of an injury, which has befallen him; and if he must need to do (it), let him say: 'O Allah! Let me live so long as life is better for me, and let me die when death is better for me.' (Bukhari and Muslim)

Piety

Verily, Allah looks not to your features, nor to your bodies, but He looks into your hearts and to your acts of piety. Then pointing to his chest, the Prophet (SAWS) said: 'Herein lies piety.' This he repeated thrice. (Bukhari, Muslim, Abu Dawood and Tirmidhi)

'Which people are the most honourable?' It was asked of the Prophet (SAWS). 'The most honourable of them, in the sight of Allah, is the most pious of them,' was the reply of the Prophet (SAWS). (Bukhari and Muslim)

We were with the Prophet (SAWS) in a gathering when he said: 'Do you not pledge with me that you shall not join anything with Allah, nor steal, nor commit adultery nor kill a being which Allah has forbidden,

unless by law, nor come with a calumny which you have invented between your hands and your feet, nor rebel against me in what shall be reasonable?' They said: 'Yes.' The Prophet (SAWS) said: 'Whoever then among you shall fulfil it, his reward (devolves) upon Allah the Most High.' (Bukhari, Muslim, Tirmidhi and Nasaie)

There are seven people whom Allah will draw under His own shadow on the Day of Resurrection when there will be no shadow except His; a just leader; a young man who has spent his youth in the service of Allah; a man whose heart is suspended in the place of worship when he goes out of it until he returns to it; the two men, who love each other for the sake of Allah, uniting there at and separating there at; a man who remembers Allah, alone, his eyes running with tears; a man whom a woman of birth and beauty attracts, and he says, 'verily, I fear Allah;' and a man who gives alms and hides it, so that his left hand knows not what his right hand expends.' (Bukhari and Muslim)

Rights of Relatives

Whoso desires for himself an increase of provision and a long term (of life); let him regard all ties of blood. (Bukhari and Muslim)

No one who cuts asunder the ties of blood shall enter Paradise. (Bukhari and Muslim)

I (Umm-e-Salamah) said: 'O Prophet of Allah! Shall I have any reward for what I spend upon the children of Abu Salamah when they are my (own) children?' The Prophet (SAWS) said: 'Spend upon them, for you shall have the reward of what you spend on them.' (Bukhari and Muslim)

Abu Talha, a wealthy man of the *Ansaar*, had a beautiful garden at Madinah, which he valued above all his possessions. This was situated opposite the Mosque and the Prophet (SAWS) used to go there and drink pure water therein. When Abu Talha heard the recital of the *Ayah* 92 of *Surah Al-e Imran* ["*You shall never attain to goodness until you expend (in alms) of what you love.*"], he offered the garden, his dearest possession, as a *Sadaqah* (donation) to be used in the service of Allah, adding: 'And dispose of it, O Prophet of Allah in whatever way Allah shows you.' The Prophet (SAWS) said: 'Well done! That is a profitable possession, and I have heard what you have said; but I see that you should dispose of it among (your) kinsmen.' Abu Talha said: 'Then I will do (that) O Prophet of Allah!' Abu Talha then distributed this among his kinsmen and the children of his uncle. (Bukhari and Muslim)

Righteousness

Allah says: 'I have prepared for My righteous servants what no eye has seen, nor has any ear heard, nor has it occurred into the heart of man (to conceive).' (Bukhari and Muslim)

A man said: 'O Prophet of Allah! Tell me about righteousness.' The Prophet (SAWS) said: 'It (righteousness) is that you serve Allah as if you see Him; and if you see Him not, yet, verily, He does see you.' (Bukhari, Muslim and Tirmidhi)

None deserves to be envied except two men; he whom Allah has given judgment (or wisdom) and who decides according to it, and who teaches it to others; and the man whom Allah has given wealth and who spends it usefully. (Bukhari and Muslim)

Verily, in the body there is a piece of flesh; when it is in good condition, the whole body remains in good condition, and when it is corrupt, the whole body is corrupt; it is the heart. (Bukhari, Muslim, Abu Dawood, Tirmidhi, and Nasaie)

