

# ABC of ISLAMIC STUDIES

*[For Undergraduate Students]*

- *The Quranic Teachings*
- *The Prophetic Model*
- *The Contemporary Discourse*



قل هو الله احد

(Qul Hu Allahu Ahad)

Say: He is Allah, the One and Only

**BY:**

**Dr. Rafique Anjum (M.D. Ph.D)**

**All Rights Reserved**

BOOK: ABC of ISLAMIC STUDIES  
AUTHOR: Dr. Anjum Awan  
YEAR: 2020  
ISBN: .....  
*Price: Rs. 500/- USD 10*

AVAILABLE:

- Department of Islamic Studies BGSBU Rajouri-185234
- Haveli 44, Dream Land, College Road, Rajouri-185132
- Adam Publishers New Delhi

CONTACTS:

Phone: +919469000044/ +917006333074  
Email: [anjumdr@gmail.com](mailto:anjumdr@gmail.com)/ [dranjum@bgsbu.ac.in](mailto:dranjum@bgsbu.ac.in)

Feedback: [anjumdr@gmail.com](mailto:anjumdr@gmail.com)

PUBLISHER: ADAM PUBLISHERS NEW DELHI

## TABLE OF CONTENTS

<u>Index</u>	<u>Page</u>
Introduction	7
<b>1: ISLAM AS IT IS</b>	14
▪ Basic Terminology	15
▪ Matters of Faith	17
▪ Concept of <i>Ibadah</i> in Islam	20
▪ <i>Ibadah</i> and <i>Mua'amlat</i>	23
▪ Concept of Knowledge	29
▪ Knowledge in Islam	31
<b>2: Early Period of Islam</b>	37
▪ Arabia before Islam	38
▪ ' <i>Khair al-Qurun</i> '	42
▪ Prophet Muhammad ﷺ	46
▪ Rightly Guided Caliphs	52
H. Abu Bakr Siddique RA	53
H. Umar bin Khattab RA	54
H. Uthman bin Affan RA	57
H. Ali ibn Abi Talib RA	59
▪ Muslim History at a Glance	62
<b>3: AL- QUR'AN [The Word of Allah]</b>	66
▪ <i>Wahi</i> : Revelation	68
▪ Collection & Compilation of Qur'an	72
▪ Makki & Madani <i>Surahs</i>	78
▪ <i>Tafsir</i> : Origin and Development	80
▪ Prominent <i>Tafsir</i> Works: [Tabari, Zamakhshri, Ibn Kathir]	87
<b>4: HADITH-[The Words of Pr. ophet ﷺ]</b>	93
▪ Introduction to Hadith:	94
<i>Hadith</i> and <i>Sunnah</i>	97
Place of Hadith in Islam	99
▪ Hadith Classification:	102

▪ Compilation of Hadith	107
▪ Types of Hadith Compilation	109
▪ Classification of Hadith Literature	112
▪ Important Hadith Collections	114
▪ Muwatta Imam Malik & ▪ Musnad Ahmad	114
▪ ' <i>Kutub as-Sitta</i> '	121
▪ <b>Secondary books of <i>Ahadith</i>:</b> <i>[Riyadh al-Salihin, Kanzul Ummal, Mishkat, Fath al-Bari etc.]</i>	130
<b>5: POLITICAL TEACHINGS OF Islam</b>	134
▪ Guiding Principles of Muslim Polity	135
▪ Political teachings of the Qur'an	135
▪ <i>Sirah</i> of Prophet ﷺ	138
▪ <i>Muwakhat</i>	140
▪ Charter of Madinah	144
▪ <b>Basic Concepts and Principles</b>	145
▪ <i>Ummah</i>	146
▪ <i>Shura</i>	149
▪ Justice and Equality	154
▪ <i>Khilafah</i>	159
▪ <b>Constitutional Guidelines</b>	160
▪ Foreign Policy	163
▪ Treaty of Hdaybiya	166
▪ Conquest of Makkah	167
▪ Farewell Sermon	171
▪ Lessons from Prophetic <i>Sirah</i>	176
▪ <b>Institution of Caliphate (<i>Khifafa</i>)</b>	177
▪ Islamic State under Pious Caliphs	179
▪ History of Muslim Caliphate	182
<b>6: ISLAMIC LEGAL SYSTEM [<i>Shariah/Fiqh</i>]</b>	185
▪ Islamic Law: An Introduction	187
▪ <i>Fiqh</i> : Basic Terminology	190
▪ <i>Usul-a-Fiqh</i>	193

▪ Origin & Early Development	195
▪ Sources of Islamic Law	197
▪ Schools of Islamic Law [Hanafi, Maliki, Shafi, Hanbali, Jaffari]	209
▪ Family Law in Islam [Marriage, Divorce, Inheritance]	223
<b>7: ISLAMIC ECONOMICS</b>	235
▪ <b>Guiding Principles of Economy</b>	235
▪ <b>Prohibited Sources of Income</b> [Riba, Maysir, Gharar]	241
▪ <b>Legal Sources of Income</b> [Zakat, Tajarah, Endowments, Taxes]	250
▪ <b>Amanah in Islam</b>	253
▪ <b>Bait al-Mal</b>	258
▪ <b>Islamic Banking</b>	259
<b>8: SOCIAL TEACHINGS OF Islam</b>	260
▪ <b>Introduction</b>	260
▪ <b>Guiding Principles</b>	261
▪ <b>Haquq al-Ibad</b>	265
Rights of Parents	266
Rights of Children	272
Rights of Women	276
Rights of Relatives	281
Rights of Neighbours [ <i>Jiran</i> ]	284
Rights of Spouses [ <i>Zaujain</i> ]	288
▪ <b>Social Institutions &amp; Norms</b>	296
<i>Nikah</i> [Marriage]	296
Polygynae	301
<i>Talaq</i> [Divorce]	304
<i>Haya &amp; Hijab</i>	305
<b>9: ETHICAL TEACHINGS OF Islam</b>	315
▪ <b>Concept of Virtues &amp; Vices</b>	315

▪ <b>Virtues in Islam [<i>Khasail</i>]</b>	316
[ <i>Sidq, Ikhlas, Adl, Afuw, Taqwa</i> etc.]	
▪ <b>Vices in Islam [<i>Radhail</i>]</b>	328
[ <i>Nifaq, Hasad, Riya, Ghibah</i> etc.]	
<b>10 : ISLAMIC SPIRITUALITY (<i>TASAWWUF</i>)</b>	341
▪ <i>Tasawwuf</i> : Meaning & Concepts	342
▪ Origin & Development	343
▪ Basic Terminology [The Building Blocks of <i>Tasawwuf</i> ]	349
▪ Early Trends & Scholars: Hassan Basri, Rabia Basri, Junaid Baghdadi, Bayazid Bistami	354
▪ Emergence of <i>Sufi</i> Orders [ <i>Silsilas</i> ]	366
▪ Common Characteristics of <i>Silsilas</i>	367
▪ Major <i>Sufi Silsilas</i> [Orders] <i>Qadriyyah Silsilas,</i> <i>Sohrawardiyyah Silsilas,</i> <i>Chishtiyyah Silsilas,</i> <i>Naqshbandiyyah Silsilas</i>	368
▪ Prominent Sufi Texts <i>Kashfal Mehjub,</i> <i>Kimyaye Saádat,</i> <i>Ghuniyyatul Talibeen,</i> <i>Awarif al Muaárif</i>	386
BIBLIOGRAPHY	393
INDEX	404

## **INTRODUCTION**

### **Islamic Studies**

Study of Islam has conventionally been confined to study of Islamic primary texts and other related subjects such as Islamic law and *Kalam* etc., often referred to as 'Islamic Theology' or *Islamiyat*, in most of the Islamic seminaries and institutions. It was in a way the study of Islam from within, without exhibiting any interest in the impact of Islam on outer world or vice versa.

### **Why Islamic Studies?**

With the spread of Islam outside Arabiaian peninsula, there was a natural urge to interpret Islamic texts for general understanding of its core message and social philosophy for the non-Arab beneficiaries and general audience. The attempts at this project, however, made the situation more complex because of natural semantic barriers and some biased interpretations. Thus a need was felt to study Islam in the purview of an expanding Muslim society and a constantly growing civilization. Such a study was further facilitated and consequently enriched by modern methods of research and analysis which were made available by the emergence of scientific era.

### **What is Islamic Studies:**

The 'Islamic studies' is thus a modern subject that draws on:

- A Systemic Study of Islamic Scinces like the Ulum-Al Qur'an, Ulum-Al Hadith and Islamic Law etc.
- An objective study of Islamic social philosophy viz a viz modern development in fields of social, economic and political sciences.
- Study of Islamic civilization and its interactive impact on other civilizations in history.
- Compatibility of revealed Islamic knowledge with the modern scientific developments based on rationality.
- An attempt to satisfy the modern curious mind about dynamic nature of Islamic principles through a re-interpretation and re-application of the primary sources in the light of modern available tools of research and analysis.

'Islamic Studies' is relatively a newer subject particularly in Indian subcontinent. It originated in West and developed in a particular environment under various nomenclatures like, Oriental studies, Eastern studies and Asian studies, Studies in Islamic cultures & civilizations before it was named 'Islamic Studies'.

As a result of my engagement with the Islamic studies as a student, researcher and teacher for last more than a decade, I surprisingly felt the scarcity of study material for students at college and university levels with an equally striking lack of initiative on the part of Islamic Studies fraternity, to fill the gaps in knowledge. To undo the damage already done and to present the things in right perspective; I endeavoured the challenge and produced the first volume for Post-graduate



students under the title, '**Essentials of Islamic Sciences**' followed by a specialised volume on '**Islam in the Modern World**'. The present volume, that primarily constitutes the class notes prepared by the author together with a series of lectures delivered during academic sessions, is the third in the series, specially designed for undergraduate students of Islamic Studies, at college level.

The syllabi of Islamic studies at undergraduate level, in most of the universities is of introductory nature including the early history of Islam, the basic, social, political and ethical teachings of Islam as well as Islamic concepts and institutions. The present volume has thus been designed keeping in view the requirement of undergraduate students in various universities.

It needs to be reiterated that Islamic studies is the systemic and objective study of different aspects of Islam; that differentiates it from syllabi of various religious seminaries (*Madrasas*) and institutions under disciplines of *Islamiyat and Dinyaat*.

The book has been divided into 10 sections.

The Section One is introductory in nature, presenting an overview of the Core Message of Islam and the basic teachings of Islam divided into matters of faith and obligatory religious rituals as well as the social obligations of a believer. It also includes a section on concept of knowledge in Islamic Perspective, also highlighting the importance of education in Islam.

The Section Two is an attempt to display the picture of sociopolitical conditions of Arabia at the emergence of Islam and also presents an overview of early Islamic history including the events of Prophetic period and pious caliphate that changed the course of world history in following centuries.

The Section Three deals with the 'Study of the Qur'an. Starting with the *Wahi*, preservation and compilation of the Qur'an, it deals with methods and prerequisites of Qur'anic interpretation. Also, the salient features of some early Tafsir works forms a part of this section.

Section Four of the book is dedicated to the study of Hadith. Beginning with the definition and classification of Hadith; it also includes classification of Hadith literature and details about some prominent Hadith scholars and Hadith Books.

Section Five, similarly; discusses the political teachings of Islam; the basic concepts and institutions, with practical demonstration in *Khairul-Qurun* or the early period of Islam. Particularly, the *Sirah* of Prophet صلى الله عليه وسلم and events of his life like Constitution of Madinah, *Muakhat*, *Hudaybia*, victory of Makkah and the last sermon carrying sufficient guiding principles for future rulers. An immediate embodiment of these principles is observable in Umar bin Khatab's caliphate.

Section Six, dedicated to Islamic law, starts with some basic concepts and elaborates on early development of *Fiqh*, its sources and upto the emergence of popular schools of Islamic law keeping in view the needs of undergraduate students.

Similarly, Section Seven deals with the guiding principles of Islamic economy, including the lawful and unlawful sources of income at individual and state level. In addition, Some modern concepts like Islamic Banking have also been touched in brief.

Section Eight discusses in relatively more detail the social teachings of Islam, which in principle encompass all the aspects of life. The rights and duties of Individual Muslim in relation to his family, parents, spouse and children as well as relatives and neighbours in general have been discussed. Some principles and social norms like *Hijab*, *Nikah*, Polygyne and *Talaq* form part of the discussion under social teachings.

The Section Nine exclusively deals with the moral and ethical teachings of Islam. Like other religious and cultural identities; Islam also has its own ethical system and group of virtues and vices which have been included with elaboration of some of the terms and concept.

Section Ten, the last but not the least, deliberates on the Islamic spiritual tradition. Starting with different approaches to Islamic spirituality, the basic concepts and development of *Tasawwuf* has been discussed in more detail including the life of some early *Sufi* scholars. The development of Popular *Sufi Silsilas* and their characteristic features have also been included in discussion.

Towards the end; let me admit, very honestly, that no literary work of worthwhile significance can be accomplished single handedly. The people and institutions around; do contribute

to its final shape in one way or the other; especially those individuals who are institutions in themselves.

I owe an enormous debt of gratitude to Prof. Javed Musarrat, Hon'ble Vice Chancellor BGSBU Rajouri for providing me an opportunity to fulfil my dream of teaching 'Islamic Sciences' at the newly established Department of Islamic Studies, in BGSB University. Similarly, I am also indebted Prof. Iqbal Parwez the Dean Academic affairs BGSBU and Prof. Akhtarul Wasey, Professor Emeritus JMI New Delhi and President, Maulana Azad University, Jodhpur Rajasthan and Prof. Naseem Ahmad Shah (KU); who have always been patting my shoulders for undertaking academic research and publications.

I shall be failing in my duty if I do not acknowledge the love and affection given to me by my family members; particularly my wife Ms. Munira Begum for the moral support and encouragement throughout my academic endeavours. My special thanks are due to my colleagues, research scholars and students at department of Islamic Studies, particularly Mr. Khalid Hussain, who spared precious time to review the script several times and for all the required support and feed back.

Finally, I thank Almighty Allah for uncountable blessings that He has always bestowed on me as also making it possible for me to complete the task in time. Let me also acknowledge that *'If there is any merit discernible in the work, it is absolutely due to the grace of Almighty Allah; and if there are faults, and undoubtedly there might be many, they must be credited to my own incompetence.* Further I strongly believe that 'the largest

room in the world is the room for improvement' and I solicit feedback and suggestions for improvement in the next edition.

I can't claim to have exhausted the subject; rather a humble attempt has been made to make a small contribution to the understanding of the subject of Islamic Studies for the benefit of future scholars of Islam in making.

*May Allah accept this humble attempt as Sadqa Jariyyah!*

.....

***Dr. Rafique Anjum***  
***BGSBU Rajouri***

## 1. ISLAM AS IT IS

***"Say, He is ALLAH, the One and Only!"***  
***[Al-Qur'an, 112: 1]***

### Scheme of Presentation

- Basic Terminology
- Broader Teachings of Islam
- Matters of Faith (*Tawhid, Risalah, Akhirah*)
- Concept of *Ibadah* in Islam
- *Ibadah* and *Mua'amlat*
- Concept of Knowledge
- Knowledge in Islam

## **Basic Terminology**

### **'Islam':**

The word Islam derived from root word (s/l/m) denotes submission or obedience. In religious sense, Islam means submission to the will of Allah ﷻ and obedience of His laws. Objectively, the proclamation of the first article of faith makes one Muslim. i.e. لا اله الا الله محمد الرسول الله  
Thus, Islam means to testify, that there is no God but Allah and Muhammad ﷺ is His Messenger; to perform the prayers, pay the *Zakat*, to fast in the month of *Ramadhan* and make pilgrimage of House of Allah, if able to do so. To summarise Islam consists of:

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

### **'Din':**

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

### **Shariah:**

*Shariah* refers to the sum total of Islamic teachings which were revealed to Prophet Muhammad ﷺ; recorded in the Qur'an as well as deducible from *Sunnah* of the Prophet ﷺ. In Prophetic ﷺ Period, it referred to the basic teachings of

Islam: beliefs as well as obligatory duties like *Salah, Zakah, Hajj* and *Sawm* or Fasting. In short, *Shariah* means the whole teachings of Islam itself, covering the matters of beliefs, obligatory duties and law (*Fiqh*).

.....

### **The Core Message of Islam:**

The Qur'an is the fountainhead of all Islamic knowledge rightly referred to as '*Umm ul-Ulum*'. Not only religious knowledge, but the Qur'an being the last book of Divine guidance; almost encompasses all aspects of Human life and related fields. But the subject of Qur'an is Man, and it primarily focuses on purpose and fate of Human life.

Allah created the whole universe in perfect balance, for a definite purpose and fixed term. He made the earth inhabitable, by providing an ideal life support system and made everything living from water. Then He created man as His best creation and placed him temporarily on earth with freedom of will to avail of the Divine provisions and serve humanity while being in complete submission to Allah. Very soon, He is going to wind up this universe, for accountability on the inevitable 'Day of Judgement'. After the death in this transitory life of test and trial; those leading a faithful and useful life will be chosen for a lasting life of peace and pleasure in an ideal wonderful world of permanent pleasure, or heavens. Contrarily if someone fails to perform upto the mark; he is bound to land in a place of permanent trouble and torment, called hell.



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

**Matters of Faith [Tawhid, Risalah, Akhirah]:**

The Qur'an is primarily a book of guidance for Humanity and it focuses on purpose and fate of human life. The basic teachings of Qur'an can, as such be, divided into two main domains; the teachings relating to matters of faith (*Imaniyat*) and the commandments relating to performatory duties (*Ibadaat*) assigned to man.

The basic teachings of Qur'an thus consist of:

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

A: Imaniyat or Matters of Faith: (Belief in Allah, Prophets, and Hereafter, i.e. *Tawhid, Akhirah and Risalah*. NB: (the belief in divine books, angels etc are subordinate to, or imbedded in these three beliefs).

**Tawhid:**

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

absolute right to be worshipped and His uniqueness in His divine attributes. The Muslim scholars have divided *Tawhid* in following three categories:

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

*Tawhid al-Uluhiyyah*: Unity or oneness of Godship:

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

*Tawhid al-Rabubiyyah*: Unity or oneness of Lordship:

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

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

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

To paraphrase; *Tawhid* is the faith about essence and attributes of Allah that He exists, He is one and only, He has no son or partners and none has the right to be worshiped but Him alone. He is the true God and every other deity is false.

The *Surah Ikhlas* (Al-Qur'an, 112) explains the *Tawhid* or Oneness of Allah in the best possible way.

﴿قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ لَمْ يَلِدْ وَلَمْ يُولَدْ. كُنْ لَهُ كُفُوًا أَحَدٌ﴾

*"Say, He is Allah, [who is] One; Allah, the Eternal Refuge; He neither begets nor is born; nor is there to Him any equivalent."*

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

*"Indeed Allah does not forgive, that anything should be associated with him, and forgives what is besides, that to whosoever He pleases....." (Qur'an 4:48)*

**Risalah** (Prophethood):

The faith about *Risalah* means to have faith in the following:

- Faith in Prophethood as the agency through which Allah communicates with mankind.
- Faith that Allah has sent many Prophets at different phases of history.
- All the prophets conveyed the core message of man's accountability to Allah, conveying good tidings for the believers and warnings to the wrongdoers.
- Faith that they were chosen and inspired by Allah.
- Faith that all Prophet's are infallible and equally respectable.

- Faith that Prophet's received Divine revelation through Angels.
- The faith that the Books and other scriptures mentioned in the Qur'an contained Allah's message.
- Faith that Prophet Muhammad صلى الله عليه وسلم is His last Prophet صلى الله عليه وسلم [33:40] and Qur'an, the inimitable word of Allah.

Akhirah (Accountability):

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

.....

**Concept of Ibadah in Islam**

Introduction:

*Ibadah* originated from "*Abd*" meaning servant or slave; is an Arabic word that linguistically means "obedience with submission". *Ibadah* is usually translated as "worship", service or servitude and refers to Islamic concepts of obedience, submission, humility and devotion to God.

*Ibadaat* the pl. of *Ibadat*, are thus religious duties and include the pillars of Islam—proclamation of faith (*Shahadah*), canonical prayer (*Salat*), charity (*Zakah*), fasting (*Sawm*), and pilgrimage to Makkah (*Hajj*)—as well as obeying Islamic *Shariah* law in "transactions" and "social dealings".

Sheikhul-Islam ibn Taymiya defined worship as: "*It is a comprehensive term that encompasses all what Allah loves of words and deeds whether inward or outward.*" Thus "love and submission to Allah are the essence and core of worship. *Ibadah* or worship is an act in itself through which a worshipper gets closer to Allah and it also implies *Tawhid al-'Ibadah* which means to worship none but Allah. The significance of the point may be realised in view of the fact that at various places in the Qur'an people are commanded to worship Allah or do *Ibadah* only for the sake of Allah Almighty, because the *Khalis Ibadah* is the right of Allah only, no other is worthy of it (39:2-3). The very first Hadith quoted in Sahih al-Bukhari makes this point amply clear that 'Actions are judged according to intentions.'

Significance:

The Qur'an shows man the path that leads to the ultimate success and reminds him again and again the main objective of his creation in this world, which is *Ibadah*, as clearly mentioned in Qur'an (51:55) "*I have not created Jinn and man but that they worship me*".

Islamic Injunctions have conventionally been divided into *Ibadat* or obligatory duties and *Mua'amlat* or social transactions. But *Ibadah* is, in fact, any act of devotion prescribed in and performed in accordance with Islamic primary texts; because without these conditions, 'Muslims

would likely create their own rituals and prayers, and the religion of Islam would get deformed and eventually distorted beyond recognition.

*Ibadah* is generally defined as worship of Allah, performing prayers or observing formal obligations of Islam. But in wider and true sense, it is interpreted as obedience of Allah or adhering to His Commands in every sphere of life (be religious, social or political). As such the obedience to Allah cannot be confined to one particular aspect of life; it includes both *Haquq ul-Allah* and *Huquq ul-Ibad*. As performance of *Salah*, keeping fast, paying *Zakat* and going for *Hajj* are obligatory for a believer (*Haquq ul-Allah*); in the same way, fulfilling the rights of others (*Huquq ul-Ibad*), like kind and just treatment with fellow-beings and dealing honestly and truthfully in financial matters are also part of obligations of a Muslim, which constitute *Amal-i-Salih*(good deeds). According to the Qur'an there is no scope of "pick and choose" in obeying the Divine commands. (2:85, 2:208).

*Ibadah* includes performance of obligatory prayers as well as fulfilling the demands of *Din* and *Shariah* in social, moral, economic and political life. With this wider concept of *Ibadah*, it is painful to note that we have confined the term *Ibadah* to obligatory prayers and have narrowed down the concept of religiosity to the performance of *Salah* and *Sawm* (fasting). *Ibadah* is no less obligatory in keeping one's words, adopting lawful means of livelihood, showing honesty in financial matters, doing justice to all and taking care of rights of have-nots, workers, servants and other weaker sections which are also essentially required from them.

**Ibadah and Mua'amlat**  
**[Haquq ul-Allah and Haquq ul-Ibad]**

*Ibadaat* the pl. of *Ibadat*, are religious duties and include Obligatory duties or the pillars of Islam (*Haquq ul-Allah*) like, profession of faith (*Shahadah*), canonical prayer (*Salah*), charity (*Zakah*), fasting (*Sawm*), and pilgrimage to Makkah (*Hajj*)—as well as obeying Islamic *Shariah* law in "transactions" and "social dealings" (*Haquq-ul-Ibad*).

**Haquq ul-Allah:**

*Haquq ul-Allah*, signify the obligatory duties or the 'Pillars of Islam' that include:

- Declaration of the first article of faith ( لا اله الا الله ( محمد الرسول الله translated as 'There is no god other than Allah and Muhammad ﷺ is the Messenger of Allah'.
- *Salah* (Ritual prayer), observed five times every day at prescribed times, with ritual cleaning, prescribed movements (standing, bowing, prostrating, sitting) and recitation of prescribed verses and phrases.
- *Zakat* (obligatory alms giving)-- customarily 2.5% of a Muslim's total savings and wealth above a minimum amount known as *Nisab*, which is based on income and the value of all of one's possessions.
- *Sawm* (fasting) - the abstention from eating and drinking during daylight hours—especially during *Ramadan* (the 9<sup>th</sup> month of Islamic Calendar). Though apparently an act of withholding oneself from eating and drinking; it has wider implications.

- *Hajj* (pilgrimage to Makkah)—that must be carried out at least once in their lifetime by all adult Muslims who can afford. i.e: who are physically and financially capable of undertaking the journey, and can support their family during their absence.

**Haquq ul-Ibad**

*Mua'amlat* or *Haquq ul-Ibad*, include all social transactions like kind and just treatment with fellow-beings and dealing honestly and truthfully in financial matters keeping one's words, adopting lawful means of livelihood, showing honesty in financial matters, taking care of rights of have-nots, workers, servants and other weaker sections are also part of *Ibadah* for a Muslim, which constitute *Amal-i-Salih*.

NB: The subject of '*Haquq ul-Ibad*' in Islam will be discussed in the following pages under Social teachings of Islam:

.....

**Obligatory Duties [Faraidh]:**

*Ibadah (Worship)* literally means obedience. In religious terminology, *Ibadah* includes the deeds done according to religious commandments; in accordance with Qur'an and *Sunnah* and in the spirit of Allah's obedience exclusively.

The obligatory performatory duties in Islam include Proclamation of *Tawhid*, performance of *Salah*, annual payment of *Zakat*, observing fasts or *Sawm* during the month of *Ramadan*, and performing *Hajj* or pilgrimage to *Ka'abah* once in lifetime; if a Muslim can afford to undertake the journey.



- Proclamation of '*Kalima-e Tawhid*': Islam means submission to will of Allah and obedience of his laws. Objectively proclamation of the first article of faith i.e. *La ilaha ilalallah Muhammad al-Rasulullah ﷺ* makes one Muslim. *Tawhid* is the faith about essence and attributes of Allah that He exists, He is one and only, He has no son or partners and that none has the right to be worshiped but Him alone. He is the true God and every other deity is false.

- *Salat* (5 Daily Prayers):

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

*Salah* is mentioned at a number of places in Qur'an, often in association with *Zakat*.

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾

*"And establish prayer and give Zakah, and bow with those who bow [in worship and obedience]" (2:43)*

The chief purpose of *Salah* is to act as a person's communication with and remembrance of Allah. By reciting the opening *Surah* of Qur'an in every unit of *Salah* a person stands before his Lord to thank and praise Him and ask for guidance along the straight path.

- Zakat (Wealth tax):

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

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

- Sawm (Fasting during Ramadan):

*Sawm* (pl. *Sayaam*) literally means to abstain from something. In religious terms, *Sawm* means to keep fasting from dawn to dusk during the month of *Ramadan* each year. The *Sawm* as an obligatory duty for Muslims is mentioned in the Qur'an in *Surah al-Baqarah* verses 183-185 of the Qur'an.

Though apparently an act of withholding oneself from eating and drinking; it has wider implications. While abstaining from permissible acts temporarily one is trained to avoid the forbidden ones. Similarly, one can experience the plight of less privileged souls in society that generates in him a sense of compassion and empathy.

The Purification of soul is the real spirit behind the practice of *Sawm*. The *Sayam* (*sig.sawm*) during month of *Ramadan* were made compulsory for Muslims during second year of *Hijrah*.

▪ *Hajj* (Pilgrimage to Makkah):

The word *Hajj* means 'to intend a journey' to a revered place for purpose of visiting. In Islamic terminology *Hajj* is a pilgrimage made to *Kabbah*, the house of Allah, in the sacred city of Makkah (Kingdom of Saudi Arabia).

The *Hajj* is an annual Islamic pilgrimage to Makkah and a mandatory duty for Muslims that must be carried out at least once in their lifetime by all adult Muslims who are physically and financially capable of undertaking the journey and can support their families in their absence. The pilgrimage occurs from 8<sup>th</sup> to 12<sup>th</sup> of *Dhul Hijjah* (the 12<sup>th</sup> month of Islamic calendar).

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

﴿.....وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ الْإِسْبِلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾

".....And Hajj to Kabbah is a duty that mankind owes to Allah, for those who can afford." (*Al Qur'an*, 3:97)

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

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

.....

**'Haquq ul-Ibad':**

In Islam, it is not sufficient to devote ones-self to acts of ritual worships ignoring the rights of parents, children, women, relatives and neighbours and the people at large deserving your attention. These are the rights collectively called '*Haquq ul-Ibad*'. It is also Islamic principle that Allah can forgive any complacency of people in His rights, but he will not forgive the shortcomings in deliverance of rights to the rightful unless the wronged party forgives the offender. That is enough to understand the importance of '*Haquq ul-Ibad*' in Islam. Allah Almighty explains the quality of righteousness in Qur'an thus:

*"Righteousness is not that you turn your faces towards east or the west....but the true righteousness is in Believing in Allah, the last day, the angels, the book, and the prophets, and to give wealth, inspite of love for it, to relatives, orphans, needy, the traveller, those who ask for hepl, and for freeing slaves,*

*and [also righteous are those], who establish prayers and give Zakat, fulfil their promise, when they promise, and who are patient in poverty and hardship, and during battle. Those are the ones who have been true, and it is those who are the righteous.” (Qur’an, 2:177)*

The subject of ‘*Haquq ul-Ibad*’ in Islam will be discussed under following heads in following pages under Social teachings of Islam:

Social Obligations: Rights of Parents, Rights of children, Rights of Relatives, Rights of Neighbours, Rights of Women, Rights of Spouses (*Haquq ul-Zaujain*).

Social Norms: Family, *Nikah* (Marriage), *Talaq*, Polygyne, *Hijab*, *Haya*. .....

## **CONCEPTS OF KNOWLEDGE**

### **KNOWLEDGE:**

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

Sources of Knowledge:

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

Instinct:

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

Experience:

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

Intellect:

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

Intuition:

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

Revelation:

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

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

**Knowledge in Islamic Perspective:**

Knowledge in Islam is entirely related to belief. It is important, for a Muslim to have knowledge of Allah, knowledge of Prophets and knowledge of the Basic Islamic beliefs of *Tawhid*, *Risalah* and *Aakhirah*. Muslims believe that all knowledge originates from Almighty Allah. It is obligatory for all Muslims to pursue knowledge and it is obligatory for Muslim societies to cultivate various branches of knowledge.

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

'Ulum al-Aqliyyah':

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

'Ulum al-Naqliyah':

'Ulum al-Naqliyah' is the *Ilm* or knowledge of religion as expressed in Qur'an and Hadith. This traditional knowledge comes from an authority (Allah) as *Wahi* or revelation through the medium of Prophets. This knowledge is attained through study of religious texts preserved in the form of the Qur'an and *Sunnah* of the Prophet صلى الله عليه وسلم.

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

**Source of Knowledge in Islamic Perspective:**

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

﴿..... وَرَبِّيَ غَالِبُكُمْ غَالِبًا غَيْرٌ لَا يَهْتَبِطُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْفَرُ مِنْ ذَلِكَ وَلَا كَبَرٌ لَّاهِي كِتَابٍ مُبِينٌ﴾

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

﴿أَلَيْسَ الَّذِي خَلَقَ سَخِرَ مِنَ خَلْقِهِ وَيَعْلَمُ مَا تَكْتُمُونَ﴾

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



﴿فَلَمَّا عَلَّمَ النَّاسَ مَا لَا يَعْلَمُونَ﴾

"We taught man, that which he knew not." (96: 05)

### **Sincerity in acquiring knowledge:**

- As narrated by Imam Jabir bin Abdullah the Prophet ﷺ said, *'Do not seek knowledge in order to show off in front of the scholars, or to argue with the foolish, and do not choose the best seat in a gathering, due to it (i.e. the knowledge which you have learned) for whosoever does that, the Fire (awaits him). (Ibn Majah#254)*
- It is reported that Abu Ḥazim Salamah bin Dinar reported that Prophet ﷺ said:  
*'You cannot be a scholar unless you have three traits:*
  - *you do not transgress against those above you,*
  - *you do not look down on those lesser than you, and:*
  - *You do not take any worldly life in exchange for your knowledge. [Al-Bayhaqi, 3:282]*

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

### Importance of Knowledge in Islam:

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

The word Qur'an itself is drawn from root **Qarra** for reading or reciting; and means a book read and recited repeatedly. Similarly, the first revelation to Prophet ﷺ started as *Iqra* or read! In a Hadith the Prophet ﷺ of Islam is reported to have said that "Ink of a scholar is holier than blood of a martyr" He ﷺ himself laid great emphasis on education and prescribed acquisition of knowledge as duty of every Muslim.

Acquisition of knowledge is emphasised in Islam as an important activity besides its dissemination. It has been made compulsory upon its adherents, regardless of gender, to learn and disseminate knowledge. The obligation of seeking knowledge is binding upon every Muslim by the command of Qur'an and the Prophetic صلى الله عليه وسلم *Sunnah*.

### References from Ahadith:

- *"Seeking knowledge is a duty upon every Muslim, and he who passes knowledge to those who do not deserve*

- it, is like one who puts a necklace of jewels, pearls and gold around the neck of Swines.” [Ibn Majah#224]*
- *“A wise word is the lost property of the believer, so wherever he finds it, he has more right to it.” [Ibn Majah #4169]*
  - *“One who sets out for seeking knowledge then he is in Allah’s cause until he returns.” [Al-Tirmidhi#2647]*
  - *“If anyone pursues a path in search of knowledge, Allah will thereby make easy for him a path to paradise; and he who is made slow by his actions will not be speeded by his genealogy.” [Abu Dawud#3643, Al-Tirmidhi#2682, 2646]*
  - *“When a person dies, his deeds are cut off except for three: Continuing charity, knowledge that others benefitted from, and a righteous son who supplicates for him.” [Al-Tirmidhi#1376]*
  - *The Prophet ﷺ said: “The best of charity is, when a Muslim man gains knowledge and then, teaches it to his Muslim brother.” [Ibn Majah#243]*
- Anas ibn Malik: “Only two persons are enviable: one whom Allah gave wealth and he spent it in way of Allah; and second whom Allah gave wisdom and he adjudges?”
  - “A scholar/*Aalim* is more formidable against *Satan*, than, a thousand devotees/*Abideen*.”
  - Prophet ﷺ saw said: “one who walks on a path in search of knowledge, his path to paradise is made easy by God.”
  - Imam Bukhari the compiler of most authentic Hadith book said: “In Islam education comes before faith and practice”.

Modes of Education [Talim, Tarbiyah & Tadib]:

- Talim:  
It stems from the root word *Alima*, to know, to discern. This refers to the knowledge, the imprinting and receiving it through instruction.
- Tarbiyyah:  
*Tarbiyyah* comes from root word *Raba* which means to increase, to rear spirituality which implies state of ethical and spiritual nurturing to the state of complete maturity.
- Ta'dib:  
It is derived from the root word '*Adaba*' which means to refine, discipline or culture good manners which includes the process of character building and good social behaviour.

.....

## 2. EARLY ISLAMIC HISTORY

[An Overview]

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

*[Sahih al-Bukhari: 3650/51]*

## **ARABIA BEFORE ISLAM**

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

### **Political Conditions:**

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

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

Economic Conditions:

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

#### Social Conditions:

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

#### Educational Conditions:

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



## **The Vices & Virtues of Pre-Islamic Arabs**

### **The Chief Vices included:**

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

### **Virtues of Pre-Islamic Arabs:**

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

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

.....

## 'Khair-al-Qurun'

### Background:

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

### Definition:

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

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

This Hadith of the Prophet ﷺ establishes beyond doubt that the best period is Prophet's ﷺ era and then that of *Sahabah*

(companions), *Tabain* (successors) and *TabaTabain* (followers). It was during this period that broader guidelines of Islamic teachings were laid down which are being followed till now.

*Sahabah*: A *Sahabi* [pl. *Sahabah*] is a blessed contemporary of Prophet ﷺ who had an opportunity to see or accompany Prophet ﷺ in a state of faith and who died as a Muslim. There were more than one lakh Companions present at the time of Prophet's last sermon. [*Radhi Allah Ta'ala Anhum Ajmain*]

Prominent companions included the four rightly guided caliphs, H. Abu Bakr, H. Umar, H. Uthman, H. Ali [RAA] besides the scholars like H. Zaid bin Thabit, H. Ibn Abbas, H. Ibn Umar and Umm ul-Mominin H. Ayesha RA.

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

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

What is a *Qarn*?

The term '*Qarn*' (pl. *Qurun*) has been interpreted by some scholars as a period of fifty years and by some others as 100

years. In fact it is more appropriate to apply the term *Qarn* to an era demarcated by its distinguishable characteristics and not by number of years.

Practical Demonstration of *Khair al-Qurun*:

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

### Characteristics of Khair al-Qurun

1. Concept of State & Civilization: There was no such concept in Arabia before the advent of Islam. It is miraculous that in a span of few years an ignorant and uncivilized tribal generation was transformed into an ideal society with a state having the first written constitution being headed by Prophet ﷺ himself who was a leader in prayers, in execution, in justice, in wars and a chancellor of education.
2. A purpose and a code of life were first established during this period which was missing till then.
3. Concept of *Shura* or consultation was introduced which transformed the existing tribal or autocratic system of governance. The Prophet ﷺ used to consult his companions in matters of peace and wars as well as domestic and international affairs. It is evident from history of Islam that decline came to glory of Islamic State only when this system of governance was ignored.
4. Justice and Equity: It is during these three generations of Islam that justice was established, freedom of thought and expression was granted and discretion between Arab and non-Arab or black and white was abolished.
5. Welfare State: During this period the peace and prosperity prevailed through length and breadth of the domain.

6. *Mua'akhat* (Brotherhood) or *Isar* (Compassion): The concept of brotherhood in Islam was introduced and practically demonstrated by *Ansar* of Madinah and *Muhajirin* of Makkah; through sharing of properties and even marriages.
7. Revolutionary Islamic Society was born. It was a God-fearing society, strict in adherence to tenets of Islam and soft in manners based on Qur'anic injunctions and having the best model of conduct in Prophet صلى الله عليه وسلم himself.

.....

### Early Islamic History

#### **Prophet Muhammad** صلى الله عليه وسلم :

Full Name: Muhammad bin Abdullah bin Abd al Muttalib

Mother: Amina bint Wahb (Banu Zuhra)

Birth: April 22, 571 C.E. [570 according to some scholars]

Ministry of Prophethood: 22 Years – 610-632 C.E.

Makkan Period: 610-622 C.E.

Madinahn Period: 622-632 C.E.

#### **Major Events in life of Prophet** صلى الله عليه وسلم **at Makkah:**

<u>Year (C.E.)</u>	<u>Event</u>
571	Birth of Prophet Muhammad at Makkah [ <i>'Aam al-Fiel' The year of Elephant</i> ] Foster Mother: Halima Saadia
577	Visit to Madinah and death of Mother
580	Death of Abd al Muttalib (Grandfather)
583	Journey to Syria with Abu Talib (Uncle) Bahira the Monk, predicted Prophethood

- 586 Participated in battle of *Fijar* as arrow collector for uncle, Abu Talib [age 15 years]
- 591 Participated in *Hilf al-Fadhul*, a local peace agreement among tribes. [Age 20 years]
- 594 Visit to Syria, leading business of *Khadijah*
- 596 Married H. Khadijah-al-Tahira [age 25 years]
- 605 Solved dispute of Blackstone in *Kabbah* [age 35]
- 610 Received First Wahi at Mt. Hira [age 40]
- 615 Flight of some Muslims to *Abyssinia* due to persecution.
- 616 Conversion of H. Umar and H. Hamza (RA) to Islam
- 617 Social boycott by *Quraysh* of Makkah in *Sha'b Abi Talib* (lasting for 3years till 619)
- 619 Death of *Khadijah* RA and Abu Talib (Year of Sorrows – *Aám al Huzn*)
- 620 i) Journey to Taif  
ii) Ascension to Heavens (*Mei'raj*)
- 621 First Pledge of *Aqba* (*Bayat Aqba Ula*)
- 622 Second Pledge of *Aqba* and Migration to Yathrib

**Major Events in life of Prophet ﷺ at Madinah:**

- 622 C.E.: i) Migration to *Yathrib* (Madinah)  
ii) Beginning of *Hijri* era.  
iii) Establishment of Madinah State\*
- 624 i) Battle of Badr  
ii) Expulsion of *Banu Qaynuqa* from Madinah
- 625 i) Battle of *Uhud*  
ii) Expulsion of *Banu Nudhair* from Madinah
- 627 i) Battle of Trench (*Khandaq/Ahzab*)  
ii) Expulsion of *Banu Quraiza* from Madinah

- 628 i) Treaty of *Hudaybia* ii) Expedition to *Khayber*
- 629 i) Letters to Non-Muslim Kings (*Sanatul Wafud*)  
ii) Expedition to *Mauta*
- 630 i) Conquest of Makkah ii) Battle of *Hunain*
- 631 i) Year of Deputations ii) Expedition to *Tabuk*
- 632 i) Pilgrimage to Makkah  
ii) Last Sermon at *Arafat*  
iii) Departure of the Prophet ﷺ  
iv) Election of H. Abu Bakr RA as 1<sup>st</sup> Caliph

**Causes of Migration to Madinah:**

- Hostilities of Makkans and Persecution of Muslims.
- Invitation by Madinah Muslims (2nd pledge of Aqaba-622 C.E.).
- Madinah was more favourable regarding geography, climate and receptive attitude of people as compared to Makkah.

**Significance:**

- There was a warm reception at Madinah and first *Masjid* was built at *Qubba*.
  - Brotherhood was established between Makkan Migrants (*Muhajireen*) and Madinan Muslims (*Ansar*)
  - Madinah State was established as a launching pad for spread of Islam.
- .....



## **MADINAH STATE \***

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

### **Basic Features:**

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

## **CONSTITUTION OF MADINAH**

{First Written Constitution of the World}

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

### **Salient Features of the Constitution:**

- Sovereignty for Allah (Lawgiver) and Prophethood for Muhammad ﷺ (Interpreter of Divine Will).
- Prophet Muhammad ﷺ to be the president of the state as chief executive, army commander, legislator and chief justice.
- All citizens (Muslims and Non-Muslims) to enjoy equal rights.
- All blood feuds abolished.
- Any murderer subject to vengeance (not to be protected).
- Disputes of all tribes to be decided according to their own laws.

- Non-Muslims bound to help Muslims in case of any aggression against the state.
- Non-Muslims (Christians and Jews) to retain their properties and religious places.
- Non-Muslims not to be forced to fight any aggression against Muslims outside Madinah.
- All women to be respected without any discrimination.
- Nobody to enter a secret treaty with any outside tribe.
- If Jews make peace with any tribe, Muslims to share and respect peace treaty and vice versa.
- All matters of dispute to be decided by Prophet ﷺ.

Charter for Jews:

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

Charter for Christians:

{Monument of Tolerance and Enlightenment}

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

.....

## TREATY OF HUDAYBIA

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

Party-I: Muslims of Madinah, (Head: Prophet Muhammad ﷺ)

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

### **Salient Points of Treaty:**

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

### **Significance:**

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

*"Verily we have granted thee a manifest victory."*

- Independent Muslim state and power were recognized.
- The peace so earned provided Islam chances to spread outside Madinah.
- The treaty enabled Muslims in Makkah to practice Islam publicly.
- The treaty also paved way for more tribes to make treaties with Muslims.
- The treaty also serves as a living example of peaceful spread of Islam as also a precedence and guideline for conflict resolution in later periods.

### **THE PIOUS CALIPHATE**

In Islamic history; when the Prophet ﷺ of Islam left this mortal world, Abu Bakr Siddique RA was elected as the first rightly guided caliph (632-34) followed by Umar RA (634-44), Uthman RA (644-56) and Ali RA (656-660); and with him pious caliphate ended and era of hierarchal and dynastic caliphates like Umayyads and Abbasids started. *Khilafa* continued throughout the Islamic history, though with variations in its form and quality (interspersed with periods of kingships and dictatorships); till it was officially abolished by the last Ottoman caliph in 1924.

.....

## 1<sup>st</sup> CALIPH: H. ABU BAKR SIDDIQUE (RA)

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

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

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

### Challenges before H. Abu Bakr (RA):

- Reconciliation to the death of Prophet ﷺ
- Appointment of a successor to Prophet Muhammad ﷺ {plea of Ansars at '*Thaqifa Banu Saáida*'}
- Expedition to Syrian border. The expedition was originally planned by Prophet Muhammad ﷺ and included Abu Bakr, Umar and Abu Ubaida under Usama bin Zaid.

- Apostasy movements: Abu Bakr dealt false Prophet's صلى الله عليه وسلم with heavy hand (*Ridda Wars*) including Musalimah who was killed by Khalid bin Waleed (RA).
- Miscellaneous Campaigns to Yemen, Iraq, Syria, Oman etc. leading to unification of Arabia and conquest of Iraq and Syria.
- Defense of Faith. H. Abu Bakr (RA) was a strict follower of Prophet صلى الله عليه وسلم who didn't allow any innovations during his times. Collection and compilation of Qur'an into a single book form during his period was a remarkable achievement.
- Payment of *Zakat*. Some tribes refused to pay *Zakat* to which Abu Bakr took stringent actions.

Administrative Reforms:

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

.....  
**2<sup>nd</sup> CALIPH: H. UMAR BIN KHATTAB (RA)**

Name: H. Umar bin Khattab Birth: 582 C.E. Tribe: Adi  
 Conversion to Islam: 616 C.E.  
 Period of Caliphate: 634-644 C.E. (10 years)

### Biography:

H. Umar (RA) was an extraordinary genius and occupies a prominent place in world history in general and history of Islam in particular. He was a great ruler, statesman, general reformer and by all standards a great man.

An embodiment of integrity, piety, justice and Islamic virtues; he was a man of impressive personality and towering height. H. Umar (RA) is remembered as a terror to wrong doers and a compassionate patron for oppressed who was accessible to everyone. He was a pillar of strength for Islam who participated in all major battles and contributed his 50% wealth in expedition of *Tabuk*.

His conversion to Islam was a result of Prophet's ﷺ supplication before Almighty Allah. He also served as chief advisor to H. Abu Bakr (RA) during his caliphate who nominated H. Umar (RA) as his successor and 2<sup>nd</sup> Caliph of Islam.

### Important Events:

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

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



### 3<sup>rd</sup> CALIPH: H. UTHMAN (RA)

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

#### Biography:

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

#### Major Events of Caliphate:

- Provinces and *Shura* system of governance continued as during caliphate of H. Umar (RA)
- Army and executives bifurcated in different provinces.
- Naval Force established and extended.
- Conquests of Persia, Khurasan, Byzantine and North Africa.
- Prophet's ﷺ *Masjid* expanded.
- Collection of the Qur'an: The Qur'anic text was collected and compiled into one book form during caliphate of H. Abu Bakr (RA). But the standardization

of the script into one official version, destroying all other manuscripts was done by H. Uthman (RA). The copies of this standard version were distributed to different regions of Muslim Empire.

Administrative Policies:

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

had earlier conquered Egypt. Abdullah bin Sa'ad (RA) and Abdullah bin Zubair (RA) had won over North Africa.