Self Help For Divine Help

Whoever will remain self-disciplined, Allah will keep him self-disciplined and whoever will keep himself independent, Allah will keep him independent; and whoever will be steadfast, Allah will keep him steadfast, and no one is granted a better thing than that. (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

Certain people of the *Ansaar* begged of the Prophet (SAWS), and he gave them; then they again begged of him, and he gave them, so that what was with him was (all) exhausted. Then the Prophet (SAWS) said: 'What I have of good things I will not withhold from

you; whoever would be abstemious, Allah will keep him abstemious; and whoever would be independent, Allah will keep him independent; and whoever would be patient, Allah will give him patience, and no one is granted a gift that is better and more extensive than patience.’ (Bukhari and Muslim)

Self Restraint

He is not strong or powerful who throws people down, but he is strong among us who controls himself when angry. (Bukhari and Muslim)

A man came to the Prophet (SAWS) and said: ‘O Prophet of Allah! Enjoin upon me a duty, but do not demand much of me, so that I may forget (everything).’ The Prophet (SAWS) said: ‘Do not you be angry.’ (Bukhari, Muslim and Tirmidhi)

Trust

The Prophet (SAWS) owed a man a camel; the man came to him and demanded it, and spoke so harshly that some of the people resolved (to turn him out). But the Prophet (SAWS) said: ‘Let him demand, for the man who has a claim has a right to speak.’ Then the Prophet (SAWS) said: ‘Give it to him,’ and the man searched for a camel and found none but one which was better (than his). The Prophet (SAWS) said: ‘Give it to him’; and the lender was glad to have it. The Prophet (SAWS) said: ‘The best of you is he who is the best at repaying.’ (Bukhari, Muslim, Tirmidhi and Nasaie)

Verily, the treasurer, who is a Muslim and fulfils (his) trust and who gives what he is bidden (to give) wholly and completely and with a good conscience, is one of the two charitable men (who shall be rewarded for it). (Bukhari and Muslim)

Truthfulness

Take care about truth and sincerity; for, verily, truth and sincerity guide to what is good, and goodness leads to Paradise, and man continues to be truthful and sincere, and strives after the truth, so that he is written down before Allah as a truthful man; and beware of falsehood, for, verily, falsehood leads to wickedness, and wickedness leads to the fire (of Hell), and man continues to be untruthful, and strives after the untruth, so that he is written down before Allah as a liar. (Bukhari, Muslim, Abu Dawood and Tirmidhi)

Women's' Rights

A Woman, with her two daughters came to me ('Ayesha) begging (alms); I found nothing with me except a ripe date, which I gave her. She divided the same between her two daughters, and ate not thereof herself; she then went away. Afterwards the Prophet (SAWS) came to me, and I told him of it. He said: 'Whoever is put to trouble on account of these daughters, and yet treats them well, it shall be to him a protection against the fire (of Hell).' (Bukhari, Muslim and Tirmidhi)

A widow shall not be married until she is consulted, nor shall a virgin (be married) until her permission has been sought. They said: 'And how shall she give permission?' The Prophet (SAWS) said: 'She will keep silent.' (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

A man came and said: 'O Prophet of Allah! Who is the most worthy among people to be associated with kindness?' The Prophet (SAWS) said: 'Your mother.' This he repeated thrice; then he said: 'Your father.' (Bukhari and Muslim)

When any of your women ask leave of you to go to the place of worship, do not hinder her. (Bukhari, Muslim and Abu Dawood)

Verily, Allah has disallowed you the disobedience of mothers, and the burying of female children alive. And has forbidden (you) covetousness, and has made talkativeness and much questioning and wasting of property hateful to you. (Bukhari and Muslim)

Hind, wife of Abu Sufiyan, said: 'O Prophet of Allah! Abu Sufiyan is a miserly fellow; he does not give me what may be enough for me and for my children, unless I take from him while he does not know.' The Prophet (SAWS) said: 'Take what may be enough for you and your children in reason.' (Bukhari, Muslim, Abu Dawood and Nasaie)