- Revolts and Rebellion:

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

- Appointment of close relatives as governors.
- Humiliation of Abu Zar Ghafari (RA) and Abdullah bin Masud (RA).
- Misuse of *Bait al-Mal*, case of gifts and privileges.
- Burning of Manuscripts of Qur'an.
- Undue delay in Hadud punishments.
- Accusation of some innovations in rituals of *Hajj* Pilgrimage.

.....

#### **4<sup>TH</sup> CALIPH: H. ALI (RA)**

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

#### **Biography:**

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

### Background:

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

- One generation of Prophet's ﷺ companions had passed.
- Muslim empire had extended considerably and the problems had increased.
- There was Chaos in Madinah after assassination of H. Uthman (RA) and the killers had apparently joined ranks of H. Ali (RA)
- H. Ali (RA) wanted to decide the case of murder in a cool atmosphere after controlling law and order but his opponents charged him of shielding the killers.

### Adverse Steps:

- Mass Change of governors: Suhail bin Hanif (Syria), Amr bin Sha'ba Kufa, Abdullah bin Abbas (Basra)
- Deposition of Muawiyya as governor of Syria.
- Some aspirants to be named governors were dropped eg: H. Talha (RA), H. Zubair (RA), H. Amar bin Aas (RA)
- Capital shifted from Madinah to Kufa.

### Major Events:

- Battle of Camel (*Jang-i Jamal*)
- Battle of *Siffin* with forces of H. Muawiyah
- Arbitration for 6 months.
- Battle of *Nehrwan* against Kharjites a new religio-political party.

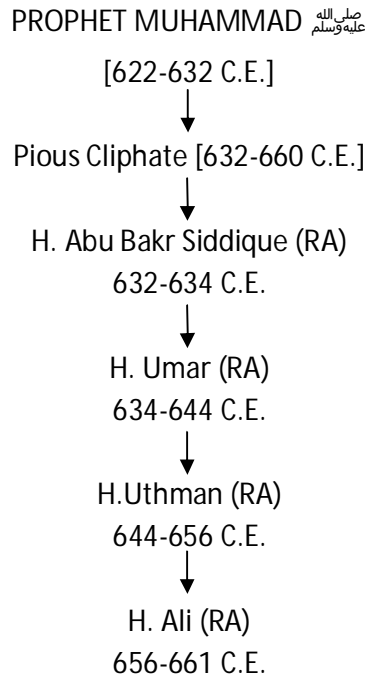
- Muawiyah proclaimed himself as Caliph (660 C.E.) in Jerusalem after occupying Madinah, Basra and Egypt with the help of Amar bin Aas (RA).
- Caliphate got divided in 660 C.E. (Muawiyah occupying the western territory)
- H. Ali was finally assassinated by a Kharjite Abdul Rehman al-Muljam on January 24, 661 C.E.

Administrative Steps:

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

.....

### Muslim History at a Glance:



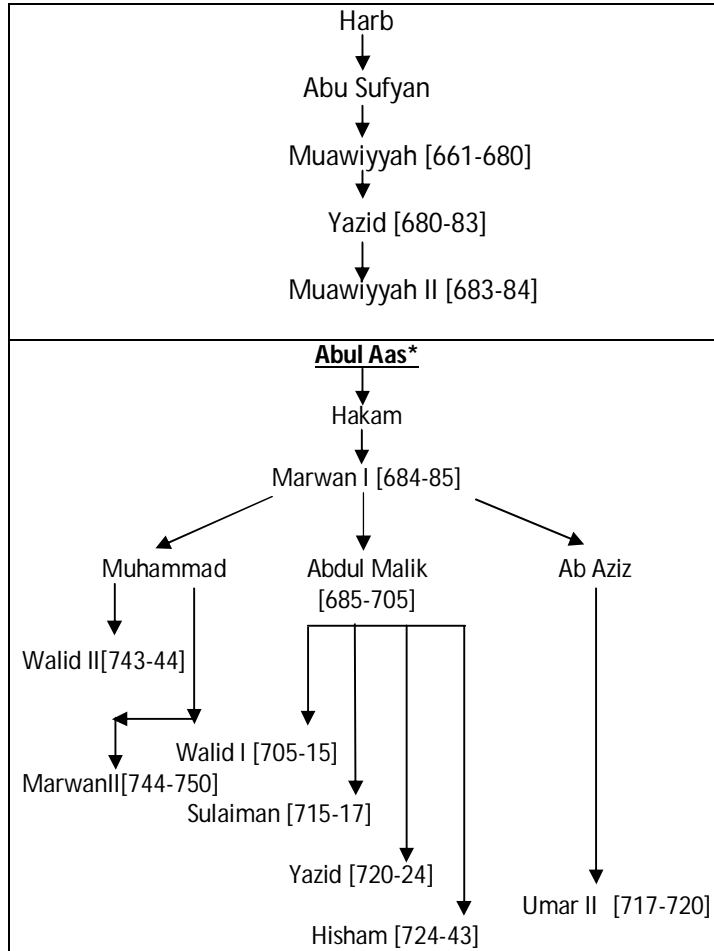
### **The Later Caliphates:**

After the Prophetic period, three major caliphates succeeded each other: the Rashidun Caliphate, (632–661), the Umayyad Caliphate (661–750) and the Abbasid Caliphate (750–1258). In the fourth major caliphate, the Ottoman Caliphate, the rulers of the Ottoman Empire claimed caliphal authority from 1517. During the history of Islam, the other Muslim States were, almost all, hereditary monarchies.

.....

**UMAYYIDS [661-750]**

↓  
Harb      ↓  
Abul Aas\*



**ABBASIDS [750-1258]**

**EARLY ABBASIDS**

Abul Abbas Al-Saffah [750-54]

Al-Mansur [754-775]

Al-Mehdi [775-785]

Al-Hadi [785-86]

Haroon Rashid [786-809]

Al-Amin [809-13]

Al-Mamun [813-33]

Mustassim [833-742]

Wasiq [842-47]

Mutawakkil [847-61]

Mutamid [870-892]

Muqtadir [907-932]

Mustakfi [944-945]



### Summary

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

**3- AL-QUR' AN [The Word of Allah]**

***"Say, He is ALLAH, the One and Only!"***  
***[Al-Qur'an, 112: 1]***

### 'Al-Qur'an':

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

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

### Rights of Qur'an over a Muslim ( Obligations of a Muslim):

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

## **'Wahi' [Revelation]**

### Definition, Types and Preservation

#### Definition:

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

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

#### Etymologically:

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

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

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

﴿... (28:07)... وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ﴾

*revealed to Musa's mother saying: Suckle him.*

﴿ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ لَ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴾

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

﴿ قُلْ لَمَّا أَنَا بِبَشَرَ مِثْلِكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ..... ﴾

*“Say, I am only a man like you, to whom has been revealed that your god is but one God.....” (18:110)*

Methods of revelation on Prophet Muhammad ﷺ :

The earlier Prophet's received Divine revelation (*Wahi*) through different methods and all these methods were in fact combined together in case of Prophet Muhammad ﷺ. The methods of revelation on Prophet Muhammad ﷺ are:

- True dreams: As reported by H. Ayesha (RA): “Prophet ﷺ, used to receive *Wahi* in the form of dreams, and whatever he saw would come true next day.”
- 'Salsalat ul-Jars' or ringing of bells: Once being asked by a companion about nature of *Wahi* the Prophet ﷺ said: ‘Sometimes it comes in the form of ringing of bells and this form is the toughest for me. After this process ends, I remember whatever has been said and sometimes an angel comes in the form of a man’. [Sahih al-Bukhari]
- Angel (Jibraiel) in human form: H. Jibriel (AS) would come, usually in the guise of H. Dhayya Kalbi, the most handsome among companions of Prophet ﷺ.

- Angel (Jibraiel) in original form: Very rarely (reported three times only) H. Jibraiel (AS) came in his original form. e.g. On the occasion of Ascension (*Mi'raaj*).
- Direct discourse from Allah: Allah spoke directly to Prophet Muhammad ﷺ during *Mi'raaj* (ascension) as He used to speak to Moses (H. Musa AS).
- Inspiration at heart: In this form, Jibraiel (AS) was not seen physically but some words of *Wahi* were received by Prophet ﷺ at *Qalb* (heart) through *Ilham* or Intuition. This is different from the numinous experiences of non-Prophet individuals.

.....

#### **Types of Wahi:**

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

#### **The First Wahi:**

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

﴿أَوَّاهٍ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلْقًا \* نَسَّانَ مِنْ عَلَقٍ أَقْرَأُ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ \* نَسَّانَ مَا لَمْ يَكُنْ عَلَّمَ﴾

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

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

#### Preservation of *Wahi*:

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

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

### The Sequence of the Qur'anic Surahs:

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

### Context of Qur'anic Verses [Shan-e Nuzul]:

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

.....

### **Collection & Compilation of Quran**

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



The preservation of the Qur'an has however passed through five distinct stages.

Stage 1 – The Prophetic Period:

- Memorization: As history tells us, Arabs had strong memories and they could remember long chains of genealogy and historical events of tribal feuds (*Ayyam*). This quality of Arabs proved quite useful in preservation of Qur'anic text. The revealed verses of Qur'an were memorized by heart and then revised and repeated in and outside the prayers (*Salah*); thus forming *Hifz* or memorization of the Qur'an as another reliable method of preservation. Jibriel used to listen to recitation of the Qur'an from Prophet ﷺ in each *Ramadhan* as a permanent feature giving further authentication to this method of preservation.
- Transcription (Writing): Whenever an *Ayah* or verse of the Qur'an was revealed to Prophet ﷺ he would order his Companions to write it down. As only a few Companions were able to read and write the total number of *Sahabah* who performed this prestigious responsibility were only 40 as recorded in books of history. The prominent among them, were the four pious caliphs and Zaid bin Thabit (RA). As the paper was not freely available in those times, the material used for writing included, shoulder blades (scapula bones), stone slates, wooden blocks, leather or parchment and papyrus.

Though the whole of Qur'anic text was preserved, recorded and arranged in order during lifetime of Prophet ﷺ; it was in form of separate *Surahs* lying with different companions but

not in a single book form as we see today. It was collected in one volume during caliphate of Hazrat Abu Bakr Siddique (RA) the first rightly guided caliph of Islam.

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

During the Prophetic period the Qur'an was not compiled in one book form. However, many companions had preserved the parts of the Qur'an in form of booklets. Some of these companions were; Zaid bin Thabit, Ubey bin Kaáb, Muadh bin Jabl (RA) and Abu Zaid (RA). The Qur'anic text was collected in one form during caliphate of Abu Bakr Siddique (RA) on the suggestion of Umar bin Khatab (RA).

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

official job of collecting the Qur'an in a single volume. This job was assigned to Zaid bin Thabit (RA).

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

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

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

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

Though preserved in one book form, the Muslims continued to recite it in the popular seven readings of the Qur'an among Arabs. The problem arose with the expansion of Muslim empire and many new races entering the folds of Islamic faith. During caliphate of Hazrat Uthman (RA); in one of the Political campaigns on borders of Arminia-Azerbaijan, Hazrat Hudhaifa bin Yamama (RA) noted a heated exchange between two Muslims over the issue of reciting the Qur'an in a particular way; that was obviously distorting its meanings. On return to Madinah, he suggested Hazrat Uthman (RA) to officially standardize the script of the Qur'an on one reading of *Quraysh*. It is how the final job of orthographic standardization was undertaken by Uthman (RA), the third pious caliph.

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

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

Caliph Uthman during his lifetime. The seven copies were sent and preserved at, Makkah, Madinah, Bahrain, Basra, Damascus, *Kufa* and Syria.

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

The Standard Qur’anic text was collected and preserved by Hazrat Uthman (RA), but the script of these Qur’anic transcriptions was still without dots and diacritical marks that made it difficult for non-Arabs to recite them freely. It was much later that diacritical marks were added to Qur’anic text and the manuscript was divided into 7 Manzils or Hizbs and 30 parts (*Parahs*); further subdivided into sections (*Rukuh*) for convenience of regular recitation in prayers or otherwise. This job of adding dots and diacritical marks was accomplished by Hassan Basri (RA) and Aswad al-Dauli on instructions from Hajjaj bin Yusuf.

Stage 5 – The Age of Press:

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

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

### Makki & Madani Surahs

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

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

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

- All *Surahs* revealed before *Hijrah* (622 C.E.) are called Makki whether revealed in Makkah or outside; and those revealed after *Hijrah* are labeled Madani whether revealed in Madinah or outside.
- The classification is based on maximum number of *Ayahs* of a *Surah* or major portion of it and not necessarily the complete *Surah*. E.g. *Surah Al-Imran* is Madani with exception of *Ayah* 3:67.

Characteristic features of Makki and Madani Surahs:

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

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

.....

### Early Development of *Tafsir*

#### Definition:

*Tafsir* or exegesis is the science of interpretation of the Qur'an. *Tafsir* is derived from Arabic word '*Fassara*' which means, to open, expose, explain, expand or elucidate.

In technical terms *Tafsir* is used for explanation, interpretation and commentary of the Qur'an which leads to its proper understanding, explains its meanings and clarifies its legal implications. The word has been used in 25:33 of the Qur'an (.....*Ahsana Tafsira*) or better explanation.

#### *Tafsir* and *Tawil*:

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

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

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

﴿وَكَيْفَ يَخْتِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْآيَاتِ .....﴾

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

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

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



### Phases of Development of *Tafsir*:

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

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

Period of *Sahabah*: After departure of the Prophet ﷺ the companions were deprived of this living source and they, after some hesitation, started interpreting Qur'anic verses in the light of other verses and Prophetic *Sunnah* followed by language and their own opinions based on knowledge of context. They didn't however comment on whole of the Qur'an and did not write down commentary of the Qur'an independently. The *Tafsir* during this period was regarded as a branch of Hadith literature. There were however some *Sahabah* having special interest in interpretation (*Tafsir*) of the Qur'an. They included Abdullah bin Abbas (RA), Ubey bin Kaab (RA) and Abdullah bin Masud (RA).

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

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

Madinah: Ubey bin Ka'ab, Zayd bin Aslam

Iraq: Ibn Masud, Hassan Basri

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

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

.....

#### **Sources of *Tafsir*:**

- *Tafsir of Qur'an by the Qur'an*: There are many places in the Qur'an where questions are asked and then subsequently answered. E.g: *Surah Tariq* (86:1-3). Similarly there are some general terms which are explained or specified at some other place. Therefore before seeking an explanation or interpretations elsewhere, the Qur'an must be relied upon to explain itself, for Allah knows the best what He intended.
- *Tafsir of the Qur'an by Hadith*: On many occasions Prophet ﷺ added further clarification to various verses of the Qur'an. This is infact one of the jobs entrusted to Prophet ﷺ by Allah (16:44) and also in (16:64). Because the *Sunnah* is based on guidance from Allah 73: 1-3 (*Wahi Ghair Matlu*), and it forms the second source of understanding the Qur'an.

- Tafsir of the Qur'an by Athar (sayings of Sahabah): Whenever the *Sahabah* could not find the *Tafsir* of a passage in the Qur'an itself, or in the Hadith, they would use their own reasoning based on their knowledge of the contexts of the verses and the intricacies of the Arabic language in which the Qur'an was revealed. These explanations of the *Sahabah* are known as *Athar* (sayings of the *Sahabah*).  
Ibn Kathir writes in the preface of his *Tafsir*: "If we are unable to find a suitable *Tafsir* in the Qur'an or in the *Sunnah*, we go to the opinions of *Sahabah*; For verily, they knew the Qur'an better than anyone else; due to their knowledge of the circumstances of its revelation; their complete and accurate understanding of it; and their righteous deeds." The statements of *Sahabah* however have to be scrutinized for authenticity; cited only if no authentic *Sunnah* is available on the subject and there is no contradiction among their opinions.
- Tafsir of the Qur'an by Language (Arabic): With the passage of time and expansion of Muslim empire; words took on new meanings, foreign words entered the language and old vocabulary fell into disuse. Some differences of opinions emerged that necessitated literal and grammatical explanation of some words and phrases. Thus Arabic language and grammar became one of the valid sources of *Tafsir*. And a *Tafsir* based on first four sources is classified as '*Tafsir bil Mathur*' or '*Tafsir bil Riwayah*'.

- Tafsir of the Qur'an by Opinion (Ra'y): The opinions based on a careful study of the first four steps can be considered valid as long as they do not contradict any of these steps (*Ijma*). Similarly the application of obvious meanings of the Qur'an to existing situations; based on similarities are allowed unless it clashes with authentic classical explanations (*Qiyas*). But free interpretations based on philosophical, scientific speculations or sectarian ideas; are totally forbidden. (It has sternally been forbidden in Hadith (Ahmed/Albani)
  - Other Sources Include: Opinion of Successors, common sense, personal opinions, and explanations based on '*Israeliyat*'\* theories of science and self-conceived interpretations.
- \*'*Israeliyat*' or Judaica: these are narratives that have reached us through Jews and Christians; some based on authentic texts while the others as oral traditions.
- .....

**Types of Tafsir:**

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

- 'Tafsir bil-Mathur' :  
In '*Tafsir bil-Mathur*' or '*Tafsir bil Riwayah*'; is the *Tafsir* or commentary of the Qur'anic text based on explanations available in other verses of the Qur'an; in Hadith or *Sunnah* of the Prophet ﷺ and opinion of *Sahabah* (*Athaar*); based on their close association with

Prophet ﷺ and their knowledge of the context of a particular *Surah* or verse. E.g.: *Tafsir Tabri* and *Tafsir Ibn Kathir*.

- *Tafsir bil R'ay or Dhiraya*:  
*Tafsir bil R'ay or Dhiraya* on the other hand, is a *Tafsir* based on Scholar's own opinion, rationale or a particular philosophy or school of thought; of course in addition to other available sources of interpretation. E.g.
  - *Al-Kashaf*; the philosophical and rational *Tafsir* by Allama Zamakhshri.
  - *Tafsir Kabir* or *Mafatih al-Ghaib* by Imam Razi.
- *Tafsir bil Ishara* (by indication):  
These are mostly the mystic or *Sufi Tafsirs* seeking esoteric or *Batini* explanation of Qur'anic teachings. E.g: *Ruh al-Ma'ani*, the *Sufi Tafsir* of Allama Alusi.

.....

#### **Pre-Conditions for an Exegete (*Mufassir*):**

- Correct Belief: The *Mufassir* or exegete must possess a true belief in Islam; for his *Tafsir* to be pure and free from gross errors or heresy. It must conform to the teachings of Prophet ﷺ and the life of *Sahabah* and a correct belief is also essentially non-sectarian. Such a belief frees the *Mufassir* from damaging influences of philosophies, schools of thought, movements and sects. He is not supposed to approach the Qur'an with preconceived ideas to find support in the Qur'an; which invariably leads to misinterpretations and sectarian explanations.

- Correct Methodology: All honest attempts at *Tafsir* must begin with the explanation of Qur'an by the Qur'an itself. What remains unexplained must be sought in the *Sunnah*. If a point still remains to be elucidated, the explanations of *Sahabah* and their students must be turned to. Any attempt to bypass these steps amounts to an understanding superior to Prophet ﷺ and his companions-surely an un-Islamic claim (as depicted in terms like *Kashf* and *Ilham*).
- Correct Knowledge: The *Mufassir* must have working knowledge of classical Arabic, its grammatical constructions and its figures of speech, as this is the language of the Qur'an. He should also have the knowledge of relevant Islamic sciences like Hadith and '*Usul al-Fiqh*' in order to extract or deduce Islamic law from Qur'anic passages.

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

.....

### **Some Prominent Tafsir Works**

- Tafsir Tabri: 'Jami al Bayan' Imam Tabari - (839-923 CE)
- Tafsir Al-Kashaf: Allama Zamakhshri - (1075-1144 CE)
- Tafsir Kabir: *Mafatih al-Ghayb* – Imam Razi - (d.1209)
- Tafsir Ibn Kathir: Allama Ibn Kathir - (1300-1373 CE)
- Tafsir Ruhul Ma'ani: Allama Syed Alusi - (1802-1853 CE)
- Tafhim ul Qur'an: Maulana Maududi –(1906- 1979 CE)

### ***Abu Jaffar Muhammad bin Jarir al-Tabari* (839-923 C.E.)**

Biography: Imam Tabari was a Persian Muslim Legalist, Hadith scholar and historian best known for his *Tarikh-e Tabari* and *Tafsir Tabari (Jamia al-Bayan fi-Tafsir al-Qur'an)*. Born at Amol, Tabristan in Persia; Al-Tabari was ahead of his times even as a child with prodigious memory. He memorized the Qur'an at the age of seven years. He received his early education at Amol and later studied at Ray and Baghdad.

Originally a scholar of *Shafi* School, he attained the status of a *Mujtahid* and developed his own legal school which didn't survive longer. He even refused appointment as a judge. Imam Tabari enjoyed sufficient financial independence to enable himself for full devotion to teaching and writing in Baghdad. He finally died in Baghdad leaving many scholarly works besides *Tafsir* and *Tarikh*; which are extinct now.

Works: His best known extant works are: *Tafsir Tabari (Jamia al-Bayan fi Tafsir al-Qur'an)* & *Tarikh Tabari (Tarikh Rusul wal Muluk)*.

### 'Tafsir-e Tabari'

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

#### Features of *Tafsir-e Tabari*:

- Tabari is believed to have included the summed up works of some earlier *Tafsir* scholars in this *Tafsir*.
- Methodology: It is a '*Tafsir bil Mathur*' wherein, in case of every verse, there is explanation of the Qur'an with other verses of the Qur'an, followed by mention of relevant Hadith and then *Aqwal* and *Athar* of *Sahabah*. It is followed by interpretations using Arabic language and other sources if necessary.
- He opposes using more personal opinions in interpretation of the Qur'an; however he has mentioned his preferences based on knowledge of lexicon and grammar and is not averse to judicious use of reasoning.
- He has described circumstances in which a particular *Surah/Ayah* was revealed (context) and being a scholar of *Qirát* he has mentioned various recitations of the Qur'an.



- While quoting a Hadith, he depends on narrations of Prophet ﷺ, *Sahabah* and *Tabiyun* taking special care about chain of narrators and their authenticity.
- *Israeliyat* has been discouraged in general; however few instances of the same can be traced.
- All later day *Mufassarun* have benefitted from this monomentous work in one way or the other. Ibn Kathir and Allama Suyuti, Baidawi, and Qurtubi have expressed their admiration for this *Tafsir*; regarding it as most valuable and dependable source book.
- Assessment: *Tafsir-e Tabri* is the earliest and the most comprehensive and dependable multi-volume *Tafsir* work preserved in famous world libraries; highly referred throughout history and translated into world's major languages.

.....

**Allama Zamakhshri (1075-1144 C.E.)**

Biography:

Abul Qasim Mahmud bin Umar al-Zamakhshri was a medieval Muslim scholar of Persian origin best known for his first rational interpretation of the Qur'an, "*Al-Kashaf anil Haqiq al-Tanzil*" popularly known as *Al-Kashaf*. He was born in Khawarzin-Persia but migrated to Makkah and stayed there for a long time; for which he earned the title of *Jarullah* or Allah's neighbourer. He also visited Samarqand, Bukhara and Baghdad and finally passed away at Jurjan in 1144 C.E. As history tells us he completed *Tafsir* of the Qur'an in 2 years, 3 months and 9 nights.

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

Chief Works by Allama Zamakhshri:

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

Features of 'Al-Kashaf':

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

- The *Mutashabihat* have been explained in a manner to justify Muta'zillism.
- Traditions have been given secondary place and even weak (*Dhaif*) AHadith have been quoted at places.
- Being objective in approach, less reverence has been shown to earlier *Ahl-al-Sunnah* scholars and religious personalities.

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

.....

### **Ibn Kathir (1300-1373 C.E.)**

Biography:

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

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

### **Tafsir Ibn Kathir**

(*Tafsir al-Qur'an al-Azeem*)

#### Salient Features of Tafsir:

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

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

**4 -HADITH [The Words of Prophet ﷺ]  
(Prophetic Traditions)**

***The actions are judged according to intentions***  
[Prophet Muhammad ﷺ : *Sahih al-Bukhari # 1/1*]

## Introduction to Hadith

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

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

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

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

#### Meaning of Hadith:

The term 'Hadith' is derived from Arabic root word (*h, d, th*) that means, to happen, to tell a happening 'to report' to give a news or to speak off.

#### Literal Meaning:

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

#### Technical Meaning:

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

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

#### Parts of Hadith: *Sanad* and *Matan*

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

Description:

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

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

Types:

- Verabl or Qauli Hadith: The sayings of the Prophet Mohammad ﷺ e.g. *"The search for knowledge is an obligation."* [Ibn Majah 224] or *"Actions are judged according to intentions."* [Al-Bukhari: 01]
- Practical Hadtith (Sunnah):- It means the actions or deeds of the Prophet ﷺ e.g. Prayer, Fasting and Pilgrimage to Makkah. Prophet ﷺ practically demonstrated these actions and asked his companions to learn the methods:
  - *"Pray as you see me Praying."* [Al-Bukhari#631]
  - *"Learn from me the rituals of Hajj."* [Muslim#3137/Nasai#3064]
- The examples of his character, are evident in the Hadith reported by H. Ayesha RA: Ayesha RA said:  
*"Allah's Messenger ﷺ used to fast to an extent that we thought he would never break his fasts and at times he would go without fasting to such an extent that we thought he would never fast".* [Al-Bukhari#1969, 1971]



"*Rasullah ﷺ was the most generous of men and was at his best during Ramadhan.*" [Al-Bukhari#1902, 3220]

- Tacit Approval/ Disapproval of the behavior of his companions: - e.g:
  - Ibn Umar reported that the messenger of God said to us: "None of you will say his 'Asr prayers till you approach Banu Qurraizah". The time for 'Asr set in before they reached their destination. Regarding performance of 'Asr prayer they were divided into two groups. One group said, 'we shall not say prayer till we reach Banu Qurraizah, the right destination'; the others said, 'we shall say our prayer at the right time'. On their return, when they mentioned this to the Prophet ﷺ, he did not reprimand any one of them. That was his silent approval of both the behaviors. [Bukhari #946]

.....

### **Hadith and Sunnah**

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

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

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

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

**Two types of *Wahi*:**

*Wahi Matlu*: - It is the *Wahi* which comprises of *Ayat* (verses) of the Qur'an. In this type of *Wahi* the words and meanings were both from Allah (swt). This type of *Wahi* has been preserved in the Qur'an forever so that even an iota has not changed nor can be changed. This type of *Wahi* is termed as *Wahi al-Matlu* as it is recited again and again.

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

.....

### **Place of Hadith in Islam**

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

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

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

- Hadith of Prophet ﷺ is divinely inspired and forms the Non-Qur'anic *Wahi* or the '*Wahi ghair-Matlu*'. Since the sayings and actions of Prophet ﷺ were primarily based on revelation, these must be considered as basic source of guidance second only to the Qur'an. [53:3-4]

- Hadith is an important source of *Tafsir* or explanation of the Qur'an. As Almighty Allah undertook the preservation and protection of the Qur'an on Himself [15:9]; it was not just restricted to protecting its wording from change. Allah also protected its meaning from change by entrusting the explanation of the meanings of the Qur'an to the Prophet ﷺ. [16: 44]
- The *Sirah* of Prophet ﷺ emanates from Hadith itself. Since the Prophet ﷺ was guided by revelation in his personal life; his character and social interactions became prime example of moral conduct for Muslims. [33:21]
- Qur'an describes *Sunnah* as *Hikmah* or wisdom. [2:151]
- *Sunnah* made it possible to develop revolutionary Ideal Islamic society by preservation of Islamic teachings in form of words and deeds of Prophet ﷺ, in original purity, for all times to come [15:9, 33:21].
- Hadith further explains the context or background situation and the time of revelation of particular verses (*Shani Nazul*) that is essential to decode the instructions contained in Divine message.
- Hadith is one of the primary sources of *Fiqh* or Islamic Jurisprudence, along-with the Qur'an.

Role of Hadith in Islamic Law:

Hadith is one of the primary sources of *Fiqh* or Islamic Jurisprudence, along-with the Qur'an. As one of the prime duty of Prophet ﷺ was to judge between people in their disputes; Ahadith are essential for smooth running of law courts in Islamic states. The authority of Hadith as a source of

law has divine sanction as mentioned in the Qur'an. [4:59, 4:80, 59:7]

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

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

Proof from Hadith:

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

Conclusion:

The Qur'an [Word of Allah] and the Prophetic *Sunnah* thus form the inseparable primary source of Islamic Law to which all other sources or methods of *Ijtihad* are subsidiaries. The importance of Hadith is twofold as it not only provides explanation to Qur'anic text but also the Qur'anic injunctions

(spiritual and temporal) were put to practice by Prophet ﷺ in his personal life for guidance of Muslim *Ummah* in general (*Sunnah*). The primary sources either prescribe clear injunctions as in matters of Obligatory duties and family law, or lay down broader principles for matters which Muslim *Ummah* is faced with during the course of history. This second category of laws also alludes to the scope of *Ijtihad* in deriving rules for particular situations from the original sources of law through reasoning research and speculation.

.....

### **Classification of Hadith [Types]**

#### **Basic Terminology:**

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

Regarding *Sawm* or fasting, the Prophet Muhammad ﷺ quoted Allah ﷻ as saying: "*Fasting is mine and it is I, who give reward for it*". [Al-Bukhari#1894]

**Hadith Jibr'iel:-** This Hadith is found in both the *Sahih al-Bukhari* (#49) and the *Sahih Muslim* (#92/96). This Hadith is

known to describe the nuances of terms like *Islam*, *Iman* and *Ihsan* thus summarizing the religion of Islam in a nutshell. Muslim scholars named this Hadith as 'Hadith of Jabriel' because it is a narration from a companion (*Sahabi*) quoting not from Prophet Muhammad ﷺ but from Jibr'iel. It is also one of those unique Ahadith where the Jibr'iel assumed human form and manifested himself before not only Prophet ﷺ, but also his companions.

Hadith Nabwi: Hadith or tradition means all the sayings and deeds of Prophet Muhammad ﷺ, his silent approval of the behavior of his companions (*Sahabah* RAA). Hadith Nabwi thus includes the sayings and deeds of Prophet Muhammad ﷺ (Hadith and *Sunnah*) excluding the characteristics of Hadith *Qudsi*, *Hadith-i Jibriel*, *Athar* and *Khabr* as explained individually).

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

Athar: It literally means the remains of something. Technically speaking, it is used for what is narrated from the Prophet ﷺ, his companions, their followers and other early scholars. Imam Al-Suyuti (R.A) Says that *Athar* should be used only for what is

narrated from the companions and the followers and not what comes from the Prophet ﷺ which should be term as Hadith. A person who studies these reports and follows them is referred to as *Athari*.

**Classification:**

The early Scholars of Hadith have evolved certain rules to classify the Ahadith. There are two main types of classification in use. One deals with the degree of the authenticity of a tradition, and its soundness of both text and chain; while the other takes as its base, the way the tradition was transmitted, i.e. According to the number of transmitters of Hadith especially in first three generations. There is however a third classification explaining the terms used for Hadith based on connectivity of the report to its source or the soundness of connection between narrator and Prophet ﷺ.

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

- *Mutwatir*
- *Mashhur*
- *Al-Ahad, Aziz, Gharib* etc.

B: Classification of Hadith on the basis of Authenticity:

- *Sahih*
- *Hasan*
- *Dhaif*: e.g: *Muallaq, Mursal, Munqat'e, Mua'dal Mawdu', Matruk, Munkar* etc.

C: Classification of Hadith on the basis of Isnad:

*Mutassil, Munqate', Marfu', Moquf, Mursal* etc.

.....



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

- Mutawatir or Continuous Hadith:

*Mutawatir* is in fact a Hadith transmitted by a large number of narrators (usually more than ten) whose agreement upon a lie is inconceivable.

- Al-Mush'hur (Well-known, Famous):

A *Mashhur* Hadith is one reported by three or more than three narrators but not reaching the limit of *Tawattur*. In other words it is the Hadith although widely disseminated later, was originally transmitted by only few in the first generation.

- Al-Ahad or Khabr-e Wahid:

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

Al-Aziz:

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

Gharib/Fard:

It literally means strange; and refers to the saying of Prophet ﷺ with only one narrator in its Isnad at any point throughout its chain. A rare tradition is thus classified as *Gharib*. Eg:

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

## B: Classification of Hadith on the basis of Authenticity:

As far as the second classification is concerned, the traditionalists have divided the traditions into three classes, according to the degree of authenticity based on the perfection or imperfection of the chain of their transmitters and reliability of the narrators. Also, they considered whether the texts had any hidden defects.

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

### Sahih (Authentic, Genuine or Faultless):

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

### Hasan Hadith (Approved, Nice, Fair):

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

### Dha'if (weak) Hadith:

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

Such Ahadith can further be subdivided into various types depending on the particular defect in chain of transmission or the reliability of the narrator.

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

Mawdu' Hadith (Fabricated, Forged): It is opposite of *Sahih* Hadith. It is a Hadith where, there is a suspicion of fabrication and if proved so; shouldn't be called a Hadith at all. It is in fact a lie falsely attributed to Prophet ﷺ and is called Hadith figuratively only.

.....

### Compilation of Hadith

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

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

**Sahabi:** A *Sahabi* [pl. *Sahabah*] is a blessed contemporary of Prophet ﷺ who had an opportunity to see or accompany

Prophet ﷺ in a state of faith and who died as a Muslim. It is irrespective of his period of contact with Prophet ﷺ or narration of any Hadith from Prophet ﷺ.

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

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

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

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

### Types of Hadith Compilations

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

#### **Sunan:**

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

#### **Musnad (Pl. Masanid):**

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

content; which could however be arranged in different ways for example alphabetically or chronologically; like the *Musnad* of Abu Hurayra (RA).

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

**Al-Jam'i:**

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

**Mu'jam:**

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

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

### **Musannaf:**

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

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

The other important *Musannaf* of early period, even more exhaustive than the earlier one, is the *Musannaf* of Muhammad ibn Abdullah Ibn Abi Shaybah (d.849). This definition of *Musannaf* includes all the '*Kutub al-Sitta*' also.

### **Mas'haf /Juz:**

This is a collection of Hadith where the compiler collects all the Ahadith relating to a particular subject at one place. This is also sometimes referred to as '*Juz*' by Hadith Scholars: e.g: Imam Bukhari's '*Juz Rafa'Yadain*' and *Juz al-Qira't Khalf al Imam*' containing Ahadith relating to the subjects mentioned.

### **Mustadrak:**

*Mustadrak* is a collection of Ahadith left out by earlier compilers of Hadith books, though these met the criteria laid down by those scholars for inclusion of a particular tradition in the book. The best example of this class is the, '*Mustadrak al-Hakam*' which contains Ahadith left out of *Sahih al-Bukhari* and *Sahih al-Muslim*. It however also contains certain Ahadith which don't meet the criteria laid down by Imam Bukhari or Imam Muslim.

**Shara'h:**

'*Sharah*' is a commentary on any book of Hadith compiled by some earlier scholars. Once the main body of Hadith literature had been collected and compiled; the later day scholars turned to explanations and commentaries of these earlier works as was necessitated by multiplicity of people and problems as also the global needs of multilingual populace.

The prominent *Sharah* works are as under:

- '*Fath al-Bari*' the commentary on '*Sahih al Bukhari*' by Ibn Hajar al-Asqalani
- '*Minhaj fi Sharah Sahi al-Muslim*' by Imam Nawawi
- '*Aun al Ma'bud*': the commentary of '*Sunan Abu Dawud*' by Maulana Shamsul Haqq Azimabadi.
- '*Tuhfat-ul Ahwadhi*': The commentary on '*Sunan Tirmidhi*', written by Sheikh Abdur Rahman Mubaarakpuri in 10 volumes.

.....

**Classification of Hadith Literature**

A: Hadith Collections of 1<sup>st</sup> Century Hijri:

- *Sahifa Sa'diqa* of Abdullah ibn Amar ibn Aas (d.63 A.H.).
- *Musnad* Abu Hurayra RA.
- *Sahifa* H. Ali RA (d. 661 C.E.).
- *Sahifa* of Ans bin Malik RA (d. 93 A.H.)
- *Maktub Naf 'i*



B: Hadith Collections of 2<sup>nd</sup> Century Hijri:

- Muwatta Imam Malik
- Musannad Ahmad ibn Hanbal
- The Other books compiled during this period include:  
*Jami* Imam Awzaie (d.157); *Jami*' Sufyan Thauri (d.161); *Kitab al-Kharaj* of Abu Yusuf (d.182) and *Kitab al-Athar* of Imam Muhammad (d.189).

C: Hadith Collections of 3<sup>rd</sup> & 4<sup>th</sup> Century Hijri:

- **Primary collections included in 'Kutub al-Sitta'**
  1. *Sahih al-Bukhari*
  2. *Sahih Muslim*
  3. *Sunan Abu Dawud*
  4. *Sunan al-Tirmidhi*
  5. *Sunan al-Nasa'i*
  6. *Sunan Ibn Majah*
- **Primary collections (other than Kutub al-Sittah)**

[These are original books compiled by the respective scholars or their students]

- *Shamaail Tirmidhi*
- *Sunan ad-Darimi*
- *Sahih Ibn Khuzaymah (d.311)*
- *Sahih Ibn Hibban d.354*

- *Al-Mustadrak of Imam Hakim*
- *Al-Mu'jam al-Kabir of Al-Tabarani*
- *Sunan al-Kabir (Al-Bayhaqi)*
- *Sunan Dar Al-Qutni*

D: Secondary books of *Ahadith*:

[These are Anthologies of Hadith Collections which have been selected and compiled from the Primary Hadith books and are not original collections.]

- *Riyadh as-Saliheen*
- *Mishkat al-Masabih*
- *Bulugh al-Maram*
- *Kanz al-Ummal*

.....

**Prominent Hadith Scholars & Compilations**

**IMAM MALIK (93-179 A.H.)**

**Biography:**

Abu Abdullah Malik bin Anas popularly remembered as *Imam Malik* was not only a *Muhaddith* (traditionalist) known as '*King of Traditions*' but also a jurist who founded a school of Islamic jurisprudence known after his name as '*Maliki School*' of Islamic jurisprudence. He was fortunate enough to have born in the city of Prophet ﷺ, got education there and then gave discourses in law and religion in the *Masjid Nabwi*. He never left Madinah and spent his whole life for the cause of

Islamic learning and teaching. He is thus also remembered as '*Imam Dar al-Hijrah*'. People from all corners of the world used to visit him for acquiring knowledge. He was a pious jurist who gave decisions without bias.

Imam Malik received his early education from scholars of Hadith in Madinah. His ancestors belonging to Asbahi tribe had migrated from Yemen to Madinah and settled there permanently. He spent his whole life in Madinah and never left the city of Prophet ﷺ. He met many companions of Prophet ﷺ in Madinah. Among those from whom Imam Malik narrated Hadith were Nafii, Abd al Rehman, Yahya bin Sayed, and Ibn Shihab al-Zuhri. His teacher in *Fiqh* was Rabi'ah Ibn Abd al- Rahman known as Rabi'at at al-Ray; as he introduced Ray or personal opinion in Madinah, the home of School of Hadith. Imam Malik also benefitted from Imam Jaffar Sadiq and Imam Abu Hanifah.

Imam Malik was the founder of Maliki School of Islamic jurisprudence; also called the 'Madani School' because of its origin in Madinah. He spent his whole life in Madinah and never left the city of Prophet ﷺ. Imam Malik later compiled a large collection of Hadith and *Fiqh* known as *Al-Muwatta* on the recommendation of Abu Jaffer al-Mansur the Abbasid king who advised him to be moderate avoiding the extremes.

Imam Malik is unanimously regarded as *Imam* by scholars of all schools like Hammad, Shaf'i and Imam Bukhari. Bukhari called the chain of transmitters of Hadith involving Malik from Nafii from Ibn Umar, as 'Golden chain'. Imam Malik died in 179 A.H and is buried in *Jannat ul-Baqeeh* in Madinah adjacent to Prophet's ﷺ *Masjid*.

### Al-Muwatta' of Imam Malik

The '*Muwatta*' of Imam Malik which literally means a 'Well-trodden Path' or a 'Smooth Pavement' is the earliest written collection of Hadith comprising the subjects of Islamic law, compiled and edited by Imam Malik ibn Anas. Malik's best-known work, *Al-Muwatta* was the first legal work to incorporate and join Hadith and *Fiqh* together (except possibly for Zayd bin Ali's Musnad). The book covers rituals, rites, customs, traditions, norms and laws of the time of Prophet Muhammad ﷺ.

It is believed that Imam Malik selected for inclusion into the *Muwatta* just over 1900 narrations, from the 100,000 narrations he had available to him.

Due to increase in juristic differences, the caliph of the time, al-Mansur, requested Imam Malik to produce a standard book following principle of the Prophet ﷺ:

*"The best issues are those which are balanced."*

Abbasid caliph Harun al-Rashid is also believed to have expressed similar wishes before Imam Malik. He compiled *Muwatta* keeping before himself, the target of removing the juristic differences between the scholars. Imam Malik composed the '*Muwatta*' over a period of forty years to represent the "Well-trodden Path" of the people of Madinah.

Imam Shaf'i, while commenting on '*al-Muwatta*', said:

*"There is not on the face of the earth a book – after the Book of Allah – which is more authentic than the book of Malik."*

According to Amin Ahsan Islahi:

'*Al-Muwatta*' is small in size yet comprehensive in coverage based on highly literary form of the classical Arabic that helps readers develop the ability to understand the language of the Prophetic traditions'.

Commentaries on *Al-Muwatta*:

Due to the importance of the *Al-Muwatta*, it has been accompanied by commentaries, mostly but not exclusively by followers of the Maliki School.

- '*Al-Tamhidi*' by Yusuf ibn Abd al-Barr is organized according to the narrators which Imam Malik narrates from, and includes extensive biographical information about each narrator in the chain.
- *Al-Istidhkar*, also by Ibn Abd al-Barr is more of a legal exegesis on the Ahadith contained in the book, than a critical Hadith study.
- The explanation of Imam Suyuti: Imam Suyuti, although a follower of the *Shafi* School, wrote a small commentary on *Al-Muwatta*.
- *Al-Musaffa Sharh al-Muwatta* by Shah Wali Allah Dahlawi. Shah Waliullah attached great importance to *Al-Muwatta*.
- *Sharh Muwatta al-Malik* by Muhammad al Zurqani.

.....

**IMAM AHMAD BIN HANBAL**

(780-855 C.E.)

**Biography:**

Abu Abd Allah Ahmad Ibn Hanbal Ibn Asad al-Shaybani al-Baghdadi; was born to Arab parents in 164 A.H (780 C.E) at

Baghdad (Iraq), where he died in 241 A.H/855 C.E. Ahmad Ibn Hanbal devoted his life to the *Sunnah* memorizing until he became indisputably the *Imam* of the scholars of Hadith in his times. He studied extensively in Baghdad and later travelled to many cities such as Kufa, Basra, Makkah, Madinah, Syria and Yemen and benefitted a lot from these journeys. He studied *Fiqh* under Imam al-Shafi RA in Baghdad.

He was the most knowledgeable among Imam Shafi's students of Baghdad who later on became an independent *Mujtahid*. Imam Ahmad excelled all the jurists and his books '*al-Musnad*' is the best witness and strongest proof for that. His Musnad comprises some forty thousand traditions to the collection of which he devoted his life. His relation with mystics of his times was one of mutual respect and admiration. His book, '*Kitab al Zuhd*' is a living proof of his mystic thoughts. The 14<sup>th</sup> century Hadith Master, Al-Dhahbi referred to Ibn Hanbal as "*The true Sheikh of Islam, and leader of Muslims in his times, the Hadith master and Proof of the religion*".

He lived in the era of persecution of religious scholars (*Mihna*) by Abbasid caliph Al-Mamun and his successors Mu'tasim and Wasiq during 833-848, for refusing to subscribe to the idea of '*Khalq al-Qur'an*' propounded by Mutazillites. Imam Ahmad suffered a lot during this period in form of imprisonment and physical torture. The policy was later reversed in 848 by Al-Mutawakkil (847-861).

His teachers included: Abu Yousuf, Imam Shafi, Sufyan bin Uyaynah and Abd al-Razzaq Al-Sanani.

.....

### 'Musnad-i-Ahmad'

#### Introduction:

The '*Musnad-i Ahmad*' is one of the authentic books of Ahadith that records about 40,000 Ahadith besides sayings of *Sahabah* and their legal verdicts. It is an abundant spring of the Ahadith of the Messenger of Allah and the *Ijtihad* and sayings of the Companions and some of the *Tabain* (Those who met and learnt from one or more of the companions, but did not meet the Prophet ﷺ.)

Ibn Al-Awzai said of *Al-Musnad*: '*It is a book of Hadith the superior of which has not been seen on this earth*'. He also said: "*There is no Hadith which does not have a basis in this Musnad*".

#### Drive:

Imam Ahmad wrote this book – in spite of his well known dislike of writing books – in order that it might be a source and an authority to which people could refer, in an age when beliefs, philosophies and juristic reasoning had become mixed up. That is why he said: "*I made this book an Imam, so that if the people disagree regarding the Sunnah of the Messenger of Allah, they may refer to it*".

#### Contents:

The '*Musnad Ahmad*' is a book in which the author has placed the Ahadith narrated by each companion in separate chapters, each of them under the name of the relevant companion. There are numerous chains of narrators and Hadith texts in '*Musnad Ahmad*' which are equivalent to those; in *Sahih Muslim* and *Al-Bukhari's Sahih*, but they were not narrated by either of them. In fact, none of the compilers of the four books

(Abu Dawood, Al-Tirmidhi Al-Nasai, and Ibn Majah) reported them, as noted by Ibn Kathir.

Some scholars hold that the number is between twenty-eight thousand and twenty-nine thousand, while Abu Bakr bin Malik said: "It is said that the total number of AHadith contained in *Al-Musnad* is just thirty or forty short of forty thousand." From more than seven hundred thousand AHadith which he had heard during his travels, he selected around thirty thousand AHadith; which he narrated on the authority of two hundred and eighty-three of his *Shaykhs*.

The *Musnad* in addition to AHadith contains a large treasure of jurisprudence and legal verdicts of prominent Companions especially H. Umar, H. Ali, H. Uthman, 'Abdullah bin Masood and others. There are great and important legal verdicts from them and judgments made by those of them who were in positions of authority.

Assessment:

Imam Ahmad bin Hanbal's *Musnad* occupies an important place in Hadith literature, and has served as source book for Hadith scholars over the centuries. The '*Musnad Ahmad*' is one of the authentic books of AHadith that records about 40,000 AHadith besides sayings of Sahabah and their legal verdicts. Ibn al-Awzai said of *Al-Musnad*:

*'It is a book of Hadith the superior of which has not been seen on this earth; and there is no Hadith which does not have a basis in this Musnad.'*

.....



## **'KUTUB AL-SITTA ['SIHAH AL-SITTA']**

### Definition:

'*Sihah al-Sitta*' or '*Kutub al-Sitta*' or the 'six authentic books' is the name given to six collections of Hadith, which are considered standard and most authentic by all Muslims. Muḥammad ibn Tahir al-Maqdisi (d. 507/1113) first proposed a six-book canon of the most authentic Hadith collections in his '*Shurut al-A'imma al-Sitta*'.