When the Prophet (SAWS) returned from any expedition or a journey, and night befell him, he would never enter his house until it was morning; and even if he reached home just before the morning he would never enter it until it was morning time. He used to say: 'Wait awhile that the women may put themselves in order to receive you.' (Bukhari, Muslim, Abu Dawood and Tirmidhi)

Take care that no man sits alone with a woman, unless she be his near relative (*Mahram*). (Bukhari and Muslim)

Join not with the women whose husbands are absent, for verily Satan runs into each son of Man with the running of (his) blood. They asked: 'And what about you, O prophet of Allah?' He said: 'It also flows in my veins, but Allah has strengthened me against him, and has kept me safe.' (Bukhari, Muslim, Abu Dawood and Tirmidhi)

The Prophet (SAWS) would call women 'Glasses.' (Bukhari and Muslim)

VICES

Adulterous Acts

The adultery of the eye is looking (lustfully), the adultery of the ears is hearing (what is wrong), the adultery of the tongue is speaking (what is wrong), the adultery of the hands is seizing (wrongfully), the adultery of the feet is walking (with unlawful intent),

and the heart lusts and desires, and the private parts (of men) do either confirm or nullify. (Bukhari, Muslim and Abu Dawood)

Bad Deeds

Putting off (the payment of debt) by a rich man is wrongdoing. (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

Whoever wrongs any one in respect of a piece of land, will have, on the Day of Resurrection, a collar around his neck of the weight of seven (planet) earths. (Bukhari and Muslim)

Verily, Allah hates three things in you: wrangling, wasting one's wealth, and frequent and useless questioning. (Bukhari and Muslim)

A calumniator shall not enter paradise. (Bukhari, Muslim, Tirmidhi and Abu Dawood)

'It is of the greatest sins,' the Prophet (SAWS) said: 'that a man uses invectives towards his parents.' They said: 'And does a man use invectives towards his parents?' The Prophet (SAWS) said: 'Yes, a man (when he) abuses the father of (another) man, and he in turn abuses his father; and likewise (when) he abuses (another's) mother, and he in turn abuses his mother.' (Bukhari, Muslim, Abu Dawood, and Tirmidhi)

The most hateful of men in the sight of Allah is the most contentious, quarrelsome fellow. (Bukhari, Muslim, Tirmidhi and Nasaie)

Beware of suspicion! For, verily, nothing is more false than suspicion; and be not inquisitive, nor overhear anything, nor dispute anything with others, nor envy one another, nor hate one another, nor leave one another in the lurch, and be you all servants of Allah and brothers to one another, like as Allah has commanded you. (Bukhari, Muslim, Abu Dawood and Tirmidhi)

Begging

The upper hand is better than the lower hand; the upper hand bestows, and lower one begs. (Bukhari, Muslim, Abu Dawood and Nasaie)

I begged of the Prophet (SAWS) and he gave me; then I (again) begged of him, he gave me; then he said to me, 'O Hakim! Verily this substance is pleasant to the eye and sweet to the taste; whoever then takes it in a moderate spirit, he is blessed therein; and whoever takes it in a greedy spirit, he is not blessed therein, and he is as one who eats and is not satiated; and the upper hand is better than the lower hand.' I said: 'O Prophet of Allah! By Him who has sent you with the truth! I will not take anything from (the property of) any one after that (you have told me), until I leave this world. (Bukhari and Muslim)

Contempt

The worst of feasts are the marriage feasts in which the rich are invited and the poor left out. (A'raaf - Bukhari, Muslim, and Abu Dawood)

Craving

I went to the Prophet (SAWS) in the company of two of my nephews, one of them said: 'O Prophet of Allah! Appoint us (governors) over a part of what Allah has given you to rule.' The other also said the same thing. Whereupon, the Prophet (SAWS) said: 'By Allah! I do not appoint him an officer who asks for it or anyone who covets it.' (Bukhari, Muslim, Abu Dawood and Nasaie)

Cruelty

A woman was damned for (her behaviour to) a cat which she had tied up, so that it died of hunger; for she gave her not to eat, nor untied her so that it could eat insects and reptiles of the earth. (Bukhari and Muslim)

An ant having bitten one of the great prophets of old, the prophet ordered their abode to be burnt; whereupon Allah revealed to him, (saying), 'If an ant has bitten you, you have burnt a people (like yourself) who celebrated the glory of their Lord.' (Bukhari, Muslim, Abu Dawood and Nasaie)

Flattery

A man praised another too much, whereupon, the Prophet (SAWS) said: 'Woe to you! You have struck at the neck of your companion.' This he repeated thrice, and then said: 'Whoever would praise his brother in full earnest, let him say: 'I take so-and-so as such and Allah knows better,' and let him not justify any one against Allah, but say: 'I take so-and-so as such,' if he knows him.' (Bukhari, Muslim and Abu Dawood)

Greed

If the son of Man had two vast plains full of wealth he would yet long for a third, and nothing fills the innermost part of the son of Man but dust. (Bukhari and Muslim)

'Verily,' said the Prophet (SAWS), 'out of (many things), which I fear for you after me, is the splendour of this world and the adornment thereof, which will be opened up to you.' A man said: 'O Prophet of Allah! Shall good bring evil?' The Prophet (SAWS) kept silent for a while and then spoke: 'Certainly, good brings no evil; but verily, out of (the many) vegetations, which the spring brings forth, is also that, which, when the belly is puffed up with it, would kill or nearly destroy. And verily, this wealth is pleasant and sweet, and a good companion of the Muslim gives out of it to the poor, the orphan and the homeless. So he, who takes it by his right and lays it out in its right (place), that is a good help. And he who eats and is not filled, it shall be

witness against him on the Day of Resurrection.’
(Bukhari, Muslim and Nasaie)

The son of Man becomes weak from old age, but two things grow young in him, greed for wealth, and eagerness for life. (Bukhari and Muslim)

The heart of the old man continues to be young in two things, namely, in the love of this world, and in the length of hope. (Bukhari and Muslim)

Hypocrisy

There are four qualities which, being (found) in any one, make him a complete hypocrite, and whoever has one of these, has one hypocritical quality until he avoids it: perfidy when trusted, lying when speaking, leaving in the lurch when covenanting, and wickedness when quarrelling. (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

A man shall be brought on the Day of Resurrection and thrown into the fire (of Hell), and his intestines shall forthwith come out in the fire, and he shall therein turn round and round like the turning round of the ass with his mill; whereupon, the people of the fire shall come out together, and say: ‘O such-and-such! What are you doing? Did you not bid us do what was good, and forbid us to do wrong?’ He shall say: ‘I bade you to do good, but did not do it myself, and forbade you to do wrong, but went in for it myself.’
(Bukhari and Muslim)

Why should one of you laugh (at another) for what he himself does?' (Bukhari, Muslim and Tirmidhi)

Injustice

Those who have been before you perished only for that when a highborn man among them stole, they let him go unpunished, and when the weak among them stole, they stood over him to punish him. By Allah! If it were Fatimah, the daughter of Muhammad, who stole, I would surely cut off her hands. (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

Fear the prayer of the wronged, for verily, there is no veil between him and Allah. (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

Allah puts the wrongdoer off a time, so that when He catches him up, He will not spare him. (Bukhari and Muslim)

Innovation

Whoever introduces into our (religious) affair what is not of it, is bad. (Bukhari and Muslim)

Intoxication

All intoxicant liquors are forbidden. (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

Killing

No being is killed wrongfully but a part of the blood thereof falls upon the first son of Adam, for, verily, he was the first who set the example of killing. (Bukhari and Muslim)

The first thing that will be decided between men on the day of resurrection is blood shedding. (Bukhari and Muslim)