The Six books are:

1. *Sahih al-Bukhari* of Imam al-Bukhari (d.256 A.H.)
2. *Sahih al-Muslim* of Imam Muslim bin Hajjaj (d.261 A.H.)
3. *Sunan* of Abu Da'ud (d.275 A.H.)
4. *Sunan (Jam'e)* of Abu Isa al Tirmidhi (d.279 A.H.)
5. *Sunan* of Abu Abdur Rahman al Nasai (d.303 A.H.)
6. *Sunan* of Ibn Majah (d.275 A.H.).

### Background:

At the dawn of second century *Hijri* Umar bin Abdul Aziz (d.720) had initiated a movement for the compilation of the Hadith of the Prophet ﷺ, fearing the obliteration of knowledge and passing away of scholars. But the death overtook Umar bin Abdul Aziz, before reading their compliance reports.

It was the first official and organized effort for compilation of Hadith. In this period the systematic compilation of Ahadith was begun on a large scale. Although the Ahadith from the *Sahabah* in earlier period were also preserved in black and white; the official directive inspired the scholars to collect Ahadith even at individual level. The 3<sup>rd</sup> and 4<sup>th</sup> centuries

witnessed continuation of an unending movement of AHadith Compilation initiated by H. Umar bin Abdul Aziz RA.

This way, Allah protected and preserved the '*Sunnah* of His Prophet ﷺ' as He had protected and preserved His book (Al-Qur'an) for the guidance of the mankind, as these two are the foundation of Islamic *Shariah*.

Methodology of 'KUTUB AL-SITTA':

Many books of Ahadith were compiled before *Kutub al-Sitta*. Imam Malik (*Muwatta*), Dawud Tayalisi and Ahmad ibn Hanbal (*Musnad*) had compiled books consisting of both authentic and weak Ahadith. During third century *Hijri* Imam al-Bukhari (d.256) compiled his *Sahih* and omitted all weak narrations from it. His main objective was to derive *Masa'il* (laws) from the relevant Ahadith. Almost simultaneously Imam Muslim (d.261) compiled his *Sahih* with a primary focus on the *Isnad* (different chains of narrators). In his *Sunan*, Imam al-Nasa'i's aim was to mention the discrepancies of the Ahadith whilst Abu Dawud prepared a book (*Sunan*) which became the basis for the *Fuqaha*. Imam al-Tirmidhi combined the styles of al-Bukhari, Muslim, Abu Dawud and al-Nasa'i by mentioning discrepancies regarding the narrators and also making his compilation a basis for jurists.

**The Description of 'Kutub al-Sitta'**

The Hadith collections, namely *Sahih Al-Bukhari*, *Sahih Al-Muslim*, *Sunan-Al-Tirmidhi*, *Sunan A'bu Dawud*, *Sunan Al-Nisai* and *Sunan Ibn Majah*, have conventionally been grouped as *Sihah-al-Sitta* or the Six Authentic Books on Hadith. However the modern Hadith Scholars prefer the term '*Kutub al-Sitta*' or

the Six Books of Hadith, on the basis that some unauthentic Ahadith are also present in these books.

The first two books, i.e *Sahih Al-Bukhari* and *Sahih Al-Muslim*, have often been referred to as '*Sahihain*' or the 'two authentic books' and these are the ones used most widely by all the Muslims. Any tradition which is accepted by both Imam Bukhari and Imam Muslim has been termed as "*Muttafaqun Alaihi*" and these "agreed upon" traditions are considered to be the most reliable and authentic.

### **Imam Bukhari (810-870 C.E.)**

Imam Bukhari was a 9<sup>th</sup> century Persian Islamic Scholar of repute, best known for his collection of authentic Ahadith '*Sahih al-Bukhari*'; considered by almost all the traditionalists to be the most authentic book in Hadith literature.

Throughout his life Imam Bukhari was strictly pious, honest and generous to the poor and to students. Besides a superb memory he was blessed with the highest rank of piety and righteousness, who always respected people's rights. Imam was left with a considerable amount of wealth by his father. However, due to his generosity, he spent it all in the path of Allah.

### **'Sahi al-Bukhari'**

#### **Introduction:**

'*Al-Jami al-Shahih*', popularly known as '*Sahih Al-Bukhari*' is the most authentic, widely studied and extensively referred book of Hadith, compiled by Abu Abdullah Muhammad Ibn Ismaill al-Bukhari. Its full title is, '*Al-Jami al-Musnad, al-Sahih*

*al-Mukhtasar min Umur RasulAllah wa Sunanihi wa Ayyamihi*. It means an epitome containing all types of *Musnad* Ahadith concerning the Prophet ﷺ, his *Sunnah* and his battles. It is one of the '*Kutub al-Sitta*' (Six Major Hadith Collections) and is next only to the Qur'an in its popularity. Together with '*Sahih al-Muslim*' it is often referred as '*Sahihain*'.

The '*Sahih al-Bukhari*' contains 9082 (7572 or 7563 according to some), authentic traditions but without repetition the number of Ahadith goes down to 2602. The book is divided into 106 Sections consisting of 3450 chapters. Every chapter has a heading that provides the key to the contents of the traditions in that chapter. This has made his *Sahih* very easy to consult, even for beginners.

Many commentaries of '*Sahi al-Bukhari*' have appeared, in which every aspect of the book has been thoroughly discussed. *Fath al-Bari* (Victory of the Creator) is the most celebrated, multi-volume commentary of Imam Bukhari's collection of authentic Ahadith, '*Sahi al-Bukhari*' composed by Hafiz Ibn Hajar al-Asqalani.

.....

**Imam Muslim**  
**(204-261 A.H/820-875 C.E.)**

Muslim bin Hajjaj bin Muslim was one of the great traditionalists of 9<sup>th</sup> century Muslim world. His Hadith collection, known as *Shaih al-Muslim*, is one of the six major Hadith collections and is regarded as one of the two most authentic collections, alongside '*Sahih al-Bukhari*'. He was of an excellent character—honest, truthful and peace-loving.

### 'Sahih al-Muslim'

*Sahih al-Muslim* ('*Jami'al-Sahi al-Muslim*') is a collection of Hadith compiled by Imam Muslim ibn al-Hajjaj al-Nayshapuri. His collection is regarded as next to *Sahih Bukhari* in accuracy and authenticity. Any tradition which is accepted by both Imam Bukhari and Imam Muslim has been termed as "*Muttafaq Alaihi*" and these "agreed upon" traditions are considered to be the most reliable and authentic. It is considered to be one of the most authentic collections of the *Sunnah* of the Prophet ﷺ and along with *Sahih al-Bukhari* forms the "*Sahihain*" or the "Two *Sahihs*." It contains 4000 traditions (7500 without repetitions) in 52 book-chapters. Imam Muslim has added to his work an introduction to the science of traditions.

There are many commentaries written on '*Sahih al-Muslim*' but the popular one is by Imam al-Nawawi, with the title, '*Al-Minhaj Sharh Sahih al-Muslim bin Hajjaj*'.

.....

### Imam Tirmidhi

(209 -279 AH/824-892 CE)

Muhammad ibn Eisa Al-Tirmidhi, popularly remembered as Imam Tirmidhi is one of the outstanding scholars of Hadith who spent their lives in narrating and verifying the Ahadith of the Prophet ﷺ. He is the compiler of the well-known book of Hadith "*Jami al-Tirmidhi*" which is distinguished by Al-Tirmidhi's unique approach to the classification and

verification of Hadiths. He was a scholar of encyclopedic knowledge. He was well versed in other branches of knowledge, such as *Fiqh*, Islamic History, Arabic language and other sciences. The most prominent among his writings are: *'Al-Jami at-Tirmidhi (Sunan Tirmidhi)* and *Shamail Tirmidi*.

### **'Jami' al-Tirmidhi'**

*'Jami' al-Tirmidhi'* also known as *'Sunan al-Tirmidhi'*, is one of *'Kutub al-Sitta'* or the six major Hadith collections. Also called *'Sunan al-Tirmidhi'*, it contains all the traditions – legal, dogmatic and historical – that had been accepted by the Muslim jurists of one school or another, as the basis of Islamic law. It contains 3,956 Ahadith divided into fifty chapters. It is also classified as a *Sunan*, which implies that the book has been arranged according to legal chapters, like Purification, Prayer, Poor-due and Fasting, narrated on the authority of Prophet Muhammad ﷺ, while the opinions of the companions are usually not mentioned.

*Jami' al-Tirmidhi*; has been categorized as fifth amongst the six most authentic books of Hadith. According to the most preferred opinion, *al-Bukhari* enjoys the highest status, followed by *Muslim*, *Abu Dawud*, *Nasai*, *Tirmidhi* and *Ibn Majah* respectively. Haji Khalifa in *'al-Kashf al-Dhunoon'* and Al-Dhahabi have categorized Tirmidhi in third position.

.....

**Abu Dawu'd Al-Sijistani**  
**(202-275 A.H/818-889 C.E.)**

Sulaiman Bin Asyas Bin Ishaq Al-Azdi Al-Sijistani known to the world as Imam Abu Dawud is the compiler of the well-known collection of Hadith book "*Sunan Abu Dawud*". He was one of the most knowledgeable scholars of the Hadith of Prophet ﷺ, its *Fiqh* (Islamic jurisprudence), deficiencies, texts and chains of narrators throughout the Islamic history. He was not only a *Muhaddith* (traditionalist), but also a prominent *Faqih* (jurist) who studied extensively under Imam Ahmad ibn Hanbal. This companionship with Imam Ahmad helped him acquire the knowledge of *Fiqh* (Islamic jurisprudence) in addition to Hadith. The scholars of his time acknowledged his high scholarship.

Abu Dawud also compiled a book on the questions and replies of Imam Ahmad entitled "*Masail Ahmad*". It has been said that Abu Dawud resembled Imam Ahmad ibn Hanbal in manner, conduct, habits, appearance and speech.

**"Sunan Abu Dawud"**

"*Sunan Abu Dawud*" is a collection of Ahadith compiled by Imam Abu Dawu'd Sijistani. It is among the six authentic collections of Hadith of the Prophet ﷺ (*Kutub al-Sittah*). It contains 4800 Ahadith, divided into 43 book-chapters.

Abu Dawud collected 500,000 Ahadith, but included only 4,800 in this collection. Scholars regard this collection as fourth in strength of their '*Kutub al-Sitta*'. It took Abu Dawud 20 years to collect these Ahadith. Since the author collected some

Ahadiths which no one had ever assembled together, his *Sunan* has been accepted as a standard work by scholars from many parts of the Islamic world.

.....

**Imam Al-Nasai (829-915 C.E.)**

'Abu Abd-ul-Rahman al-Nasai' was a great memorizer and analyst of Hadith and one of the key figures in Muslim scholarship. He was renowned for his famous book of Hadith "*Sunan al-Nasa'i*", included in the six books of authentic Hadith, '*Kutub al-Sitta*'.

Imam Al-Nasai became a leading scholar and authority of Hadith in his times, also known by the title '*Hafidhul Hadith*'. He was renowned for his utmost and extensive awareness of the defects of Hadith and the conditions of the narrators. He is the author of the famous book of Hadith "*Sunan al-Nasa'i*" or "*Al-Sunan al-Sughra*" as he named it.

**'Sunan al-Nasai'**

'*Sunan al-Nasai*' is a collection of Ahadith compiled by Imam Abdul Rahman al-Nasai. His collection is unanimously considered to be one of the six authentic collections of Hadith of the Prophet ﷺ (*Kutub al-Sittah*). It is also titled as '*Sunan al-Sughra* or *Al-Mujtaba* and *Mujtana* (both mean carefully chosen). It contains about 5270 Ahadith (with repetitions) in 52 book-chapters; which the author selected from his larger work, '*Al-Sunan al-Kubra*'. His main objective was to establish the text of traditions and the differences between their various versions, which he quotes extensively.



In '*Sunan al-Nasai*' Imam Nasai follows the footsteps of Imam Muslim and Imam al-Bukhari (R.A). Overall most of the Ahadith are *Sahih* and where he narrates a weak narration he clearly clarifies the weakness. *Sunan al-Nasa'i* contains the fewest *Da'if* (weak) Ahadith among the six books after the *Saheehain*. There is not a single *Mawdu* (fabricated) Hadith in it, according to Al-Haafiz Ibn Hajar. *Sunan al-Nasa'i* is taught around the world in every Islamic institution and possesses a virtue of being one of the '*Kutub al-Sittah*'.

.....

### **Ibn Majah al-Qazwini**

[824-887 C.E.]

Abu Abdullah Muhammad Ibn Majah was an eminent medieval Muslim scholar of Persian origin, and memorizer of Hadith who compiled '*Sunan Ibn Majah*', one of the six authentic books of Hadith. He mainly studied under Ibn Abi Shaybah and through him came over a quarter of '*Sunan Ibn Majah*'. After acquisition of adequate knowledg, Ibn Majah returned to his homeland, teaching and narrating AHadith to his students. He was frequented by masses of students who came from everywhere to learn at his hands and narrate Hadith from him.

### **'Sunan Ibn Majah'**

*Sunan Ibn Majah* is one of the six authentic collections of Hadith (*Kutub al-Sittah*) of the Prophet ﷺ, authored by Imam Ibn Majah (824-887 C.E.). This book received high praise from the scholars of Hadith for his special approach and the fact that it included authentic Hadiths not found in the other books of *Sunan* or the *Sahihain*.

'*Sunan Ibn Majah*' is considered one of the greatest works of Hadith. It contains over 4,000 Ahadith in 32 book-chapters (*Kutub*) divided into 1,500 sub-chapters. It includes 1339 additional Ahadith, known as *Zawaid* of *Sunan Ibn Majah* not found in the other five major books of Hadith.

.....

### **Secondary Hadith Collections**

These are the Anthologies of Hadith which have been selected and compiled from the Primary Hadith books and are not original collections. E.g: *Riyadh al-Saliheen*, *Mishkat al-Masabih*, *Bulugh al-Maram*, *Kanz al-Ummal*, and *Majma al-Zawaid*.

.....

#### **'Riyadh al-Saaliheen'**

[Imam an-Nawawi (1233-1277 C.E.)]

'*Riyadh al-Saalihin*' or the 'Meadow of Righteous' is a collection of Ahadith on ethics, manners and conduct, popular in the Muslim world. It was compiled by Imam Nawawi of Damascus (1233-1277) in 13<sup>th</sup> Century C.E. It contains a total number of 1896 Ahadith divided into 344 sub-chapters. Most of the chapters begin with the Qur'anic verses on a particular subject of Islamic law supplemented by the relevant traditions of Prophet ﷺ.

.....

**'Mishkat al-Masabih'**

[Khatib Al-Tabrizi (d.1340 C.E.)]

'*Mishkat al-Masabih*' (A Niche for Lamps) is an expanded version of Al-Baghawi's '*Masabih al-Sunnah*' by Waliuddin Khatib Al-Tabrizi (d.1340 C.E). This version of the original text is more accessible to those not having an advanced knowledge of the Science of Hadith. It contains about 5000 Ahadith, divided into 29 books and is considered by Hadith scholars as an important writing. Al-Tabrizi added 1511 Ahadith to the collection of '*Masabih al-Sunnah*'. Further, Al-Baghawi classified many Ahadith as authentic which at times Al-Tabrizi did not agree.

Al-Tabrizi expounded on the labels, he placed on the Hadith and re-classified many of them. He added a third section to '*Masabih al-Sunnah*', which was already divided into two parts by Al-Baghawi. Al-Baghawi did not mention the Isnad of the Ahadith he collected. Al-Tabrizi mentions the source where the Hadith is originally found making the text more reliable. Many commentaries of this book have been written and published worldwide. For example, '*Mirqat al-Mafatih Sharh Mishkat al-Masabih*' is a multi-volume work, authored by 17<sup>th</sup> century Islamic Scholar Mulla Ali Qari.

.....

**'Bulugh al-Maram'**

[Ibn Hajar al-'Asqalni (1372 –1449 C.E.)]

'*Bulugh al-Maram*' is a collection of AHadith pertaining specifically to *Shafi'i Fiqh*; a genre called '*Ahadith al-Ahkam*' in Arabic. The *Bulugh al-Maram* contains a total of 1358 Ahadith

drawn from various primary sources like '*Kutub al-Sitta*' and '*Musnad Ahmad*'.

At the end of each Hadith, Ibn Hajr mentions the primary source as well as a comparison between different versions of a narration mentioned in different sources. Holding a place of distinction in *Shafii* jurisprudence, the book is equally popular with other schools of Islamic law because of its unique qualities. In India the book was first translated into Persian language by Nawab Siddique Hassan Khan.

.....

**'Kanz al-'Ummal'**

[Ali al-Muttaqi al-Hindi (1472-1567 C.E.)]

'*Kanz al-'Ummaal*' is the major Hadith compilation of Ali al-Muttaqi al-Hindi [1472-1567 C.E.]; based on re-arrangement of Allama Al-Suyuti's (d.1505) '*Al-Jami'al-Saghir*' into *Fiqhi* sections. The Writer of '*Kanz ul-Ummal*' however added some other Ahadith too, in his book. *Jamia* is a type of collection in which author's main intent is only to collect all the Ahadith he can find in one place; not caring much about their authenticity.

The compiler of this book does not claim to have only authentic Ahadith in this book and there are in fact many weak narrations too. There are at least 8,200 authentic and 6,400 weak reports in '*Kanz al-Ummal*' with a buffer of about 33000 between them; the total count of around 48000 Ahadith.

.....

**'FATH AL-BARI'**

(Ibn Hajar's Commentary on 'Sahih al-Bukhari')

*Fath al-Bari* (Victory of the Creator) is the most celebrated, multi-volume commentary of Imam Bukhari's collection of authentic Ahadith, '*Sahi al-Bukhari*' composed by Hafiz Ibn Hajar al-Asqalani. Considered Ibn Hajar's magnum opus, it took him 25 years to complete this project. It is appreciated by the *Ulama* for the doctrinal soundness of its author, complete coverage of Bukhari's content, wisdom in drawing lessons from explanation of Ahadith and skill in resolving complex disputes over variant readings. It was first published in Egypt in 15<sup>th</sup> century.

The importance of this literature may be gauged from the fact that at least seventy full commentaries on '*Sahih al-Bukhari*' have appeared of which '*Fath al-Bari*' is the most magnificent work. Ibn Khaldun had once mentioned that explanation of *Sahih al-Bukhari* is a debt on Muslim *Ummah*.

Al-Kattani said: "the debt has been fulfilled by Hafiz Ibn Hajar in form of '*Fath al-Bari*'". Even Al-Shawkani when asked to write a commentary on '*Sahi al-Bukhari*' remarked: '*there is no migration after 'Al-Fath' referring to Fath al-Bari*'.

.....

## 5: POLITICAL TEACHINGS OF ISLAM

### Introduction:

The political philosophy of Islam is based on the Qur'an's basic concept of the universe. The Qur'an declares that God is the creator of the cosmos as well as man and He has placed the whole universe at the disposal of man but the man as *Abd* or servant has to surrender and submit before Allah's commands throughout his life. And it's this submission and obedience that entitles him to eternal pleasures of afterlife.

Islam as such doesn't prescribe any particular modes of governance in terms of modern terminology, but lays down certain basic moral standards to be followed by a Muslim at individual, social or political level. Further the principles enshrined in the Qur'an have been practically demonstrated through *Sunnah* of Prophet ﷺ for posterity to follow. So, despite clear injunctions on governance, unlike matters of worships and family law for example; the broader principles of Islamic polity can be extracted from the Qur'anic text and many events of Prophetic life, which provide ample guidance on all aspects of politics. E.g. The principle of Justice and Equality, repeatedly mentioned in Qur'anic verses, has been prominently displayed in '*Mithaq-e Madinah*' and Farewell Sermon. Similarly the Qur'an mentions, *Shura* or mutual consultation as a good quality and we find ample examples in Prophetic life when he consulted people around him on domestic as well as social and political life of Muslim *Ummah*. So to understand political teachings of Islam, and draw clear Principles of governance, the Qur'anic injunctions and

examples in events of Prophetic life provide necessary guidance. This is not only a proposition, but we have before us the example of pious caliphs who successfully practised the formula and left a fair legacy for coming generations to follow.

#### The Guiding Principles and Sources of Muslim Polity:

- Broader political teachings of the Qur'an.
- Sirah of Prophet Muhammad ﷺ.
- Examples from Pious Caliphate.

#### Political teachings of the Qur'an:

Some basic principles and broader guidelines, of good governance as extracted from Qur'anic text can be summarised under following headings:

- **Sovereignty of Allah** (Al-Qur'an 67:1, 2:255, 5:120). Allah Himself is the sole master, ruler, and administrator of His creation. Sovereignty in this universe doesnot and can not vest in anyone except God; nor has anyone else any right to share this sovereignty with Him. All attributes of sovereignty are solely Allah's prerogative. He is living, self existent, self sufficient, omniscient, omnipresent and omnipotent and exalted above all; free from defect and weakness.
- **Prophet as source of Divine knowledge and Law** (Al-Qur'an 2:129, 42:7): Prophets are the only source of our Divine knowledge thus embodiments of the legal sovereignty of Allah. That is why obedience to Prophetis considered obedience to Allah Himself [4:80]

and faith in Prophets is made a necessary article of faith demarcating belief from disbelief.

- **Complete submission to Allah and Prophets** (Al-Qur'an 4:59, 4:80). A Muslim is not independent to take his own decisions. He has to follow the commandments of Allah and His apostles without any hesitation.
- **Concept of Caliphate by man** (Al-Qur'an 4:59, 38:26). After declaring Allah as the sovereign power in whom rests the full authority; Al-Qur'an declares, Man as a vicegerent or representative of Allah on earth (2:30, 6:165, 10:14, 27:62, 38:26.) But he is not an independent master and he has to exercise the powers as assigned to him within the prescribed limits.
- **Shura, the government by consultation:** *Shura* or consulting together is the basic Islamic system of administration (42:38). Like Prophet ﷺ the rightly guided caliphs, keeping in view the Qur'anic injunctions in this connection, administered the vast Islamic state on this principle. There was an advisory or consultative council and the caliph would take advice from the members, not only in important matters of state but also in day to day affairs. While administering affairs of the state obedience to Allah, Prophet ﷺ and authority must be observed (Qur'an, 4:59). The head must be believer, differences of opinion are allowed, and disputes to be decided by divine law keeping in view justice and equality.



- **Human Rights:** Man is considered as the supreme creation of Allah (*Ashraful Makhluqat*) and vicegrant of Allah on earth. The Qur'an takes into consideration his nature or *Fitrat* and then appeals, directs and guides this human nature in face of different situations of life. The Qur'an thus makes it essential that some basic rights of man are granted and protected by a state. E.g: protection of person, privacy, honour, property; Justice, equality, freedom of faith and freedom of controlled expression/criticism (*Amr bil Ma'ruf*).
- **Justice and Equality:** Since Islam doesn't prescribe a particular type of government; it primarily depends on the broader guidelines laid down in Divine revelation and the *Sunnah* of Prophet Muhammad ﷺ. *Adl* or justice is one of the cornerstones of Islamic polity. The basic assumption is that a Muslim who is just and upright at individual level, will deliver equally well when in society or a post of responsibility. There are ample examples in early Islam when personal righteousness and integrity played significant and exemplary roles at administrative and political levels.
- **Rights of Islamic state over its citizens;** include: submission, obeyance and rightful activities, maintenance of peace (not to disturb the peace, public order and tranquility).

*"And cause not the corruption upon the earth after its reformation." (Al-Qur'an 7:56)*

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

.....

### **Sirah of Prophet Muhammad ﷺ:**

*Sirah* is an Arabic word from 'Sara' 'Yaseeru' which means to walk, travel or a person's journey. Technically someones *sirah* means; his journey through life describing his habits and behaviour, works and achievements as well as teachings and legacy. In Islam the term is invariably refers to the exalted and exemplary life of Prophet Muhammad ﷺ.

The Unique Sirah of Prophet Muhammad ﷺ: Prophet Muhammad ﷺ; during 23 years of his Prophetic period, made significant achievements in all fields of personal and sociopolitical life which have been universally acknowledged as great, by all standards. A study of Prophet's ﷺ *Sirah* would thus mean; all information relating to conditions of Arabia before his birth, his interaction and dealings with his contemporaries, Muslims and non-Muslims, his family members, companions and people around him; and the events immediately preceding and following his earthly life. The books of *Sirah* often talk about the complete life of Prophet ﷺ; including his lineage, parents, childhood, livelihood, major events, teaching, preaching and military and

administrative skills. The '*Sirah of Ibn Hisham*' and '*Shamail Tirmidhi*' are the prominent texts on the subject.

- He translated the text of the Qur'an into his personal practical example or *Sunnah*, recorded in the body of Hadith literature.
- He established a spiritual and religious community of people unparalleled in the history of mankind.
- He transformed the tribal and perennially fighting groups of Arabia into a unified socio-political structure based on the teachings of the Qur'an and *Sunnah*; that later emerged as a force to be reckoned.
- He instilled his personal qualities of love, affection, sympathy, compassion and cooperation among his companions that helped spread the word of God at global level; unabated.
- He was very affectionate towards his family friends and neighbours, performing his day to day activities like patching his clothes, milking goats, manual labour at social occasions and taking care of his children and grand children.
- He never disappointed the needy, fed the hungry, helped the feeble and never uttered a harsh word in his life time.
- He was a family man, an excellent teacher, a social reformer, a just ruler, an able administrator, a prudent and supreme military general and above all a Prophet of Allah who transformed a tribal society into reformed nursery of world leaders.

.....

## MUWAKHAT

### Introduction:

*Muwakhat* or '*Brotherhood among the Sahabah*' refers to the ties of close relationship established among emigrants of Makkah (*Muhajirin*) and native Muslims of Madinah (*Ansar*), instituted by Prophet Muhammad ﷺ after their *Hijra* in 622 C.E. Muslims of Madinah (the *Ansar*) embraced with love and sincerity the Muslim migrants who settled down in Madinah, and they (the *Ansar*) did not hold back any kind of help they could offer to them.

### Background:

At the call of Prophet ﷺ for migration to Madinah, all the Muslims of Makkah (henceforth called migrants or *Muhajirin*) left their homes and hearths and moved to Madinah for the sake of Allah, in complete obedience to Allah and his Prophet ﷺ. However, the migrants were not familiar with Madinah's climate, customs and working conditions and they had not brought anything with them, while leaving Makkah. For this reason, they needed to be familiarised with Madinah's working conditions and with Muslims of Madinah, who came to be called the *Ansar* (the helpers).

Therefore, the Messenger ﷺ of Allah gathered the *Ansar* and the migrants together, five months after migrating to Madinah. He appointed ninety Muslims, the forty-five of whom were from the *Ansar* and the other forty-five from the migrants, as brothers. This foundation of brotherhood established by the Prophet ﷺ was based on mutual economic and psychological support and the principle of being inheritors

to each other, which in turn aimed to provide migrants with support to get over the sorrow and misery they felt because of homesickness.

Social Synergy:

According to this foundation of brotherhood established, leaders of each family in Madinah would provide a Muslim family from Makkah; with accommodation and share their belongings with them, and they would work together. The Prophet ﷺ did not choose two Muslims to become brothers randomly. Contrarily, he investigated them carefully and appointed the best matches as brothers. For instance, there was an exact harmony between Salman al-Farisi and Abu'-Darda; Ammar and Khuzaiifa; Mus'ab and Abu Ayyub, in terms of character, likes, and feelings.

Each Muslim of Madinah would give half of their belongings to their brother from Muslims of Makkah. Each person from the *Ansar* put one immigrant up; and they worked together, sharing what they earned. Despite all possible help from Madinans, the Muslims of Makkah preferred to earn their living by their hard work, without being a burden on Muslims of Madinah. The migrants who were not familiar with agriculture would only be occupied with watering and grooming, and they would do the cultivating themselves. The harvest would be shared equally. But each of them tried their best so as not to be a burden on anyone.

In a remarkable example of this, Abdur Rahman bin Awf from Makkah and Sa'd bin Rabi were appointed as brothers. The latter being one of the richest Muslim of *Mina* offered to share half of his wealth with the former. The great companion Abdur

Rahman bin Awf's answer was, 'The greatest favor you can do me is to show me the way to the Bazaar (Market) where you do shopping.' He started his business and soon through his hardwork, became one of the well-known tradesmen of Madinah. Many other Muslims of Makkah found appropriate jobs for themselves and lived happily by their own work.

Divine Sanction:

The *Muhajirin* and *Ansar* enjoyed the zenith of hospitality, generosity, gratitude and humanity to each other, to such an extent that Allah praised this unique sincerity, in the following Qur'anic verse:

*"But those who before them, had homes (in Madinah) and had adopted the Faith,- show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls, - they are the ones that achieve prosperity." (Al-Hashr: 09/59:9)*

Not only this; the Messenger ﷺ of Allah also established brotherhood among the migrants.

One day, Hazrat Abu Bakr and Hazrat Umar were walking hand in hand. Having seen this pleasant scene, the Prophet ﷺ turned to the Companions near him and said to them: "Apart from Prophets and Messengers, if you would like to see two great people in their prime ages among the Heaven-worthy people who lived before and who are to come in the future, look at those who are coming up! And he made them brothers.

Similarly, one day, the Messenger ﷺ of Allah was making Muslims of Makkah brothers with each other, one by one, and Hazrat Ali turned up. He said in tears: "O Messenger of God! You made companions brothers to each other. But you did not make anyone brother with me!" The Prophet wiped his tears, saying: "O Ali! You are my brother both in worldly and otherworldly life!" (*Tirmidhi*)

Outcomes of the Brotherhood:

History has witnessed a lot of migrations but such a meaningful sincere and affectionate bonding was unique. The brotherhood established yielded positive outcomes in a short time. Various strata of society got closer to each other with the help of this brotherhood; that also abolished tribalistic pride and enmity. As a result, a society with divine aims, supreme goals, and virtuous souls emerged. This brotherhood thus, solved the economic and accommodation problems of immigrants. This was a brotherhood that outpaced biological brotherhood.

This spiritual brotherhood and sincere embracing cannot be seen in history of any other nation. The cooperation, solidarity and generosity which resulted from this brotherhood also played an important role in the future molding of Islamic Society and Polity. It can be concluded that it is all because of the power of this religious brotherhood that the light of Islam expanded all over the world in a quarter of a century.

.....

### Charter of Madinah

The Constitution of Madinah also called 'Charter of Madinah' or '*Mithaq-i-Madnah*' was an early document negotiated by Prophet Muhammad ﷺ in 622 C.E. with the leading clans of Madinah like, Jewish, Christians and pagan citizens of Madinah. The Constitution of Madinah ensured that the *Ummah* was composed of a variety of people and beliefs essentially making it to be supra-tribal. The purpose of the Constitution of Madinah was to uphold political obligations and social relations between the various tribes. The community members in Madinah, although not derived from the same faith, were committed to each other through a desire to defend the common good of the community. It dealt with various tribal issues such as the organization and leadership of the participating tribal groups, warfare, blood money, ransom of captives, and war expenditures.

At the beginning of the document, the Muslims from Makkah and the Muslims from Madinah were declared to be an *Ummah* or one community. The people of other religious beliefs, particularly those that are considered to be "People of the Book" because of their shared history, were declared as part of the *Ummah*.

The Constitution of Madinah thus served as an alliance between Muslims and followers of other faiths. It listed the various Madinan tribes derived from the *Aws* and *Khazraj* as well as the Christians and several Jewish tribes that were granted to keep their tribal organization and leadership. The



document also ensured that each group would be responsible for its own finances except during time of war, when the two are able to share expenses.

In addition, the Jews and Christians were guaranteed security and assurance to maintain their own religion just as the Muslims would maintain theirs. The people of other faiths were granted the special protection of God through the *Dhimmah* contract. The *Dhimmah* served as a sort of alliance between Muslims and non-Muslims. In the earlier treaties of the *Dhimmah*, both groups were viewed as equal in status and both were obligated to help the other. However, in later treaties, after Islam had spread across and out of Arabia, the *Dhimmah* was perceived as the fulfillment of the religious duties of Muslims and the non-Muslims' protection became dependent on their payment.

**Basic Concepts & Principles:**  
**[Ummah , Shura, Adl, Khilafah]**

Some basic concepts, institutions and broader guidelines, of good governance as extracted from Qur'anic text and Prophetic *Sirah* can be summarised under following headings: *Ummah , Shura, Khilafah, Justice, Equality, Constitutional guidelines, lessons from Prophetic Sirah: Mithaq-i Madinah, Hdaybiah, Conquest of Makkah, farewell Sermon and History of Caliphate etc.*

## *Ummah*

The word *Ummah* (pl. *Umam*) is an Arabic term that means a community based on common faith, and differs from the concept of a country or people. It can also be distinguished from '*Sha'b*' which means a tribe or nation with common ancestry or geography. Thus, it can be said to be a supra-national community with a common history.

The *Ummah* (Community of Muslims) is a fundamental concept in Islam, expressing the essential unity and theoretical equality of Muslims from diverse cultural and geographical settings. According to the Qur'an, the Muslim *Ummah*, is a group of people from diverse backgrounds, ancestry, locations, and nationalities; yet united through a firm bond of common belief. In the Qur'an the *Ummah* typically refers to a group that shares common religious beliefs, and in the context of modern socio-politics, can be used to mean the concept of a commonwealth of the Believers.

### Evolution of *Ummah*:

At the emergence of Prophet Muhammad ﷺ, the political ideology of the Arabs centered on tribal affiliations and blood-relational ties. In the midst of a tribal society, the religion of Islam emerged along with it the concept of the *Ummah*; according to the idea that a Messenger or Prophet has been sent to a community. Unlike earlier Messengers who had been sent for various specific times, geographical areas or ethnic communities in the past; Prophet Muhammad ﷺ was deputed to develop a universal *Ummah* with his purpose as the transmission of a divine message.

After the departure of Prophet Muhammad ﷺ from this mortal world, in 632, Caliphates (Islamic States) were established under the leadership of a political successor to the Islamic World. These caliphates were in fact multi-ethnic trans-national empires.

There are a total of sixty-two instances that the term *Ummah* is mentioned in the Qur'an. The meaning of the term *Ummah* in the Qur'an appears to refer to any *Qawm* or community of past, then the term *Ummah* encompasses Jewish and Christian communities as one with the Muslims (referring to a unity of mankind through the shared beliefs of the monotheistic religions); before it refers exclusively to Muslims.

The term *Ummah*, thus, refers to a people, to whom Allah has sent a Prophet or people who are objects of a divine plan of salvation. To every *Ummah*, Allah Almighty sent a Messenger for its guidance. The Qur'an uses the word *Ummah* to refer to the communities of the past such as the *Ummah* of Prophet Musa (AS) or the *Ummah* of Prophet Isa (AS).

Allah says:

*"And We certainly sent into every nation a Messenger, [saying], "Worship Allah and avoid Taghut...." (Qur'an, 16:36)*

Allah Almighty says in Qur'an:

*"And verily this Ummah of yours is one Ummah and I am your Lord and Cherisher, therefore fear Me and no other." (Qur'an 23:52)*

Our beloved Prophet Muhammad ﷺ was sent by Almighty Allah in response to supplication of Prophet Abraham (AS); to warn the mankind and educate an *Ummah* for the benefit of humanity, (36:6, 14:52, 2:129):

*'Our Lord, send among them a messenger from themselves who will recite to them your verses and teach them the book and wisdom and purify them. In deed You are the exalted in might, the wise.'* (Qur'an, 2:129)

#### Characteristics of Muslim Ummah:

The Islamic Society or Muslim *Ummah* is unique in its composition and its characteristics; depicted in the Qur'an and Hadith of Prophet Muhammad صلی اللہ علیہ وسلم.

1. In the Qur'an, Allah Almighty mentioned the characteristics of the Muslim *Ummah* in these words:

*"You are the best community (Ummah) raised up for (the benefit of) humanity; enjoining what is right and forbidding what is wrong and believing in God..."* (Qur'an 3:110)

2. Another characteristic of the Muslim *Ummah* is based on Moderation, that's why it is an *Ummah* of moderation. This concept is explained in these words:

*"Thus have we made of you an Ummah justly balanced, that you might be witnesses over the nations and the Apostle a witness over yourselves".* (Qur'an, 2:143)

3. One of the most important characteristics of Islamic society is *Taqwa*. This word "*Taqwa*" may be defined to mean self-discipline, self-control, self-restraint, and self-education. In this regard, the Qur'an states thus:

*"O, you who believe! Fear God as He should be feared and die not except as Muslims"* (Qur'an, 3:102)

4. The Qur'an states another important characteristic of equality:

*"O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes, that you may*

*know each other (not that you may despise each other). Verily the most honored of you in the site of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things).” (Qur’an, 49:13)*

5. The concept of advice is yet another characteristic of Muslim *Ummah* explained in a Hadith. Prophet ﷺ said:  
*“The Religion is Advice. We asked: for whom? He said: for Allah, for His book, for His Messengers, for the Imams of the Muslims, and for the rest of the Muslim Ummah.” (Muslim/Tamim Dari)*

If Muslims do adhere to such characteristics and apply them in their daily lives, many of their daily problems will be solved. May Almighty Allah help Muslims to follow the teachings of Islam so as to receive the blessings of Allah in this world and the Hereafter! *Ameen!*

.....

## **Shura**

### Introduction:

*Shura* an Arabic word; which means consultation, is an integral concept in Islamic leadership. One chapter of the Qur’an is named *al-Shura*, referring to a verse that states that those close to God should conduct their affairs by due consultation with those who will be affected by that decision. *Shura* was a praiseworthy activity in early period of Islam and could be equated with modern representative democracy with some differences. For example, the *Shura* (consultation) in Islam is for seeking the opinion and not for ruling. This is contrary to the parliamentary system in democracy.

The foundation of *Shura* principle in Islam lies on three basic precepts. First, that all persons in any given society are equal in human and civil rights. Second, that; the public issues are best decided by consultation. And third, that the three other principles of justice, equality and human dignity, which constitute Islam's moral core, are best realised, in personal as well as public life, under *Shura* governance.

#### History:

Democratic values have been present for thousands of years, embedded in cultural and religious practices that might have been lost to history. In Islam, there are many documented instances of active participation of the people with the leaders of their times. This began with the Prophet Muhammad ﷺ as he was directed by Allah to seek consultation from his followers and companions while making important decisions. Traditionally, in Islamic History, the Caliphs, *Amirs* and *Sultans* would invariably consult with their *viziers* (ministers) and make a decision, after taking into consideration their opinions.

#### *Shura* in Islamic Primary Texts:

The Qur'an and *Sunnah* combined represent a binding constitution for Muslims, much like the constitution of countries. The basic tenets of this divine constitution cannot be violated by anyone.

- The first mention of the *Shura* in the Qur'an comes in the 2nd chapter (2:233). This verse encourages that both parents decide by their mutual consultation about the weaning of their child.
- The 42<sup>nd</sup> *Surah* of the Qur'an is named as *Shura* suggesting that *Shura* is praiseworthy life style of a

successful believer (42:38). It also suggests that people whose matter is being decided be consulted. The Qur'an says:

*"Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual consultation among themselves; who spend out of what We bestowed on them for Sustenance (are praised)." [Al-Qur'an, 42:38]*

- The third reference to Shura is mentioned in chapter 3, verse 159 directing Prophet Muhammad to consult with believers, indicating that ordinary, fallible Muslims should be consulted. The Qur'an says:

*"...and counsel with them in the affair; so when you have decided, then place your trust in God; surely God loves those who trust." [Al-Qur'an, 3:159]*

The first verse only deals with family matters. The second proposed a lifestyle of people who will enter heavens and is considered the most comprehensive verse on *Shura*. The third verse advises on how mercy, forgiveness and mutual consultation can win over people. It also indicates that once a case is decided by consultation, Muslims must put their trust in Allah for results; leaving no room for regret or remorse if the results are not favourable in appearance.

Prophet Muhammad ﷺ used to make all his decisions in consultation with his followers unless it was a matter in which God has ordained something. It was common among companions of Prophet Muhammad ﷺ to ask him if a certain advice was from God or from him. If it was from Muhammad ﷺ, they felt free to give their opinion. Some times Prophet

Muhammad ﷺ changed his opinion on the advice of his followers like his decision to defend the city of Madinah by going out of the city in *Uhad* instead of from within the city.

Scope & Significance:

There is no universally accepted and defining model for democracy which leaves room for nations to mould and customize their governments in a way that mirrors democratic concepts in each nation's cultural and religious contexts. Muslims believe that Islam requires all decisions made by and for the Muslim societies to be made by *Shura* of the Muslim community and believe this to be the basis for implementing representative democracy. *Technically it is a board of experts to counsel the rulers on issues of public interest and administration. The members to be included in council must be adult, pious, expert of a field and having sound mind.*

Consultation is important in building a solid relationship between the leader and the people, ensuring that the leader does not go astray or regress into an authoritarian government. *Shura* forms the title of *Surah* 42 of the Qur'an in which the believers are exhorted to decide the public affairs with mutual consultation. The Prophet ﷺ used both consultation as well as consensus when making decisions. *However, there is a key principle in Shura: it must not contradict or override the Qur'an and the Sunnah, as in case of obligatory duties or where clear divine instructions exist as in Migration to Madinah or Treaty of Hudaibiyah.*



Shura in contemporary Muslim states:

In some Muslim nations, *Shuras* play a role in the constitution or governance and could thus be said to be ruled by one version of *Shura*. For instance, in Egypt, the Upper House of Parliament is known as the *Shura Council*. The People's Consultative Assembly in Indonesia is called *Majlis Permusyawaratan Rakyat* deriving the word *Musyawarat* from *Shura* and in the bicameral Parliament of Pakistan is officially called the *Majlis-i-Shura*.

In some monarchies and clerical regimes, there is a *Shura* with an advisory or consultative role. The Saudi Arabia, a monarchy, was given a *Shura Council*; the Consultative Assembly of Saudi Arabia (CASA), in 1993. Oman, also a monarchy has a *Shura* council. In Iran too, a general *Shura* wields legislative powers, equivalent to a modern-day Western parliament.

Many traditional Islamic lawyers agree that in keeping with Islam, a government should have some form of council of consultation (*Shura*), although it must recognize that God and not the people are sovereign. Al-Mawardi has written that members of the *Majlis* should satisfy three conditions: they must be just, have enough knowledge to distinguish a good caliph from a bad one, and have sufficient wisdom and judgment to select the best caliph. Some modern scholars argue that an Islamic *Shura* should advise the caliph but not elect or supervise him. In a rigorous analysis of the *Shura* chapter of the Qur'an, Sayyid Qutb noted that Islam requires only that the ruler consult with at least some of the ruled (usually the elite), within the general context of God-made laws that the ruler must execute.

## Justice and Equality

### Adl (Justice):

*Adl* is an Arabic word meaning justice and is an important aspect of Islam. It's one of the attributes of Allah; he is just and will reward or punish people on the Day of Judgment according to their deeds. It is considered to be a supreme virtue as per the Qur'an. Allah doesn't deny the prayers of three people, one being a just king.

In Islam, all people whether rich or poor, strong or weak, men or women have equal rights. The Qur'an strongly forbids violation of anyone's rights and enjoins all Muslims to carry out justice without any favour to any party or relatives. (Al-Qur'an, 6:152, 4:58, 5:2, 5:8).

In Islam, Justice is one of the basic and essential qualities of a Muslim at individual social or political level. In the Islamic worldview, *Adl* or justice denotes placing things in their rightful place and giving others equal treatment. Justice is also a moral virtue, an attribute of human personality and an obligation, in the view of the Qur'an.

Islam's approach to justice is comprehensive and all-embracing. Any path that leads to justice is deemed to be in harmony with Islamic Law; provided it doesn't contradict the general guidelines, on how to achieve it. Therefore, all means, procedures, and methods that facilitate, refine, and advance the cause of justice, and do not violate the Islamic Law are valid.

### The Qur'an:

The Qur'an, the sacred scripture of Islam, considers justice to be a supreme virtue. It is a basic objective of Islam to the

degree that it stands next in order of priority to belief in God's exclusive right to worship (*Tawhid*) and the truth of Muhammad's ﷺ Prophethood.

*"God commands justice and fair dealing..." (Qur'an 16:90)*

According to the Qur'an and Hadith, the establishment of justice is one of the most essential goals in the sending of the prophets and in revealing the divine scriptures:

*"We sent Our Messengers with clear signs and sent down with them the Book and the Measure in order to establish justice among the people..." (Qur'an 57:25)*

That is why the Prophet ﷺ was told:

*"We have revealed to you the scripture with the truth that you may judge between people by what God has taught you." (Qur'an 4:105)*

Furthermore, the Prophet ﷺ was sent as a judge between peoples, and told:

*"...Say: I believe in the Scripture, which God has sent down, and I have been commanded to judge justly between you..." (Qur'an 42:15)*

Thus, justice represents moral rectitude and fairness, since it means things should be where they belong.

The Qur'anic standards of justice transcend considerations of race, religion, color, and creed, as Muslims are commanded to be just to their friends and foes alike, and to be just at all levels, as the Qur'an puts it:

*"O, you who believe! Stand out firmly for justice, as witnesses to Allah, even if it be against yourselves, your parents, and your relatives, or whether it is against the rich or the poor..." (Qur'an 4:135)*

With regards to relations with non-Muslims, the Qur'an further states:

*"God does not forbid you from doing good and being just to those who have neither fought you over your faith nor evicted you from your homes..." (Qur'an 60:8)*

According to another Qur'anic passage:

*"Let not the hatred of a people, swerve you away from justice. Be just, for this is closest to righteousness" (Qur'an 5:8)*

The scholars of the Qur'an have concluded that these rulings apply to all nations, followers of all faiths, as a matter of fact to all humanity. Therefore, one may conclude that justice is an obligation of Islam and injustice is forbidden. Thus, the Qur'an states:

*"God commands you to render trusts to whom they are due, and when you judge between people, judge with justice..." (Qur'an 4:58)*

The Qur'anic concept of justice also extends justice to being a personal virtue, and one of the standards of moral excellence that a believer is encouraged to attain as part of his God-consciousness. The Qur'an tells the believers:

*"...When you speak, speak with justice, even if it is against someone close to you..." (Qur'an 6:152)*

References to justice also occur in the context to polygamy. The Qur'an demands equitable treatment of all wives.

*"If you fear that you cannot be just, then marry only one..." (Qur'an 4:3)*

Hadith:

The Prophet ﷺ asked people to be just and kind. As the supreme judge and arbiter, as the leader of Muslims, as general of a rising power, as a reformer and apostle, he ﷺ

had always to deal with people and their affairs. In administering justice, he made no distinction between believers and nonbelievers, friends and foes, high and low. From numerous instances reported in the traditions, a few are given below.

The Prophet of Islam ﷺ declared:

*"There are seven categories of people whom God will shelter under His shade on the Day when there will be no shade except His. [One is] the just leader." (Sahih Muslim)*

God spoke to His Messenger ﷺ in this manner:

*"O My slaves, I have forbidden injustice for Myself and forbade it also for you. So avoid being unjust to one another." (Sahih Muslim)*

The Prophet ﷺ once observed:

*"God does not bless a community in which the weak cannot take from the strong what is rightfully theirs without fear of reprisal." (Sunan Ibn Majah)*

The following two incidents illustrate how strictly this ideal was religiously maintained in the early phase of Islam in accordance with Islamic doctrines and commandments.