I said: 'O Prophet of Allah! What you think if I meet a man from among the *Kafirs* (enemies of Islam), and we fight with each other, and he strikes with the sword one of my hands and cuts it off, and then takes refuge in a tree, and says: 'I submit to Allah,' shall I kill him after that he has declared it?' The Prophet (SAWS) said: 'Kill him not.' I said: 'O Prophet of Allah! But he has cut off one of my hands.' The Prophet (SAWS) said: 'Do not kill him, for if you do kill him, he will certainly be in your place before you killed him, and you will certainly be in his place before he said the words he did.' (Bukhari and Muslim)

Major Sins

The grievous sins are: the joining (of other with Allah), disobedience to parents, the killing of breathing beings, and swearing to a lie. (Bukhari and Muslim)

A man said: 'O Prophet of Allah! Which is the greatest sin in the sight of Allah?' The Prophet (SAWS) said: '(It

is) that you call upon (others) as equal to Allah although He has created you.' He said: 'And what are the other (sins)?' The Prophet (SAWS) said: 'That you kill your child for fear lest he should eat with you and that you commit adultery with the married woman of your neighbour.' (Bukhari and Muslim)

A talebearer shall not enter into Paradise. (Bukhari and Muslim)

Avoid you the seven destructive things: the joining (of others) with Allah; the killing of breathing beings which Allah has forbidden unless by right; the devouring of usury; the devouring the wealth of the orphan; the turning (one's) back on the day of battle; and the calumniating of chaste women who are believing (but) careless (in their behaviour). (Bukhari and Muslim)

Polytheism (Shirk)

Allah will say to him who will be best among the people of (Hell) fire in respect of torment: 'If you had all the world, would you redeem yourself thereby?' The man will say: 'Yes.' Allah will say: 'But I desired of you an easier thing than this even while you were in the loins of Adam, namely, that you do no associate (any one) with Me, and I will not make you enter into (Hell) fire, and I will make you enter into Paradise; but you refused.' (Bukhari and Muslim)

Do you know, O Mua'dh! What is the right of Allah upon His servants, and what is the right of the servants (of Allah) upon Allah? Verily, the right of Allah upon His servants is that they serve Him, and not associate anything with Him; and the right of the servants (of Allah) upon Allah is that He punishes not him who associates nothing with Him. (Bukhari and Muslim)

Pride

Allah will not look, on the Day of Resurrection, upon him who wears long robes out of pride. (Bukhari, Muslim, Tirmidhi and Nasaie)

Showing Off

During the last ten days of (the month of) Ramadhan the Prophet (SAWS) used to retire (for prayer, fasting, and meditation), whereupon 'Ayesha asked permission to do the same, and the Prophet (SAWS) gave her permission. She had a tent set up (for the purpose). Hafsa heard of it, and had another tent set up; Zaynab also had a tent set up. When, in the morning the Prophet (SAWS) turned up, he saw four tents, and asked: 'What is (all) this?' Being told of that, the Prophet (SAWS) said, 'Piety has not carried them to this. Pull them down, so that I may not see them again.' And they were pulled down. (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

Whoever causes (others) to hear (of his virtues), Allah will disgrace him thereby; and whoever shows (himself) off, Allah will show (him) down thereby. (Bukhari and Muslim)

Suicide

Whoever shall throw himself from (the top of) a mountain and kill himself, shall be in the fire of Hell, forever and ever more; and whoever shall take poison and kill himself shall be in the fire of Hell, forever and ever more; and whoever shall kill himself with iron, shall be in the fire of Hell, forever and ever more. (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

Swearing

The Prophet (SAWS) heard 'Umar swearing by his father, and said: 'Verily, Allah forbids you to swear by your forefathers; and whoever would swear, let him swear by Allah the Most High or keep quiet. (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

Treachery

When, on the Day of Resurrection, Allah will gather the former and the latter generations, a standard will be hoisted near every treacherous man, who shall be known by it; and it shall be said: 'This is so-and-so, a treacherous man.' (Bukhari, Muslim, Abu Dawood and Tirmidhi)

Vulgarity

There is none more jealous than Allah; for that reason He has forbidden all filthy actions, both open and secret. (Bukhari, Muslim and Tirmidhi)

Verily, the worst of men in the sight of Allah, in respect of position on the Day of Resurrection, will be he whom people abandon for fear of his filthy actions. (Bukhari, Muslim, Abu Dawood and Tirmidhi)

Wickedness

You shall find the double-faced, who come to you with one face, and come to the others with another face, to be the worst of men, in the sight of Allah on the Day of Resurrection. (Bukhari, Muslim, Abu Dawood and Tirmidhi)

A wicked oath clears the goods, but blots out the gain. (Bukhari, Muslim, Abu Dawood and Tirmidhi)

Whoever takes an oath against the property of a Muslim man without right, shall meet Allah, and He will be angry with him. (Bukhari, Muslim, Abu Dawood and Tirmidhi)

MISCELLANEOUS

About The Prophet (SAWS)

Verily, the likeness of myself and the likeness of that with which Allah has sent me, is as the likeness of a

man who comes to his people and says: 'Verily, I have seen with my own eyes large army (coming to attack you), and I am an urgent Warner, so save yourself.' A part of his people obeyed him, and left by night and arrived at their place of safety, and they were saved; and a part of them called it a lie, and awoke in their places in the morning, and the army came upon them in the morning and destroyed them, and annihilated them. That is the likeness of him who obeys me and follows what I have brought to him, and the likeness of him who rebels against me and calls (the truth) which I have brought to him a lie.' (Bukhari and Muslim)

There is no Mo'min but of all men I am his nearest kin in this world and the Hereafter. **'The Prophet (SAWS) is nearer of kin to the Mo'min than themselves.'**⁶ Whichever Mo'min then leaves a property, let his relatives inherit the same, and if he leaves a debt on the people of his household (for whom he leaves nothing), let them come to me, for I am his kinsman. (Bukhari and Muslim)

The Prophet (SAWS) was more modest than a virgin in her closet; and when he saw anything, which he hated, we could see it on his face. (Bukhari and Muslim)

The Prophet of Allah never touched the hands of any woman; he would only receive their oral pledge; and when they had accepted it, he would say: 'Now you

6. Ahzab; 33:6.

may go I have received your pledge.’ (Bukhari, Muslim, Abu Dawood and Tirmidhi)

The Prophet (SAWS) would pass by children and wish (salute) them ‘Peace!’ (Bukhari and Muslim)

The family of Muhammad (SAWS) never had their fill of barley bread for two successive days till the Prophet (SAWS) passed away. (Bukhari, Muslim and Tirmidhi)

Even on the days when the family of the Prophet (SAWS) would get two mouthfuls of meals, one of these was sure to be of dates. (Bukhari, Muslim and Tirmidhi)

Companion

The likeness of a good companion and a bad companion is as the likeness of one who carries musk with him and one who blows a match. Then as to him who carries musk, he will either make a present of it to you, or you will buy of him; and as to the blower of the match, he will either burn your clothes, or you shall find a bad smell there from. (Bukhari and Muslim)

Deeds

Three things follow a dead man, (of these) two return, and one remains with him; his people, his wealth, and his deeds follow him, but his people and his wealth return, and his deeds alone remain (with him). (Bukhari and Muslim)

A bier passed by the Prophet (SAWS), and he said: 'This man is either going to rest himself, or going to give rest (to others).' They said: 'And what is meant by that, O Prophet of Allah?' He said: 'A Mo'min rests (in death) from the wearied suffering of existence of this world, and a wicked man gives rest thereby to all creatures, the land, the trees and all moving things.' (Bukhari, Muslim and Nasaie)

Epidemics

When you hear of plague in any part of the land, do not go into it; and if it happens to be raging in a part of the land while you are in it, then do not go out from there. (Bukhari, Muslim and Tirmidhi)

Gifts

The Prophet (SAWS) gave me a gift, whereupon I said: 'Give it to him who is poorer than me.' The Prophet (SAWS) said: 'Take it, and keep it as (your) wealth, and give alms out of it, for what comes to you of this wealth while you do not covet (it), nor beg, take it; and what is not (like this), let not your soul pursue it.' (Bukhari and Muslim)