A woman of the *Makhzum* family with good connections was found guilty of theft. For the prestige of the Quraysh, some prominent people including Usamah Ibn Zayd, may Allah be pleased with him, interceded to save her from punishment.

The Prophet ﷺ refused to condone the crime and expressed displeasure saying:

*"Many a community ruined itself in the past as they only punished the poor and ignored the offences of the exalted. By Allah, if Muhammad's (My) daughter Fatimah would have*

*committed theft, her hand would have been severed." [Al-Bukhari]*

The Jews, in spite of their hostility to the Prophet ﷺ were so impressed by his impartiality and sense of justice that they used to bring their cases to him and he decided them according to Jewish law. [Abu Dawud]

In his fatal illness, the Prophet ﷺ proclaimed in a concourse assembled at his house that if he owed anything to anyone the person concerned could claim it; if he had ever hurt anyone's person, honor or property, he could have his price while he was yet in this world. A hush fell on the crowd. One man came forward to claim a few *Dirhams* which were paid at once. [Ibn Hishaam]

#### Equality:

Equality in Islam is based on the single source of mankind as mentioned in Al-Qur'an (4:1). Islam talks about a classless society (Al-Qur'an 49:13) as opposed to the caste based society in many other religions.

According to Islam, all human beings are equal because they have been created from a single source- ADAM (AS). The Qur'an says (4:1):

*"O mankind! Fear your Lord who created you from single soul."*

The apparent differences in colour, race, tribes and languages are insignificant; the real criterion of superiority is piety [49:13]. This has further been elaborated in Prophet's ﷺ last sermon delivered on the occasion of *Hajj* in 632 C.E.

Justice is close to equality in the sense that it creates a state of equilibrium in the distribution of rights and duties, but they

are not identical. Still there is hardly any situation when the two aspects can be separated.

Enjoining equality, Prophet Muhammad ﷺ asked people to shun notions of racial, family or any other form of superiority based on mundane things and said that righteousness alone was the criterion of one's superiority over another. During a halt on a journey, the companions apportioned work among themselves for preparing food. The Prophet ﷺ took upon himself the task of collecting firewood. His companions, may Allah be pleased with them, pleaded that they would do it and that he need not take the trouble, but he ﷺ replied: *"It is true, but I do not like to attribute any distinction to myself. Allah does not like the man who considers himself superior to his companions."*

Conclusion:

We can thus conclude that justice ranks, as the most noble of acts of devotion next to belief in Allah. It is the greatest of all the duties entrusted to the Prophet ﷺ, and it is the strongest justification for man's stewardship of earth.

.....

**Khilafah**

Caliphate (*Khilafah*) meaning government of an Islamic state; is a religio-political institution or office; where all affairs of Islamic state are governed in accordance with the injunctions of Qur'an and *Sunnah*. The Arabic word *Khilafah* literally means succession e.g. election of a successor or vicegerent (*Khalifah*) to the ruler or a head.

The *Khilafah* (Caliphate) is in fact a unique political system. It is a general leadership over all Muslims in the world with the responsibility to implement the laws of the Islamic system and convey the Islamic Message to the rest of the world. The *Khilafah* is also called the *Imamah* as both words have been narrated in many *Sahih Ahadith* with the same meaning. The *Khilafah* ruling system bears no resemblance to any of the governments in the Muslim world today.

.....

### **Constitutional Guidelines**

Islam is not just a religion; it is a complete way of life having a well developed code for individuals, families, societies and for ruler as well as the ruled. The Qur'an lays down comprehensive guidelines that have been, and can further be developed into a complete social, legal, political and economic system.

The *Shariah* forms the core of Islam. It is the divinely ordained way of life for man. Similarly the '*Usul al Fiqh*' or the Principles of Islamic Jurisprudence form the methods by which the rules of *Fiqh* are deduced from the Qur'an and *Sunnah* of Prophet صلى الله عليه وسلم which form the principle sources of Islamic law.

Broader Guidelines for Islamic state (As derived from the Qur'an and Prophetic *Sunnah*).

- I. **Sovereignty of Allah (Al-Qur'an 4:59):** All the resources belong to Him (Al-Qur'an 6:12, 10:66). He is the law giver and His word 'The Qur'an' is to be the final constitution.



- II. Prophet ﷺ as the source of knowledge and interpreter and conveyer of Divine Will (Al-Qur'an, 16:44). The Prophetic period was the period of legislation and interpretation.
- III. *Khilafah* System of Governance-(Al-Qur'an 2:29-30. 38:26, 24:55).
- IV. *Shura* or government by consultation to be the system of legislation- (Al-Qur'an 42:38). Ruler to be trust worthy (Al-Qur'an 4:58), pious, obedient and God-fearing (Al-Qur'an 49:13); and not greedy for power. He is supposed to be loyal to state and a keeper of covenants.
- V. Government to Uphold and propagate the monotheistic faith (Al-Qur'an 22:41) and enjoin good and forbid evil (Al-Qur'an 3:110).
- VI. Muslim state is essentially a Welfare state as envisaged in Madinah Model. Social justice and implementation of law to be essential components of state policy.
- VII. Peace and Tranquility to be the priority of Religio-political heads.( Al-Qur'an 7:56)

Conditions for a Muslim Ruler:

- i) Faith: Ruler to be a Muslim committed to uphold, implement and propagate *Tawhid*.
- ii) Piety and Obedience (Al-Qur'an 49:13).
- iii) Not greedy for power.
- iv) No plunder or wastage of resources
- v) Required to enjoin Good and forbid wrong (implement law).

Rights of state over subjects:

- i) Submission, obedience and loyalty ( Al-Qur'an 4:59)
- ii) Peace and order. (Al-Qur'an 2:11-12)
- iii) Rightful and useful activities.

Rights of Subjects over the State:

- i) Right to life and honor.
- ii) Right to justice & equality.
- iii) Right to privacy.
- iv) Right to property.
- v) Right to faith.
- vi) Right to differences of opinion and criticism.

Rights of Non-Muslim:

Rights of Non-Muslims in Muslim states reflect the greatness and tolerance of Islam to them based on the Qur'anic verse 21:107, describing Prophet ﷺ as the blessing for whole humanity. We find practical demonstration of this spirit in 'Khair al-Qurun' particularly the constitution of Madinah and practice of Pious Caliphs. Islam thus protects and preserves their dignity, identity, life, religion and religious places even during conflicts.

- i) Right to faith and expression. There is no compulsion to acceptance of *Tawhid* once it is clearly explained to them. (16:125, 2:256), 10:99, 3:19, 3:85)
- ii) Right to justice and equality. (5:2,5:8)
- iii) Right to Good treatment. (60:8)
- iv) Protection against outer aggression in lieu of *Jizya*)
- v) Social security of poor non-Muslims.

.....

## **Foreign Policy**

### **International Relation:**

The international law in modern world is a development directly influenced by the creation of nation states and idea of national sentiment. The major part of it developed through treaties and accords among the nation states after the world war-I. The international law includes both the customary rules and the provisions of treaties and conventions.

Islamic Perspective on International Relations or Foreign Policy of Muslim States: Islam is not only international but universal in its message and approach and the Muslim community has performed its universal role from the very beginning. Islam, right at its advent addressed people as, O mankind! Or O Children of Adam!

Islam recognizes the freedom, peace and privacy of other states without any interference. It has clear guidelines regarding treaties and pledges, honesty and fair dealings in transactions. Islam regards peace as a rule and war only a rare exception.

### **Basic Principles:**

- I) Universal brotherhood (Al-Qur'an 4:1).
- II) Islamic ethics and Morality.
- III) Recognition of Identity, privacy and rights of others without interference.
- IV) Justice and equality in rights and duties.
- V) Mercy in peace & war (Al-Qur'an 21:107).
- VI) Respect for treaties and covenants (Al-Qur'an 5:1).
- VII) Law of Reciprocity.

Divisions of Nations/States:

- I) *Dar ul-Islam* (Muslim State or a Country with Islamic governance).
- II) *Dar ul-'Ahd* (treaties). (Countries having treaties with Muslim State/s.).
- III) *Dar ul-Dawah* (Neutral country with avenues for propagation of *Tawhid*.).
- IV) *Dar ul-Harb*. The country with which Muslim state is actively involved in war.

Concept of *Jihad* in Islam [25:52]:

- i) *Jihad* against self: This is the effort a Muslim has to undertake throughout his life to transform a '*Nafse Ammara*' (12:53) into '*Nafse Lawwama*' (75:2) and finally into the '*Nafse Mutma'inna*' (89:27).
- ii) Peaceful *Jihad* for Islamic *Dawah*: i.e. Utmost efforts in propagation of Islamic message of *Tawhid/Dawah*; which is always open.
- iii) Armed struggle: There is no scope in Islam for use of force for conversion to Islam (2:256). Armed struggle is indicated only in certain situations e.g.:
  - a. Self-defense against aggression or attack on Muslim community/homeland.
  - b. In support of oppressed or persecuted/ victims of injustice or persecution or against any attempt of converting Muslims to apostasy. [4:75]
  - c. Consolidation of power to avert/disorder or war. [8:60]

Pre-War Policy:

Islam does not recognize war as a national policy, a method of conflict resolution, and a desire for hegemony or to gather spoils. In Islam war is only a rare exception.

Before waging war, enemy is to be provided three options:

- Invitation to Islam (Al-Qur'an, 27:31).
- Reconciliation (8:61).
- War as a last option and it has to be a declared war not proxy or gorilla war.

War Ethics [Legal restriction in war]:

- i) Non-combatants to be excluded from war.  
[Non combatants are those not taking part in action, opinion, planning or supplies]
- ii) Killing of women, children, priests, old aged and infirm.
- iii) No destruction of places of worship.
- iv) No destruction of property unless unavoidable.
- v) Protection of animals and plants.
- vi) No defacement or mutilation of those killed in conflict.
- vii) Inclination to peace to be reciprocated always.  
(8:61)

Guidelines for captives of war:

- i) Forgive them.
- ii) Treat them kindly.
- iii) Involve in useful activities like teaching
- iv) Reciprocation/ Ransom.

.....

### **Treaty of Hudaibiyah**

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

Party-I: Muslims of Madinah (Head: Prophet Muhammad ﷺ)

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

#### **Salient Points of Treaty:**

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

#### **Significance:**

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

*"Verily we have granted thee a manifest victory".*

- Independent Muslim state and power were recognized.
- The peace so earned provided Islam chances to spread outside Madinah.
- The treaty enabled Muslims in Makkah to practice Islam publically.
- The treaty also paved way for more tribes to make treaties with Muslims.
- The treaty also serves as a living example of peaceful spread of Islam as also a precedence and guideline for conflict resolution in later periods.

.....

### **Conquest of Makkah**

#### Introduction:

The Prophet Muhammad's ﷺ life (*Sirah*) is a case of guidance for all adherents. There are various occasions that represent the Prophet Muhammad's ﷺ character in different roles and situations like, the *Hijra* from Makkah to Madinah, the *Hudaibiyyah*, the conquest of Makkah and the Farewell Sermon. The 'Conquest of Makkah' is one of these greatest events in the history of Islam, that took place in the month of *Ramadan*, 8 A.H (January 630 C.E.); when the Muslims took control of the city subsequent to being far from it for a long time.

#### Background:

Prior to the conquest of Makkah, in 628 A.H the Muslims had attempted to visit Makkah but they were not allowed and a no-war pact was signed (Treaty of *Hudaibiyyah*) following an understanding between the Muslims and *Quraysh*. The truce however was broken in 629 when *Banu Bakr* the allies of *Quraysh*, attacked the *Banu Khuz'aa* of Madinah who had recently become allies of the Muslims. After the incident, *Quraysh* sent a delegation (led by Abu Sufyan) to Prophet Muhammad ﷺ, petitioning to maintain the treaty with the Muslims and offering material compensation, which was turned down for their treachery.

#### The Makkah Campaign:

The Muslim forces thus mustered strength to make a final attack and settle accounts with *Quraysh* for the opening of Makkah. Prophet Muhammad ﷺ assembled a large army of 10,000 Muslims and allies. There were four entry routes to Makkah, through passes in the hills and Prophet Muhammad ﷺ divided the Muslim army into four columns; to advance simultaneously from all sides targeting a single central objective and preventing any of the *Quraysh* from escaping. But Prophet Muhammad ﷺ emphasized on refraining from fighting unless *Quraysh* attacked. The entry of Muslim forces into Makkah was peaceful and bloodless on three sectors except for that of Khalid ibn Walid's column. The Anti-Muslim fighters like Ikrimah and Sufwan attacked the Muslims but were forced to give in, after a short skirmish, losing twelve men and martyring two Muslim warriors.



Prophetic Character at Conquest:

On the eve of the opening of Makkah, Abu Sufyan adopted Islam. When asked by Prophet Muhammad ﷺ, he conceded that all the Makkan gods had proved powerless and proclaimed that there was indeed 'No god but Allah'. In turn, Prophet Muhammad ﷺ declared Abu Sufyan's house a sanctuary because he was the present chief, and declared:

*"Even he who enters the house of Abu Sufyan will be safe, He who lays down arms will be safe, and He who locks his door will be safe".*

He also declared:

Allah has made Makkah a sanctuary since the day He created the Heavens and the Earth, and it will remain a sanctuary by virtue of the sanctity Allah has bestowed on it until the Day of Resurrection. It (fighting in it) was not made lawful to anyone before me. Nor will it be made lawful to anyone after me, and it was not made lawful for me except for a short period of time. Its animals (that can be hunted) should not be chased, nor should its trees be cut, nor its vegetation or grass uprooted, nor its lost things picked up except by one, who makes a public announcement about it.'

Then, along with his companions Prophet Muhammad ﷺ visited the *Kabbah* and all the pre-Islamic idols were removed permanently. Thereupon Prophet Muhammad ﷺ recited the following verse from the Qur'an:

*"Say, the Truth has come and falsehood gone. Verily falsehood is bound to vanish." (17:81)*

The people assembled at the *Kabbah*, and Prophet Muhammad ﷺ delivered the following address:

*"There is no god but Allah. He has no associate. He has made good His promise that He held to his bondman and helped him and defeated all the confederates. Bear in mind that every claim of privilege; whether that of blood or property is abolished except that of the custody of the Kabbah and of supplying water to the pilgrims. Bear in mind that for anyone who is slain the blood money is a hundred camels. People of Quraysh! Surely Allah has abolished from you all pride of the time of ignorance and all pride in your ancestry, because all men are descended from Adam, and Adam was made of clay."*

Then Prophet Muhammad ﷺ turning to the people said:

*"O Quraysh, what do you think of the treatment that I should accord you?"*

And they said, *"Mercy, O Prophet of God. We expect nothing but good from you."*

Thereupon Prophet Muhammad ﷺ declared:

*"I speak to you in the same words as Yusuf spoke to his brothers. This day there is no reproof against you; Go your way, for you are free."*

Ten people were ordered to be killed (six men and four women) who had been guilty of murder or other offences or had sparked off the war and disrupted the peace. However, they were not all killed.

Conclusion:

Makkah was opened to Muslims forever, without bloodshed. The prestige of Prophet Muhammad ﷺ grew and emissaries from all over Arabia came to Madinah to enter the folds of Islam.

.....

## Farewell Sermon

### Introduction:

The Farewell Sermon (*Khutbatul-Wida*), also known as Final Sermon or the Last Sermon, is a religious speech, delivered by Prophet Muhammad ﷺ on the 9th of Dhul Hijjah, 10 A.H, (March 632 C.E.) in the *Uranah* valley of Mount *Arafat*, during the *Hajj* Pilgrimage. The sermon consists of a series of general exhortations for Muslims, to follow the teachings of the Qur'an and *Sunnah* of Prophet Muhammad ﷺ. It was not only a reminder to his followers, but also an important admonition. This final sermon confirms the culmination of his Prophetic Mission that began in 610 C.E.

.....

Note: Many versions of the sermon recorded in *Sahih al-Bukhari*, *Sahi al-Muslim*, *Sunan Abu Dawud* and *Sunan Ibn Majah*, have been published widely, including several English translations. [The gist of the sermon recorded here includes all the points mentioned by some and missed by others.]

Sulaiman bin Amr bin Al-Ahwas said: My father narrated to me that he witnessed the farewell *Hajj* with the Messenger of Allah ﷺ. The Messenger ﷺ of Allah proceeded to perform his pilgrimage, showing the people its rites and teaching them its customs. Then he addressed them in a speech and elucidated [certain things]. The man who used to repeat the Messenger of Allah's ﷺ words loudly to the people when he was on '*Arafah* was Rabi'ah bin Umayyah bin Khalaf. **Jabir b. Abdullah** stated: The Messenger of Allah ﷺ came to the bottom of the valley, and addressed the people saying:

*All praise is Allah's. We praise Him, seek His help, ask His forgiveness, and we repent unto Him. We seek refuge in Allah from the evils of ourselves and our bad actions. Whomever Allah guides none can lead astray, and whomever He leads astray has no one to guide him. I testify that there is no god but Allah alone, without any partner, and I testify that Muhammad ﷺ is his slave and Messenger. I enjoin you, O servants of Allah, to be God-fearing towards Allah, I urge you to obey Him, and I begin with that which is best. [al-Jahiz, Kitab al-Bayan wa al-Tabyin]*

*After he had praised and glorified Allah, the Prophet ﷺ, said: "O People, lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again. Therefore, listen to what I am saying to you very carefully and take these words to those who could not be present here today.*

*O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners.*

*Remember that you will indeed meet your Lord, and that he will indeed reckon your deeds. Behold! Everything pertaining to the Days of ignorance is under my feet completely abolished. All usury is abolished, but your capital belongs to you. Wrong not and you shall not be wronged. Therefore all interest obligations shall henceforth be waived, and the first of our usury I abolish is that of 'Abbas bin Abd al-Muttalib' all of it. Abolished are also the blood-revenges of the Days of Ignorance and the first claim of ours on blood-revenge which I abolish is that of the son of Rabia bin al-Harith, who was nursed among the tribe of Sa'd and killed by Hudhail. A deliberate murder is*

*subject to retaliation in kind. An accidental death from a deliberate injury means a death resulting from a stick or a stone, for which the indemnity is one hundred camels: whoever asks for more is a person of the era of ignorance.*

*Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.*

*“O People, the unbelievers indulge in tampering with the calendar in order to make permissible that which Allah forbade, and to forbid that which Allah has made permissible. The number of the months with God is twelve: [they were] in the Book of God on the day He created the heavens and the earth. Four of them are sacred, the three consecutive [months] and the Rajab [which occurs singly between the months of Jumada and Shaban].”*

*“O People!, fear Allah concerning women and concern yourselves with their welfare”. It is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under a trust from God and with His permission. It is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste or commit indecency. If they abide by your right then, to them belongs, the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers.*

***[Sunan al-Tirmidhi Vol. 1, Book 7, Hadith 1163] [Sunan ibn Maja Vol. 3, Book 9, Hadith 1851]***

*O People, listen to me in earnest! Worship God, perform your five daily prayers, fast during the month of Ramadan, and offer Zakat. Perform Hajj if you have the means.*

*O people, your Lord is One, and your father is one: all of you are from Adam, and Adam was (created) from the ground. The noblest of you in Allah's sight is, 'the most God-fearing'. An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; a white has no superiority over a black, nor does a black have any superiority over a white; except by piety and good action. Truly, the hereditary distinctions that were pretensions to respect in the Era of Ignorance have been laid aside forever; except for the custodianship of the Kabbah (by Bani 'Abd al-Dar') and the giving of drink to pilgrims [by al-'Abbas].*

*Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.*

*O people, Allah has apportioned to every deserving heir his share of the estate, and no deserving heir may accept a special bequest, and no special bequest may exceed a third of the estate. A child's lineage is that of the [husband who owns the] bed, and adulterers shall be stoned. Whoever claims to be the son of someone besides his father or a bondsman who claims to belong to other than his masters shall bear the curse of Allah and the angels and all men: no deflecting of it or ransom for it shall be accepted from him.*

*Remember, one day you will appear before God and answer for your deeds. So beware, do not stray from the path of*

*righteousness after I am gone. O People, no prophet or apostle will come after me, and no new faith will be born. Reason well, therefore, O people, and understand words which I convey to you. I leave behind me two things, the Qur'an and my example, the Sunnah, and if you follow these you will never go astray. All those who listen to me shall pass on my words to others and those to others again; and it may be that the last ones understand my words better than those who listen to me directly.*

*And you would be asked about me (on the Day of Resurrection), what would you say? The audience said: We will bear witness that you have conveyed the message, discharged the ministry of Prophethood and given wise counsel. The Prophet then raised his forefinger towards the sky and pointing it at the people and said: Be my witness, O Allah, that I have conveyed Your message to Your people." saying it thrice.*

*[Sahih Muslim Book 15, Hadith#159]*

*And peace be upon all of you, and the mercy of Allah.*

Thus the beloved Prophet ﷺ completed his Final Sermon, and upon it, near the summit of *Arafat*, the revelation came down: *"...This day have I perfected your religion for you, completed My Grace upon you, and have chosen Islam for you as your religion..." (Qur'an 5:3)*

Conclusion:

The Last Sermon of Prophet Muhammad ﷺ is as a perennial and universal source of guidance for Mankind. Even today it is passed to every Muslim in every corner of the world through all possible means of communication. Muslims are reminded

about it in *Masjid* and in lectures. The meanings found in this sermon are indeed astounding, touching upon some of the most important rights Allah has over humanity, and humanity has over each other. Delivered 1400 years ago, its scope and significance is ever-increasing; surpassing many clauses of the modern 'Human Rights Declaration'.

.....

### **Lessons from Prophetic Sirah**

#### **Hudaibiyah:**

- Futuristic vision is more rewarding than the immediate reaps. (48: 1)
- Strategic retreat leads to bigger victories.
- Always be open to reconciliation. (8: 61)
- Efforts for consolidation of power should continue irrespective of current situations. (8:60)
- Peace is pre-requisite for prosperity. (4:128)

#### **Lessons from conquest of Makkah:**

- To err is human, to forgive divine.
- Forgiveness earns you more sincere friends than revenge, though permissible for victims of oppression. (41:34)

#### **Lessons from Hijra:**

- When pushed to wall, the migration opens new vistas to a host of opportunities. (29:56/ 94:5-6)
- .....



## **Institution of Caliphate**

In Islamic history; when the Prophet of Islam ﷺ left this mortal world, Abu Bakr Siddique was elected as the first rightly guided caliph (632-34) followed by Umar RA (634-44), Uthman RA (644-56) and Ali RA (656-660); and with him pious caliphate ended and era of hierarchal and dynastic caliphates like Umayyads and Abbasids started. *Khilafah* continued throughout the Islamic history, though with variations in its form and quality (interspersed with periods of kingships and dictatorships); till it was officially abolished by the last Ottoman caliph in 1924.

### **Khilafah**

#### **Introduction:**

*Khilafah* meaning government of an Islamic state; is a religio-political institution or office; where all affairs of Islamic state are governed in accordance with the injunctions of the Qur'an and *Sunnah*. The Arabic word *Khilafah* literally means succession e.g. election of a successor or vicegerent to the ruler or a head.

A caliphate (*Khilafah*) is an Islamic State under the leadership of Islamic steward with the title of caliph or *Khalifah*, a person considered a politico-religious successor to Prophet Muhammad ﷺ and a leader of the entire Muslim community (*Ummah*).

The *Khilafah* (Caliphate) is in fact a unique political system. It is a general leadership over all Muslims in the world with the

responsibility to implement the laws of the Islamic system and convey the Islamic Message to the rest of the world. The *Khilafah* is also called the *Imama* as both words have been narrated in many *Sahih Ahadith* with the same meaning. The *Khilafah* ruling system bears no resemblance to any of the governments in the Muslim world today.

The *Khalifah* (Caliph) is the head and pivot of Islamic state (*Khilafah*) being spiritual and temporal ruler elected on the basis of piety. He acts as a trustee within the limits prescribed by the Qur'an and *Sunnah*. The term caliph derives from the Arabic word *Khalifah*, which means "successor", "steward", or "deputy" and has traditionally been considered a shortening of *Khalifat Rasul Allah* or "successor of the Messenger of Allah". However, studies of pre-Islamic and Qur'anic texts suggest that the original meaning of the phrase was "successor selected by Allah".

The *Khalifah* (Caliph) is not a king or dictator but an elected leader whose authority to rule must be given willingly by the Muslims through a special ruling contract called *Bayah*. This contract of *Bayah* stipulates that the *Khalifah* must be just and rule the people by *Shariah*. The *Khalifah* can be from any race or colour and from any school of thought as long as he is Muslim. He is not sovereign and cannot legislate on his own and rather acts on the advice of a body of expert counsels (*Shura*). Any new legislation must be derived by expert jurists (*Mujtahids*) from the Islamic legal sources through a precise and detailed methodology called *Ijtihad*.

### Legacy:

In Islamic history when the Prophet of Islam ﷺ left this mortal world, Abu Bakr Siddique was elected as the first rightly guided caliph (632-34) followed by Umar RA (634-44), Uthman RA (644-56) and Ali (656-660); and with him pious caliphate ended and era of hierarchal and dynastic caliphates like Umayyads and Abbasids started. *Khilafah* continued throughout the Islamic history, though with variations in its form and quality (interspersed with periods of kingships and dictatorships); till it was officially abolished by the last Ottoman caliph in 1924.

### **Islamic State under Pious Caliphs**

Prophet Muhammad ﷺ established the first Muslim state in Madinah in 622 C.E. on certain Divinely guided principles that was consolidated by the rightly guided caliphs in subsequent years. The basic principles of an Islamic state are; accepting the Sovereignty of Allah, accepting the Qur'an as the constitution or complete code of life and accepting Prophet Muhammad ﷺ as the last Prophet and role model for all Muslims.

### The Ethics of Leadership:

The Prophet ﷺ and his close companions maintained strong moral ethics while in positions of authority. Umar RA, the second caliph, has particularly left a legacy of leadership which modern leaders can learn much from. Upon assuming the role of Caliph, he said: *"In the performance of my duties, I will seek guidance from the Holy Book, and will follow the examples set*

*by the Prophet ﷺ and Abu Bakr [the first Caliph]. In this task, I seek your assistance. If I follow the right path, follow me. If I deviate from the right path, correct me so that we are not led astray."*

Addressing the needs and concerns of the people was no doubt paramount in his reign and under the rule of other close companions of the Prophet ﷺ. In fact, Umar RA was even keen on safeguarding the well-being of animals, he would say, "If a mule stumbled in Iraq, I would be afraid that Allah [God] would ask me, why you did not pave the road for it Umar?"

The above examples of Prophet Muhammad ﷺ and Umar RA give us priceless models in governance. Not only was *Shura* and consultation key in their rule, they also upheld high morals and ethics. These standards are especially relevant for our world today in our quest for democracy.

.....

### **Principles of Governance**

The post of Caliph is an executive post within the Islamic government. He is not infallible and can make mistakes, which is why many checks and balances exist within the Islamic system to ensure he and his government remains accountable. Sovereignty in Islam is to the *Shariah*. *Shari'ah* is a comprehensive system that legislates on political, social, economic, foreign policy and judicial matters in addition to moral and religious aspects. Economic progress, elimination of poverty and enhancing the people's standard of living are all goals the *Khilafah* will aim to achieve.

Historically the *Khilafah* was an immensely wealthy state with a flourishing economy, high standard of living and a world leader in industry and scientific research for centuries. The *Khilafah* is an expansionist state but its foreign policy is to convey the Islamic message alone. Everyone in the *Khilafah* has the right to express his or her opposition to policies of the state without fear of arrest or imprisonment. The *Khilafah* does not oppress its non-Muslim minorities. Non-Muslims are protected by the state and not forced to leave their religions and adopt Islamic values. Rather non-Muslim citizens are protected and their homes, properties and lives cannot be violated.

Responsibilities of an Islamic State:

- Islamic State must work for public good and the welfare of people as it is essentially a welfare state. Construction of highways, hospitals, educational institutions, castles and consolidation of power for its defense are some of the responsibilities of the welfare state.
- Enforce the Islamic way of life in totality and create the conditions for the natural growth of the ideals of Islam.
- Maintain peace and order in the territory through a well disciplined police force.
- The Islamic state must supervise and ensure that believers establish regular prayers, pay *Zakat* and enjoin good and forbid wrong.
- Maintenance of educational, economic, social and political institutions.

- Propagation of Islamic faith, through specially educated and trained people for inviting general public to the straight path.
- Ensure fundamental rights to its subjects: protection of faith, life, honour, property, freedom of thought and expression.
- Stop unlawful activities.
- Social justice and equality: Establishment of a classless, casteless society is one of the prime responsibilities of Islamic state based on Qur'anic injunctions (49:13, 5:8) and the last sermon of Prophet ﷺ.
- Upliftment of the condition of its subjects like, poor, needy, destitute and wayfarers etc.
- Become an example for other states and systems to follow.

.....

#### History of Islamic Caliphate:

Historically, the caliphates were polities based on Islam which developed into multi-ethnic trans-national empires. *Khilafat* is the purest manifestation of Islamic leadership in the absence of a Prophet ﷺ. The *Khalifah* forms the living heart of the spiritual and temporal body that is Islam and the Muslim *Ummah* and is the recipient of blessings from Almighty Allah, for this designated role.

During the medieval period, three major caliphates succeeded each other: the *Rashidun* Caliphate, (632–661), the Umayyad Caliphate (661–750) and the Abbasid Caliphate (750–1258). In the fourth major caliphate, the Ottoman Caliphate, the rulers of the Ottoman Empire claimed caliphal authority from 1517. During the history of Islam, the other Muslim States were, almost all, hereditary monarchies.

The first caliphate, the *Rashidun* Caliphate, immediately succeeded Prophet Muhammad after his death in 632. The four *Rashidun* caliphs were chosen through *Shura*, a process of community consultation considered to be an early form of Islamic Democracy.

The second caliphate, the Umayyad Caliphate, was ruled by *Banu Umayyah*. The caliphate continued the Arab conquests, and had considerable acceptance of the foreign lands within its territory. Following Abbasid revolution from 746–750, the Abbasid Caliphate was established in 750.

The third caliphate, the Abbasid Caliphate was ruled by the Abbasids, a dynasty of Makkan origin descended from Abbas RA, an uncle of Prophet Muhammad ﷺ. Caliph Al-Mansur founded its second capital at Baghdad in 762, which became a major scientific, cultural and art centre, as did the territory as a whole, during the period known as the Islamic Golden Age. From the 10<sup>th</sup> century, Abbasid rule became confined to an area around Baghdad and saw several occupations from foreign powers. In 1258, the Mongols sacked Baghdad, ending the Abbasid Caliphate, and in 1261 the Mamluks in Egypt re-established the Abbasid Caliphate in Cairo. Though lacking in political power, the Abbasid dynasty continued to claim

authority in religious matters until the Ottoman conquest of Mamluk Egypt in 1517.

The fourth major caliphate, the Ottoman Caliphate, was established after their conquest of Mamluk Egypt in 1517. The conquest gave the Ottomans control over the holy cities of Makkah and Madinah, previously controlled by the Mamluks. The Ottomans gradually came to be viewed as the leaders and representatives of the Muslim world. Following their defeat in World War-I, the Turkish Republic was proclaimed on 29 October 1923, and 'the institution of caliphate' was constitutionally abolished on March 3, 1924.

A few other states that existed through history have called themselves caliphates, including the Fatimid's in Northeast Africa (909–1171), the Umayyads of Spain (711-1492), the Almohads in Morocco (1121–1269) and the Sokoto Caliphate of Nigeria (1804–1903). During the history of Islam, the other Muslim States were, almost all, hereditary monarchies. Few of the later caliphs had anything but nominal control over the many Islamic states, and none were chosen by *Shura*; all reaching power through inheritance.

.....



## 6. ISLAMIC LEGAL SYSTEM

*[Study of Fiqh]*

*“.....And whatever the Messenger gives you take it and whatever he forbids refrain (from it)..... (Al-Qur’an 59:7)*

*As narrated by Abu Hurayra RA, Prophet ﷺ said: “Obey what I command and refrain from what I forbid” [Ibn Majah#1-2]*

The Prophet Muhammad ﷺ is famously reported to have said:  
*“That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honour, but he who falls into doubtful matters [eventually] falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allah’s sanctuary is His prohibitions.*

### **Contents**

- Law
- *Din, Shariah, Fiqh*
- Early Development of *Fiqh*
- Schools of Islamic Law
- Family Law [Family *Nikah*, Divorce, Inheritance]
- Constitutional Law
- International Law

### **Islamic Law: An Introduction**

The Arabic words, *Shariah* and *Fiqh*, are often used to denote Islamic law or laws of Allah for human life including both religious and secular aspects like politics, economy, social contracts etc. However, there is a thin line of demarcation between the two terms. *Shariah* is a broader term that includes divine laws mentioned in Islamic primary texts as well as the inferences deduced by Islamic scholars from deeper understanding of the revealed texts utilizing their intellectual faculties. In other words *Fiqh* includes the laws deduced by Islamic scholars utilizing the principles and guidelines laid down in the primary texts (Qur'an & Hadith). Thus most of the *Fiqh* laws, not all, are in line and harmony with *Shariah*.

In Islam the law giver is Allah alone and the Prophets are the interpreter of the divine will. Thus the laws deduced by jurists, lawyers and lawmakers are merely the human approximation of the true Islamic *Shariah* enshrined in Islamic primary texts.

Man is bound by duties towards his creator and towards his fellow creatures. As such knowledge of *Fiqh* makes him aware of these obligations and the way how he can discharge these duties. This knowledge is also mandatory to evaluate validity or otherwise of his actions. The protection of individual rights and obligations is the aim of this legal science; and in it lays the foundation of justice, order and welfare of humanity.

#### **Law:**

**Definition:** Law is defined as a system of rules created and enforced through social or government institutions to regulate behaviour, and ensure that individuals and societies adhere to the will of the authority.

## Islamic Law: An Introduction

Islamic Law is by origin Divine Law, imbedded in the verses of the Qur'an, revealed onto the Prophet ﷺ and expounded and applied in practice by him as *Sunnah* or precepts and traditions. As the Muslim empire expanded, new problems arose for which law had to be discovered. Among the companions of Prophet ﷺ who distinguished themselves as jurists, were H. Umar, H. Ali, Ibn Umar, Ibn Abbas and Ibn Masud (RA). During this period; in addition to the primary sources in the Qur'an and *Sunnah*, the *Ijma* (consensus) and *Qiyas* (analogy) were recognized as subsidiary sources. Subsequently the differences of opinions among jurists lead to development of School of Upholders of Hadith in *Hijaz* and the School of *Ráy* or Upholders of Opinion in Iraq. During the period of Later Umayyads and early Abbasids, the principles of Islamic Law were formulated and four schools of Sunni law; the *Hanafi*, *Maliki*, *Shafii* and *Hanbali* Schools came to be established during 8<sup>th</sup> and 9<sup>th</sup> centuries (C.E.) besides *Shia* laws e.g.: *J'afri* School. The differences among different schools of law are in fact based on differences in interpretation of the general principles laid down in primary texts; while there is no discord regarding the rules clearly mentioned in the Qur'an and Hadith.

### Importance of Islamic law:

The fundamental premises of Islamic law are; that Allah has revealed his will for humanity in the Qur'an and the inspired example of Prophet Muhammad ﷺ and that, society must conform to Allah's revealed will. The scope of Islamic law is broader than the common law or civil law. In addition to the

core legal doctrine covering the family and social or commercial transformations; the Islamic law also includes detailed rules regulating religious rituals and etiquettes. The study of *Fiqh* (Islamic law) is in fact the study of rights and duties of a Muslim towards his creator and towards his fellow human beings (*Haquq ul-Allah & Haquq ul-Ibad*). The detailed rules are derived and implemented not only to maintain justice and order or general welfare of society but also to earn Allah's favour and reward in the hereafter.

The Objectives of Islamic Law (*Maqasid-i Shariah*):

The study of objectives refers to the presumption that, Allah revealed the *Shariah* for the well being of whole humanity. Classically this idea of well being of the subjects identifies through protection of five universal values: The protection of religion, life, intellect, progeny and property.

To paraphrase, the purpose of Islamic Law primarily focuses on protection of faith, human life, human intellect, human race and property in that order. The Islamic law as discussed *vide infra* encompasses both religious (*Ibadat*) and social (*Muamlat*) aspects of human life. The objectives in latter category are similar to civil law but of course with more certainty of compliance. Some of the common objectives are as under:

- To preserve peace and order.
- To realize justice and equality.
- To protect rights of people.
- To remove actual or expected harm.
- To gain general benefit of humanity.

Differences between Islamic Law and Man-made Law:

- Source in Islamic Law: Allah is the law-giver, His Prophet ﷺ is conveyer of law and the *Mujtahid* (Jurist) derives it from sources of *Shariah* following the principles framed by Islamic Scholars (*Usul-ul-Fiqh*).  
The Source of Civil law is Man: This law is created by man and the knowledge and vision of man is limited and insufficient to make laws to meet the needs of people for all times and situations. So these laws are often repealed and modified with the passage of time. As such the rules of *Shariah* are settled and remain the same while their application to events and instances sometime changes according to given circumstances.
- Subject Matter: The Islamic law regulates relation of man with his Lord and also the relation of man with other people; whereas the man made law takes care of the latter part only.
- Accountability (Concept of Punishment): The punishment for violation of Islamic law is sometimes inflicted in hereafter only (e.g.) envy and malice, and sometimes in this world as in case of theft and murder; whereas in civil law punishment for violation is rewarded in this world only.
- Concept of *A'akhirah*: The Islamic law not only punishes the disobedient but also rewards the obedient who follows the rule willingly. In contrast man-made laws are designed to punish the disobedience only.

- **Certainty:** In Islamic law the concept of punishment to be awarded in hereafter makes the adherence to a particular law more certain because Allah is neither negligent nor asleep and does not miss out the wrong doer. Contrarily in man-made law which confines itself to prescribing a worldly punishment for violation is subject to supervision by human agencies liable to be ignorant or complacent.

.....

**Basic Terminology [Din, Shariah, Fiqh]**

**Din:** It literally means religion and includes basic tenets of Islam, which never changed in the course of human history. All the Prophet’s ﷺ preached same *Din* or the fundamental beliefs of Islam i.e. *Tawhid, Risalah* and *A'khirah*. [42:13]

﴿شَرَحْنَا لَكُمْ مِنَ الدِّينِ مَا وَّصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَّصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ﴾

*“He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].”*  
[42:13]

**Shariah:** Literally means a course to source of water and a clear path or high way:

﴿مَجْعَلُ نَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ﴾

“...then we put you on the straight path (i.e. Shariah) in your affairs; so follow it and don't follow the desire of those who have no knowledge.” (45:18)

Technically, *Shariah* refers to the sum total of Islamic teachings which were revealed to Prophet Muhammad ﷺ; recorded in the Qur'an as well as deducible from *Sunnah* of the Prophet ﷺ. In contrast to *Din* or basic teachings of Islam, the *Shariah* kept on changing for followers of different Prophets ﷺ (with some overlap) as alluded to in verse 5:48 of the Qur'an.

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا لَكُمْ شِرْعَةً وَمِنْهَا جَا وَلَا يُشَاءُ اللَّهُ جَعَلَ كُمْ أُمَّةً وَاحِدَةً...﴾

“...To each of you we prescribed a law and a method. Had Allah willed He would have made you one nation...” (5:48)

In Prophetic ﷺ Period the *Shariah* referred to the basic teachings of Islam: The fundamental beliefs (*Tawhid*, *Risalah* and *Akhirah*); as well as obligatory duties like *Salah*, *Zakat*, *Hajj*, and *Sawm* or Fasting. In short; *Shariah* means the whole teachings of Islam itself, covering the matters of beliefs, obligatory duties and law (*Fiqh*).

#### Fiqh :

*Fiqh* literally means deeper understanding of something (non specific). Technically it means the knowledge and understanding of the legal rules of *Shariah* that have been derived from its specific sources (primary sources); when these sources don't explicitly provide the rules.

Difference between *Din* and *Shariah*:

*Din* is the term applied to fundamental teachings of Divine religion (Islam) that never changed over the course of history and include basic beliefs like *Tawhid*, *Risalah* and *Akhirah*.

*Shariah* includes performatory duties and legal aspects of Divine teachings revealed to different Prophets that had an element of variation or change so the *Shariah* is dynamic and not static as alluded in the Qur'an [5:48].

Differences between *Shariah* and *Fiqh*:

- *Shariah* includes both tenets and law whereas *Fiqh* covers laws only.
- *Shariah* is always revealed by authority (Divine) whereas *Fiqh* is developed through Human Endeavour (reasoning, research and speculation).
- *Shariah* has various grades of approved and disapproved e.g. Obligatory (*Farz*) recommended (*Wajib*), Prophet's ﷺ tradition (*Sunnah*) preferable (*Mustahab*) permissible (*Mubah*), disliked (*Makruh*) and prohibited (Haram); whereas *Fiqh* talks in clear terms of prohibited Unlawful (*Haram*) and lawful or allowed (*Halal*) only.
- *Shariah* is relatively fixed with a particular Prophet whereas *Fiqh* is dynamic or changes according to time and circumstances.
- *Shariah* generally lays down basic principles whereas the *Fiqh* gives specific rules for given circumstances or situation.

.....



Scope of Fiqh:

*Fiqh* has now developed into a systematic science of Islamic law and legal literature and comprises of all the branches of law: public, private substantial and procedural.

It thus includes, *Ibadah* and *Muamlat*:

- *Ibadah* or Religious duties: *Salat, Zakat, Sawm, Hajj* etc.
- *Muamlat* or Dealings ,Transactions and behaviour:
  - Family law:- Marriage and inheritance
  - Constitutional and administrative law.
  - Criminal law
  - International law
  - War ethics.

.....

**'USUL AL-Fiqh'**

**(Principles of Islamic Jurisprudence)**

The science of '*Usul al-Fiqh*' is all about the methods by which rules are deduced from evidences or sources. The need for the methodology of '*Usul al-Fiqh*' was felt when differences appeared among scholars on basis of different ways adopted by them in deriving rules.

Literal Meaning:

The word '*Usul al-Fiqh*' is a combination of two words "*Usul*" and "*Fiqh*". "*Usul*" means root and "*Fiqh*" means "deeper understanding". Thus it is the knowledge of fundamental principles of Islamic law.

'*Usual al-Fiqh*' are the principles by use of which a Jurist (*Mujtahid*) derives the legal rules from specific evidences. In

other words it is the study and critical analysis of the origins, sources and principles upon which Islamic law is based. The science of *Usul al-Fiqh* thus describes the different modes of *Ijtihad* and the methods employed by different Jurists.

The Jurists among *Sahabah* and their successors exercised *Ijtihad* in deriving the rules of *Shariah* from sources according to special principles which were manifest in their opinions but not reported or recorded as '*Usul al-Fiqh*' and these rules had disagreement among scholars based on preference of one source over the other.

This situation motivated "*Imam Shafi*" to lay down principles and determine the criterion about which he thought a jurist or *Mujtahid* must bind himself to; and follow them in deriving a rule or opinion. He developed these principles of Islamic jurisprudence in a written format for the first time in his famous Book "*AL-RISALAH*" and then followed these principles in letter and spirit. These principles of Islamic jurisprudence were later followed by all schools, in ages to come. His legal verdicts /decision (*Fatawah*) are contained in his book "*Kitab ul-Umm*".

These principles discuss in detail about different sources of Islamic law and the modes and methods of interpretation and preference. It is in fact these differences of opinion among jurists; regarding preference of one evidence over the other, that lead to development of different schools of Islamic law or *Madhahib*. [See further details under sources of Islamic law]

.....

## **Fiqh: Origin and Early Development**

### **Introduction:**

The Islamic law (*Fiqh-i-Islami*) in fact originated with the first Wahi and the Islamic *Shariah* was completed in 23 years before departure of Prophet ﷺ as mentioned in Qur'anic verse 5:3; and further clarified in the Last Sermon of Prophet of Islam ﷺ.

﴿.....الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا مِمَّنْ اضْطُرَّ فِي مَخْصَصَةِ غَيْرِ مَنَّا لِجَلْبِثٍ ثُمَّ  
\* قَالِ اللَّهُ عَفُورٌ رَحِيمٌ ﴾

*"...This day I have perfected for you, your religion and completed my favour upon you and have approved for you Islam as religion." (5:3)*

Prophetic ﷺ Hadith: *"I leave behind me two things, the Qur'an and my Sunnah and if you follow these, you will never go astray...."* (The Farewel Sermon of Prophet ﷺ: Al-Muwatta #1594)

The word *Fiqh* literally means deeper understanding of something as mentioned in the Qur'an:

*"...there should remain a group to obtain understanding of Din and warn their people when they return (from battles)."*

(Qur'an 9:122)

*"...They have hearts where with they understand not." (7: 179)*

In Prophetic ﷺ period the term *Fiqh* was not used in legal sense but a general understanding of religion synonymous with knowledge or *Ilm* (understanding of *Din*) e.g. In one of the famous Ahadith recorded in '*Sahih Bukhari*' and '*Sahih Muslim*' Prophet ﷺ prayed to Allah for Abdullah ibn Abbas (RA), who later on emerged as the most authentic exegete of the Qur'an:

“O’Allah! Bless him with the understanding of Din.”

[*Mishkat al-Masabih*#6148]

Later the term *Fiqh* was used for Practical rules derived by independent legal theorists (*Mujtahids*) from specific sources through exercise of reasoning, research and speculation following ‘*Usul al-Fiqh*’ or the principles of Islamic law. With the evolution of *Fiqh* as a specialized subject; further sub specialties came up like, Family law, criminal law, constitutional and international law etc.

Thus the Qur’an [Word of Allah] and the Prophetic صلى الله عليه وسلم *Sunnah* form the inseparable primary source of Islamic Law; which either formulate clear injunctions as in matters of obligatory duties and family law, or lay down broader principles for matters which Muslim *Ummah* is faced with during the course of history. This second category of laws also alludes to the scope of *Ijtihad* in deriving rules for particular situations from the original sources of law through reasoning research and speculation.

Stages of Development:

The history of development of *Fiqh* doesn’t coincide or correspond to the history of Islam; however there are notable trends in different phases of development with certain overlap. The stages of development are as under:

1. **Period of legislation**/Prophetic ﷺ Period (610-632 C.E.)
2. **Period of interpretation:** It included the period of Rightly Guided Caliphs (632-661 C.E.) and the Period of Junior Companions and Successors (*Tabiyun*) and their followers or *Taba Tabiyun* (661-720 C.E.).
3. **Flourishing Period:** The period of later Umayyads & early Abbasids (720-980 C.E.).

4. **Period of Stagnation:** Period of later Abbasids, Ottomans and Mughals (1000-1800 C.E.).
5. **Period of Revival:** The modern period (After 1800 C.E.)

.....

### **Sources of Islamic Law**

The Muslim Scholars have conventionally classified Sources of Islamic Law as under:

Primary Sources: The Qur'an & Hadith, *Ijtihad (Ijma & Qiyas)*

Secondary Sources: (*Urf, Istidlal, Istlhasan, Masaliha* etc.)

Note: All the secondary/subsidiary sources of Islamic law, like *Ijma, Qiyas, Urf, Istidlal, Istlhasan, Masaliha, Dharaya* etc. are in fact the modes and Methods of *Ijtihad* and not the independent sources in real sense. However some scholars include *Ijma* and *Qiyas* in primary sources.

Order of preference of the Sources:

The Qur'anic verses and traditions indicate that the sources of Islamic law; have a specific order in the deduction of rules. The Qur'an takes precedence over the *Sunnah* and the *Sunnah* over the *Ijma* (consensus) and *Ijma* over the *Qiyas* or analogy. It implies that a *Mujtihad* or Jurist can't consult *Sunnah* expect when he doesn't find a rule in the Qur'an and he can't search for a rule in consensus or *Ijma* expect only, when a rule is not found in the *Sunnah*. It is not allowed to go to analogy (*Qiyas*) expect when there exists no text or consensus about the rule.

The principle is drawn by scholars from Qur'anic verse 4:59.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ لِيُحْكَمْ تَتُومِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

*"O, you who have believed, obey Allah and obey the Message and those in authority among you. And if you disagree over anything, refer it to Allah and the messenger, if you should believe in Allah and the last day; that is the best (way) and best in result."* (4:59)

The order is further clarified in a Hadith relating to H. Muadh (RA):

In the year 10 *Hijra*, Muadh ibn Jabl (RA) was appointed as governor of Yemen. Before he proceeded to Yemen he had an interview with Prophet ﷺ, who asked him, 'How will you decide cases?' Muadh replied 'As per the book of Allah'. The Prophet ﷺ said, 'If it is not to be found in the book', Muadh replied, 'I will decide in accordance with Hadith'. The Prophet ﷺ remarked, 'If you don't find it in Hadith either? To this Muadh replied, 'then I will use my own reasoning (*Ijtihad*)'. The Prophet ﷺ was much pleased with this reply. [*Musnad Ahmad, Sunan Tirmidhi, Abu Dawud, Ibn Majah*]

Based on these, scholars have arranged the order of agreed sources of Islamic law as:

i) Qur'an ii) Hadith III) *Ijma* IV) *Qiyas*

(The last two are among others, the prominent modes of *Ijtihad*.) This sequence is further clarified in '*Usul al-Fiqh*' or principles of Islamic jurisprudence.

.....

## Primary Sources of Islamic Law

### 1. Al-Qur'an:

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

Proof/Authority from the Qur'an: - Authority of the Qur'an as 1<sup>st</sup> source of law is mentioned at number of places in the Qur'an but it is especially mentioned in Qur'anic verse 4:59:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ \* فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ لَكُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تِلْكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

*"O, you who believed! Obey Allah and the Messenger and those in authority among you; and if you disagree over anything, refer it to Allah and the Messenger." (Al-Qur'an 4:59)*

Proof from Hadith:

- During the Fairwel Sermon Prophet ﷺ is reported to have said:  
*"I leave behind me two things; the Book of Allah (Qur'an) and my Sunnah and if you follow these, you will never go astray. (Al-Mawatta #1594)*
- A similar proof is provided by the Hadith of Prophet ﷺ, relating to Muadh bin Jabl (RA) (vide supra)

The Muslim *Ummah* is unanimously agreed upon the Qur'an as the first source of Islamic Law. The Qur'an is the primary source from which rules are derived and all others are subordinate to it. [Even the proof of *Sunnah* as a source of law is derived from the text of the Qur'an itself. (4:59, 59:7, 4:80)].

The Qur'an either gives definite rules or lays down general principles to be expounded and applied to different situations in all times to come. This role of explanation and application is performed through other methods of *Ijtihad* commonly known as secondary sources.

## **2. Hadith /Sunnah:**

Hadith means the words, deeds or tacit approval or disapproval of Allah's Messenger ﷺ. Thus a Hadith could be of three kinds; *Qauli* (verbal), *Fae'li* (practical) or *Taqiriri* (silent):

- words (*Quali*) or Verbal
- Deeds (*Fai'li*) or Practical
- Tacit (*Taqiriri*) or Silent
- Verbal or Qauli: It is the sayings of the Prophet Muhammad ﷺ e.g.  
*"The search for knowledge is an obligation."* [Ibn Majah#224]
- Practical Hadith: It means the actions of the Prophet ﷺ e.g. Prayer, Fasting and Pilgrimage to Makkah. The Prophet ﷺ practically demonstrated these actions and asked his companions to learn the methods. E.g.  
*"Pray as you see me Praying."* [Bukhari#631]  
*"Learn from me the rituals of Pilgrimage (Hajj)."*  
 [Sunan Nasai #3064]
- Tacit Approval: e.g. Approval of *Tayammum* by a companion and the Hadith related to Muadh bin Jabl (vide supra) wherein Prophet ﷺ approved the exercise of reasoning in deducing law from the Qur'an and *Sunnah* in absence of an unambiguous rule.



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

Types of Hadith: There are various classifications of Hadith. Here we restrict to the classification based on authenticity according to chain of transmitters: The *Mutawatir*, *Mash'hur* and *Al-Ahad* or *Khabr-e Wahid*. Some scholars classify Hadith as *Mutwatur* and *Ahad* only taking *Mash'hur* as a subtype of *Ahad* itself.

- *Mutawatir*: This is a Hadith transmitted by a large number of narrators (usually more than ten) whose agreement upon a lie is inconceivable. Once the Hadith fulfils the conditions of being *Mutawatir*, there is no further need to analyze the chains because the Hadith is guaranteed to be authentic. e.g.:

The following Hadith is known to be narrated by seventy companions and is the only Hadith which has been narrated by all the four "*Khalifah-e Rashidun*" as well.

*"Whoever fabricates a lie on me, then let him find his seat in the hell-fire."* [Bukhari #109; Ibn Majah#33]

- A *Mash'hur* Hadith is the one, reported by three or more than three narrators, that does not reach the status of *Tawattur*.
- *Ahad or Khabr-e Wahid*: It literally means a Hadith transmitted by a single companion of Prophet ﷺ but jurists take all those where number of narrators do not reach anywhere near the level of *Tawattur*.

Whereas there is no dispute among scholars about *Mutawatur* Hadith, they differ on place of *Al-Ahad* as a source of law or proof for reference. E.g.: Imam Malik accepts *Ahad* if it doesn't contradict practice of *Sahabah* in Madinah; the *Hanafi* scholars put certain conditions for its validity while Imam *Shaf'ii* treats it valid if the chain is continuous. He even prefers it over *Qiyas*. Proof of *Sunnah* as source of law is drawn from the Qur'an itself. e.g.: Al-Qur'an 4:59, 4:80, 24:63 59:7.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ .....﴾

"O, you who have believed, obey Allah (SWT) and obey the Messenger and those in authority among you." [Qur'an 4:59]

﴿..... وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

".....And whatever the Messenger gives you take it and whatever he forbids refrain (from it). And fear Allah, He is stern in requital." [Al-Qur'an 59:7]

﴿مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۚ وَمَنْ تَوَلَّىٰ فَمَا رَأَيْنَا الْعِلْمَ خِيَطًا﴾

"He who obeys the Messenger has obeyed Allah; but those who turn away we have not sent you over them a guardian." [Al-Qur'an 4:80]

﴿..... فَلَا يَحْزُرُ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

".....So let those beware who dissent from Prophet's <sup>صلى الله عليه وسلم</sup> order, lest fitnah strike them or a painful punishment." [24:63]

Proof from Hadith:

- "I leave behind me two things, the Book of Allah (Qur'an) and my Sunnah and if you follow these, you will never go astray." (The farewell sermon: Al-Muwatta#594)

- As narrated by Abu Hurayra RA, Prophet ﷺ said: "Obey what I command and refrain from what I forbid." [Ibn Majah#1-2]

.....

### **3. Ijma (Consensus):**

Introduction: The word *Ijma* is derived from Arabic word *Jama* (to add) and in Islamic legal terminology *Ijma* signifies consensus of opinion among the jurists of a particular age on a particular issue or question of law.

Definition: *Ijma* is defined as "the agreement of the *Mujtahids* (independent legal thinkers) from among the community of Prophet Muhammad ﷺ, after his death, in a certain period of time, on a rule of *Shariah*."

Essential features/Conditions:

- Unanimous agreement or consensus of all *Mujtahids* is essential.
- The *Mujtahids* must belong to Islamic Community.
- *Ijma* must be held after the departure of Allah's Messenger ﷺ as during his life time, Wahi was a live source of guidance in all matters. In worldly matters however Prophet ﷺ used to consult his companions before taking a final decision as ordained in Al-Qur'an (3:159).
- *Ijma* is agreement of *Mujtahids* of a particular age/ period and consensus of one age is not valid or binding for all ages.

- The agreement must be held on a rule of *Shariah* and not the rule of reason or etymology (as it is not the sphere of *Mujtahid*).

Types of *Ijma* on the basis of mode:-

- i. Verbal
  - ii) Silent
  - iii) Majority
- Verbal Consensus: All the *Mujtahids* announce their agreement on a certain rule. It could be prospective but usually it is post-facto i.e. generally the incident occurs and every *Mujtahid* expresses his opinion.
  - Silent or Tacit consensus: Expression of an opinion verbally by some *Mujtahids* and silence of some others of the same period, without denying or opposing it. There are differences among scholars about validity of silent type of *Ijma*.
  - Consensus by Majority of *Mujtahids*: when a few had different opinions. Again there are differences among scholars about validity of this type of *Ijma*.

Proof of *Ijma* as source of Islamic Law:

The jurists in general have argued to justify the Proof of consensus from the Qur'an and the *Sunnah* of the Prophet ﷺ.

﴿وَلَا تَلِكُ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا.....﴾

*"We so appointed you a mid most nation that you might be witness to people....." (Al-Qur'an 2:143)*

Argument: The Muslims as a nation are just and equitable people; therefore, they are collectively infallible in their agreement.

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ إِنَّهُمْ وَسَاءَ مَا يَصِيرُونَ﴾

*"Who so opposes the Prophet صلى الله عليه وسلم and follows the way other than that of believers- we shall cast him into hell." [ 4:115]*

Argument: The way of believers must be followed.

Hadith: Some traditions presented in support of *Ijma*.

- *"My community will not agree on mistake." (Khata')*
- *"My people will not agree on an error." (Dhalal)*
- *"I prayed to Allah the exalted that my community may not agree on an error and He gave/granted it to me."*
- *"Allah's hand is over the community." (Jam'at)*
- *"Whatever the Muslims consider good is good in Allah's sight." [Musnad Ahmad #3600]*

Although, all these traditions are presumptive individually; taken together they ratify the validity of *Ijma*.

Scope and Significance of *Ijma*:

- The *Ijma* is based on the Qur'an, Hadith or Analogy. This is the view of all *Sunni* schools.
- The consensus is a decisive proof against which no one can exercise *Ijtihad* when it fulfills the conditions.
- A rule is presumptive before agreement and becomes definite after it.
- The *Ijma* of companions is especially taken as a valid source of Islamic law.
- It begins with *Ijtihad* or opinion, and culminates in agreement.
- It is a socio-political necessity and an ongoing process.
- It is important for development of Islamic law.

.....

#### 4. Qiyas (Analogy):

Introduction: *Qiyas* has an important place in Islamic Jurisprudence and is regarded as an instrument to solve legal issues on the basis of reasoning found in original texts. *Qiyas* literally means weighing, estimation, equation or measurement. In legal terminology *Qiyas* or analogy means drawing parallels between two cases and is in fact the extension of precedence. Analogy is an innate quality of the people found even in children.

#### Definition:

- *Qiyas* is a mode of *Ijtihad* which means, "Applying in a new case, not covered by a text, a rule of another case which was covered by a textual rule; when these two cases had a common effective cause of the rule. OR
- According to scholars of "*Usul-ul-Fiqh*" the *Qiyas* or analogy is to equate a new case (*Far*) with the original case (*Asl*), in respect of the effective cause (*Illat*) of its rule (*Hukum*), so that the rule of original case is applied to the new or parallel case". E.g. "The case of wine and *Nabidha*".

#### Four Essential elements of Qiyas:

- The case for which a rule has been provided (*Asl*).
- The rule of this case (*Hukum*)
- The effective cause of this case (*Illat*).
- The new case for which no rule is provided (*Far*).

#### Authority/ Proof of Qiyas as a Source of Law:

The legal theorists, in general, hold that Analogy is a Source of law on which they depend in deriving rules. Rather, it is

nearest to text among all kinds of *Ijtihad*. It is in fact a particular way of reasoning by text of *Shariah* and its concept was known even during period of legislation.

Qur'an: The teachings of the Qur'an are comprehensive and no one can claim to have full and complete knowledge of it. Following verses of Holy Qur'an are often quoted as indicative for justification of *Qiyas*:

*"...He (man) says, 'who will give life to bones while they are disintegrated' "Say, He (Allah) will give them life Who produced them, first time..." (Al-Qur'an 36:78-79)*

Again Allah declares:

*"Is not He who created the heavens and the earth able to create the likes of them? Yes, and He is the knowing Creator."*  
*[Al-Qur'an 36:81]*

These verses besides many others present fair examples of analogy used in Qur'an itself.

Hadith:

In the Hadith relating to a woman who asked for permission to perform Hajj in place of her father; the Prophet ﷺ equated the Hajj of his father to a debt to be paid to Allah like any other debt; to make the lady understand the case and its importance. *[Al-Bukhari#1855]*

Proof from Aathar (Practice of Sahabah):

Comparing the caliphate of H. Abu Bakr (RA) with his *Imamat* during the life time of Prophet Muhammad ﷺ. H. Abu Bakr (RA) was elected as first caliph on the basis of *Qiyas* as he had earlier led the prayers of Muslims when Prophet ﷺ was indisposed because of certain reasons.

Conditions for *Qiyas*:

- It should not contradict the general principles laid down in primary texts (*Nass*\*).

\* *Nass* (pl. *Nasus*) literally means something clear. Technically it signifies a clear injunction which is textually evidenced with regard to a certain point in the Qur'an or Hadith. It can be defined as 'the text which conveys only one meaning or whose interpretation is text itself'.

Scope and significance:

The jurists among companions of Prophet ﷺ exercised analogy without denying it; rather considering it as one of the principle of deriving rules by reasoning. The human life being dynamic requires laws based on textual principles that change with the changing circumstances; and analogy or *Qiyas* solves many legal problems with changing situations. In fact the principle on which it is based existed already and *Qiyas* only brings it to lime light.

.....

**Secondary Sources**

All the secondary/subsidiary sources of Islamic law, like *Urf*, *Istidlal*, *IstIhsan*, *Masaliha*, *Dhariah* etc. are in fact the modes and Methods of Ijtihad and not the independent sources in real sense.

.....



## Schools of Islamic Law

### Introduction:

Islamic Law is by origin Divine Law, imbedded in the verses of the Qur'an, revealed onto the Prophet ﷺ and expounded and applied in practice by him as *Sunnah* or precepts and traditions.

As the Muslim Empire, expanded, new problems arose for which law had to be discovered. Among the companions of Prophet ﷺ who distinguished themselves as jurists, were H. Umar, H. Ali, Ibn Umar, Ibn Abbas and Ibn Masud (RA). During this period; in addition to the primary sources in the Qur'an and *Sunnah*, the *Ijma* (consensus) and *Qiyas* (analogy) were recognized as subsidiary sources.

Subsequently the differences of opinions among jurists lead to development of School of Upholders of Hadith (Ahl al-Hadith) in *Hijaz* and the School of *Ráy* or Upholders of Opinion (*Ahl al-Ray*) in Iraq. During the period of Later Umayyads and early Abbasids, the principles of Islamic Law were formulated and four schools of Sunni law; the *Hanafi*, *Maliki*, *Shafii* and *Hanbali* Schools came to be established during 8<sup>th</sup> and 9<sup>th</sup> centuries C.E., besides Shia laws e.g.: *J'afri* School.

The differences among different schools of law are in fact based on differences in interpretation of the general principles laid down in primary texts; while there is no discord regarding the rules clearly mentioned in the Qur'an or Hadith.

The main *Sunni* work on *Fiqh* was produced by *Imam Shafii* (*Usul al-Fiqh*) during 9<sup>th</sup> century and by Ali bin Abu Bakr (*Hidayah*) during the 13<sup>th</sup> century. The main works on Shia law were produced in 10<sup>th</sup> century. These are *Kitab-ul Shariah* by Abul Hassan Ali and the *Shariah al-Islam* by Abu J'affer.

.....

### **THE HANAFI SCHOOL OF ISLAMIC LAW**

#### **Introduction:**

The *Hanafi* School is first of the four *Sunni* Schools of *Fiqh*, named after Imam Abu Hanifah (RA) a *Tabai* whose legal views were preserved primarily by his two well known disciples, Abu Yusuf and Muhammad Al-Shaybani. The *Hanafi* law is presently followed by largest number of Muslims in the world.

#### **Biography of Imam Abu Hanifah (RA):**

Al-Nauman bin Thabit (80-150 A.H./699-767 C.E.) reverently known as Imam Abu Hanifah was an 8<sup>th</sup> century Iraqi *Sunni* Muslim Jurist, and founder of the *Hanafi* School of Law. Nauman bin Thabit was a cloth merchant by profession, well known for his piety, honesty and truthfulness in transactions particularly the Customs (*Urf*) which he later introduced in Islamic Law.

After his early education in religious family atmosphere of *Kufa*, Abu Hanifah met a large number of Successors (*Tabain*) and learnt traditions from them.

He acquired knowledge of Islamic Law from various jurists but the chain of transmission of legal knowledge from H. Umar (RA) to Imam Abu Hanifah can be depicted as:

{H. Umar > Ibn Masud> Al-Qamah>Ibrahim al-Nakhai>  
Hammad> Abu Hanifah} RAA

During later period of his life he was asked to hold the office of judge which he refused out of piety and to keep away from power. The governor of *Kufa* however, inflicted on him 110 lashes for his refusal. The Abbasid caliph Al-Mansur again, offered him the job which he refused and was thus imprisoned where he breathed his last in 767 C.E. and was buried in Baghdad.

Salient Features of Hanafi School of Law: -

- Ifadiyah or purpose: The Utility of a ruling or judgment is taken into consideration. Imam Abu Hanifah wouldn't stop at outward meanings only. According to *Hanafi Fiqh*, there are causes and a philosophy behind all *Ahkam* (commands).
- Simplicity and Ease: (*Rukhsah* not *Azimah*) i.e. Concessions (common permission) are preferred over ideals. The principles and verdicts of *Hanafi Fiqh* are easy and simple as compared to the verdicts of other schools.
- Flexibility: The *Hanafi Fiqh* takes into account the demand and trends of change in time within the prescribed limits.

- Traditions (Ahadith) with sound chains only were taken as source of law.
- In *Ijma* the majority decision is given Importance and the validity of this doctrine is extended to all ages.
- Exercise of Qiyas: Analogy was exercised more frequently than other schools.
- *Istihsan* or juristic preference was exercised more frequently. The *Hanafi* School adopts *Istihsan* and authorizes a jurist to rely on his personal judgment instead of following rules resting on analogy. This makes the jurist able to meet the modern demands and challenges.
- *Urf* or local customs and usages are given due consideration in formulating rules.
- As Imam Abu Hanifah was a merchant himself; the *Hanafi* law contains more details about commercial transactions as compared with other schools.
- Exercise of Ra'y or Personal opinion is more common with *Hanafi* School.
- Hypothetical question were incorporated in Islamic law.
- Rights of Non-Muslim were discussed and defined in more detail and with generosity.

Prominent Hanafi Scholars:

Imam Zafar, Imam Abu Yusuf (d.183), Imam Muhammad al-Shaybani (d.198) and Hassan ibn Zayad were the main proponents of *Hanafi* School of law. The doctrines of *Hanafi* Law were formulated by them based on principles extracted from verdicts of Imam Abu Hanifah.

Books of Hanafi School:

- 'Kutub-al-Zahir al-Riwaya al-Sitta'
  - Al-Mukhtasar al-Quduri' or Al-Kafi
  - Al-Hidaya is the Compendium of Hanafi law compiled by Al-Marghinani (1197).
- .....

**MALIKI SCHOOL OF ISLAMIC LAW**

Introduction:

The *Maliki* School is one of the four major schools (*Madhahib*) of Islamic jurisprudence within *Sunni* Islam. It was founded by Malik Ibn Ans in the 8<sup>th</sup> century C.E. Imam Malik bin Anas is also known as 'Imam of Madinah' and '*Imam-i Darul Hijrah*', as he remained stationed at Madinah throughout his life. The *Maliki* School of jurisprudence relies on the Qur'an and Hadith as primary sources and considers the consensus of the people of Madinah to be a valid source of Islamic law. '*Al-Mawatta*' of Imam Malik is the main repository of Imam Malik's contributions to Hadith and Islamic Law. The *Maliki* School of law is widely practiced in Arabia, Africa and Spain.

Biography of Imam Malik (93-179 A.H):

Abu Abdullah Malik bin Anas popularly known as Imam Malik was born and brought up in Madinah in a purely Islamic environment. Also remembered as '*Imam-i Darul Hijrah*', he spent his whole life in Madinah and never left the city of Prophet ﷺ.

Imam Malik received his early education from scholars of Hadith in Madinah and met many companions of Prophet ﷺ in Madinah. Imam Malik also benefitted from Imam J'affar Sadiq and Imam Abu Hanifah. Imam Malik started teaching when he was seventeen years old; after his teachers testified to his knowledge and allowed him to teach Hadith and *Fiqh*. About this Malik says:

Imam Malik later compiled a large collection of Hadith and *Fiqh* known as *Al-Muwatta* on the recommendation of Abu Jaffer al-Mansur the Abbasid king; who advised him to be moderate avoiding the extremes. Imam Malik died in 179 A.H and is buried in *Jannat ul-Baqeeh* in Madinah adjacent to Prophet's ﷺ *Masjid*.

Salient Features of Maliki School:

- i) Imam Malik followed the methodology of School of Hadith in *Hijaz*.
- ii) He doesn't give much latitude to personal interpretation, opinion or *Ra'y*.
- iii) He considered practice of people of Madinah akin to continuous chain of Hadith transmission (*Mutawatir*) and preferred it over *Qiyas*.
- iv) According to Malik a Solitary tradition should not disagree with practice of Madinah.
- v) To the four sources, the Qur'an, Hadith, *Ijma* and *Qiyas*, Imam Malik added *Istidlal* or juristic deduction as the fifth source.
- vi) *Masalihah Mursila* or unrestricted public interest is a hall mark of *Maliki* School.

- vii) Imam Malik disliked hypothetical questions.
- viii) *Istihsan* (Juristic preference) a methodology of *Hanafi* School was taken as a valid proof of Islamic law by Scholars of *Maliki* School too.

Prominent Scholars\*:

- i) Qazi-Iyadh (Compiled principles of *Maliki* Fiqh )
- ii) Ibn al-Arbi (Muslim philosopher/*Sufi*/ Jurist)
- iii) Ibn Rushud ( Muslim philosopher/Physician/ Jurist)
- iv) Allama Qurtubi (*Mufassir* and *Maliki* Jurist)

\*Imam Shaf'i and Imam Ahmad bin Hanbal were also the students of Imam Malik who later established their own Schools of *Fiqh*.

Books of Maliki School:

- Al-Muwatta or Mawatta-Imam Malik (the paved way):
- Al-Mudawwana-al-Kubra (The big compendium) or also known as Maliki Fatawa.

.....

**SHAFI'I SCHOOL OF LAW**

Introduction:

It is the third school of Islamic law in *Sunni* Islam, founded in the early 9<sup>th</sup> century C.E. by the Arab Scholar Abu Abd Allah Muhammad Ibn Idrees, popularly known as Imam Shafi (150-204 A.H/ 767-820), a disciple of Imam Malik. The *Shafi'i* School developed in Syria, with a view to strike a balance between the upholders of tradition (*Ahl al-Hadith*) and the upholders of private opinion (*Ahl-al-Ray*). He was an eclectic who adopted a

middle course and gave a clear and balanced theory of law. The *Shafi'i* teachings are predominant in Egypt, South Arabia, East Africa and Central Asia.

Biography of Imam Shafi'i:

The founder of the *Shafi'i* School of *Fiqh*, Abu Abd Allah Muhammad Ibn Idrees was an Arab Muslim theologian, writer and scholar; who was the first contributor of '*Usul al-Fiqh*' or Principles of Islamic Jurisprudence. Born in Gaza he also lived in Makkah, Madinah, Yemen, Egypt and Baghdad.

Imam Shafi's father died when he was two years old. Thereafter his mother migrated to Makkah where he was brought up in very humble circumstances. At 20 years of age he went to Madinah and studied Hadith and *Fiqh* under Imam Malik and remained there till Malik's death in 796. He was the most prominent student of Imam Malik Ibn Anas.

Salient Features of *Shafi'i* School of Law:

- i) *Shafi Fiqh* is a *Fiqh* of Principles supported by proof and Imam Shafi was the first to compile '*Usul al-Fiqh*' and put them into practice.
- ii) *Shafi'i Fiqh* was dictated by Imam Shafi himself and not compiled by students as in *Hanafi* and *Maliki* Schools.
- iii) Basic sources according to Shafi are the Qur'an and Hadith followed by *Ijtihad* in the form of *Ijma*, *Qiyas* and *Istidlal*.



- iv) A Solitary Hadith / *Al-Ahad* with a continuous chain; is advocated as a valid proof.
- v) Al-Shafi doesn't mention the sayings and opinions of *Sahabah* as principles to depend in *Fiqh* as these are sometimes based on *Ijtihad* with a possibility of error.
- vi) *Ijma*: Imam Shafi was a strong supporter of *Ijma* based on majority of jurists in Muslim lands. He allowed greater scope for *Ijma* not only in religious but temporal matters as well.
- vii) *Qiyas* according to Imam Shafi is a variety of *Ijtihad*; provided, there is a relevant text in the Qur'an or Hadith. He was the first jurist to lay down regular rules for *Qiyas*.
- viii) *Istidlal*: Imam Shafi accepts *Istidlal* as a source of law as according to him it is a distinct method of reasoning not falling within the scope for interpretation or analogy.
- ix) *Istihsan* (Juristic preference) practiced by *Hanafi* School was rejected by Imam Shafi. A rule of the *Shariah* according to Shafi is obtained from a text or on the analogy of a text and *Istihsan* does not pertain to any of them.
- x) *Masaliha Mursila*: Al-Shafi's books do not mention *Masaliha Mursila* (unrestricted public interest) of Maliki School among the sources of *Fiqh*.
- xi) Imam Shafi does not suppose hypothetical questions and lay down rules for them, but he gives his opinions (*Fatawa*) about those incidents which befall the *Ummah* and often happen.

Scholars of *Shafi'i* School:

Al-Ghazali, Imam Yahya Nawawi, Imam Razi, Ibn Kathir, Imam Suyuti and Al-Mawardi, Imam al-Harmain 1083, Ibn Majah, Al-Bahaiqi, Ibn Hajar Asqalani, Dhahabi.

Books of *Shafi* School:

- *Al-Risalah* (Principles of Islamic Jurisprudence).
- '*Kitab ul-Umm*' (Discussions and verdicts).
- '*Kitab ul-Hujja*/'*Kitab al-Ikhtilaf al-Hadith*': It is a record of the debates of Imam Shafi with his contemporary *Hanafi* Scholars.

.....

**HANBALI SCHOOL OF LAW**

Founder: - Ahmad bin Hanbal.      Period: 9<sup>th</sup> Century C.E.  
Influence: -This school is followed in Arab peninsula.

Introduction:

Hanbali School of law is the fourth among Schools of Sunni law, established at Baghdad by Imam Ahmad bin Hanbal; an Arab Muslim jurist, theologian and *Muhaddith* (traditionalist) reverently called '*Shaikhul Islam*'. This School stood for the literal interpretation of Traditions and allowed narrow margin for the doctrines of *Ijma* and *Qiyas* in view of limitations of human reasoning. This School is a more stringent follower of the "School of Hadith" in *Hijaz* as compared to other schools. The '*Musnad*' of *Ahmad bin Hanbal* and the *Al-Mughanni*, by Ibn Qudamah form the legal corpus of this school.

Biography of Imam Ahmad bin Hanbal:

Abu Abd-Allah Ahmad Ibn Hanbal Ibn Asad al-Shaybani al-Baghdadi; was born to Arab parents in 164 A.H (780 C.E) at Baghdad (Iraq), where he died in 241A.H/855 C.E. Ahmad Ibn Hanbal devoted his life to memorization of *Sunnah* until he became indisputably the Imam of the scholars of Hadith in his times. He was the most knowledgeable among Imam Shafi's students of Bagdad who later on became an independent *Mujtahid*. Imam Ahmad excelled all the jurists and his books '*Al-Musnad*' is the best witness and strongest proof for that. Imam Ahmed Ibn Hanbal's relation with mystics of his times was one of mutual respect and admiration. His book, '*Kitab al-Zuhd*' is a living proof of his mystic thoughts.

Salient Features of Hanbali School:

- i) Qur'an and Hadith are the only valid sources of Islamic law according to *Hanbali* School of thought.
- ii) Imam Ahmad treats even solitary and weak Hadith superior to other sources like *Ijma* and *Qiyas*.
- iii) Opinion of a companion is treated as a valid source if not contradicted by other companions.
- iv) If there is contradiction among companions, the opinion closer to the Qur'an and Hadith is preferred.
- v) Argument with weak Hadith and broken chains: Imam Ahmad held Hadith superior to opinion or *Qiyas* because one should take to analogy, only when there is no evidence in Hadith.

- vi) *Qiyas* or Analogy was applied only out of necessity; when no proof is found in first two primary sources, for; there it motivated scholars to search for proof in the Qur'an, Hadith and opinion of companion.
- vii) According to *Hanbali* School of law the other secondary sources like *Masaliha*, *Isthsan*, *Istidlal*, *Dharaya* etc. are the modes of *Ijtihad* and not the actual sources of law.
- viii) Imam Ahmad bin Hanbal did not write any book on *Fiqh*, nor did he dictate rules to his students; but the reporting of doctrines of this school lies on scholars of this school.

Scholars of *Hanbali* School:

The prominent scholars of *Hanbali* School include among others; Ibn al-Jawzi, Ibn Aqil, Ibn Taimiyyah, Ibn Qayyum, Ibn Qudamah and Sheikh Abdul Qadir Jilani.

Books of *Hanbali* School:

- '*Musnad Ahmad bin Hanbal*'.
- *Al-Mughanni*, by Ibn Qudamah: It includes opinions of four prominent schools in addition to the schools that became extinct.

.....

**JA'FFARI SCHOOL OF LAW**

Founder: Imam Ja'ffar al-Sadiq bin Muhammad (83-148 A.H)

Place: Madinah

Period: 8<sup>th</sup> Century C.E.

Sources of Law: Qur'an, Hadith, *Ijtihad*

### Introduction:

The *Ja'ffari* School of law is named after the 6<sup>th</sup> Shia Imam: Imam Ja'ffar al-Sadiq (702-765 C.E.). It differs from predominant Sunni Jurisprudence in its centrality of '*Ahl al-Bayt*', institution of Imamate, infallibility of Imams and reliance on *Ijtihad* by *Imams*; besides differences in matters of marriage, inheritance and taxes etc. This School of thought utilizes *Ijtihad* and recognizes role of *Mujtahids* as capable of interpreting sacred sources as intermediary of hidden *Imam*, serving as guide to community.

It is recognized as 5<sup>th</sup> School along with four *Sunni* Schools by Al-Azhar University, the highest seat of Islamic learning. It is enshrined as the official law in the constitution of Iran.

### Biography of the Founder:

The founder of *J'affari* School, Imam Jaffar bin Muhammad al-Sadiq commonly remembered as Imam Jaffar Sadiq (702-765 C.E.) was the sixth *Shia Imam* and a major figure among traditionalists and jurists. Imam Jaffar al-Sadiq was born in Madinah, lived there like Imam Malik and also died in Madinah where he was buried in *Jannat ul-Baqih*.

He was a contemporary of Imam Abu Hanifah and Imam Malik and holds a respectable and prominent place in Sunni jurisprudence; particularly the *Hanafi* and *Maliki* Schools of Law. He is revered in traditional *Sunni* Islam as a transmitter of *Ahadith* as well as a jurist and a mystic. Despite all erudition, none of his writings remain extant. He was a significant figure in formulation of *Shia* doctrines like Divine sanction for Imamate, the infallibility of *Imams* and *Taqiyya* or impersonation at crucial junctures.

Imam Jaffar occupied Imamate between 733 and 765 C.E. The question of his succession divided *Shias* into two groups. Those supporting his elder son Ismaiel bin Jaffar are called *Ismailies* while those supported his third son 'Musa al-Kadhim' as Imam are known as *Jaffaries* or *Ithna Asharies*.

Methodology:

The *Shias'* concept of law is different from *Sunnis*. Sources of Law in *Shi'a* Islam are the Qur'an, Hadith (preferably transmitted by *Ahl al-Bayt*) and *Ijtihad* by *Imams*. According to *Shias*, the *Imams* are the interpreters of law and their precepts in addition to *Sunnah* of the Prophet ﷺ form important repository of law. *Imams* are regarded as infallible guides generation to generation. The Islamic scholars or *Mujtahids* are interpreters of law and *Muraje'* (central figures) in view of occlusion of 12<sup>th</sup> *Imam* according to *Ithna Ashari Shias*.

Salient Features of J'affari School:

- H. Ali (RA) is regarded as vicegerent and legal heir to Prophet ﷺ.
- Caliphate of three rightly guided caliphs is not recognized.
- Institute of Imamate from '*Ahl al-Bait*' only.
- *Imams* considered infallible sans *Wahi*.
- *Imam* as law giver and *Mujtahids*; and Islamic Scholars (Religious Heads) as *Maraje'* or central figures in society as interpreters of law with change in time and place, in absence of *Imam*.

- Sources of Law: Qur'an, Hadith, *Ijtihad* by *Imams*.
  - Hadith transmitted by '*Ahl al-Bait*' are preferred over general body of Hadith literature.
  - Law is flexible with changing circumstances e.g. *Marajia* (Religious Heads).
  - *Mutta* marriages (contract marriages) considered legal.
  - *Taqiyya* or dissimulation to avoid persecution is allowed in *Shia* law.
  - There are differences in performance and methodology of obligatory duties.
- .....

**FAMILY LAW**  
**(PERSONAL LAW/ PRIVATE LAW)**

**MARRIAGE/NIKAH**

**Family:** Family is the essential component of society and human civilization. It in fact forms the basic unit of society. Family starts with the union of a man and a woman. Allah has created everything in pairs; that implies that both are complementary to each other. They are different biologically and psychologically but not superior or inferior to each other.

Islam takes the union of man and woman (*Nikah*) as a blessing from Almighty Allah. If not applied at puberty, there can occur social crises, with free flow of biological and psychological elements leading to chaos and confusion. To save society from

such consequences, Islam suggests and ordains legal contract between male and female (*Nikah*) for propagation of human race in genuine way. Not only has a legal contract, Allah Almighty blessed this relation with love and affection (Qur'an, 30:21), necessary for flourishing of a Muslim family and Islamic Society.

Marriage is taken as a great blessing in Islam and there are rights and duties, for both parties to be fulfilled in the best interest of the family. Islam attaches great importance to the sanctity of the marriage tie and enjoins the believers to make a success of their marriages.

- Islam disallows celibacy, monasticism and renunciation of the world.
- Sexual perversions and extra martial relation form major sins in Islam.
- Illegal offspring's lead to multiple social problems (e.g.) Inheritance.

Proof from the Qur'an: As such Muslim is supposed to go for *Nikah* even if he is poor and Allah promise his provision.

﴿وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَمِمَّا رَكِبْتُمْ لِيَكُونَ اقْتَرَاءُ بِعَثْمِهِمْ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

*"And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all encompassing and knowing." (Al-Qur'an 24:32)*

Hadith: '*Nikah is my Sunnah.*' (Ibn Majah#1846)



#### Conditions for *Nikah*:

- Consent of the man and woman.
- Witnesses: Two witnesses from each side are a must for a legally valid marriage contract.
- Mahr: (Dower or gift money from man or prospective husband to woman is obligatory before consummation of marriage. The amount may however vary and it could be in cash or kind.
- Wali/Guardian: The parties are in general required to be represented by guardians who are invariably parents. In exceptional cases the state judicial system plays the statutory role.

#### Prohibited Relation for Marriage:

- Blood Relations: Father, mother, sister, brother, uncle Etc. These relations are specifically mentioned as prohibited in Qur'anic verses 4:23-24.
- Fosterage: Brothers and sisters who have shared in breast feeding with women other than their real mothers.
- In Laws: Farther in law, mother in law, sister in law, daughter in law etc.
- Miscellaneous prohibited relations:
  - Married women
  - Polytheist women (*Mushrik* Men and Women)
  - Unchaste Women
  - Polyandry
  - *Muttah* Marriage (Contract Marriage).

## **DIVORCE IN ISLAM (TALAQ)**

Definition: *Talaq* literally means setting free, letting loose or taking off ties of restraint. In Islamic law it means freedom from bondage of marriage or dissolution of marriage by husband by pronouncing specified words. In legal sense it is repudiation of marriage in accordance with the procedures laid down by law. The *Talaq* may be expressed, implied or delegated.

Introduction: Marriage is a great blessing in Islam and there are rights and duties, for both parties to be fulfilled in the best interest of the family. Islam attaches great importance to the sanctity of the marriage tie and enjoins the believers to make a success of their marriages. In exceptional circumstances however, where marriage breaks down; Islam allows divorce. The Qur'an makes necessary provisions to regulate divorce contained in chapter 2 (*Al-Baqra*), 4 (*Al-Nisa*), 33 (*Al-Ahzab*) and 65 (*Talaq*). Divorce is not an emotional or hasty decision. A set of preconditions are to be fulfilled, necessary procedure to be adopted and the door is kept open for specified period for reconciliation. Even when the divorce becomes effective the parties are to separate with good grace and the interest of the divorced woman and children, if any, are to be safeguarded.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا فَلَا تُخْلُوهُنَّ لَمَّا طَلَّتهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ قَطًّا كَمَا عَلَّمْتُمُوهُنَّ مِنْ عَدَّةِ تَعَدُّوْنَهَا قَتًّا يَوْهِنَّ

وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا﴾

*"O you who have believed when you marry believing women and then divorce them before you have touched them; then*

*there is not for you any waiting period for count concerning them. So provide for them and give them a gracious release.”(Al-Qur’an 33:49)*

Mandate: Ideally the purpose of marriage is to foster a state of tranquility, love and compassion in Islam (Al-Qur’an 30:21), but this is not always the case. Islam discourages divorce but unlike some other faiths; does make provisions for divorce by either party. Man being head of the family and due to financial responsibilities he is expected to bear; the right to divorce in Islam is primarily given to man. But the woman in certain given circumstances can initiate divorce.

Last Resort: Divorce is permitted in Islam as a last resort, if it is not possible to continue the relation and it is the worst of the permissible acts in Islam. According to Hadith:

- Of all the permissible things, divorce is the most hated by Allah. (*Ibn Majah#2018*)
- Divorce shakes the Throne (*Arsh*) of Allah. (*al-Maqasid ul-Hasanah No. 10*)
- Prophet ﷺ in his last sermon said: Fear Allah, in case of women and servants. (*Muslim*)

Conditions: Marriage is a great blessing in Islam and there are rights and duties for both parties to be fulfilled in the best interest of the family. In case of rebellion and strife however the divorce is allowed in Islam. The common causes include: Immoral behavior, rebellion, cruelty, dislike, impotency (inability to have conjugal relations), married woman (if she hides), apostasy and Idealism etc.

Reconciliation: Reconciliation should be the first approach (Al-Qur'an 4:35) and divorce should be considered only when all options have been exhausted. In such cases Allah has provided for divorce as an option because, sometimes it is truly in the best interest of all concerned. But even in such situations, according to the Qur'an, The parties should either hold together on equitable terms or separate with kindness. (Al-Qur'an 2:229).

The efforts to reconcile can be initiated by couple, their friends, parents or selected representatives (arbitration) from both sides. The instructions in the Qur'an, not to divorce during menses, to stay at in-laws, consider good qualities and not to expect idealism (Al-Qur'an 4:19); are in fact factors that contribute to reconciliation.

Types of Divorce/Separation: Divorce can take a variety of forms, some initiated from the husband & some imitated by the wife. The main traditional legal categories are *Talaq*, and *Khula'*. Other ways include: judicial intervention, *Mubarat* (mutual consent), *Tafweez* or delegated *Talaq*, *Lian* (false charges of unchastity) and oath of renunciation or *Iyla* and *Zihar* (Al-Qur'an 2: 226).

Types of *Talaq*:

- *Talaq-i Hasan/Ahsan* or revocable divorce [*Talaq Raji*].
- *Talaq-i Muthalaq, Tripple Talaq* or irrevocable divorce, [*Talaq Bain*].

Talaq Ahsan: The most preferred form of divorce is where the husband repudiates his wife by making one pronouncement within the term of *Tuhr* or Purity (when the woman is not passing through the period of menses) during which he has not had sexual intercourse with her and she is left to observe her '*Iddah*' for 3 months.

Talaq Hasan: *Talaq-i Hasan* or the laudable divorce is where a husband repudiates his wife, in three *Tuhrs* i.e. Three pronouncements in three consecutive months without cohabitation.

Tripple Talaq: This is the irregular divorce, sometimes called *Talaq-i Bidat* also; it is the one, where a husband repudiates his wife by three pronouncements of divorce at once. According to the majority of the jurists, the *Talaq* hold good, but it is against the spirit of the *Shariah* and therefore the man who follows this course in divorce is an offender in the eye of Islamic law.

Khula: It is a type of divorce initiated by wife where wife is dissatisfied with the marriage and relinquishes her *Mahr*/dower to persuade the husband for divorce.

Mubarat: this is the type of divorce where both the husband and wife are dissatisfied with the marriage and initiate the process of dissolution of marriage before the legal authority.

IYLA: '*Iyla*' is a form of divorce in which a man makes a vow not to have conjugal relations with his wife. The maximum period allowed for such an abstention is four months. If he

fails to resume sexual relations and the abstention exceeds the stipulated periods; a divorce is affected ipso facto. (Al-Qur'an 2:226-27). (However he can break his oath by paying the prescribed fine; which could be freeing a slave, fasting consecutively for two months or feeding sixty poor people)

Zihar: It was a practice in pre-Islamic Arabia, wherein a husband would pronounce to her wife, 'you are to me like the rear of my mother' and the divorce would take place. Islam denounced and detested this practice however imposed a fine (vide supra) on a Muslim if he utters these words; before resuming sexual relations with his wife.

Lián (cursing): If a husband accuses his wife of adultery or disowns her child but fails to prove his charges; the couple has to testify the claim under oath, before a legally appointed religious authority, as prescribed in primary texts [Al-Qur'an, 24:6-9], leading to dissolution of marriage.

Iddat or waiting period:

*Iddat (Ayyam)* literally means number. In Islamic legal terminology *Iddat* is the period of restraint incumbent for a woman to wait before contracting another marriage, when her marriage is dissolved in consequence of divorce or death of her husband. The waiting period differs with different modes of divorce as follows:

- In case of divorce, three monthly courses. 'Divorced women remain in waiting for three periods'. (Al-Qur'an 2:228)

- In case of divorce before consummation of marriage:  
No *Iddat* or waiting period:  
*“O you who have believed when you marry believing women and then divorce them before you have touched them, then there is not for you any waiting period for count concerning them. So provide for them and give them a gracious release.” (Al-Qur’an 33:49)*
- When the woman has passed the age of monthly courses: Three months (Al-Qur’an 65:4)
- When a woman becomes widow: Four months and ten days. (Al-Qur’an 2:234)
- When a pregnant woman is divorced: Till delivery. (65:4)
- When a man makes a vow not to have conjugal relations with his wife and fails to resume sexual relations, the waiting period is 4 months. (Al-Qur’an 2:226)  
*‘For those who swear not to have sexual relations with their wives is a waiting time of four months, but if they return, then indeed Allah is forgiving and Merciful.’ (Al-Qur’an 2:226)*
- When the husband of a woman is missing; for a long time and whereabouts are not known, the waiting period differs with different Schools of Islamic Law.

Related Issues: *Mahr* (Dower), Child Custody and Remarriage (only after *Iddat*) are dealt with in following verses of the Qur’an (2:230, 2:232, 2:33).

## LAWS OF INHERITANCE IN ISLAM

### Introduction:

In Islam, Allah is the law-giver and His Prophet ﷺ is conveyer of law and the *Mujtahid* (Jurist) derives it from sources of *Shariah* following the principles framed by Islamic scholars (*Usul ul-Fiqh*). As regards inheritance in Islam, when a believer dies, it becomes incumbent on the family members to ensure that the wealth and property left behind is distributed according to *Shariah* law prescribed in the Qur'an and authentic *Ahadith*.

Proof: Allah ﷻ, out of His knowledge, wisdom and justice has established distribution of inheritance; and anyone who deviates from His system offends his Lord and is liable for punishment in the hereafter. The major rules of inheritance are detailed in the Qur'an, Hadith and *Fiqh*. The Qur'an lays down clear instructions for regulation of inheritance and these are contained in *Surah Al-Baqrah* (2: 180-182,240); *Surah Al-Nisa* (4: 11-12, 33, 176); *Surah Al-Maidah* (5:106-7) and *Surah Al-Fajr* (89:19). Some of these Qur'anic verses are as under:

﴿وَلِكُلِّ جَعَلْنَا مَمَالِي مَا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدْتُمْ أَيْمَانَكُمْ فَآتُوهُمْ نَصِيبَهُمْ ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا﴾

*"And for all we have made heirs to what is left by parents and relatives. And to those, whom your oaths have bound, give them their share. Indeed Allah is ever, over all things, a witness."* (Al-Qur'an 4:33)

﴿وَوَصِيكُمُ اللَّهُ فِي أَوْلَادِكُمُ لِلرِّجَالِ مِثْلَ حَظِّ الْأُنثِيَّاتِ ۗ فَمَا كَانَ لَهُ وَلَدٌ فَأُولَادُ أُمِّهِ فَلَهُنَّ مِثْلُ حَظِّهِنَّ مِمَّا تَرَكَ الْوَالِدُ وَالْأَبُ ۚ وَلَوْلَا ذَلِكَ لَوَارِثُ كُلِّ شَيْءٍ ۚ وَلَكِنْ قَدْ وَصَّى اللَّهُ فِي الْقُرْآنِ كُلِّ شَيْءٍ لَعَلَّكُمْ تَتَّقُونَ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾



*"Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are only daughters, two or more, for them is two thirds of one's estate....." ( Al-Qur'an 4:11)*

﴿كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ لِي تَرَكْ خَيْرًا لِّوَالِدَيْهِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ﴾

*"Prescribed is for you when death approaches anyone of you if he leaves wealth, a bequest for the parents and near relatives according to what is acceptable, a duty upon the righteous." (Al-Qur'an 2:180)*

﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لَهُنَّ أَزْوَاجُهُمْ مَتَاعًا لِّلْأَنْحُولِ غَيْرِ الْخِرَاجِ \* فَلْيَخْرُجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

*"And those who are taken in death among you and leave wives behind; for their wives is a bequest: maintenance for one year without turning out. But, if they leave than there is no blame upon you for what they do with themselves in an acceptable way. And Allah (SWT) is exalted in Might and wise." (2:240)*

﴿فَمَا كَلِمَاتٌ كَلَامًا﴾

*"And you consume inheritance devouring altogether." (89:19)*

Characteristics of 'Law of Inheritance in Islam':

- i) The Qur'anic rules of inheritance differ considerably from pre-Islamic customs.
- ii) They also differ from ongoing secular laws.
- iii) The Qur'an fixed the shares of the relatives forming a complete legal system.
- iv) The Qur'an added additional heirs from old customs and removed some of them (Inclusion and exclusion).
- v) The Qur'an improved the status of women by identifying their share in clear terms.