Knowledge

Verily, Allah does not take away knowledge from men, but takes it by taking away the learned; so that when no learned people remain, people take the ignorant for their rulers; they refer their issues to them and they decide without knowledge, erring

themselves and leading (others) into error. (Bukhari and Muslim)

Mourning

He is not of us, who slaps his cheeks, tears his collar and mourn the mourning of (the day of) Ignorance. (Bukhari, Muslim, Tirmidhi and Nasaie)

The Prophet (SAWS) wept over the dying Sa'd bin 'Ubadah, and said: 'Do you not hear? Verily Allah punishes not the running down of the eyes (with tears), nor the grief of the heart, but He punishes this (pointing to his tongue) or is merciful.' (Bukhari and Muslim)

The daughter of the Prophet (SAWS) sent for him saying: 'My child is dying, so come to us.' The Prophet (SAWS) sent her his good wishes saying, 'Verily, Allah's is what He has taken, and His is what He has given, and with Him everything is for a stated term. Be you patient and hope for the Divine requital.' Then she sent for him again urging him to come to her; whereupon the Prophet (SAWS) stood up, and with him Sa'd bin 'Ubadah, Mua'dh bin Jabal, Ubaiy bin Ka'b, Zayd bin Thabit, and (other) men. The child was lifted up to the Prophet (SAWS), his soul shaking with noise. The Prophet's (SAWS) eyes ran with tears. Sa'd said: 'O Prophet of Allah! What is this?' The Prophet (SAWS) said: 'This is a (portion of the) mercy which Allah has placed into the hearts of His servants who are merciful.' (Bukhari and Muslim)

Passions & Hardships

The fire (of Hell) is veiled by passions, and Paradise is veiled by hardships. (Bukhari and Muslim)

Place For Prayers

All the earth is made a place of prayers, all of it is a place of prayer for me and (equally) pure; any person of my people may pray anywhere he finds the time of prayer. (Bukhari and Muslim)

Say a part of your prayers in your home. (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

Say your prayers in your homes and make not these (your) graves. (Bukhari and Muslim)

Poverty

He is not a poor man, who goes about for a mouthful or two of food or a few dried dates, but he is the poor man who finds not means to make himself independent, nor is he understood (to be so) in order that people might give him alms, nor does he stand begging of men. (Bukhari, Muslim, Abu Dawood and Nasaie)

Trade

The seller and the buyer have each the choice (either of selling or buying) so long as they are not separated. But if the seller and the buyer speak the truth, and

point out (the real worth of their merchandize), they shall be blessed in their merchandize; and if they speak a lie, and hide (the defect or the merit), they may perhaps make a profit, but the blessing (of Allah) is blotted out of the merchandize. (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

Value of Deeds

Actions are only (judged) by intentions. ('Umar - Bukhari, Muslim, Abu Dawood, Tirmidhi, and Nasaie)

Vows

Verily, vows do neither accelerate a thing nor keep it back. (Bukhari, Muslim, Abu Dawood, and Tirmidhi)

The Prophet (SAWS) saw an old man being led between his two sons, and said: 'What is the matter with him?' They said: 'He has vowed that he would (thus) walk.' The Prophet (SAWS) said: 'Verily, Allah needs not this punishing of himself,' and bade him to ride. (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

War

The Prophet of Allah was asked concerning a man who fought for bravery, fought for attachment, or fought to be seen (of men), which of them was in the way of Allah? He said: 'He who fights that the word of Allah the Exalted is in the way of Allah.' (Bukhari, Muslim, Abu Dawood, Tirmidhi and Nasaie)

In one of the battles of the Prophet (SAWS) a woman was found killed; whereupon the Prophet (SAWS) forbade killing of women and children. (Bukhari, Muslim, Abu Dawood and Nasaie)

When one of you fights, avoid (hurting) the face. (Bukhari and Muslim)

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