- vi) As a general rule male gets twice the share of female and two or more daughters don't get more than two third of total property. (4:11)
- vii) The Qur'an grants testamentary powers to Muslims (*Wasiyyah*/bequeath) in disposing their property but not more than one third of the total.

Broader Guidelines:

When a Muslim dies; four duties need to be fulfilled as regards his property.

- i) Pay funeral expenses (after *Zakah*)
- ii) Pay debts of the deceased (after *Mahr*/dower if still unpaid).
- iii) Determine the value of will /bequest which should not be more than one third of the wealth. (For specified recipients, not entitled otherwise)
- iv) Distribute the remainder part of estate/property among relatives, according to *Shariah* law.

Types of Heirs:

- 1) Quota Heirs: are close relative who get designated share of property and they include sons and daughters, parents and grandparents, husbands and wife, brothers and sisters.
- 2) Members of *Asaab*/ Residuary: The relatives who are not real (after distribution to the Quota share holders).
- 3) Escheat: In case the two categories are missing the property will go to '*Bait al-Mal*' or state treasury.

Rule of Exclusion:

The Killer (Homicide), Apostate and Adopted are excluded from normal recipients of property.

.....

## **7. ISLAMIC ECONOMICS**

Guiding Principles

Legal Sources

[Business, Inheritance, *Zakat*, Taxes, *Waqf* etc.]

Illegal Sources [*Riba*, *Maysir*, *Gharar*]

*Amanah* (Trust)

*Bait al-Mal* (Public Treasury)

.....

### **The Guiding principles of Islamic Economy**

Introduction:

The Islam as a complete way of life provides guidelines for every sphere of human life at individual and collective levels; the basic principle being the welfare of mankind. The economic principles of Islam aim at establishing a just society where everyone behaves honestly and responsibly and not as self seeking forces, fighting for personal interests without regards for truth, honesty decency and trust.

### **ECONOMIC TEACHINGS OF QUR'AN**

The economic teachings of the Qur'an can be summarized under following headings:

**All Resources belong to Allah:**

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

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

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

﴿لَا مَدْمَكُنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَاكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَا تَشْكُرُونَ﴾

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

﴿هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ﴾

*"It is He who has made the earth manageable for you; so traverse through its tracts and enjoy of the sustenance which He furnishes. But unto Him is the resurrection."*

*(Al-Qur'an 67:15)*

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

﴿وَلَقُولُوا لِمَا تَصِفُ أَلْسِنَتَكُم كَذِيبٌ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لَقَدْ تَرَوْا عَلَى اللَّهِ كَذِيبٌ \* لَ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ كَذِيبٌ

لَا يُفْلِحُونَ﴾

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

The Allah's will is conveyed to humanity through his Prophets صلی اللہ علیہ وسلم and the man is enjoined to follow the instructions of Almighty Allah and His Prophets صلی اللہ علیہ وسلم as enshrined in the Qur'an and *Sunnah*. The Glorious Qur'an on the basis of fundamental realities makes it clear enough that the declaration of lawful and unlawful is the authority of Allah and then that of Prophet with Allah's leave.

﴿..... وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ ۗ لََّ اللَّهُ شَدِيدُ الْعِقَابِ﴾

*"....And whatever the Messenger has given you-take; and what he has forbidden you –refrain from. And fear Allah; indeed Allah is severe in penalty." (Al-Qur'an 59:7)*

﴿.....يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ.....﴾

*"...Who enjoins upon them what is right and forbids them what is wrong; and makes lawful for them the good things, and prohibits for them the evil...." ( Al-Qur'an 7:157)*

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

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

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا.....﴾

*"And establish prayers and pay Zakat....." (Al-Qur'an 2: 110)*

﴿وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مِّمَّا لَمَسُوا لِيَسْأَلِ وَالْمَحْرُومِ﴾

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

﴿..... وَتَجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ.....﴾

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

﴿لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانُ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانُ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا

مَّقْرُوضًا﴾

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

**No unlawful means of income:**

The Qur'an has made a clear distinction of lawful and unlawful and exhorts Muslims to avoid unlawful means e.g. Riba, theft, embezzlement, usurp; and take to lawful methods only.

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

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

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

*"...But Allah has permitted trade and has forbidden interest."*

*(Al-Qur'an 2: 275)*

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

رَهِيمًا﴾

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

**Laws of distribution of property are divinely ordained / inheritance:**

Laws of trade, business and inheritance are clearly mentioned in the Qur'an.

﴿لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانُ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانُ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَفْرُوضًا﴾

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

### **Hoarding is Prohibited:**

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِيُذِخَّرَ مِنَ الْأَخْبَارِ وَالرَّهْبَانِ لِيَاكُونَ أَمْوَالِ النَّاسِ بِالْأَبْطَالِ وَيُضْذَوْنَ عَنْ سَبِيلِ  
اللَّهِ وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالنِّصَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾

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

So on all sorts of property; the Qur'an acknowledges the right of ownership under the prescribed limits.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا حَتَّىٰ تَزُومَ الْقِسْمَةَ الْكَاتِبِ كَلَّا سَوْفَ تَعْلَمُونَ﴾

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

### **Stress on moderate mode of life and condemnation of greed.**

(Al-Qur'an 17:29, 25:67, 7:31,). The Qur'an says:

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلًّا بَسْطًا فَتُضْعَدَمَا وَمَا مَحْسُورًا﴾

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

﴿وَالَّذِينَ كَانُوا أَتَقْوَا لَنُفْسِرُوا وَلَا يَمْتَرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا﴾

*"And those who, when spend; do so not excessively or sparingly but are ever between that justly moderate." (Al-Qur'an 25:67)*

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

*"...Eat and drink but waste not by excess for Allah loves not the wasters." (Al-Qur'an 7:31)*

**Economic justice but not economic equality:**

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

﴿هُمْ يَتَمَسُونَ رَحْمَتَ رَبِّكَ حُنَّ قَسَمًا إِنَّهُمْ يَعِيشُونَ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ لِبَعْضٍ عِشْرًا وَيَتَمَسُونَ رَحْمَتَ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ﴾

*«Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service. But the mercy of your Lord is better than whatever they accumulate» (Al-Qur'an 43: 32)*

**Protection of rights of orphans specially taken care of:**

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن مَّا آتَاكُم مِّن مَّا مَلَائِكَةُ نَزَّلُوا فِي بَطُونِهِمْ أَذًى وَاسْتَصْطَوْنَ سَعِيرًا﴾

*“Those who unjustly eat up the property of orphans eat up a fire in their own bellies; they will soon be enduring a blazing fire.” (Al-Qur'an 4: 10)*

﴿..... فَإِذَا تَسَمَّ مِنْهُمْ رُشْدًا فَادْفَعُوا لِيهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا سُرَّاءًا وَلَا بَدَارًا أَنْ يَكْبُرُوا وَمَنْ كَانَ ظَنِّيَةً لِمَنْ لَّا يَسْتَعِيبُ وَمَنْ

كَانَ فِتْنَةً يَأْكُلْ بِالْمَعْرُوفِ \* فَلَا تَقْعُدُوا لِيهِمْ أَمْوَالَهُمْ فَأَنْهَىٰ وَعَادُوتِهِمْ وَكَذَٰلِكَ يُبَيِّنُ اللَّهُ لِيهِمْ أَحْسَنَ

*“...if then you find sound judgment in them release their property to them but consume not wastefully nor in haste against their grownups.” (Al-Qur'an 4: 6)*

.....



**Illegal Sources of Income**  
**[Riba, Maysir, Gharar]**

**RIBA**

**Introduction:**

Interest, usury or *Riba* literally means an increase or addition and is defined as an excess charged over principal amount for grant of extensions in payment of debts. Or a loan is extended to someone, for a specified period on a specified rate of increase in amount to be repaid. It is forbidden in Islam and considered as unjustified monetary advantage. Allah has expressed disapproval of interest in the Qur'an and deprived it of any blessings or reward from Allah; whereas charity on the other hand brings Allah's blessings and favour.

**Etymology:**

*Riba* is an Arabic noun derived from the verb *Raba*, meaning 'to increase', 'to grow', and 'to exceed'. It is often translated as "usury" or interest, referring to any excess value in transactions that Islamic Sacred Law has prohibited. The Qur'anic verses (2:275-280) define *Riba* to mean any payment 'over and above the principal' of a loan. The Qur'anic verse 3:129, revealed in 2 A.H, clearly forbade interest.

**Definition:**

The *Riba* thus can be defined as "*Unjustified increment in borrowing or lending money, paid in kind or in money above the amount of loan, as a condition imposed by the lender or voluntarily by the borrower.*"

Varieties/Kinds of Riba:

*Riba* was practiced in pre-Islamic Arabia in three forms:

- They advanced loan for stipulated period with stipulated excess above the principle amount mentioned in the contract.
- They advanced loans with stipulated condition that they would take a fixed amount of interest every month, till the principle amount is returned in full.
- They would sell a commodity on deferred payment and when the time approached, the seller increased the amount due for further extension in time.

Some Islamic jurists describe *Riba al-duyun* (debt usury) and *Riba al-Buyun* as main varieties with subtypes; while others take *Riba-al-nasiya* and *Riba al-fadl* as primary types. The other terms mentioned by jurists are *Riba al-duyun*, *Riba an-Jahilyah*, *Riba al-qardh*, *Riba al-Buyun*, *Riba al-Qur'an* and *Riba al-Sunnah*, all in fact, names for one of the two types of *Riba*. The common types are thus: *Riba al-fadl* and *Riba-al-Nasiya*.

*Riba-al-Nasiya*: It commonly referred to as compound interest or Qur'anic interest, or *Riba al-Jahilyah*, is considered the most harmful and unethical of all forms of *Riba*. In simple terms, *Riba-al-Nasiya* is an increase in the amount of a commodity due to the mere passage of time. This is the category in which all the interest-based loans fall.

*Riba al-Fadl* on the other hand involves an immediate exchange of unequal quantities of the same commodity and can be described as the *Riba* of surplus (as in exchange of currency), as opposed to *Riba-al-Nasiya*, which involves the passage of time.

Islamic Primary Texts on Riba:

Avoiding *Riba* is fundamental to the implementation of Allah's command to stand up for economic justice. *Riba* is mentioned and condemned in several different verses in the Qur'an, like: 2:275-280, 3:130, 4:161,30:39, 65:2-3. It is also mentioned in many Prophetic ﷺ traditions (*Ahadith*).

Guideline in the Qur'an:

There are many proofs showing that *Riba* is *Haram* and one of the most serious sins in Islam; as mentioned in following verses of the Qur'an:

*"...Allah has permitted trade and has forbidden Riba." (2:275)*

In the Qur'an, Allah does not declare war on anyone except those who deal in *Riba*:

*"O you who believe, fear Allah and give up what remains of your demand for Riba, if you are indeed believers. If you do it not, take notice of war from Allah and His Messenger." (Al-Quran 2:278-279)*

On the Day of Resurrection, people will rise from their graves quickly, except those who engaged in *Riba*. They will stand up and then fall down like intoxicated ones:

*"Those who consume Riba cannot stand (on the Day of Resurrection) except as one stands who is being beaten by Satan into insanity. That is because they say, 'Trade is (just) like Riba.' But Allah has permitted trade and has forbidden Riba..." (Qur'an 2:275)*

*"O, you who believe! Do not devour Riba (e.g. interest), making it double & redouble, and be careful of (your duty to) Allah, that you may be successful."(Qur'an 3:130)*

*“And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty), and will provide him sustenance from where he never even imagined. And whosoever puts his trust in Allah, Allah is sufficient for him.” (Qur’an 65:2-3)*

Guidelines in Hadith:

*Riba is Haram in all of its aspects, as the Prophet ﷺ said (Muslim), “Allah has cursed the one who consumes Riba, the one who gives it, the one who witnesses over it, and the one who writes down the transaction.”*

The Prophet ﷺ also warned that consuming *Riba* is one of the seven sins that doom a person to Hell. (Bukhari and Muslim)

Prophet Muhammad ﷺ declared in the last sermon at *Hajj* that, *‘beware, all Riba outstanding of pre-Islamic era are void now, and the lenders are entitled to the principle amount only; neither shall you oppress nor be oppressed’.*

Hikmah / Justification:

The foremost reason *Riba* is *Haram* is because Allah declared it so, in man’s best interests. It is based on Allah’s infinite wisdom as He is the All-Wise, All-Knowing. The scholars of Islam have however suggested the following reasons as to why *Riba* is *Haram*:

- *Riba* conflicts with the spirit of brotherhood and sympathy, and is based on greed, selfishness and hard heartedness.

- *Riba* is a sure gain without any possibility of loss, hence all the risk is taken by the borrower, rather than sharing the risk and the profits with both parties.
- *Riba* creates a monopoly in society, where the rich are rewarded for being wealthy, while those who are not are forced to pay extra!

Conclusion:

None can doubt that *Riba* is *Haram* and a major sin, and no disobedience to Allah is worth the risk of His punishment. We must remember that the life of this world is short and fleeting, and just because *Riba* is widespread and common, it does not make it permissible. The most effective way to avoid *Riba* and determine which transactions are permissible is by consulting Islamic scholars and utilizing their knowledge.

Islamic Banking, a solution: Where a *Riba*-based market fails, Islamic financial institutions do not suffer the same consequences since the risk is shared by both parties. Lenders will be more careful, as they also share the risk of losing money if the borrower cannot pay back the original sum. Given all the problems that *Riba* creates, it is no wonder Islam prohibits such a detestable act.

.....

**Gambling [*Maysir* & *Gharar*]:**

Introduction:

Gambling was another practice prevalent in pre-Islamic Arabia. Gambling, wine and music was the order of the day in pre Islamic Arabia. Gambling created imbalances in society but the

people involved in the practice are so addicted to the practice that they ruin their families without realising it.

Gambling is a game of chance where 100% profit or loss is possible. It is a social evil which leads to dangerous consequences like loss of money, property and life and even breaking of families; as it often led to quarrels between losers and winners.

Gambling was banned in Islam because of its illegal nature of earning. It often leads to ruin of the whole property as well as family; as they used to put to stake not only their money but sometimes even their wives and children as well.

**'Maysir':**

*Maysir* literally means gambling. Islam has also categorically prohibited all forms of gambling. *Maysir* refers to the easy acquisition of wealth by chance, whether or not it deprives the other's right. The word "*Maysir*" mentioned in the Qur'an is derived from the word "*Yusr*", which means ease, and defined as "wishing something valuable with ease and without paying an equivalent compensation for it or without working for it, or "the acquisition of wealth by chance (not by effort)". A related term *Qimar* also means receipt of money or benefit at the cost of others or "any game of chance".

*Maisir* is prohibited by Islamic law (*Shariah*) on the grounds that "the agreement between participants is based on immoral inducement provided by entirely wishful hopes in the participants' minds that they will gain by mere chance, with no consideration for the possibility of loss".

**Guidelines in scripture:**

It is stated in the Qur'an that games of chance, including *Maisir*, are a "grave sin" and "abominations of Satan's handiwork".

*"They ask you about wine and gambling. Say: 'In them both lies grave sin, though some benefit, to mankind. But their sin is grave than their benefit.'" (Al-Qur'an, 2:219)*

*"O believers, wine and gambling, idols and divining arrows are an abhorrence, the work of Satan. So keep away from it that you may prosper. Satan only desires to arouse discord and hatred among you with wine and gambling, and to deter you from the mention of God and from prayer. Will you desist?" (Al-Qur'an, 5:90-91)*

It is also mentioned in *Ahadith*. As narrated Abu Huraira, Prophet ﷺ said:

*"Whoever swears saying in his oath. 'By Al-Lat and Al-Uzza), should say, 'None has the right to be worshipped but God; and whoever says to his friend, 'Come, let me gamble with you,' should give something in charity." (Sahih Bukhari#78:645)*

.....

**Gharar**

The Arabic word *Gharar* is a fairly broad concept that literally means deceit, risk, fraud, uncertainty, chance or hazard that might lead to destruction or loss. It has been defined as "the sale of what is not yet present," such as crops not yet harvested or a fish not yet caught. It is a negative element in

Islamic social transactions (*Mu'amalat*), like *Riba* (usury) and *Maysir* (gambling).

In the legal terminology of jurists, '*Gharar*' is "the sale of a thing which is not present at hand, or the sale of a thing whose *Aqibah* (consequence) is not known, or a sale involving hazard in which one does not know whether it will come to be or not." To the Islamic scholar, Mustafa Al-Zarqa, "*Gharar is the sale of probable items whose existence or characteristics are not certain, due to the risky nature that makes the trade similar to gambling.*"

Guidelines in scripture:

While the word *Gharar* is not specifically mentioned in the Qur'an, two verses (2:188; 4:29) are interpreted as the prohibition of predatory business practices because such practices do not benefit the whole of society. Therefore, questions of *Gharar* arise when a claim of ownership is unclear or suspicious.

*"O, ye who believe! Eat not up your property among yourselves in vanities." (Al-Baqara, 2/188; an-Nisa, 4/29)*

There are "numerous *Ahadiths*" forbidding *Gharar* sales. In one, Ahmad and Ibn Majah narrated on the authority of Abu-Said al-Khudri that:

*"The Prophet ﷺ has forbidden the purchase of the unborn animal in the mother's womb, the sale of the milk in the udder without measurement, the purchase of spoils of war prior to their distribution, the purchase of charities prior to their receipt, and the purchase of the catch of a diver".*



In another tradition, Prophet Muhammad ﷺ is said to have spoken against the selling of the birds in the sky, the fish in the water, or the unborn calf in the mother's womb, saying, "*Sell not what is not with you*".

While both *Gharar* and *Riba* (Usury) are negative elements in Islamic economics, the '*Gharar*' is considered to be of less significance than *Riba*.

While the slightest involvement of *Riba* makes a transaction non-*Shariah*-compliant, some degree of *Gharar* is acceptable according to scholars of Islamic economics.

**In a nutshell:**

- The word *Gharar* means uncertainty, hazards, or risk.
- In Islamic finance, *Gharar* is prohibited because it runs counter to the notion of certainty and openness in business dealings.
- *Gharar* can arise when the claim of ownership is unclear or suspicious.
- Examples of *Gharar* in modern finance include futures and options contracts, which have dates of delivery in the future.
- The transactions and contracts are considered as *Gharar* when excessive risks or uncertainty are combined with one party taking advantage of the property of the other, or one party only benefiting by the other party's loss.

**Gambling and its harms:**

Gambling is a way of obtaining undeserved money which makes man forget his Creator, prevents him from performing prayers, leads him to laziness, eliminates his strength to work and causes grudge and enmity among people. There is no difference between alcohol and gambling in terms of being forbidden and being a sin.

All kinds of games of chance that cause benefit or harm are regarded as gambling. Gambling is a social disaster that destroys many families. The money obtained by gambling is not legitimate. As gambling becomes widespread, social harms will increase. Gambling brings along evil deeds like alcohol, telling lies, greed, grudge, revenge and murder. Gambling also causes disorders, disagreements and neglects in family life.

.....

**Legal Sources of Income**

[Business, Inheritance, Zakat, Taxes, Waqf etc.]

**Broader Principles:**

The Islam as a complete way of life provides guidelines for every sphere of human life at individual and collective levels; the basic principle being the welfare of mankind. The economic principles of Islam aim at establishing a just society where everyone behaves honestly and responsibly and not as self seeking forces fighting for personal interests without regards for truth, honesty decency and trust.

- All resources belong to Allah. The first economic principle emphasized by the Qur'an with repeated stress is that all natural resources and means of production belong to Allah and have been placed at disposal of man as trust or *Amanah* for just utilization and distribution.
- Only Allah is the sole authority to decide what is lawful and what is prohibited; with no scope for personal likes and dislikes regarding *Halal* and *Haram*.
- Property rights or private ownership of resources is recognised by Islam according to labour and investment involved. It also takes into consideration their commitment to public welfare through the obligatory *Zakat* and taxes to the government. It is thus a sort of controlled capitalism not based on economic equality but economic justice.
- Income distribution: the state is responsible for collection of taxes from affluent and distribution of same among needy in order to create a balance in society. The wealthy are encouraged to make charitable contributions to poor, needy, neighbours and relatives even at private/individual levels with expectation of rewards from Allah here and in the hereafter (51:19). Islam strongly condemns amassing of wealth in niggardly ways and rather prescribes a balanced approach or the golden mean formula as in 25:67.
- It is a distinctive feature of Islamic economic system that it dwells on distribution of wealth than its production. Qur'anic verse *Infaq* used repeatedly 29 times in the Qur'an

encourages and exhorts Muslims to spend [2:3, 63:10]. Similarly '*Infaq fi Sabil-Allah*' used 5 times in the Qur'an and *Sadaqat* used 13 times and *Zakat* used 19 times show the importance of spending.

TAXATION: [***Zakat, Taxes, Business, Waqf***etc.]

The axations have been divided into four types: [*Zakat, Usher, taxes, Waqf*]

- *Zakat*: *Zakat* or wealth tax is divinely ordained compulsory *Sadqa* on the wealth/cash, gold, silver, animals which remain accumulated in possession of owner for over one calendar year after his routine maintenance expenses. It is collected by the government @2.5% and redistributed to poor and needy. *Zakat* forms the 3rd obligatory duty on a Muslim.
- *Ushar*: It is the property tax on landed property which is productive and government collects 10% of the produce from rain-fed lands and 5% from the irrigated fertile lands annually.
- *Kharaj*: This is the revenue tax from land crops and fruit trees variables fixed by government according to the types of crops and fruit-bearing trees.
- *Jizya*: It is the kind of tax levied on non-Muslim subjects living in Muslim states in lieu of the protection of their life and property, relieving them of the responsibility to participate in armed struggles against offenders and invaders. They are however

required to ensure their non-participation in any secret mission or conspiracy against the native Muslim state. The tax is variable according to economic status of the citizens e.g.: 48 *Dirhams* for rich, 24 for average and 12 for the poor.

Conclusion:

Islamic economic system is thus based upon the notion of justice encouraging simplicity, modesty, charity and mutual cooperation. It simultaneously discourages greed and extravagance.

.....

**Amanah in Islam**

*Amanah* literally means trust, trustworthiness, loyalty, faithfulness, integrity, and honesty. Both *Amanah* and *Iman* originate from the same three letter root-verb *Amina*, which means to be in a state of peace, safety and security. Accountability, honesty, transparency, and perfection of action are all parts of *Amanah*.

The concept of *Amanah* in the Qur'an:

Human beings are a special creation of Allah. He has created man as His vicegerent or *Khalifah* and has created everything else in the universe for the service of man. It implies that in the Islamic society, ownership whether private or public is not absolute. Resources are only an *Amanah* whose actual owner is Allah.

The phrase '*Amanah*' appears 6 times in the Qur'an. The term *Amanah* is used in the Qur'an and the *Sunnah* to indicate a

very broad and deep meaning. It defines man's rights and responsibilities in relation to all the other humans and his environment and the rest of Allah's creation. Everything given to us by Allah is a kind of *Amanah* (trust). Even a task or responsibility assigned to us is considered an *Amanah*. That is why we will be questioned about them; whether we used them and managed them properly or not.

Amongst the *Amanah* given to us from Allah is to obey His commandments and holding on to our faith; Islam. Almighty Allah said about the believers:

*"O, you who believe! Fear Allah as He should be feared, and die not except in a state of Islam." (Al-Qur'an, 3:102)*

Believers are described in the Qur'an as '*truthful to their trusts (Amanah) and to their pledges*'. (Al-Qur'an 23:8 and 70:32)

Allah further instructs believers, thus:

*"O you, who believe, do not betray God and His Messenger, and do not knowingly violate your trusts." (Al-Qur'an, 8:27)*

*"Surely Allah commands you to render back trusts to their owners." (Al-Qur'an, 4: 58)*

*"If you trust one another, then let him who is trusted fulfill his trust, and let him be conscious of God, his Sustainer." (Al-Qur'an 2:283)*

*"Then on that day you shall most certainly be questioned about the bounties." (Al-Qur'an, 102:8)*

Another *ayah* in *Surah al-Isra* tells us,

*"The hearing, sight and hearts will all be questioned." (Al-Qur'an, 17:36)*

In the past also Allah dealt severely with people who were dishonest and did not honour their trusts. E.g. The people of Madain had developed unfair and corrupt business practices and Prophet Shuaib (AS) was instructed to warn them of Allah's displeasure. (Al-Qur'an 11:85-86)

These verses prepare the believers intellectually and morally to be serious and accountable to their own lives, and to their families and societies.

The concept of *Amanah* in Hadith:

All the Prophets ﷺ of Allah were most trustworthy people even before their Prophethood. Prophet Muhammad ﷺ was called *al-Amin* (the trustworthy). When the daughter of Shuaib described Prophet Musa (AS) to her father, she described him as one who is strong and trustworthy.

*"O my father, hire him, for the best to be hired is one who is strong and trustworthy." (Al-Qur'an, 28:26).*

Similarly Yusuf (AS) said:

*"Place me in authority over the treasures of the land; surely I am a good custodian, a knowledgeable one." (Al-Qur'an, 12:55)*

As reported by Anas Ibn Malik (RA) The Messenger of Allah ﷺ said:

*"The person who does not keep trust has no faith and the person who does not respect his covenant (and promise) has no religion."*

According to another Hadith reported by Jabir bin Abdullah RA Prophet ﷺ said: *"If a man tells you something then looks around; it is a trust." [Al-Tirmidhi#1959]*

Reliability, honesty and trustworthiness are characteristics that must be present in anyone who claims to be a believer. In a Hadith reported by Abdullah ibn 'Amr RA, Prophet ﷺ said: *"Four traits whoever possesses them is a hypocrite and whoever possesses some of them has an element of hypocrisy until he leaves it: the one who when he speaks he lies, when he promises he breaks his promise, when he disputes he transgresses and when he makes an agreement he violates it." [Muslim and Bukhari]*

As reported by Ibn Mas'ud RA ; Prophet Muhammad ﷺ said:  
*"The two feet of the son of Adam will not move from near his Lord on the Day of Judgement until he is asked about five (matters) about his life - how he spent it; about his youth - how he took care of it; about his wealth - how he earned it; and where he spent it and about that which he acted upon from the knowledge he acquired."*

#### Significance of Amanah:

The word '*Amanah*' (trust) is a very comprehensive term which includes everything like adherence to Islamic injunctions, fairness in dealing, giving everybody his due, etc. Furthermore, even maintaining secrecy and confidentiality of what is required to be confidential is considered in Islam as *Amanah* and breaching it is a sign of hypocrisy.

*Amanah* literally, means reliability, faithfulness and trustworthy. It means to be fair, punctual and keeping promises and commitments. The meaning of *Amanah* is trustworthiness, or, it is something or someone left to someone to protect or keep. The opposite of *Amanah* is betrayal which is to fail in keeping the trust in the way the person who left it as expected or wanted it to occur. It is an important aspect of a Muslim character. The example of Prophet Yusuf (AS) mentioned above implies that; positions as *Amanah* should be handed over to the right people in relation to skill, trust and reliability as faith and piety alone is not enough for one to be able to complete a task given especially if they do not have the skill.



The concept of *Amanah* binds individuals with society and ensures peace and harmony. In Islam, *Amanah* is a huge contract of an individual with his society, and with the overall environment.

The Prophet ﷺ has explained this responsibility in a Hadith, the meaning of which is: *“Every one of you is a custodian and every one will be asked about his subjects”*.

*Amanah* demands that if a person is appointed to a certain public position, he should not misappropriate the entrusted authority. Thus we must take care in your duties on a personal and professional basis. Allah says in the Qur’an:

*“And he who misappropriates shall come on the Day of Judgment with what he misappropriated.” (Al-Qur’an, 3:161)*

According to a Hadith, with decline in moral values the true sense of *Amanah* will gradually go on diminishing. Today, there is lack of commitment and honesty. May Allah bless us with the understanding of *Amanah* and enable us to fulfill its requirements in our individual and collective capacities.

.....

#### Guiding Principles of Islamic Finance System:

Prohibition of *Riba*, *Gharar* and *Maysir* in financial transactions is the fundamental of Islamic finance which distinguishes it from conventional finance.

### **Bait al-Mal**

It literally means public treasury or house of money or the exchequer of an Islamic state. Being a public property the citizens of an Islamic state or general people have some rights over it and some obligations towards it; but nobody can claim to be its owner.

*Bait al-Mal* was founded by Prophet of Islam ﷺ when he established the Islamic state of Madinah. But it took the formal, organised shape of an economic institution during the caliphate of Umar RA the second caliph of Islam when the Islamic state extended from Rome to Persia.

*Bait al-Mal* is a foundation that supervises all the revenues and expenses of a Muslim state; under the authority of a caliph or vicegerent of Islamic state. The management of *Bait al-Mal* collects the revenues from different legal sources and is also responsible for putting them in legal ways of spending for the general benefit of the citizens of Islamic state or Muslim *Ummah* during peace and war. The money collected from these sources is spent on public welfare activities, the poor people having a special and preferred right of share in *Bait al-Mal*.

The classical Islamic jurists have classified the resources of 'Bait-al-mal' in three categories. *Zakat/Sadaqa*, revenue, *Ghanimah* or booty and *Fay* or spoils of war revenue, and public taxes like land taxes *Kharaj*, *Usher*, *Jizya* etc.

The *Bait al-Mal* is thus an important institution of Islamic civilization, comparable to the authority of 'Ministry of Finance' and Central Banks, in modern terms.

**Islamic Banking:**

The practice of Banking has been prevalent since times immemorial in different forms and shapes. People even in ancient times deposited their wealth at specified places for safety. People used to borrow money from each other or money lenders on fixed interest rates / *Riba* which led to economic imbalance in society. In modern times the banks are commercial institutions safeguarding public money and investing it into projects and lending to needy on pre-fixed interest rates.

The Islamic banking or interest free banking is a system of transaction or banking operating on the basis and within the limits of *Shariah* laws i.e. in accordance with the principles of Islamic economics laid down in the Qur'an and *Sunnah*. Interest or *Riba* is prohibited in Islam as it creates a social wedge making the rich richer and poor even poorer.

The two basic principles of Islamic banking are equal share of profit and prohibition of interest from investor or borrower. Islamic banking gets its returns through extending loans for any kind of legal business and then sharing the profits (and even losses) with the borrowers/customers. There are some special Islamic banks and some other banks have special windows for Islamic/interest free banking.

.....

## **SOCIAL TEACHINGS OF ISLAM**

### **Contents:**

- Guiding Principles
- Social Norms & Values
- Lawful and Unlawful
- *Haquq al-Ibad* ( Social Transactions)
- Rights of Parents
- Rights of Women
- Rights of Children
- Rights of Relatives
- Rights of Neighbours

## **SOCIAL TEACHINGS OF ISLAM**

### Introduction:

The Qur'an is the final word of Allah revealed onto Prophet Mohammad ﷺ between 610 and 632 C.E. The original text of the Qur'an, in Arabic, contains 114 chapters on a variety of different topics, social, political, economic and ethical, all meant to guide humanity on the purpose of life. Islamic Injunctions have conventionally been divided into *Ibadat* or obligatory duties and *Muamlat* or social transactions. But, *Ibadah* is, in fact any act of devotion prescribed in and performed in accordance with Islamic primary texts. As such the obedience to Allah cannot be confined to one particular aspect of life; it includes both *Haquq al-Allah* and *Huquq al-Ibad*. Thus the Islamic concept of *Ibadah* encompasses performance of obligatory prayers as well as fulfilling the demands of *Din* and *Shariah* in social, moral, economic and political life. With this wider concept of *Ibadah* in mind, it becomes amply clear that Islam addresses the Life of Man, without its compartmentalisation into social, political and legal spheres. Similarly, Islam does not view spirituality different from day to day activities. In Islam everything is spiritual if done in accordance with the *Sunnah* of Prophet ﷺ and for pleasing Allah. This view comes from the basic concept of *Tawhid* in Islam. The understanding of spirituality in Islam is thus unlike the secular understanding of this term. It is the constant reference to Allah ensuring a close contact of every Muslim to his Creator; while remaining involved in his day to day activities of life.

## **Guiding Principles for Muslim Society (Ummah)**

The Social teachings of Islam can be summarized under following headings:

### **Equality:**

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

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

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

*"O mankind! Fear your Lord who created you from single soul."*  
(Al- Qur'an, 4:1)

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

﴿يَا أَيُّهَا النَّاسُ تَاخَلْنَاكُمْ فَأَخْلَقْنَاكُمْ مِنْ نَفْسٍ وَاحِدَةٍ لِرَبِّكُمْ شُعُوبًا وَقَلْبًا مُوَّحَدَةً لِيَلْتَعَارَفُوا﴾

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

### **Justice:**

In Islam, all people whether rich or poor, strong or weak, men or women have equal rights. The Qur'an strongly forbids violation of anyone's rights and enjoins all Muslims to carry out justice without any favour to any party or relatives. (Al-Qur'an, 6:152, 4:58, 5:2, 5:8.)

Institution of Family:

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

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

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

manners. Similarly the parents deserve care and kind treatment in old-age. The Qur'an declares as:

﴿وَهِيَ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَالْوَالِدَيْنُ إِحْسَانًا لِمَا بَلَغْنَا مِنْ عِنْدِكَ كِبَرَ أَعْيُنِنَا أَوْ كِلَابِنَا فَلَاحِظْ لِهَمَاتِهِمَا وَلَا تُتْرَكْنَاهُمَا وَهَلْ تَعْلَمُونَ مَا كُنْتُمْ تَعْبُدُونَ.....﴾

*"Thy lord has commanded that you worship none but Allah and be kind to parents; whether one of them or both attain old age ....."*  
(17:23-24)

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

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

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

Socio-economic security:

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

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



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

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

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولًا إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَومًا مَّحْسُورًا﴾

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

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

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

.....

### **Haquq-al-Ibad (Social Transactions):**

Allah Almighty explains the quality of righteousness in the Qur'an thus:

*"Righteousness is not that you turn your faces towards east or the west....but the true righteousness is in ' Believing in Allah, the last day, the angels, the book, and the prophets, and to give wealth, inspire of love for it, to relatives, orphans, needy, the traveller, those who ask for help, and for freeing slaves, and [also righteous are those], who establish prayers and give Zakat, fulfil their promise, when they promise, and who are patient in poverty and hardship, and during battle. Those are the ones who have been true, and it is those who are the righteous." (Qur'an, 2:177)*

In Islam it is not sufficient to devote one-self to acts of ritual worships ignoring the rights of parents, children, women, relatives and neighbours and the people at large deserving

your attention. These are the rights collectively called '*Haquq al-Ibad*'. It is also Islamic principle that Allah can forgive any complacency of people in His rights, but he will not forgive the shortcomings in deliverance of rights to the rightful unless the wronged party forgives the offender. That is enough to understand the importance of '*Haquq al-Ibad*' in Islam.

The subject of '*Haquq al-Ibad*' in Islam will be discussed under following heads in following pages:

Social Obligations: Rights of Parents, Rights of children, Rights of Relatives, Rights of Neighbours, Rights of Women, Rights of Spouses (*Haquq al-Zaujain*).

Social Norms: Family, *Nikah* (Marriage), *Talaq*, Polygyne, *Hijab*, *Haya*.

.....

### **The Rights of Parents in Islam**

#### **Introduction:**

Allah Almighty commanded Muslims to give honour, respect and obey parents in entire life except when it comes to the disobedience of Allah. Islam raised the status of parents and made it obligatory for Muslims to obey their parents with love and respect.

Islam has placed such a strong emphasis on the parents' rights that showing gratitude to them is commanded to, right after *Tawhid* (Montheism) the essential teaching of Islam, in several verses of the Qur'an. Its significance can also be imagined from the fact that gratitude to parents has been described as a

virtue of Prophets. In the nineteenth chapter of the Qur'an, Prophet Yahya صلى الله عليه وسلم is mentioned as, 'good to his parents' (19:14) and Prophet Jesus صلى الله عليه وسلم praises Allah thus: 'who made me dutiful to my mother'. (19:32).

#### Rights of Parents according to the Qur'an and Sunnah:

The Qur'anic commandments and the sayings of Prophet Muhammad ﷺ guide us in the matter of treating parents with love, respect, and kindness. Respecting the rights of parents in Islam, whether alive or dead, is highly advised. These rights are mentioned with great stress in the Qur'an and the Prophetic traditions.

#### Qur'anic Injunctions:

To be obedient to parents and to show kindness to them has been enjoined along with the Oneness and Worship of Allah, in the Qur'an, in such a manner that it appears that among human deeds, to obey parents and treat them with respect and kindness is next only to Divine Worship.

- Obedience, Kindness, Gratitude and honour: In the Qur'an Allah Almighty explained thus: *"And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as] 'Uff' [i.e., an expression of irritation or disapproval] and do not repel them but speak to them a noble word. (Qur'an 17:23)*
- Being humble and praying and asking mercy for them: It is obligatory for a Muslims to show the unconditional kindness, respect, and obedience to parents. According to Qur'an, *"And lower to them the wing of humility out of mercy and*

say: *'My Lord and Sustainer! Be kind and have mercy on them as they cherished, nurtured and sustained me in childhood.'* (17:24). And this humility must arise from deep in your heart and originate from your real affections. It also implies that one must continue praying for parents even after they die as such a prayer is regarded as a continuous charity.

- And be thankful to them: *"And We have enjoined on man (to be good) to his parents. In travail upon travail did his mother bear him, and in two years was his weaning. Show gratitude to Me and to thy parents; to Me is thy final goal."* (Qur'an, 31:14)
- Treat them well: *"When We took a pledge from the Children of Israel: 'Worship no one but Allah, do good to your parents.'" (2:83)*
- *"Keep their company honourably in this world."* (31:15). It means, respecting them deeply, looking at them with affection, being humble and talking to them with a gentle voice and kind words:
- Kindness to parents: *"Should any of them or both reach old age at your side, do not say to them, 'Fie!' And do not chide them, but speak to them noble words."* (17:23)

Conditions for exceptional disobedience:

- *"If they urge you to ascribe to Me as partner that of which you have no knowledge, then do not obey them"*(31:15). But even in this case, one should treat them kindly.
- Another case where parents disobedience is allowed, is when they invite to something unfair: *"Be maintainers of*

*justice and witnesses for the sake of Allah, even if it should be against yourselves or [your] parents and near relatives". (4:135)*

Hadith:

The Prophet ﷺ laid stress on the rights of parents and duties of children, in the same way as he has stressed the rights of children and the duties of parents. Some of the traditions of Prophet Muhammad ﷺ regarding parents are mentioned below:

- The Prophet ﷺ placed kindness and respect towards parents just after the prayer offered on time. 'Abdullah Ibn Masud, said: *"I asked the Prophet ﷺ which deed is most liked by Allah. He said: 'Prayer offered on time. I asked him: 'Then what? He ﷺ said: 'Kindness and respect towards parents.'..."* (Al-Bukhari)
- The mother has the right to receive the best treatment and in addition the mother has the right of custody of the child in general circumstances. According to a Hadith reported by Abu Hurairah RA: *'A man came to Allah's Apostle and said, "O Allah's Apostle! Who is more entitled to be treated with the best companionship by me?" The Prophet said, "Your mother." The man said, "Who is next?" The Prophet said, "Your mother." The man further said, "Who is next?" The Prophet said, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet said, "Your father. "* [Sahih al-Bukhari]

- Prophet ﷺ when asked, *"What right do parents have over their children?"* He answered: *"They are your heaven and hell."* [Ibn Majah]
- The Prophet ﷺ said: *"The best act of righteousness is that a man should maintain good relations with his father's loved ones."* [Sahih Muslim]
- Disobedience to parents is among major sins: *Once, when asked about the major sins, the Prophet ﷺ replied. "To associate anyone with Allah, to disobey the parents, to kill unlawfully and to give false evidence."*
- After the death of one's parents among other duties, should be to pray for their forgiveness, to fulfill the promises they have made to anyone, and treat their relatives and friends with due respect. [Sahih Muslim#6513, Musanad Ahmad#4919]
- Prophet ﷺ stated that a person's Paradise lies at his mother's feet. By serving her well and being obedient to her, one can attain Paradise. [Kanzul al-Ummal]
- Parents have the right to be looked after by their children, and to receive physical or financial help, especially in their old age. Abu Hurairah (R.A.) relates that the Prophet ﷺ said, *"May he be disgraced, may he be disgraced, may he be disgraced."* "Who?" The Sahabah enquired. *"The person whose parents, or any one of them, attain old-age during his life-time and he does not earn Paradise (by being dutiful to them)!"*

Therefore, anyone who gets an opportunity to serve his parents in their old-age and does not avail himself to it (to attain Paradise), undoubtedly, he is a most wretched person.

Imam Hussain (AS) once asked about the meaning of treating the parents well, said: it means to treat them with ultimate compassion, to show them great respect during their companionship, not to oblige them to ask for what they need but provide them before they mention it.

Summary:

- Kindness to parents: (17:23, 46:15)
- Be humble to parents: (17:24).
- And be thankful to them: (31:15)
- “Keep their company honorably in this world.” (31:15)
- Treat them well: (2:83).
- Pray and ask mercy for them (17:24).
- Continue praying for parents even after they die.(17:24)
- Kindness to parents even if they are polytheists. (H. Asma)

Conclusion:

Respect for parents occupies an important place in the moral and social teachings of Islam, and one should be extremely careful about it. It is thus obligatory for a Muslim to show the unconditional kindness, respect, and obedience to our parents. After the death of one's parents among other duties, should be to pray for their forgiveness, to fulfill the promises they have made to anyone, and treat their relatives and friends with due respect.

## Rights of Children in Islam

### Introduction:

The topic includes the rights of children, both biological and foster children, on their parents. Allah Almighty commanded Muslims to give honour, respect and obey parents in entire life except when it comes to the disobedience of Allah. Islam raised the status of parents and made it obligatory for Muslims to obey their parents with love and respect. It is the right of parents to be loved and respected but rights also come with responsibilities and duties. Parents' responsibilities for the upbringing and care of their children are mentioned in many verses of the Qur'an and Ahadith of Prophet ﷺ.

### Qur'an:

Allah Almighty said in the Qur'an about the responsibilities of parents in these words:

*"O you, who have believed! Protect yourselves and your families from a Fire whose fuel is people and stones..." (66:6)*

This is achievable if parents provide them proper education of the Qur'an and *Sunnah* of Prophet ﷺ. Parents have to be very focused and careful about their upbringing.

Islam pays particular attention to the upbringing children in a proper manner. Children have the rights to live, to be fed, clothed, love, care, education and protection until they reach adulthood. Further, these rights are for both girls and boys without any discrimination. In fact children are a trust given to the parents, and they will be held accountable for this trust on the Day of Judgment.



Allah Almighty says in the Qur'an:

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ حَتَّىٰ يَتَّبِعَهُم مَّا رِزْقُهُمْ ۗ كَافًّا لِّمَا كَانُوا يَكْسِبُونَ﴾

«And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin» (17:31)

﴿وَمَا السَّوْمُ إِلَّا لِنَفْسِكَ ۗ أَيَّ كَيْفٍ تُنْفِقُهَا﴾

«And when the girl [who was] buried alive is asked; For what sin she was killed»(Al-Quran, 81:8-9)

*“And those who believed and whose descendants followed them in faith – We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person, for what he earned, is retained...” (Qur'an 52:21)*

#### **Foster Children:**

Islam appreciates the "fostering" of children, defined as "assuming partial or complete responsibility of a child in lieu of the biological parents". However, Islam forbids naming the child as one's own. And rather the adoptive parents are considered trustees of another individual's child. The Qur'an replaced the pre-Islamic custom of adoption and Allah instructed adoptive parents to refer to their adoptive children by the names of their biological parents, if known:

*".....nor has He made your adopted sons your sons..... But if ye know not their father's (names, call them) your Brothers in faith, or your Maulas." (Qur'an, 33:4-5)*

#### **Hadith:**

The *Sunnah* or precedence of Prophet Muhammad ﷺ in all spheres of life is obligatory for Muslims to follow. Prophet's ﷺ love for children is well known and he has been described as being very fond of children in general.

In one of the *Ahadith* Prophet ﷺ said:

*“Take care! Each of you is a shepherd and each of you shall be asked concerning his flock; a leader is a shepherd of his people, and he shall be asked concerning his flock; and a man is a shepherd of the people of his house, and he shall be asked concerning his flock; and a woman is a shepherd of the house of her husband and over their children, and she shall be asked concerning them.” [Al-Bukhari]*

Some basic rights of children are:

- Children have the right to be fed, clothed, and protected until they reach adulthood.
- Children have the right to be treated equally, vis-a-vis their siblings in terms of facilities and financial gifts.
- Children have the right to education and holistic development of personality. In Islam education (*Talim*) includes moral and religious training also (*Tarbiyah*). It also includes the development of the regular performance of Prayer between the ages of 7 and 10. Prophet Muhammad ﷺ said: *“The best of you is one who gives a good education (intellectual and moral) to his children”*.
- Children have the right to get married when they are old enough, without unwarranted delay; and it also includes the foster children and orphans around.
- Parents are recommended to provide adequately for children in inheritance. A Hadith says, *“It is better for parents to leave their children well provided (financially) than to leave them in poverty”*.
- The ideals that parents impart to their children will help them to become respectable, responsible,

obedient, patient, humble and honorable children and human beings for their entire life.

Summary:

Rights of children can be summarized as:

- Right to good mother
- Right to life [17:31, 81:8-9]
- Right to good name
- Right to provision and sustenance
- Right to love and care
- Right to education
- Right to marriage at appropriate age
- Right to counsel
- Right to inheritance

Conclusion:

Parents and children in Islam are bonded together by mutual obligations.

Parents should teach their children Islamic knowledge (which includes religious as well as secular) so that they get success in this life and hereafter too. But the children also, must have the respect, to enjoy love and affection from their parents. According to one Hadith Prophet ﷺ said: *'Obey your parents and treat them with kindness, your children will be kind and obedient to you'*. One of the facts often ignored is that, the parents' right to respect from their children is dependent upon the children's upbringing while young. If they are deprived of their right to love, care and proper education as children, the parents can't and shouldn't expect their ideal behaviour in old-age. The Prophet ﷺ laid stress on the rights of parents and duties of children, in the same way as he has stressed the rights of children and the duties of parents.

## Rights of Women in Islam

### Introduction:

In Islam, men and women are moral equals in Allah's sight and are expected to fulfill the same duties of worship, prayer, faith, almsgiving, fasting, and pilgrimage to Makkah. Islam generally improved the status of women compared to earlier Arab cultures, prohibiting female infanticide and recognising women's full personhood. Islamic law emphasises the contractual nature of marriage, and guaranteeing women's rights of inheritance and to own and manage property.

Islam came with a message that was revolutionary in early seventh century. It uplifted the status of the poor and underprivileged in society. For women, this meant an end to female infanticide and equality of the sexes in stature and worship. As a divinely revealed universal religion, Islam has guidelines and responses to regulate all aspects of human behaviour. In Islam it is called the *Shariah*, laws developed from the revelation of Qur'an to Prophet Muhammad ﷺ.

### History:

There are dozens of strong, dignified and independent women in early Islamic history that have become household names and role models for generations of Muslim women. The Prophet's ﷺ wife, Khadijah (RA), was not only the first convert to Islam (a woman!) but also a financially independent business woman. There are multiple mentions of women as mothers, daughters and wives, and, particularly, of women as individuals who exercised the right to keep whatever she earns for herself and the right to the Hereafter.

Women prayed in mosques, were involved in Hadith transmission, gave sanctuary to men, engaged in commercial transactions, were encouraged to seek knowledge, and were both instructors and pupils in the early Islamic period. Biographies of distinguished women, especially in Prophet Muhammad's ﷺ household, show that women behaved relatively autonomously in early Islam. The Qur'an refers to women who pledged an oath of allegiance to Prophet Muhammad ﷺ independently of their male kin. Some distinguished women converted to Islam prior to their husbands, a demonstration of Islam's recognition of their capacity for independent action.

The status of women in pre-modern Islam in general conformed not to Qur'anic ideals but to prevailing patriarchal cultural norms. As a result, improvement of the status of women became a major issue with modern reformists. Women today are active participants in grassroots organizations; development projects; economic, education, health, and political projects; relief efforts; charitable associations; and social services.

#### Marriage:

In Islam, marriage is not seen as a sacred covenant only, but as a mutually beneficial contract between a man and a woman. The stress is on, mutually beneficial and mutually acceptable, as Men and women were created to provide solace for one another. In marriage, women have the right to choose her own husband. She is free to require her husband-to-be to sign a pre-nuptial agreement regarding the right to continue her education, the right to work, the right to be the one and only wife, the right to a divorce, the right to keep custody of her

children if there is a divorce, or whatever other issues most concern her. However, if a woman chooses not to require a pre-nuptial agreement, she will have to follow the Divine Law in regard to any disagreements that may arise between herself and her husband in the future. A woman has the right to annul her marriage if she dislikes it. Once a virgin girl came to the Prophet and said that her father had married her to a man against her wishes. The Prophet ﷺ gave her the right to repudiate the marriage.

#### Right to Counsel:

It is evident from *Sirah* literature that Prophet Muhammad ﷺ consulted women and weighed their opinions seriously. Women contributed significantly to the canonization of the Qur'an. A woman is known to have corrected the authoritative ruling of Caliph Umar on dowry. The role is even more important at social and domestic levels. In Islam, though the responsibility of guardianship, supervision, and management of the family have been set on the shoulders of men, the family affairs are best managed and must be performed by mutual agreement, consultation, and cooperation of the husband and wife. Marriage provides a great opportunity for intellectual partnership of the couple as they are always available to each other for council and support.

#### Right to Education:

There are dozens of strong, dignified and independent women in early Islamic history that have become household names and role models for generations of Muslim women. There are multiple mentions of women as individuals who exercised the right to education, and excelled in their respective fields. Women prayed in mosques, were encouraged to seek

knowledge, and were both instructors and pupils in the early Islamic period. Prophet Muhammad's ﷺ last wife, A'ishah RA, was a well-known authority in medicine, history, and rhetoric, besides transmission of Hadith.

#### Inheritance:

Islam is the first, among international societies to accept, legislate and provide rights of inheritance to women. As enshrined in Al-Qur'an (4:11):

***“Allah instructs you concerning your children: for the male, what is equal to two females. But if there are only daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half.”***

Much is made about the ruling that females inherit half of what males inherit. It is however based on misinterpretation and partial understanding of the subject. In fact, men inherit more because they are then required to use their wealth on the female members of their family who have no means of support. Muslim woman in reality often enjoys living with the provision of Islamic *Shariah* that, 'His money is our money while my money is my money.' That means, man is legally bound to provide for the maintenance of family, whereas the money acquired by wife through inheritance, gift or business is her own and she can extend to her husband as *Zakat*, loan or gift only.

#### Hijab:

It is the principle of modesty and includes behaviour as well as dress for both males and females. The Qur'an reinforces a Muslim woman's self-esteem in various verses. Even the verse that enjoins women to veil themselves, explains the reasons too: the maintenance of their dignity and check against abuse (33:59).

In Islam, a woman is in fact able to exercise her free will to choose what she is religiously responsible for, but the only criterion is that she not use her free will in pursuit of her own desires which amounts to competing with Allah's will. That means; it implies her use of free will within the prescribed limits. It is equally important to note that, despite broader guidelines for veiling; the Qur'an emphasises on the inner development of ethical values, describing *Taqwa* as the best covering.

Equality:

Allah created men and women from single source and then made pairs for mutual comfort love and propagation of human race [30:21]. Both men and women thus grow out of same father Adam and mother Eve, making their common origin and traits, common religious responsibilities towards Allah and equal opportunities for rewards and punishments bear witness to their equality in Islamic perspective.

Allah's guidance through the Qur'an always is addressed to his believers, both men and women. Both are addressed equally. Both are required to follow the same laws. Both must live by the same standards. Islam thus prescribes same religious duties for men and women and promises them same spiritual rewards. However Allah has made both of them biologically different with certain specific and social roles. Thus from the Islamic perspective, men and women are not in any way superior or inferior to each other but definitely designed different biologically by creator for specific roles. So they have a concurrent list of rights and duties as well as a list of specific ones.



Conclusion:

The freedom of will granted by Islam to its adherents, both men and women carries a great responsibility. It needs to be understood that Islam accepts that men and women are different biologically and psychologically specifying their certain roles, but not superior or inferior to each other. Men and women have been created to complement their natural roles, and provide solace for one another. The alleged oppression of Muslim women, if any, does not in fact come from Islam, but from laws made, in many cases, by man-dominated Muslim societies for reasons other than religious. Women should therefore educate themselves on their rights and duties as enshrined in Islamic primary texts. While still operating within the prescribed limits, the Muslim women can and must reclaim their God-given rights, play their positive role and actively participate in building of a fair and just community of believers.

.....

**Rights of Relatives in Islam**

The essence of Islam is to serve Allah Almighty and do good to our fellow creatures in which individuals and animals are also included. The worship of Allah is linked up with kindness to parents, and those in want. It is not a matter of verbal kindness; they have certain rights which must be fulfilled. Islam is a complete code of life and it emphasises keeping good relations with family, relatives, and friends.

The Qur'anic Injunctions on rights of relatives:

Allah Almighty mentions the rights of relatives in the Qur'an thus: *"Serve Allah, and join not any partners with Him; and do good- to parents, and to relatives....."* (Qur'an, 4:36)

In Islam; doing good to the relatives is next in importance to the obedience of parents. Following ayah clearly describes the importance of rights of relatives:

*"And remember We took a covenant from the Children of Israel that worship none but Allah, and do good to your parents and relatives."* (Qur'an, 2:83)

And give the relative his right, and to the poor and the traveller, and do not spend wastefully. (Qur'an, 17:26),

*'Indeed Allah orders justice, and good conduct and giving to relatives and forbids immorality and bad conduct. He admonishes you that perhaps you will be reminded. (16:90)*

Helping relatives comes under both "Justice" and "Doing good". Still, Allah mentioned it separately; it shows how important this act is in the eyes of Allah. Muslims should keep good relations with their relatives for the sake of Allah Almighty.

For those who do not keep a good relationship with relatives will suffer a lot in this life and hereafter too. Islam forbids to sever ties with relatives:

Allah Almighty says in the Qur'an:

*"Who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers."* (2:27)

In another verse of the Qur'an Allah Almighty says about keeping ties of kinship in these words:

*"So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship?" (Qur'an, 47:22)*

Hadith:

There are many *Ahadith* which show the rights of relatives in Islam. Our beloved Prophet Muhammad صلى الله عليه وسلم said in one of his Hadith:

*"Whosoever believes in Allah and the last day let him keep the ties of relations." [Bukhari]*

In one of Hadith Prophet Muhammad صلى الله عليه وسلم said about the rights of relatives in these words: *"The foremost claim to loving kindness and thoughtful attention on you is of your mother, and, then, of your father, and then, grade by grade, of the other relatives." (Sahih Bukhari)*

In another narration, He صلى الله عليه وسلم said:

*"Whoever violates the rights of relatives shall not go to Paradise."*

This Hadith, alone, should be enough to make us realize the importance of '*Silah-Rahmi*'. It shows that the violation of the relative's rights is disliked by Allah, to the extent that such a person is debarred from entering Paradise.

In Islamic terms, '*Silah-Rahimi*' is used to express 'good treatment towards the relatives'. *Silah-Rahimi* is equivalent to the fear of Allah and piety. For those who practice '*Silah-Rahimi*' the rewards in this life and hereafter are: their sustenance is increased, life is prolonged, their families, the discomfort during death are eased and all the doors of paradise will be opened.

Conclusion:

The relatives hold a special status in Islam. Islam lays great stress on rights of relatives and encourages Muslims to maintain good relationship with their relatives. According to saying of Prophet Muhammad ﷺ, we should visit our relatives, inquire about their matters, spend on them and give them *Sadaqa* if they are poor.

.....

**Rights of Neighbours**

Introduction:

Islam gives great emphasis on the rights of neighbours and recommends that Muslims treat their neighbours kindly. Some think that the neighbour is only the one living close to your house; but it includes the neighbour at work, the market and study...etc. A common proverb says, 'Look for the good neighbour before buying the house' as it is commonly known that the neighbours play a vital role in our daily lives. In fact ill treatment towards neighbours is the habit of the ignorant, that the Prophet was sent to change. Islam assigns duties on its adherents to protect the interests of a neighbour when he is absent; show him respect when he is present; help him when he is in need or distress, hide his fault from others and forgive him, if he has done any wrong.

Who is a neighbor?

- Whoever lives with a man in a locality is a neighbour.
- Whoever hears *Iqamah* of a prayer is neighbourer to that *Masjid*.

- Whoever hears the *Adhan* (call for prayer) is a neighbour [H.Ali]

- Forty houses in each direction [Awzai/Ibn Shihab]

- Additionally:

Your roommate is your neighbour; the person sitting behind you or next to you on a bus or at a bus stop is your neighbour; the one sharing your office at work is your neighbour.

Types of neighbours (4):

(The first three situations are mentioned in Hadith)

- Neighbour is Muslim and relative
- Neighbour is Muslim but not relative
- Neighbour is non-Muslim
- Neighbour is non-Muslim and relative.

Qur'anic Injunctions:

The Qur'an declares about kindness to neighbours, 'Worship Allah and join none with Him [in worship]; and do good to parents, kinsfolk, orphans, the poor, the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer [you meet], and those [slaves] whom your right hands possess.' (Qur'an, 4:36)

*"And let not those of virtue and wealth among you swear not to give aid to their relatives and the needy and the emigrants for the cause of Allah....." (Qur'an, 24:22)*

*"Righteousness is not that you turn your faces towards east or the west....but to give wealth, inspire of love for it, to relatives, orphans, needy and those who ask for it....." (Qur'an, 2:177)*

Hadith:

Islam has great respect for the mutual rights and duties of neighbours. Good treatment towards neighbours is a sign of belief and is one of the characteristics that make a person among the best.

The Prophet ﷺ mentioned in a Hadith three types of neighbours and their rights. If your neighbours are Muslim and relatives, then they have three rights on you: the right of the neighbour, the right of kin, and the right of co-religion. If they are Muslims but not relatives; then they have two rights; that of a neighbour and in religion; if they are non-Muslims; then they have the right of a neighbour only. The scholars mentioned a fourth kind which is if they are non-Muslim relatives then two rights are due to them: that of neighbour and kin.

The Messenger of Allah ﷺ said, *"He will not enter Jannah whose neighbour is not secure from his wrongful conduct"*. The Messenger of Allah ﷺ said:

*"That man is not from me who sleeps contentedly while his neighbour sleeps hungry."*

In a Hadith Prophet Muhammad ﷺ said, *"Jibril always recommended treating neighbours with kindness until I thought he would assign a share of inheritance"*. [Al-Bukhari]

The Prophet ﷺ said, *"By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not a believer."* It was asked, *"Who is that, O Messenger of Allah?"* He said, *'The one whose neighbour does not feel safe from his evil"*. [Al- Bukhari and Muslim]

This reveals that hurting or troubling a neighbour is such a serious offence that it causes Allah's Wrath, and thus punishment in Hell. A good neighbour is one of the four things that cause enjoyment and happiness in the worldly life.

*"The Prophet said, 'There are four things that cause happiness for the human being: A good wife, a good house, a good neighbour and good transport.'" And four things that create misery for the human being: A bad woman, a bad house, a bad neighbour, and bad transport cause his misery.'* [Narrated by Ahmad]

Among the good acts towards neighbours is to be generous with them. *The Messenger of Allah ﷺ said, "O Abu Dharr! Whenever you prepare a broth, put plenty of water in it, and give some of it to your neighbours".* [Muslim]

Islam does not like a Muslim to ignore his poor neighbour and eat up everything himself. Additionally it is among the good treatment towards neighbours to give them gifts.

*"A'ishah RA narrated I said, "O Messenger of Allah ﷺ, I have two neighbours, to which of them should I send a present?" He ﷺ replied, "To the one whose door is nearer to you."* [Al-Bukhari]

This means neighbours should present gifts to each other and the nearest neighbour should have precedence over all others.

**Conclusion:**

From the above mentioned verses and traditions of the Prophet ﷺ, it becomes clear that there are rights of neighbours in Islam which can be summarized as follows:

- Be kind and noble towards them.
- Treat your neighbour the way you love to be treated.

- Exchange gifts with neighbours.
- Help them financially in times of need and distress.
- Keep their secrets; and don't mock or envy them.
- Non-Muslims neighbours: Be respectful, kind and honorable to them as these are their rights in Islam.
- Introduce yourself and your family to your neighbours when you move into a new home or when new neighbours move in.

.....

***Haquq al-Zaujain:***

(Mutual Rights and Responsibilities of Spouses)

Introduction:

Allah created men and women from single source and then made pairs for mutual comfort love and propagation of human race [30:21]. Both men and women thus grow out of same father Adam and mother Eve, making their common origin and traits, common religious responsibilities towards Allah and equal opportunities for rewards and punishments bear witness to their equality in Islamic perspective.

Islam thus prescribes same religious duties for men and women and promises them same spiritual rewards. However Allah has made both of them biologically different with certain specific and social roles. Thus from the Islamic perspective, men and women are not in any way superior or inferior to each other but definitely designed different biologically by



creator for specific roles. So they have a concurrent list of rights and duties as well as a list of specific ones.

Family is the basic unit in Islamic Society that grows out of a lawful union of male and female (*Nikah*) made possible through blessings of Allah, and this small social unit called family is extended by producing children, to makes up the society. The members of a family have a close relationship and common goals and interests. The happiness of each member depends on the happiness of the whole family. But the smooth functioning of this social relationship and achievement of the goals depends on the strength of a sense of rights and duties of the two parties towards each other. While Allah, the Almighty, has emphasized on marriage and disliked anyone remaining single, He has also outlined the rights of the husband and wife. If we are mindful of these rights which Allah has defined then differences will never arise. Rather, it'll be a highly successful life.

The Qur'an expresses this nicely:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا لَهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يُتَفَكَّرُونَ﴾

*"And of His signs is that He has created for you, from yourselves, spouses that you may gain peace through them and He has set among you love and compassion. Surely in this there are signs for thoughtful people." (Al-Qur'an, 30: 21)*

The statement, 'He has created for you, from yourselves, spouses', indicate the intensity of the connection and relationship. Further it indicates that love and mercy are the the essential elements of a domestic environment. If there is no love and mercy after marriage then it means that life is unstable.

In another verse regarding husbands and wives it states:

﴿..... هُنَّ لِيَسْرًا كَمَا وَأَنْتُمْ لِيَسْرًا .....﴾

*"They (women) are a garment (covering) for you (men) and you are a garment for them." (02:187)*

Portrayal of wives and husbands as one another's clothing reflects their close relationship and privacy, since clothes are the closest of things to one's body and are greatly needed in order to protect one from heat and cold, to cover imperfections, and confer tranquility and beauty. Husbands and wives are also such in respect with each other and must necessarily be so.

Hadith:

The importance of this relationship can also be gauged from the fact that the subject appears in the final sermon of Prophet Muhammad ﷺ thus:

*"O People, it is true that you have certain rights with regard to your women, but they also have rights over you. Remember that you have taken them as your wives only under a trust from God and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste."*

Even the last will of the Prophet ﷺ before his departure was:

He emphasized for prayers twice and said, *'Do not assign your slaves and servants any responsibility beyond their capacity. For the sake of Allah! Look after the women. They are the trusts of Allah in your hands. You have sought them after you made a covenant with Allah and she became your wife in the Name of Allah.'*

### Rights and Duties:

Islam greatly favours decent relations between spouses, and thus it has designated specific rights and responsibilities for each, which can be summarized within two main categories:

A: *Common* and B: *Exclusive*.

A: The Common rights and Duties: These pertain to both husband and wife and can be summarized as follows:

#### I. Mutual Respect:

It means that wives and husbands must behave properly with one another and observe fine etiquette. The Qur'an declares:

*"And consort with them (your wives) in honor and equity [Ma'ruf]."*

The word *Ma'ruf*, which has been used in this sentence, is the opposite of *Munkar* (meaning wicked) and means behavior that is approved by both reason and religion. Even though this verse is addressed to men, women also hold this obligation. Various *Ahadith* also emphasize and elaborate this:

The Prophet of Islam ﷺ has stated:

*"The most complete persons in faith are those who have the best manners and the good among you are those who are good with their wives."*

#### II. Decent Appearance:

There are many *Ahadith* on the subject, exhorting both the spouses to present themselves as attractive and acceptable to each other; in respect of cleanliness, decent dressing and use of perfumes. Prophet ﷺ is reported to have said:

- *"Each of you must prepare yourselves for your wives; just as your wives prepare themselves for you."*

- *“The rights of a wife regarding her husband are that he must provide her nourishment and clothing and must not appear to her with an ugly appearance. If he does these, by Allah, surely he has satisfied her rights.”*

### III. Pleasure and Gratification:

Husbands and wives must be prepared to give each other the desired pleasure and gratification, as has been mentioned in *Ahadith*:

*“Your wives expect from you similar to that which you expect from them.”*

### IV. Child rearing and grooming:

Caring for children, providing for their health, training their bodies and souls, and educating them in knowledge and morality are shared duties of fathers and mothers.

## B: Exclusive Duties of Husbands and Wives:

### I. Exclusive Duties of Husbands:

In addition to their common duties mentioned above, men have specific responsibilities, some of which are enumerated herein:

- Supervision of the Family:

In Islam, the responsibility of guardianship, supervision, and management of the family have been set on the shoulders of men. The family affairs must be performed by mutual agreement, consultation, and cooperation of the husband and wife. Since most men are more prepared to manage and supervise the family; and are better equipped to bear hardships, the burden of supervising the family has been set

on their shoulders. Therefore, it is in the best interests of the family that women accept the supervision of men and perform important affairs after consulting with their husbands and, in the event of a disagreement, accept their husbands' judgment and accepting the last word in case of disagreements. The supervisory duties of men may be summarized in three categories:

- a) Providing for the expenses of the family,
- b) making plans through consultation, and managing the incomes and expenditures of the family and
- c) Safeguarding, protecting, and looking after all members of the family.

Allah, the Exalted, has stated in the Qur'an:

*"Men are the protectors and supervisors of women because of the advantage Allah has given some over others and because they support them from their means. Therefore righteous women are those who are humble and who guard (in their husband's presence and absence) his rights and secrets, which Allah has ordained to be guarded." (AL-Qur'an, 02: 187)*

Fulfilling the needs of the family and looking after them is so important in the eyes of Islam that the one who works to fulfill the needs of his family; his efforts are given the status of struggle in the way of Allah. Prophet ﷺ said:

*"The one who strives for the sake of his family is like the one who struggles in the way of Allah."*

#### II. Providing Financial Support (Nafaqah):

In Islam, it is a man's duty to provide for all living expenses of the family. The Messenger of Allah ﷺ also said:

*“There is no servant who earns (his livelihood) and spends it on his family except that for every dirham he spends on his family Allah multiplies his reward 700 times.”*

### III. Honor, Gentleness, and Lenience:

A man must be appreciative of his wife and regard her as a blessing from God. He must honour her, be gentle with her, forgive her mistakes, and refrain from strictness and stubbornness. Hadith defines it as:

*“It is the right of your wife that you should know that Allah has made her as a medium of peace and comfort for you and a medium of attachment and love for you. So she has a right that you treat her with love, mercy, attachment and affection.*

### IV. Religious and Moral Guidance:

Overseeing religious, moral, and cultural issues of family members, and preventing social and ethical corruption within the family is one of the prime responsibilities of men. Men are obligated to make provision for religious, ethical, and belief related issues of their wives and children. The Qur’an proclaims:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا حَرُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا يُوقَدُهَا النَّاسُ وَالْحِجَارَةُ﴾

*“O people of faith! Save yourselves and your families from the Fire whose fuel is humans and stones.....” (66: 06)*

### C. Exclusive Duties of Wives:

Women also have heavy responsibilities towards their husbands, some of which have been indicated in various Qur’anic verses and *Ahadith* of Prophet ﷺ, the second part of Qur’anic verse (2:287) mentioned above deals with this aspect: “..... Therefore righteous women are those who are humble and who guard (in their husband’s presence and absence) his rights and secrets, which Allah has ordained to be guarded.” (Al-Qur’an, 02: 187)

In Hadith literature, several such instructions have been conveyed and greatly emphasized:

- Obeying one's husband in religiously permissible issues.
- Submission to one's husband in sharing love and pleasure.
- Trustworthiness and preservation of the property of one's husband.
- Preserving one's modesty and chastity.
- Getting permission from one's husband in exiting the house.

Imam Jaffar Sadiq has quoted a Hadith from Prophet ﷺ:

i) *'No Muslim man has gained more benefit after becoming Muslim than through a Muslim wife who gives him a feeling of happiness when he looks at her, and obeys him when he gives her a command, and guards herself and his property when he is absent.'*

ii) A person came into the presence of Prophet ﷺ and asked:

*'O Messenger of Allah! My wife welcomes me when I come home and sees me off when I go out. When she sees me aggrieved she consoles by saying that if you are worrying about sustenance then Allah has guaranteed it and if you are pondering over the hereafter then think more (about it).'* The Prophet ﷺ replied:

*"Give her glad tidings of Paradise and tell her you are one of Allah's facilitators. Allah will grant you the reward of 70 martyrs daily."*

.....

### **Social Institutions, Norms and Values**

[ Family, *Nikah* (Marriage), *Talaq*, Polygyne, *Hijab*, *Haya*]

#### ***Nikah* (Marriage)**

Family: Family is the essential component of society and human civilization. It in fact forms the basic unit of society. Family starts with the union of a man and a woman. Allah has created everything in pairs; that implies that both are complementary to each other. They are different biologically and psychologically but not superior or inferior to each other. Islam takes the union of man and woman (*Nikah*) as a blessing from Almighty Allah. If not applied at puberty, there can occur social crises, with free flow of biological and psychological elements leading to chaos and confusion. To save society from such consequences, Islam suggests and ordains legal contract between male and female (*Nikah*) for propagation of human race in genuine way. Not only a legal contract; Allah Almighty has blessed this relation with love and affection (Qur'an, 30:21), necessary for flourishing of a Muslim family and Islamic Society.

Marriage is taken as a great blessing in Islam and there are rights and duties, for both parties to be fulfilled in the best interest of the family. Islam attaches great importance to the sanctity of the marriage tie and enjoins the believers to make a success of their marriages.

- Islam disallows celibacy, monasticism and renunciation of the world.



- Sexual perversions and extra martial relation form major sins in Islam.
- Illegal offspring's lead to multiple social problems (e.g.) Inheritance.

Proof from the Qur'an: As such Muslim is supposed to go for *Nikah* even if he is poor and Allah promise his provision.

﴿وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَمَلَائِكَةٍ لَّيْسَ لَهُمْ قُرْبَاءُ فَقْرَاءُ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

*"And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all encompassing and knowing." (Al-Qur'an 24:32)*

Hadith: *"Nikah is my Sunnah."* [Ibn Majah#1846]

Conditions for Nikah: For a valid marriage, the following conditions must be satisfied:

- Consent: There must be a clear proposal and there must be a clear acceptance, but silence is taken as acceptance as well.
- Witnesses: There must be at least two competent witnesses for a legally valid marriage contract. This is necessary to safeguard legitimacy of progeny. It is recommended that marriage should be widely publicized.
- Mahr: (Dower or gift money from man or prospective husband to woman is obligatory before consummation of marriage. The amount may however vary and it could be in cash or kind.

- *Wali*/Guardian: The parties are in general required to be represented by guardians who are invariably parents. In exceptional cases the state judicial system plays the statutory role.

The Maliki School of thought gives the right of *Ijbar* to the guardian. *Ijbar* is defined as the annulment of marriage due to objection by male guardian. The argument according to Imam Malik ibn Anas is that children due to their immaturity may choose an unsuitable partner for themselves, hence, the power of *Ijbar* to the guardian. It also follows the general role of Islam which requires that, parents be followed in almost all circumstances except when they force for *Shirk*. [Quran,31:15]

Prohibited Relations for Marriage:

- Blood Relations: Father, mother, sister, brother, uncle Etc. These relations are specifically mentioned as prohibited in Qur'anic verses 4:23-24.
- Fosterage: Brothers and sisters who have shared in breast feeding with women other than their real mothers.
- In Laws: Farther in law, mother in law, sister in law, daughter in law etc.
- Miscellaneous prohibited relations:
  - Married women
  - Polytheist women (*Mushrik* Men and Women)
  - *Unchaste Women*
  - *Polyandry*

.....  
*\*Note: A detailed discussion on Nikah and divorce are available under section on Family Law.*

**Polygamy:**

Polygamy is the practice of marrying multiple spouses. When a man is married to more than one wife at a time, sociologists call this polygyny. When a woman is married to more than one husband at a time, it is called polyandry. If a marriage includes multiple husbands and wives, it can be called a group marriage. In contrast, monogamy is marriage consisting of only two parties.

Polygamy thus, exists in three specific forms:

- Polygyny, wherein a man has multiple simultaneous wives.
- Polyandry, wherein a woman has multiple simultaneous husbands.
- Group marriage, wherein the family unit consists of multiple husbands and multiple wives of legal age.

Worldwide, different societies variously encourage, accept or outlaw polygamy. Of societies which allow or tolerate polygamy, in the vast majority of cases the form accepted is polygyny.

From a legal point of view, in most countries, although marriage is legally monogamous (a person can only have one spouse, and bigamy is illegal), and adultery is not illegal, leading to a situation of *de facto* polygamy being allowed, although without legal recognition for non-official "spouses".

**Polygyny:**

Polygyny, the practice wherein a man has more than one wife at the same time, is by far the most common form of polygamy. Muslim Countries and societies accept polygyny, to varying extents both legally and culturally; and some secular countries also accept it to varying degrees. Polygyny is more

widespread in Africa than on any other continent, mostly because of the male-to-female sex ratio as a key factor in the emergence and fortification of polygynous practices in regions of Africa.

Types of polygyny:

Polygynous marriages fall into two types: *Sororal Polygyny*, in which the co-wives are sisters, and *non-sororal*, where the co-wives are not related. Polygyny offers husbands the benefit of allowing them to have more children, may provide them with a larger number of productive workers, and allows them to establish politically useful ties with a greater number of groups. Senior wives can benefit as well when the addition of junior wives to the family lightens their workload.

Polygyny may also result from the practice of levirate marriage. In such cases, the deceased man's heir may inherit his assets and wife; or, more usually, his brothers may marry the widow. This provides support for the widow and her children (usually also members of the brothers' kin group) and maintains the tie between the husbands' and wives' kin groups. The sorority resembles the levirate, in that a widower must marry the sister of his dead wife. The family of the late wife, in other words, must provide a replacement for her, thus maintaining the marriage alliance. Both levirate and sororate may result in a man having multiple wives.

In monogamous societies, wealthy and powerful men established enduring relationships with, and established separate household for, multiple female partners, aside from their legitimate wives; a form of de facto polygyny referred to as concubinage.

.....

**Polyandry:**

Polyandry, the practice of a woman having more than one husband at a time, is much less prevalent than polygyny and is now illegal in virtually every country in the world.

**Types:**

*Fraternal polyandry* was traditionally practiced among Tibetans, Chinese and north Indians, in which two or more brothers would marry the same woman. It is associated with *partible paternity*, the cultural belief that a child can have more than one father.

*Non-fraternal polyandry* occurs when the wives' husbands are unrelated. The women remain in their maternal home, living with their brothers, and property is passed matrilineally.

**Serial Monogamy:**

It refers to remarriage after divorce or death of a spouse from a monogamous marriage, i.e. multiple marriages but only one legal spouse at a time (a series of monogamous relationships).

**Polygyne in Islam**

Prior to the emergence of Islam, the Arabia witnessed variegated matrimonial practices, including polyandrous and polygamous marriages as well as matrilineal, uxorilocal (the woman remaining with her tribe, where the man could visit or reside with her and the children belonging to the mother's tribe). It was customary for men to marry women without limit, a practice that ended with the advent of Islam and its divine revelation (the Qur'an).

As analysed by Chiragh Ali, "The Qur'an gradually improved and elevated the degraded condition of women by curtailing,

in the first place, the unlimited number of wives to four; and, in the second place, declaring it impossible to deal equitably with more than one wife even if men 'would fain to do so,' and thus virtually abolishing polygamy."

To summarise, Islam in a way, standardized marriage practices and abolished many pre-Islamic practices like polyandry, *sororal polygyny*, as well as matrilineal and restricting polygyny to four, thus putting an end to a form of de facto polygyny referred to as concubinage.

The traditional Islamic Jurisprudence (family law) allows Muslim men to be married to multiple women (up to four at any point in time). The verse most commonly referred to with the topic of polygyny is Verse 4: 3 (*Surah al-Nisa*) of the Quran.

*"If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice."* (*Al-Qur'an*, 4:3)

It is believed these Verses were revealed after the Battle of *Uhud*, in which many Muslim men were killed, leaving widows and orphans; who were left without husbands and fathers who died fighting for Islam. It is believed to be a verse, more about compassion towards women and their children; and not about men or their sexuality.

The second part of the verse puts the condition that if a man cannot deal justly with more than one wife, then he must marry only one. It is clear that this quote was revealed out of compassion towards women, and not as a means to please male sexuality, which is a common modern interpretation of such verses.

Putting the verses regarding polygyny into the broader Qur'anic context Islam refers to marriage as a *Mithaq*, i.e. a solemn covenant or agreement between husband and wife, and enjoins that it be put down in writing (4:21). Not just a "solemn covenant" but love and mercy are very much a part of marriage as described in the Qur'an (30:21)

*"And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect."* (Al-Qur'an, 30:21)

Although the Qur'an may prescribe different roles for males (husbands often seen as the provider), the equality between husband and wife is promoted when it is described in many verses like 2:187, 4:124 and 40:40).

#### Opinions of classical Islamic scholars:

Though the traditional Islamic scholarship upholds the notion that Islamic law permits polygyny and furthermore enforces the divine command to "marry only one" where the man fears being unable to fulfil the rights of two in a fair manner; the Shafi'i and Hanbali schools of jurisprudence assert that it is held recommended for a Muslim male to have only one wife, even if he may act equitably with more than one woman.

These scholars felt that adherence to monogamy would minimize the risk of oppression because the requirement of meting out justice amongst a plurality of wives would be immensely challenging for any man. Al-Shafi'i is of the view that it is desirable to confine oneself to marrying only one although it is permissible for him to marry more than one. This

is to avoid being unfair by being more inclined to some of them than others, or being unable to financially support them.

Contemporary scenario:

Most modern Muslims view the practice of polygyny as allowed, but unusual and not recommended. The practice of polygyny is often viewed in its historical context. Polygamy has always been rare among South Asian Muslims. In medieval India and Punjab, most ordinary Muslim men only had one wife. Polygamy was rare outside the wealthy class, unless in case of infertility of the first wife. Historians visiting the Ottoman Empire in 18<sup>th</sup> century noticed that while Muslims were allowed four wives no "man of quality" used this right.

.....

**Talaq (divorce) in Islam**

Introduction: Marriage is a great blessing in Islam and there are rights and duties, for both parties to be fulfilled in the best interest of the family. Islam attaches great importance to the sanctity of the marriage tie and enjoins the believers to make a success of their marriages. In exceptional circumstances however, where marriage breaks down; Islam allows divorce. The Qur'an makes necessary provisions to regulate divorce contained in chapter 2 (*Al-Baqra*), 4 (*Al-Nisa*), 33 (*Al-Ahzab*) and 65 (*Talaq*). Divorce is not an emotional or hasty decision. A set of preconditions are to be fulfilled, necessary procedure to be adopted and the door is kept open for specified period for reconciliation. Even when the divorce becomes effective the parties are to separate with good grace and the interest of the divorced woman and children, if any, are to be safeguarded. [Notes: See details under Family Law, p227]



## **HAYA (Modesty)**

### **Introduction:**

Haya is an Arabic word that means "natural or inherent, Shyness, decency and a sense of modesty". In Islamic terminology it is mainly used in the context of modesty in dress, speech or conduct." The antonym of Haya in Arabic is *bagha'a* (immodesty) or *fahisha* (lewdness or obscenity).

*Haya* in fact, includes a deep-rooted sense of humility that stops one from behaving boastfully, shamelessly promoting oneself at the expense of others, and ascribing goodness and purity to oneself.

Islam takes the concept of modesty even further. Modesty in Islam is known as *Haya*, a word, which describes both shyness and a deeper modesty that is based on faith. It is an unquestionably positive quality that stems from a strong sense of self-respect and *Taqwa* (consciousness of Allah). Allah says:

*"O, children of Adam! We have provided you with garments, to cover your bodies, as well as for luxury. But the best garment is the garment of righteousness. These are some of God's signs, that they may take heed." (Al-Araf 7:26)*

### **Modesty (Haya) in the Qur'an:**

*Haya* is important for men and women in Islamic cultures. Though the word *Haya* is mentioned only twice in the Qur'an (2:26 and 28:25); the Qur'an, in other verses explain how men and women should behave. According to the values of *Haya*, a man must control himself by marrying as young as possible or fasting if he cannot afford to marry, in order for them not to

be overtaken by the whispers of *Shaytan* (Satan). Women must conceal themselves, in order to avoid harassment.

*"Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and Allah is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty..." (Qur'an Nur, 30-31)*

Hadith:

*Haya* is mentioned often in *Ahadith* texts, where the word is used to express modesty, decency and shyness. Quoted below are few traditions relating to the subject:

- Narrated by Abu Hurairah (R): The Prophet Muhammad ﷺ said, "Faith (Belief) consists of more than sixty branches (i.e. parts). And Haya is a part of faith." [Sahih Al Bhukari#1:9]
- Abu Hurairah narrated that the Messenger of Allah ﷺ said: "Al-Haya is from faith, and faith is in Paradise. Obscenity is from torture, and torture is in the Fire." [Tirmidhi#2009]
- Prophet ﷺ indicated: "Every way of life has an innate character. The character of Islam is Haya." Or "Every Din or religion has an innate character. The character of Islam is modesty (Haya)." [Abu Dawood, al-Muwatta]
- The Prophet ﷺ said: "Allah is more deserving than other people of shyness." [Abu Dawood]
- "Allah, the Mighty and Sublime, is forbearing, modest and concealing, and He loves modesty and concealment..." [Sunan an-Nasa'i Vol. 1:406]

- Abdullah ibn Umar (RA) narrated that the Prophet ﷺ said: *"Indeed Haya (modesty) and Iman are Companions. When one of them is lifted, the other leaves as well."* [Baihaqi]
- Prophet ﷺ said: *"Haya (modesty) and Amanah (Trustworthiness) will be the first to go from this world; therefore keep asking Allah for them."* [Baihaqi]
- The Prophet ﷺ was *"more bashful than a veiled virgin girl."* [Al-Bukhari and Muslim]
- As reported by Abdullah Bin Umar RA, Prophet ﷺ: *"... Haya is (a part) of Faith" and in another narration, he said: "Haya does not bring anything except good."* [Al-Bukhari]

There are several instances from the life of the Prophet ﷺ and the lives of the *Salaf*, which show their strong sense of *Haya*: in the famous case of a woman Companion who on hearing of the death of her son stepped out of her house only after wearing her *Hijab* saying: *"I may have lost my son, but I haven't lost my Haya."*

*Haya* is a part of Spirituality:

The inner and outer modesty of *Haya* are just two aspects of a Muslim's spirituality, which focuses on worship and obedience to One God. Muslims should also strive to be truthful, sincere, humble, patient, forgiving, charitable, moderate, kind, and considerate.

*Haya* for Men:

Contrary to the popular misconception that *Haya* is confined to a preoccupation with women's *Hijab* and behaviour, the

Islamic injunctions for modesty – physical and spiritual – are equally applicable to men. In fact, the Qur'an addresses believing men before women, with the injunction:

*"...limit or reduce some of their vision and guard their private parts. That is purer for them." (Qur'an, 24:30)*

Several men companions were well known for their sense of modesty – most notably Uthman Bin Affan, the Prophet's ﷺ son-in-law and the third Caliph of Islam. Ayesha RA reported that once the Prophet ﷺ was sitting in a reclining posture in her chamber and received two of his companions, Abu Bakr and Umar, but sat up in a more formal way to receive Uthman, in recognition of his modesty.

The Companion Dihyah Al-Kalbi had such a pleasing appearance that he voluntarily wore a face-covering whenever he went out. Undoubtedly, the heightened sense of modesty among the companions was a reflection of their strong faith.

#### Guidelines:

Muslims should possess both an inner and outer modesty that encompasses far more than the clothes one wears. This is reflected in behaviour, speech and appearance, and includes being mindful of Allah at all times.

While modest behavior varies from person to person, guidelines do exist in the Qur'an and the *Sunnah*. The code of modesty for both men and women includes:

- Lowering the gaze and avoiding flirtatious speech and conduct;
- Avoiding close physical contact with unrelated members of the opposite sex;

- Observing modest or Islamic dress according to the Qur'an and *Sunnah*;
- Not drawing unnecessary attention to oneself.

In addition, women should:

- Avoid wearing perfume or cosmetics in front of unrelated men (and related men who are eligible for a woman to marry);
- Avoid drawing attention to jewellery and other hidden adornments.

.....

### **Hijab (Veiling)**

Introduction:

*Hijab* is an Arabic word meaning barrier or partition. In Islam, however, it has a broader meaning. Muslim women are required to observe the *Hijab* in front of any man they could theoretically marry. This means that *Hijab* is not obligatory in front of the father, brothers, grandfathers, uncles or young children. *Hijab* does not need to be worn in front of other Muslim women, but there is debate about what can be revealed to non-Muslim women. Further the covering clothes should not be transparent and women going out for prayers in *Masjid* are prohibited from using perfumes and jingling ornaments.

Still there are certain social occasions when men and women meet and talk to each other but Islam has prescribed etiquette of decent behaviour to be followed in form of dress code, level of voice, limit of interaction and the subjects of discussion to avoid social trouble and disorder. *Hijab*, in the sense of veiling,

can also be achieved by hanging a curtain or placing a screen between women and men to allow them to speak to each other without changing dress. This was more common in the early days of Islam, for the wives of the Prophet ﷺ. Allah prohibits from entering into somebody's house without seeking permission.

In the English speaking world, use of the word *Hijab* has become limited to mean the covering on the head of Muslim woman. However, this is more accurately called a *Khimaar* a convenient solution enabling Muslim women to cover their hair, ears and neck while outside the home.

#### Awrah:

Islam prescribes its followers, both men and women to cover their body parts which none except the spouse has a right to see, called *Awrah (Satr)* in Islamic terminology. The Arabic word *Awrah* refers to the parts of the body which must be covered with clothing. *Awrah* is any part of the body, for both men and women, which may not be visible to the public.

Most Muslims accept that for men everything between the navel and the knee is *Awrah* and therefore should be covered at all times. Rules for women are different: In front of unrelated men (Muslim or non-Muslim), women must cover everything except the hands and face. *Awrah* in front of non-Muslim women is a point of debate.

#### Individuals in private

Islam highly values modesty, so even when alone, men and women are recommended never to be completely naked and to cover the body from the navel to the knee; although there is no restriction on a husband and his wife.

The Qur'an makes a few references to Muslim clothing, but prefers to point out more general principles of modest dress. Both men and women are commanded to lower their gaze and "guard their modesty". The most basic interpretation of "guard their modesty" according to many scholars means veiling *Zeenah* that includes body parts, beauty, fine clothes or literal ornaments like jewellery. The word translated here as veil is *Khumur*, plural of *Khimaar*. Women during the time of Prophet Muhammad ﷺ did wear the *Khimaar* and according to most scholars, the *Khimaar* is obligatory for Muslim women.

*"Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do." (24:30)*

*"And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, [a list of relatives], [household servants], or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss." (24:31)*

*"O, Prophet ﷺ! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful." (33:59)*

The word translated here as "outer garments" is *Jalabib*, the plural of *Jilbab*. The verse also indicates that the purpose of dressing this way is that women are recognised as Muslims and not harassed.

### Elderly women:

The rules are relaxed for elderly women (*Al-Quran 24:60*):

*'Such elderly women as are past the prospect of marriage - there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty: but it is best for them to be modest: and Allah is One Who sees and knows all things'.*

### General rules:

The Qur'an gives these general rules, which may help in understanding how to interpret dress and other rules in modern times.

*"O, ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness, that is the best. Such are among the Signs of Allah, that they may receive admonition!" (7:26)*

So clothing does not have to be drab: it is all right for both sexes to use clothing to enhance beauty as well as to cover nakedness. The most important thing is to be modest and righteous.

### A screening curtain:

When the Qur'an first mentioned the concept of *Hijab*, it was not as a veil or headscarf. *Hijab* was used in the context of a barrier or screen as in this Qur'anic verse:

*".....And when ye ask (the Prophet ﷺ's wives) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs." (33:53)*

### References in Hadith:

Narrated A'ishah (the Prophet ﷺ's wife): *Asma, daughter of Abu Bakr, entered upon the Apostle of Allah (peace be upon him) wearing thin clothes. The Apostle of Allah (peace be upon*



him) turned his attention from her. He said: 'O Asma, when a woman reaches the age of menstruation, it does not suit her that she displays her parts of body except this and this, and he pointed to her face and hands. [Abu Dawud, Book 32#4092]

Ahadith relating to dress: A ban on silk clothes:

Narrated Al-Bara: The Prophet ﷺ ordered us to observe seven things: To visit the sick; follow funeral processions; say 'May Allah bestow His Mercy on you', to the sneezer if he says, 'Praise be to Allah!'; He forbade us to wear silk, Dibaj, Qassiy and Istibarq (various kinds of silken clothes); or to use red Mayathir (silk-cushions). [Sahih Bukhari, Volume 7, Book 72# 740]

The banning of silk is a rule that relates to men only, as it is seen as effeminate. Muslim men are also forbidden from wearing gold jewellery for the same reason.

Some forbidden practices relating to clothing:

Garments that drag or hang low:

Narrated 'Abdullah bin 'Umar RA: The Prophet ﷺ said Allah will not look, on the Day of Resurrection at the person who drags his garment (behind him) out of conceit. On that Abu Bakr said, "O Allah's Apostle! One side of my Izar hangs low if I do not take care of it." The Prophet ﷺ said, 'You are not one of those who do that out of conceit.'" [al-Bukhari, Volume 7, Book 72#675]

Hijab and prayer:

Narrated Aisha, Ummul Mu'minin: The Prophet ﷺ said: 'Allah does not accept the prayer of a woman who has reached puberty unless she wears a veil. [Abu Dawud, Book 2#0641]

It is well accepted by most scholars that while praying, women must cover everything except the hands and face. It is forbidden to cover the face while praying. Men must cover from the navel to the knee.

Cross dressing:

Men are forbidden from dressing or acting like women, and vice versa, in Hadith such as this one:

Narrated Ibn 'Abbas: *'Allah's Apostle cursed those men who are in the similitude (assume the manners) of women and those women who are in the similitude of men. [al-Bukhari, V 7, Book 72#773]*

Veiling while on Hajj:

There is an Islamic tradition that women - and men - should not veil their faces while on the Hajj pilgrimage. *Yahya related to me from Malik from Nafi that Abdullah ibn Umar used to say that a man in Ihram should not veil anything above his chin. [al-Muwatta, Book 20#20.5.13b]*

*\*Ihram is the state of dress and ritual purity adopted for the Hajj.*

Some Muslims dispute this and cite Hadith in which the Prophet's ﷺ wives pulled their head coverings over their faces in the presence of unrelated men while on Hajj.

A dress code for Hajj:

Narrated Ibn 'Umar: *A person asked Allah's Apostle, "What should a Muhrim (pilgrim on Hajj) wear?" He replied, "He should not wear shirts, trousers, a burnus (a hooded cloak), or clothes which are stained with saffron or Wars (a kind of perfume). Whoever does not find a sandal to wear can wear Khuffs, but these should be cut short so as not to cover the ankles." [al-Bukhari, Volume 1, Book 8#362]*

While the issue of Muslim women and the veil attracts a lot of publicity, it is often forgotten that there is also a tradition among many tribes of men covering their faces.

.....

## **9. ETHICAL TEACHINGS OF ISLAM**

### **Virtues (*Khasail*) and Vices (*Radhail*)**

The Qur'an is the final revelation of God's words to humanity. It is primarily a book of guidance for humanity; a type of handbook on all aspect of life from the One who created life; as, only the Creator, knows what is best for His creation. A vast majority of the Qur'anic verses deal with morality. In 17:9 of the Qur'an Allah says, *"Verily this Qur'an does guide to that which is most right"*.

Islam enjoins its followers to encourage good and forbid what is evil, as enshrined in the Qur'an:

*"Indeed, Allah orders, justice, and good conduct and giving to relatives, and forbids immorality, and bad conduct and oppression. He admonishes you that perhaps you will be reminded."* (16:90)

*"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong."* (3:104)

#### **Virtues in Islam (*Khasail*):**

Islam as a principle supports all good deeds and encourages doing virtues; and similarly forbids all indecent deeds, and evil and rebellion. Allah Almighty explains the quality of righteousness in the Qur'an thus:

*"Righteousness is not that you turn your faces towards east or the west....but the true righteousness is in ' Believing in Allah, the last day, the angels, the book, and the prophets, and to give wealth, inspire of love for it, to relatives, orphans, needy, the traveller, those who ask for help, and for freeing slaves, and [also righteous are those], who establish prayers and give Zakat, fulfil their promise, when they promise, and who are patient in poverty and hardship, and during battle. Those are the ones who have been true, and it is those who are the righteous."* (Qur'an, 2:177)

Islam appreciates, *Taqwa* (piety and righteousness), *Infaq* (generosity), *Shukr* (gratitude), *Rida* (contentment), humility, kindness, courtesy, *Tazkiyya* (purity), *Sabr* (tolerance, patience), *Adl* (justice), *Affuw* (mercy and forgiveness), *Sidq* (truthfulness), *Amanah* (trustworthiness and honesty in dealings). These are; *Islam*, *Iman*, *Ihsan*, *Ikhlas* (sincerity), *Tawba* (return to Allah), *Tawakkul* (trust), *Zuhd* (devotion) *Haya* (modesty and humility) etc.

.....

**Some Common Virtues**  
**[Sidq, Ikhlas, Taqwa, Adl etc]**

Some of the common virtues often prescribed in undergraduate syllabi are being discussed here in a bit more detail. These are: *Sidq*, *Ikhlas*, *Haya*, *Taqwa*, *Tawakkul*, *Birr*, *Adl*, *Afuw*, *Sabr* and *Shukr*.

**SIDQ (Truthfulness):**

Introduction:

*Sidq* an Arabic word is often translated as truthfulness, but it has in fact much wider scope in all aspects of life. Being true (*Siddiq*) is defined as, "One's inward conforming to one's outward, through being upright with Allah SWT, inwardly and outwardly, in public and in private." Truthfulness can be defined as to preserve one's integrity and to avoid hypocrisy and lying, even in strained circumstances when only lying would save you. Being true thus relates directly to one's obedience to Allah and consciousness of *Tawhid*.

In many verses, the Qur'an relates that being a true believer depends upon one's integrity and truthfulness in words, actions, feelings, and innermost senses.

Truthfulness is the primary attribute of all Prophets. Our beloved Prophet Muhammad ﷺ was known as *Sadiq* (truthful) and *Ameen* (trustworthy) even before his Prophethood. In the following verse the Qur'an refers to this highest degree of truthfulness:

Make mention of Abraham in the Book: *"He was a most truthful one, a Prophet."* (19:41)

Allah Almighty described as being true both the one who communicated it and the one who confirmed it: *He who came with the truth and he who declared that it is true".* (39:33).

To paraphrase, truthfulness is sincerity and behaving the same whether in public or in private. This is followed by being true in all thoughts, feelings, actions, and intentions. The truthful are those valiant people whose feelings, thoughts, and actions do not contradict one another.

#### Qur'an:

There is a tremendous Divine promise for those who are upright in word and deed as evident from following verses.

Allah Most High promises:

- *"O you who believe, be mindful of Allah and always speak upright words. He will rectify your conduct, and forgive you your sins. And whoever obeys Allah and His Messenger has indeed attained tremendous success."* [Qur'an, 33:70-71]
- *"This is a day in which their truthfulness profits the truthful."* (5:119)

- *“Say: My Lord, cause me to enter with truth, and cause me to go out with truth, and grant me a power from Your Presence to help me.” (17:80)*
- *“Grant me a good reputation, being remembered for truthfulness, in later generations.” (26:84)*
- *“Give to those who believe good tidings that they have a true, sure footing in the sight of their Lord.” (10:2)*
- *“The righteous are in the Gardens and rivers, on the seats of truthfulness in the Presence of a Mighty King.” (54:54-5)*

Hadith:

As reported by Ibn Masud RA; The Messenger of Allah ﷺ said:

*“Truthfulness (Sidq) leads to righteousness (Birr) and righteousness leads to the Garden. A person remains truthful until they are recorded as truthful in the sight of Allah. Lying leads to corruption (Fisq) and corruption leads to the Fire. A person lies to the point that he is written down as an inveterate liar in the sight of Allah.”*  
*[Bukhari and Muslim]*

In another tradition attributed to Hasan ibn ‘Ali RA reported:

*“Leave all that makes you doubt for all that doesn’t make you doubt. Truthfulness is peace of mind and lying is doubt.”* *[Tirmidhi]*

Conclusion:

Those so resolve to be among *Siddiqin*, must persist in truthfulness, regardless of the consequences, and refrain from whatever might shake their resolution. For them the purpose of this worldly life is only to support the truth and gain God’s approval and pleasure and the quality is so deeply imbedded in their conscience that it governs every facet of life.

.....

## **IKHLAS:**

### Introduction:

The word *Ikhlas* means sincerity, purity or isolation. Technically *Ikhlas* means to render a deed free of *Riya* and *Shirk* so that there is no consideration other than Allah. *Riya* means showing off, hypocrisy, or to perform acts which are pleasing to Allah with the intention of pleasing someone other than Allah. *Shirk* is a word that implies ascribing partners to Allah, or ascribing divine attributes to other than Allah, or believing that the source of power, harm and blessings comes from another besides Allah.

The word *Ikhlas* is often described as the act of purifying motives or intentions so that actions are done primarily to seek the pleasure of Allah- being free from pretence, deceit or hypocrisy. *Ikhlas* is thus, being honest with Allah, and worshipping Him with *Ihsan*. *Ikhlas* is closely linked to *Ihsan*. When a person is consistently aware that Allah sees all, he is more likely to remember the importance of *Ikhlas*. When a person does something sincerely for Allah, he or she is no longer concerned with receiving praise or reward from anyone but Allah. It does not matter who sees you or who does not see you. Sometimes a deed can be done for Allah's sake but the intention is tainted with boasting and showing off; this is *Riya* and it may nullify the rewards that a believer is seeking.

In order that a believer's deeds and actions are accepted by Allah these must be performed with *Ikhlas*, must be preceded

by the right intention and must be carried out according to the *Shariah*. The Qur'an shows the way and exhorts to say:

﴿قُلْ لِي صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾

*"Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds." (Al-Qur'an 6:162)*

The acceptance of a person's deeds by Allah depends on purity and sincerity. According to Hadith recorded by both *Bukhari* (1:1); the reward of actions depends on intentions behind. Thus *Ikhlas* is the foundation on which all our deeds and actions are built. If the foundation is corrupt the structure can be easily broken.

.....

### **TAQWA**

*Taqwa* is an Islamic term for being conscious and cognizant of Allah, piousness, and abstinence and sometimes translated as 'piety' or 'God-fearing', but a better equivalent would be 'God-consciousness'. It is considered to be the essential quality of a believer. *Taqwa* is an internal compass on the path that leads towards Allah. *Taqwa* is the state of hyper-vigilance against falling into sin in negligence. It is the idea that a believer is always on guard and is perpetually alert of not committing any action that would earn the displeasure of the Allah Almighty.

*Taqwa* is often translated as 'fear of Allah', but the real essence of *Taqwa* is being hyper-vigilant and the 'fear' of doing *Haram* out of neglect of Allah's orders. The love of this world, greed, hatred or enmity towards a fellow human, pride, etc. are all examples of such traits that hurt a believer's *Taqwa*.



*Taqwa* is used in the Qur'an over 100 times. In a Qur'anic context, *Taqwa* refers to fear of God in terms of protecting oneself from displeasing God. As the Holy Qur'an says:

﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ﴾

*"And those who are guided; He (Allah) increases them in guidance and gives them their righteousness." (Al-Qur'an 47:17)*

*Taqwa* is profoundly explained by discussion between H. Umar (RA) and H. Ka'ab (RA) who were companions of Prophet ﷺ. It is reported that H. Umar bin Khattab RA asked Ubay bin kaab (RA) about *Taqwa*. Ubay RA said, "Have you ever walked on a path that has thorns on it?" Umar said, "Yes." Ubay asked, "What did you do then?" to which Umar replied, "I rolled up my sleeves and struggled." Ubay said, "That is *Taqwa*: to protect oneself from sin through life's dangerous journey so that one can successfully complete the journey unscathed by sin."

Besides the Qur'an, Hadith and *Fiqh*, *Taqwa* is an important concept in *Tasawwuf*. The 10th-century Sufi scholar Al-Qushayri in his Epistle (*Risala*) writes about three parts of *Taqwa*: "Full trust in Allah with respect to what has not been granted to him; full satisfaction with what has been granted to him; and full patience with respect to what has eluded him."

.....

**ADL (Justice)\*:**

*Adl* is an Arabic word meaning justice and is an important aspect of Islam. It's one of the attributes of Allah. He is just and will reward or punish people on the day of judgment according to their deeds. It is considered to be a supreme virtue as per the Qur'an. Allah doesn't deny the prayers of three people; of them, one is a just king.

Following verses of the Qur'an make the concept clear:

*"Stand out firmly for justice, as witnesses to God, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for God can best protect both. Follow not the lusts (of your hearts), lest you swerve."* (4:135)

*"God loves those who judge in equity."* (5:42)

*"Take not life, which God hath made sacred, except by way of justice and law."* (6:151)

In Islam, all people whether rich or poor, strong or weak, men or women have equal rights. The Qur'an strongly forbids violation of anyone's rights and enjoins all Muslims to carry out justice without any favour to any party or relatives. (Al-Qur'an, 6:152, 4:58, 5:2, 5:8).

[\*See section on Justice and Equity for morw details]

### **Sakha' and Infaq (Generosity/charity):**

To be generous to fellow human beings and all creatures in general is one of the qualities of a Muslim, stressed repeatedly in various verses of the Qur'an. Allah exhorts delivers to spend out of their earnings, as obligatory charity and as optional donations, because all our assets are in fact blessings of Allah and generosity is a way of expressing gratitude to Him. Let's see the following verses of the Qur'an:

*"This is the book about which there is no doubt, a guidance for those conscious of Allah; who believe in the unseen, establish prayers and spend out of what we have provided them."* (2:2-3)

*"Give of the good things which you have (honourably) earned, and of the fruits of the earth which We have produced for you."* (2:267)

*"If you disclose (acts of) charity, even so it is well, but if you conceal them, and make them reach those (really) in need, that is best for you." (2:271)*

*"By no means shall you attain righteousness unless you give (freely) of that which you love." (3:92)*

*"[Do not] expect, in giving, any increase (for yourself)!" (74:6)*

*"Righteousness is not that you turn your faces towards east or the west....but the true righteousness is in ' Believing in Allah, the last day, the angels, the book, and the prophets, and to give wealth, inspire of love for it, to relatives, orphans, needy, the traveller, those who ask for help, and for freeing slaves, and [also righteous are those], who establish prayers and give Zakat, fulfil their promise, when they promise, and who are patient in poverty and hardship, and during battle. Those are the ones who have been true, and it is those who are the righteous." (Qur'an, 2:177)*

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا حُبَبْتُمْ وَمَا يُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

*«Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it»(Al-Qur'an, 3:92)*

We can draw certain lessons from these verses:

- *"To spend on needy, from one's earnings is as important and often mentioned along and among articles of faith." (2:2-3, 2:177)*
- *"One should spend from among the best things and not the superfluous and unwanted things." (3:92, 2:267)*
- *"One should not expect anything in return." (74:6)*
- *"It is preferable to spend in secrecy; though giving publicly is not prohibited." (2:271)*
- *"One should begin charity from home; starting from parents and relatives to neighbours and needy in that order." (2:215)*

- *"One should try to spend voluntarily and personally before death approaches; as spending from property left by someone after death doesn't carry same weightage." (2:254; 63:10)*
- *"What one spends in the name of Allah, keeps on growing and multiplying." (2:261)*
- *"One should keep a balance between needs of his family and the charity, not depriving his dependents while helping others." (17:29,25:67)*

**AFUW ( Forgiveness/Mercy):**

Allah Almighty has ordained his believers to be generous and forgiving in general and forgiveness is preferred over revenge though the victim has a right to retaliation and compensation. See the following verses:

*"Overlook (any human faults) with gracious forgiveness." (15:85)*

*"If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if you remit it by way of charity, that is best for you if you only knew." (2:280)*

*"We ordained therein for them: 'Life for life, eye for eye, nose or nose, ear for ear, tooth for tooth, and wounds equal for equal.' But if any one remits the retaliation by way of charity, it is an act of atonement for him." (5:45)*

*"(It is) for those who believe and put their trust in their Lord... when they are angry even then they forgive." (42:36-37)*

*"Repel evil with good, and the person who was your enemy becomes like an intimate friend." (41:34)*

*"The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from God: for (God) loves not those who do wrong." (42:40)*

### **TAWAKKUL (Trust, or Reliance)**

*Tawakkul* literally means virtue of trust or reliance on Allah. It is one of the technical terms of the Qur'an mentioned at a number of places in its text. This trust is among the good qualities of a man and has prominence among the additional merits in Islamic ethics. The *Tawakkul* or trust does not mean that a person having placed his trust in God should cease to strive and labor. Rather; in Islam trust means to spend or exhaust ones energy to the limits and then to leave success or failure in the hands of one omnipotent and supreme power-Allah ﷺ. The following references make it amply clear how deeply *Tawakkul* is related to the faith of a believer.

#### References in the Qur'an:

﴿..... وَعَلَى اللَّهِ يَتَوَكَّلُ الْمُؤْمِنُونَ﴾

"...And in Allah should the faithful put their trust." (3:122)

﴿الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

"...they are those who preserve in patience and put their trust in their lord." (Al-Qur'an, 16:42)

﴿فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّكَ عَلَىٰ الْحَقِّ الْمُبِينِ﴾

"...so put your trust in Allah, for you are on the path of manifest truth." (Al-Qur'an, 27:79)

### References in Hadith:

- *Al-Tirmidhi:*  
"Once a Beduin came to Prophet ﷺ and said: O, Prophet of Allah ﷺ, shall I tie up my camel and trust in Allah or leave it free and trust in Allah. Prophet ﷺ said, 'Trust in Allah but tie the camel first'." [Al-Tirmidhi#2517]
- *Abu Dawud: H. Anas (RA) reported:* "Hardly did the Messenger of Allah ﷺ address us without saying, "There is no faith in him who has got no trust and no religion in him who does not keep his promise." [Abu Dawud#4688]

### SABR (Patience)

The word *Sabr* literally means to detain, refrain and stop. Other terms used for *Sabr* include resignation, forbearance, perseverance, endurance, tenacity, self control and even forgiveness. In many Qur'anic verses, Allah praises the patient ones, declares His love for them, or mentions the ranks He has bestowed on them:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۗ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾

"....O you, who believe, Seek help with patience perseverance and prayer. Allah is with those who have patience." (Al-Qur'an 2:153)

﴿.... وَالصَّابِرِينَ فِي أَصْحَابِ الْأَسْوَءِ وَالضَّرَّاءِ وَجَلَاءِ أَسْوَءِ الْأَوْلِيَاءِ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

"....And those who are patient in poverty and hardship and during battle. Those are the ones who have been true and it is those who are the righteous." (Al-Qur'an 2:177)

In the spiritual sense *Sabr* means to stop ourselves from despairing; to stop our tongue from complaining and to stop our hands from striking our faces and tearing our garments in times of grief and stress. To have patience means that one's



﴿وَقَالَ مُوسَىٰ لِي تَكْفُرُوا أَنتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَأِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ﴾

"And Moses said, "If you disbelieve you and whoever is on the earth, entirely, indeed, Allah is free of need, and Praiseworthy." (14:8)

In Prophetic صلی اللہ علیہ وسلم AHadith also, there are several reference about *Shukr*:

- *It had been narrated that when a pleasing event happened to the Messenger صلی اللہ علیہ وسلم of Allah, he would say, "Praise be to God for this blessing," and when a distressing event happened to him, he would say, "Praise be to God at all times."*
- *It was reported that: One night the Messenger of Allah صلی اللہ علیہ وسلم was with 'A'ishah RA and she said to him, "O Messenger of Allah صلی اللہ علیہ وسلم, why do you exhaust yourself when Allah has forgiven you your former and latter sins?" The Prophet صلی اللہ علیہ وسلم replied, "O 'A'ishah, shouldn't I be a grateful servant?" [Muslim#1724/1725]*

.....

### **VICES IN ISLAM [Radhail]:**

Islam as a principle supports all good deeds and encourages doing virtues; and similarly forbids all indecency and rebellion. It denounces the many commonly observed social behaviours like *Hasad* (jealousy, envy), *Riya* (pretension) *Kibr* (pride), *Nifaq* (hypocrisy), *Ghibat* (backbiting), *Kizb* (lying), *Bagha'a* (immodesty) or *Fahisha* (lewdness or obscenity) deception, fraud, pretension, *Tajassus* (spying), plotting, *Ghaiz* (anger), vengeance etc. These evils may apparently be attributed to eyes, heart, soul or other body parts but Most of these negative thoughts arise out of *Qalb* leading to different manifestations.



Allah in the Qur'an says:

*"The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart."*  
(Qur'an 26:88-89)

Prophet Muhammad ﷺ is famously reported to have said:

*"Truly in the body there is a morsel of flesh, which, if it be intact, all the body is intact, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart." [Bukhari & Muslim]*

A sound heart is that which is free from vices like disbelief, hypocrisy, and other spiritual diseases. We are beings that consist of body and soul. We must be balanced and take care of both aspects of our existence. Though not an easy process, it is a necessary one for the benefit of this world and more importantly the afterlife.

#### Causes:

There are many causes for why spiritual diseases develop within an individual but the following are some of the most common ones:

- Being neglectful of the commands of Allah particularly the obligatory duties leads to a life of sin. As Allah declared in Qur'an: *"Establish regular prayer: for prayer restrains from shameful and evil deeds; and remembrance of God is the greatest (thing in life) without doubt."* (29:45)
- Sinning in private: i.e. Living two different lives in public and in private, is a serious spiritual concern.
- Looking at impermissible things – Our eyes are a gateway to our hearts; therefore, we must assure to not look at things which are forbidden in our religion. This is why Allah has commanded us to lower our gazes.

- Becoming too occupied in the worldly life – This world is only a small part of our existence; however, we treat it like we will live in it forever. The Prophet ﷺ likened this life as a ‘few moments’ rest of a traveller before he continues on his journey.
- Neglecting the *Dhikr* of Allah: *“The Dhikr of Allah (remembering Allah) is something that gives life to the soul.” (Qur’an, 13:28)*

Remedies:

- Taking accountability of yourself – The first step to resolving a problem is to acknowledge and recognise that you have a problem. It requires introspection and really looking closely at your life; before planning to go about curing the diseases.
- Seeking forgiveness; as a sincere repentance is a powerful method of curing spiritual diseases; but not just a lip service of saying *Istaghfaar*, without seriously intending to leave the sin. Prophet Muhammad ﷺ said: *“When the believer commits sin, a black spot appears on his heart. If he repents and gives up that sin and seeks forgiveness, his heart will be polished. But if (the sin) increases, (the black spot) increases.” [Ibn Majah]*
- Supplication (*Dua*) – *Dua* is the most powerful weapon of a believer. Prophet Muhammad ﷺ said: *“Let one of you ask his Lord for his every need, until he asks Him for salt, and asks Him for the strap of his sandal when it breaks” [Tirmidhi].*
- Increase in acts of obedience in private and doing good deeds in private is a sign of sincerity. One of the signs

of a believer is that he tries to hide his good deeds; keeping his intentions purely for Allah's sake.

- *Dhikr* of Allah and reciting the Qur'an with a deep reflective reading where a person ponders over the verses and their meanings.
- Remembering the afterlife – Keeping in mind that there is a day when we will all be raised and held accountable for our affairs can keep a believer from falling into sin. This is why the Prophet Muhammad ﷺ said, "Frequently remember the destroyer of pleasures" [Ibn Majah]. He meant death.

.....

### **Some Common Vices [Nifaq, Hasad, Riya, Kibr, Ghibah]:**

Some of the common vices often included in undergraduate syllabi are discussed here in relatively more detail: *Nifaq, Kibr, Zann, Hasad, Riya, Tajassus, Huzn, Ghibah* and *Namimah*, etc.

### **NIFAQ (Hypocrisy):**

Hypocrisy is when someone does not practice what he/she preaches. If you are living two different lives where you are the righteous person in public and a habitual sinner in private, then this is a serious spiritual concern amounting to *Nifaq*. The Qur'an has repeatedly deliberated on the issue and clearly shown Allah's displeasure about such people:

*"O, you who have believed, why do you say what you don't do? It's a great dislike in the sight of Allah that you say what you don't do".*

The Prophet ﷺ said:

*“Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up. 1. Whenever he is entrusted, he betrays. 2. Whenever he speaks, he tells a lie. 3. Whenever he makes a covenant, he proves treacherous. 4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.” [Bukhari #34, 2459]*

### **KIBR (Arrogance):**

*Kibr* is when someone considers; he is superior to others. How often are there people who think of themselves superior to others just because of their skin, race, economic position, social status, etc.?

According to Quranic injunction: *“Let not some men among you laugh at others: it may be that the (latter) are better than the (former): nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames” (49:11).*

Arrogance, is a serious sin and in fact the one, that led *Iblis* (*Satan*) to permanent rejection; as he said, ‘*I’m superior to Adam*’.

About this, Prophet Muhammad ﷺ said: *“Whoever has a mustard seed’s weight of arrogance in his heart, shall not be admitted into Paradise” [Tirmidhi].*

It is a common vice often practised and ignored. We must strive hard to get rid of this and purify our hearts.

.....

## **ZANN**

**(Assumptions or having a bad opinion about others)**

This particular spiritual disease causes people to become suspicious of one another, spread rumors and gossip, lie, etc., thereby, breaking apart the cohesion of the community. We are instructed in Islam that if you see or hear something bad about others; do not immediately jump to judgement but to give benefit of the doubt and not to believe everything that we hear. Allah tells us in the Qur'an:

*"O you who have believed, avoid much negative assumptions. Indeed some assumptions amount to sin..." (49:12).*

Allah further ordained:

*"O, you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful" (49:6).*

Similarly, Prophet Muhammad ﷺ beautifully said:

*"Beware of suspicion, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allah's worshipers! Be brothers!" [Bukhari].*

## **HASAD (Jealousy)**

*Hasad*, an Arabic word, from root *ḥa-sa-da* translated in English as 'Envy' and is defined as: *'to dislike that someone should possess a blessing or happiness and to want that blessing to be removed from that individual be transferred from him to oneself'*. It is a sort of *'hatred of the good for being good'*.

*Hasad* (Jealousy) is a disease of soul considered a sin, not only in Islam, but it is denounced as a destructive emotion in all

religious societies. *Hasad* is mentioned by Allah among other evils in *Surah Al-Falaq* of the Qur'an as:

*Say, "I seek refuge in the Lord of daybreak, from the evil of that which He created, and from the evil of darkness when it settles, and from the evil of the blowers in knots, and from the evil of an envier when he envies." (Al-Qur'an 113:1-5)*

Prophet Mohammad ﷺ said:

*"Beware of jealousy, for verily it destroys good deeds the way fire destroys wood." [Abu Dawood]*

Jealousy or envy is a complex and puzzling emotion, and can be described in other words as a vampire vice, which views with malignant dislike the superiority of those who are really entitled to the superiority they possess. Unfortunately, the perceived superiority of the envier, at times, results in extreme situations where he desires to destroy his superior. If a jealous person cannot do anything to harm that person with whom he is jealous of, then he tries to talk about him at the back, usually with the intentions to spoil his image (*Ghibah*) or reaches to accusation (*Tuhmat*), which are no doubt among major sins in Islam. Therefore, jealousy not only destroys a victim but also harms the attacker up to a greater extent. We as Muslims should seek help from Allah to keep us away from this dangerous illness (*Hasad*).

**RIYA** (Showing off or Pretending Virtuousness):

*Riya* means to falsely make oneself appear to be virtuous, good natured or a true believer before people for the sake of earning their respect and admiration, or for the purpose of gaining a good reputation among them. It differs from

hypocrisy (*Nifaq*) in that a hypocrite feigns integrity, uprightness, virtue, honesty and piety without sincere intention of acquiring these traits for the sake of God. Sincerity (*Ikhlas*) is the highest stage of freedom from *Riya* and is a distinct quality of the friends of Allah.

Allah Almighty declared: *"whosoever is desirous of meeting his Creator, he should perform virtuous deeds and should not ascribe any partner to God in his worship."* (18:110)

The Prophet ﷺ said:

*"One who performs an act that is liked by Allah; in order to show off to people, and in secret manifests qualities that are not liked by Allah, he shall encounter the anger and wrath of Allah."*

Imam Jaffar al-Sadiq said:

*"Riya in any of its forms amounts to Shirk, (polytheism); verily, one who works for the people, his reward lies with them, and one who works for God, his reward lies with God."* [Al-Kafi]

The person involved in *Riya*, initially, makes a display of his religious beliefs, and shows off his knowledge of religious teachings in order to protect himself as an honest person in the eyes of people in order to gain their confidence and respect. For instance, when *Nifaq* (hypocrisy) is mentioned, his utterances or gestures will be of a person who is purified of it. Later, the individual behaves in such a manner as if he is free from all vices. The aim behind such actions is to win the confidence of others.

It is reported that the Prophet Muhammad ﷺ said:

*"Shall I not tell you of that which I fear more for you than Dajjal?" We said: 'Yes.' He said: 'Hidden polytheism (shirk), when a man stands to pray and makes it look good because he sees a man looking at him'"* [Ibn Majah].

A person suffering from *Riya* fails to realise that even if he earns worldly fame among people, scholars or the elite, he will be disgraced on the day of judgement. If you find yourself doing good deeds more or only when others are around, then you suffer from this spiritual disease.

If the sin of *Riya* is neglected and keeps on growing for a long time, it may amount to *Nifaq* or *shirk* and is enough to land a person in hell. May Allah protect us from this grave sin!

.....

### **TAJASUS (Spying)**

*Tajanus* is spying or preying secretly into the fault of others. *Tajanus* connotes looking into people's affairs which they have kept hidden or listening to people without their permission when they are talking or eavesdropping at their doors.

Allah in the Qur'an has said:

*"O those who believe abstain from many of the suspicions. Some suspicions are sins. And do not be curious, and do not back-bite one another. Do one of you like that he eats the flesh of his dead brother? You would abhor it." (49: 12)*

The fact that *Tajanus* has been mentioned in the same verse along, *Ghibah* shows the seriousness of this evil and its grave consequences.

.....



### **HUZN (sadness)**

Our hearts have been created in a way which makes them dominated by emotions. Sadness is perhaps one of its most powerful states. We know three common words from the *Sunnah* that describes states of sadness i.e. *Huzn*, (sadness) *Hamm*, (distress) and *Ghamm* (grief).

The difference between them as Ibn al-Qayyim mentioned is that *al-Huzn* refers to a depressed state because of something that happened in the past, *al-Ghamm* is grieving about that which is happening now, and *al-Hamm* is being anxious and worried about something that could happen in the future. There are no time-periods that exist other than the past, present and future. That shows the heart cannot escape being depressed, and it is in the nature of the heart to change, indeed that is why it's called the *Qalb*. Not being able to escape sadness in life doesn't mean it cannot be treated when it occurs. Sadness is a natural part of life that will raise you in this life and the next if you view it within its correct context, and not allow it to consume you. Just remember though that trying to treat sadness with worldly comforts will always be deficient; true healing only comes from the Qur'an and remembrance of Allah as mentioned in the Qur'an:

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

*"Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured."* (13: 28)

The Qur'an is made to remove sadness, one just needs to reflect on it more often, and deeper, for that to happen.

Anything else will just not cut it. That's why the Prophet ﷺ would make *Du'a* for the Qur'an to remove these states. He also sought refuge of Allah from all forms of sadness or depression.[Bukhari#2893]

.....

### **GHIBAH [Back-biting]**

*Ghibah* and *Namimah* are often described as sins of tongue. The tongue is a great endowment from Allah. Though small in size, its crimes are numerous and enormous. A person may utter words of praise and be thankful to Allah for which he earns reward. On the other hand one may also utter a word taking him out of Islam and losing the reward of all his previous good deeds. Included among the sins of the tongue are, telling lies, abuses, *Laghaw*, *Ghibah* and tale-bearing *Namimah*.

A few Sayings of Prophet Muhammad ﷺ make the point clear. As reported by Abu Hurayrah, that the Prophet ﷺ said:

- *"Let the one who believes in Allah and the Here-after utter good words, or let him be silent." [Bukhari and Muslim]*
- *"A person may utter a word he thinks harmless, which results in his falling the depth of seventy (70) years into Hellfire." [Al-Tirmidhi]*
- *"One can greatly beautify himself with two habits--good manners and lengthy silence."*
- *"When the Prophet ﷺ was asked about the best among the Muslims, he replied: 'He whom the Muslims are safe from his hands and his tongue.'" [Al-Bukhari, Muslim]*

In respect of various blessings of Allah; everyone is answerable (accountable) on the day of judgement (17:36). Hence, wisdom lies in using our tongues in remembering Allah, performing obedience, ordering the lawful, and forbidding the unlawful.

*Ghibah* is a disease prevailing in many societies. In addressing this issue, Allah ordered us not to commit *Ghibah* (backbiting) amongst one another as it is similar to one eating the flesh of his dead brother. [49:12]

There are many *Ahadith* of the Prophet ﷺ highlighting the unlawfulness of *Ghibah*. Among them is one reported by Abu Musa al-Ashari:

When the Prophet ﷺ spoke about *Ghibah*, he gave a very specific definition. In a Hadith related by Muslim, Abu Dawud, al-Nasa'i, and al-Tirmidhi, from the route of Abu Hurayrah, the Messenger ﷺ, when asked about gossip (*Ghibah*), said:

The Prophet ﷺ defined *Ghibah*, as mentioning something about your Muslim brother that he hates. The Prophet ﷺ was asked, "What if that thing I mentioned was something truthful about him?" The Prophet ﷺ said, "*If it was in him, then you have committed Ghibah, and if it was not in him, then you have committed al-Buhtan' which is a sin more enormous than Ghibah*". Therefore, mentioning about your Muslim brother something he hates is gossip (*Ghibah*)--whether regarding his body, dress, house, character, or the like.

Furthermore, listening to gossip *Ghibah* also is unlawful in Islam. Praising the actions of the God-fearing Muslims in Qur'an, Allah said:

*"If they hear ill speech (Ghibah) they walk away...." (28:12)*

**Namimah (tale-bearing):**

*Namimah* is defined as spreading words among believers with the purpose of stirring up enmity and problems between them. This matter is forbidden, unlawful and sinful.

Allah dispraised such people in the Qur'an, (68:11)

*"And, scorner, going about with malicious gossip."*

This *ayah* highlights how ugly the sin of tale-bearing (*Namimah*) is.

In the Hadith recorded by al-Bukhari, the Prophet ﷺ said:

*"The one who commits tale-bearing (Namimah) shall not enter Paradise with the first group."*

It means, the Muslim who died without repenting of his sin of tale-bearing (*Namimah*) will be tortured in Hellfire before entering Paradise. Moreover, know that the reasons for most of the torture in the grave are gossip or backbiting (*Ghibah*), tale-bearing (*Namimah*), and not maintaining cleanliness.

Many people fall into *Ghibah* and *Namimah*, as a result of negligence and not having proper control over their tongues. May Allah enable us to save ourselves from all sins of tongue and spread the good words among society as the Muslims are obligated to order the lawful and forbid the unlawful.

.....

## 10. SPIRITUALITY IN ISLAM

TASAWWUF  
[Islamic Spirituality]

﴿فَمَا لَـمُؤْمِنُونَ أَلِيبُونَ إِذْ يُكْرَمُ لِلَّهِ وَالصَّالِحِينَ فَتَرْجُلُونَ﴾

*"The believers are those, who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely."*

(Al-Qur'an 08:2)

### **Tasawwuf, Meaning and Concept**

#### Definition:

- *Tasawwuf* is defined as the 'attempt by an individual Muslim to realise, in his personal life, the living presence of Allah.
- '*Tasawwuf* is a direct union of individual soul with Allah through love and contemplation, which leads to development of a spiritual intuition of truth and realities'.

#### Introduction:

'*Tasawwuf*' is an Arabic term for 'Spirituality' within the discipline of Islamic Studies, preferred over terms like Mysticism or Sufism; which invariably convey a sense of some creed outside the ambit of Islamic *Shariah*.

Practically the Ulama and scholars of *Shariah* stress on the social and legal aspects of Islam and concentrate on external practices and rituals (exoteric aspect of Islam); whereas the *Sufi* scholars emphasize individual and the spiritual aspect of Islam i.e. union of individual soul with Allah through love and contemplation' (esoteric aspect of Islam).

*Tasawwuf* according to Sheikh Abdul Qadir Jilani is the result of hunger and privation and it consists of generosity, cheerful submission, patience and constant communion with Allah through prayers, solitude, *Faqr*, humility, sincerity and truthfulness.

He further defines Sufi as a person, whose *Batin* (interior) and *Zahir* (exterior) have become pure, screening through the book of Allah and *Sunnah* of Prophet ﷺ.

Thus *Tasawwuf* in other words 'is an individual's quest for nearness to Allah or '*Qurb-e Illahi*' through improvement in quality of the '*Ibadat* and *Muamlat*' prescribed in Islamic *Shariah*. The *Tasawwuf* thus means: 'Achieving human perfection [*Ihsan*] by following the model of the Prophet Muhammad ﷺ.

Etymology: the word *Tasawwuf* is derived from Persian word "*Suf*" meaning 'wool' as the *Sufis*, saints and Prophet's ﷺ always preferred simple and coarse fibre as a sign of renunciation of luxurious life. This view finds favour with *Sufi* Texts and some western scholars.

Conclusion: A combination of the terms; *Safa* (pure) and *Suf* (wool) delivers an acceptable and preferred explanation as adopted by some *Sufi* scholars that: 'A *Sufi* is the one who wears Wool on top of purity and Piety'. We may thus conclude with the words of Kh. Ali Hajveri RA as enshrined in '*Kashf al-Mahjub*' that: "Today; it is a name without a reality; earlier, it used to be a reality, without a name".

### **Origin and Development**

As concluded earlier that *Tasawwuf* means, seeking nearness to Allah through improvement in quality of the '*Ibadat* and *Muamlat*' prescribed in Islamic *Shariah* or 'Achieving human perfection [*Ihsan*] by following the model of the Prophet Muhammad ﷺ. The Prophet ﷺ had a direct communion with Allah. This is considered to be the origin of *Tasawwuf* and

justification has been derived from Qur'anic verses relating to *Tazkiyya*, *Taqwa*, *Ihsan*, etc. Similarly the Hadith relating to Islam and *Ihsan* has been quoted by all as a proof from Hadith.

In Prophetic ﷺ period also some companions were so impressed by austerity of Islam and fear of Allah that they wished to divorce worldly pleasures and go for village life. However Prophet ﷺ declared:

“...*There is no ascetism in Islam*” [Al-Silsila-tus-Sahihah: 2021].

Similarly in early days of Islam 'Asahab-e Suffa' took to prayers, contemplation and meditation and there the *Tasawwuf* began. These tendencies thus could be inferred as beginning of *Tasawwuf*.

After 650 C.E. i.e. the civil wars among Muslims for caliphate, disgusted many Muslims and they took to withdrawal from world for peace of soul. It has also been inferred that in contrast to the active life of *Jihad* and vigorous activity, some *Sahabah* took to seclusion and solitude and the *Tasawwuf* developed as a symbol of silent protest against Un-Islamic practices like reviling prominent *Sahabah* for political reasons. Hassan al-Basri the strongest representative of ascetic movement was a theologian and rationalist also often referred to as founder of Mutazillism. Rabia Basri was also a contemporary of Hassan al-Basri, a chaste woman and devoted Muslimah. Junaid Baghdadi also known as 'Syed al-Taifa' was a prominent *Sufi* of early period as well as a practicing judge or jurist who always advocated a balance between *Shariah* and *Tasawwuf*. It can thus be inferred that the concept of *Tasawwuf* was very much there in early period of Islam without the currency of term *Tasawwuf* or Sufism and



that, during this phase, the Sufism was under strict guidelines of *Shariah* (Qur'an and *Sunnah*).

Note: It needs to be clarified that the discrepancies in essence and praxis of *Tasawwuf* in contemporary world can't and shouldn't be counted as feature of *Tasawwuf*, similar to the extremist tendencies of some Muslims, which are in no way among the teachings of Islam.

.....

### **Early Development of *Tasawwuf* (Chronology):**

#### 8<sup>th</sup> Century C.E.:

Prominent *Sufis* of this period were Hassan al-Basri (d. 728 C.E.), Sufyan Thauri (d. 778 C.E.) & Rabia Basri (b. 801 C.E.). Hassan al-Basri was a theologian, a *Sufi* and a contemporary of Umar bin Abdul Aziz, who is believed to be the fountainhead of many *Sufi* orders as well as Mutazillism. These great *Sufis* rejected politics and took to *Tasawwuf* for fear and love of Allah.

#### 9<sup>th</sup> Century C.E.:

Elaborate theories of *Sufism* developed during this period. For example: *Tawakkul* by Shafiq Balkhi, Gnosis by Dhunnun Misri and Ecstasy by Bayazid Bistami. According to this School one intoxicated with love, gets union with Allah. Sahl bin Abdullah Tustri wrote a *Sufi* commentary on the Qur'an and Abu Abdullah al-Tirmidhi laid foundation of Psychology of *Sufism*.

### 10<sup>th</sup> Century C.E.:

Prominent *Sufis* of 10<sup>th</sup> century include Mansur al-Hallaj (d. 922 CE) Abu Nasr Siraj (d. 988 CE) and Talib Makki (d. 996 CE). During the Golden Period of Abbasids, the translation movement and Intellectual discussions at '*Bait al-Hikmah*', lead rationalists judging Allah by reason. The orthodox Muslims adopted an apologetic approach in meeting challenge of reason with reason. *Sufis* challenged the rationalists and orthodox, that Allah can't be comprehended by reason and could only be understood by faith. They postulated that:  
Gnosis> Love> Anihilation> Ecstasy> Intoxication> Union with Allah.

In intoxication however, some *Sufis* uttered statements that didn't conform to sacred law and there was a head-on collision between orthodoxy and *Sufism* in 10<sup>th</sup> Century C.E. as manifested in the execution of 'Mansur al Hallaj' in 922 C.E.

In response; the Baghdad school of *Sufism* developed under Junaid Baghdadi (d.930 C.E.) who advocated doctrine of Sobriety and silence, clothing thought in obscure symbols, metaphors and poetry and stressed on *Sufis* the conformity to *Shariah*.

### 11<sup>th</sup> Century C.E.:

During this period, *Sufism* developed as a Regular Discipline and sufficient literature came up justifying that *Sufism* is not a separate sect but a movement for revival and reform of Islam from within. E.g. Ali al-Hajveri (d. 1092 C.E.) & his '*Kashf al-Mahjoob*' (Lifting of Veils) and Ab. Rehman Salmi's "*Tabqat ul-Auliya*" & *Sufi Tafsirs* justifying Qur'anic origin of *Sufism*.

### 12<sup>th</sup> Century C.E:

During this period, even the Islamic Scholars of the stature of Abu Hamid al-Ghazali (d.1111 C.E.) found no hope in analytic thought and took to *Sufism*. He effected a synthesis between Orthodoxy and Sufism. Eg: In his "*Ahya ul-Ulum uddin*" he held that *Sufism* provided foundation for religion. In "*Kimyaa-e Saadat*" he says, 'happiness lies in following injunctions of Islam'. Similarly the "*Ghuniyyat ul-Talbeen li tareeq-e Haqq*" of Sheikh Ab. Qadir Jilani (d. 1166 C.E.) is a text book of religion which also contains exposition of *Sufi* way of life.

The development of *Sufi Silsilas* in 12<sup>th</sup> Century was the major advancement in *Tasawwuf* during this century:

- Qadriya: Sheikh Abdul Qadir Gillani (d.1166 C.E.)
- Naqshbandiya: Abu Yusuf Hamdani (d. 1140 C.E.)/ Bahauddin Naqshbandi (d. 1389 C.E.)
- Sohrawardiya: Abu Najeeb Sohrawardy d.1168 C.E. / Shahab uddin Sohrawerdy (d.1234 C.E.)
- Chishtiya: Abu Isahaq Shami / Kh. Muin uddin Chishti (d. 1236 C.E.)

### 13<sup>th</sup> Century C.E.: The prominent *Sufis* of this period were:

- Sheikh Shahab uddin Sohrawerdy (d.1234 C.E.), the founder of Sohrawardiya order and author of '*Awarif al-Mua'arif*' was a contemporary of Ibn al-Arbi and Maulana Rumi and the three are believed to have met each other.
- Abn al-Arbi (d. 1248 CE) authored *Sufi* texts like *Futuh-at-e Makiya* and *Fusus ul-Hikmah*; besides propounding the Doctrine of *Wahdat al-Wujud*: i.e.

Allah is the only reality that exists and universe is its emanation.

- Ibn al-Farid (d.1235 C.E.) came up with the concept of Perfect Man (Prophet ﷺ) and is remembered as the author of Largest Arabic Poem: *Nazm ul-Saluk*; a eulogy of the Prophet ﷺ.
- Jalaluddin Rumi's (d.1273 C.E.) *Mathnawi*, a masterpiece in world literature; is a long poem presenting panoramic view of *Sufi* Gnosis and communion with Allah.
- Al Busiri of Egypt wrote "*Qasida-e Burda*" (aeulogy of Prophet ﷺ with healing properties) during this period. ....

### **SOME GREAT SUFI SAINTS**

Hassan Basri (RA)	(642-728 C.E.)
Rabia Basri) al adwia (RA)	(713-801 C.E.)
Dhun Nun Misri (RA)	(d.861 C.E.)
Abu Yazid Bistami (RA)	(d.877 C.E.)
Mansur Al Hallaj (RA)	(d.922 C.E.)
Junaid Baghdadi (RA)	(d.930 C.E.)
Abu Nasr Siraj (RA)(kitab al Lamea)	(d.988 C.E.)
Abu Talib Makki (RA) (Quwatul Qulub)	(d.996 C.E.)
Kh. Ali Hajveri (Data Ganj Baksh)	(d.1092 C.E.)
Abu Haamid Al Ghazali (RA)	(d.1111 C.E.)
Abu Yusuf Hamdani (RA)	(d.1140 C.E.)
Sh. Abdul Qadir Jillani (RA)	(d.1166 C.E.)
Abu Najeeb Sohrawardy (RA)	(d.1168 C.E.)
Syed Shahab uddin Sohrawardy (RA)	(d.1234 C.E.)

Kh Muin uddin Chishti (RA)	(d.1236 C.E.)
Abn al-Arbi (RA) - <i>Wahdat al Wujud</i>	(d.1248 C.E.)
Jalal uddin Rumi (RA)	(d.1273 C.E.)
Bahauddin Naqshbandi (RA)	(d.1389 C.E.)
Sheikh Ahmed Sirhindi (RA)	(d.1624 C.E.)

.....

### **Basic Terminology in Tasawwuf**

*[The Building Blocks of Tasawwuf]*

Islam as a principle supports all good deeds and encourages doing virtues; and similarly forbids all indecent deeds, and evil and rebellion. Allah Almighty explains the quality of righteousness in the Qur'an thus:

*"Righteousness is not that you turn your faces towards east or the west....but the true righteousness is in ' Believing in Allah, the last day, the angels, the book, and the prophets, and to give wealth, inspire of love for it, to relatives, orphans, needy, the traveller, those who ask for help, and for freeing slaves, and [also righteous are those], who establish prayers and give Zakat, fulfil their promise, when they promise, and who are patient in poverty and hardship, and during battle. Those are the ones who have been true, and it is those who are the righteous." (Qur'an, 2:177)*

Islam appreciates, *Taqwa* (piety and righteousness), *Infaq* (generosity), *Shukr* (gratitude), *Rida* (contentment), humility, kindness, courtesy, *Tazkiyya* (purity), *Sabr* (tolerance, patience), *Adl* (justice), *Affuw* (mercy and forgiveness), *Sidq* (truthfulness), *Amanah* (trustworthiness and honesty in dealings). These are; *Islam*, *Iman*, *Ihsan*, *Ikhlas* (sincerity), *Tawba* (return to Allah), *Tawakkul* (trust), *Zuhd* (devotion) *Haya* (modesty and humility) etc.

These are some of the basic terms often repeated in Islamic ethics and *Tasawwuf* which need to be explained and understood before moving further.

**Islam:**

The word Islam is derived from the root word S-L-M, (*Salama* or *Silm*) which denotes peace, purity, submission or obedience. In religious sense, Islam means submission to will of Allah and obedience of His laws. Objectively proclamation of the first article of faith: i.e. '*La ilaha ilal-Allah Muhammad-ur-Rasulullah*' makes one Muslim.

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

- c) Fundamental Beliefs: (Belief in Allah, Prophets, and Hereafter-*Tawhid*, *Risalah* and *Aakhirah*).
- d) Obligatory Duties: Proclamation of '*La ilaha ilal-Allah Muhammad-ur-Rasulullah*' and performance of *Salah*, *Zakat*, *Sawm* and *Hajj*.

**Iman:**

*Iman* literally means faith or belief. In Islamic terminology it denotes a believer's faith in metaphysical aspects of Islam. The term *Iman* has been delineated in both the Qur'an and the Hadith. According to the Qur'an, *Iman* must be accompanied by righteous deeds and the two together are necessary for entry into *Jannah*. In the Hadith of *Jibriel*, *Iman* in addition to Islam and *Ihsan* forms the three dimensions of the Islamic

religion [Sahih Al-Bukhari#50]. *Iman* is expressed as the six articles of faith *Arkan al-Iman*, namely; belief in Allah, Angels, revealed Books, Prophets, Predestination, and belief in Day of Judgement and the life after death.

In another Hadith Abu Hurayrah narrated that the Prophet ﷺ said: "*Iman has more than 70 branches; the most excellent among these branches is the proclamation of "Laa ilaaha ill-Allah" (there is no God but Allah), and the smallest branch is to remove an obstacle from the wayside; and Haya (Modesty) is an important branch of Iman.*"

### **Ihsan:**

*Ihsan* is an Arabic term derived from *Husn* and it means perfection or excellence. It is a stage of spiritual awareness of Allah (being constantly aware that He is with us by His knowledge and knows all that we do). It is to worship Allah as if you are seeing Him. While one does not see Allah, he or she is aware that Allah sees all.

This definition comes from the Hadith of Jibriel in which Prophet Muhammad ﷺ states, "*Ihsan is to worship Allah as though you see Him, and if you cannot see Him, then indeed He sees you*".

To paraphrase, *Ihsan* is one of the three dimensions of the Islamic religion *Islam*, *Iman* and *Ihsan*. In contrast to the emphases of *Islam* on what one should do and *Iman* on why one should do, the concept of *Ihsan* is primarily associated with intention, sincerity and dedication. While traditionally Islamic jurists have concentrated on *Islam* and theologians on *Iman*, the Sufis have focused their attention on *Ihsan*. Some Islamic Scholars explain *Ihsan* as being the esoteric or

inner dimension of Islam whereas *Shariah* is often described as the exoteric or outer dimension of Islam.

That leads us to believe and infer that, not every Muslim is a man or woman of faith (*Mumin*), but every person of faith is a Muslim. Furthermore, a Muslim who believes in all the principles of Islam may not necessarily be a righteous person (*Mumin*) or a doer of good (*Muhsin*), but a truly good and righteous person (*Muhsin*) is both a Muslim and a true person of faith (*Mumin*). Ihsan thus constitutes the highest form of worship (*Ibadah*).

### **Tawhid:**

Knowledge is the opposite of ignorance. It is to comprehend the reality of something as it truly is, with total conviction. It is important, for a Muslim to have knowledge of Allah, knowledge of Prophet and knowledge of the Islamic religion.

Knowledge of Allah is to believe in Him, and believing in Allah necessitates belief in His existence, belief in His Lordship (*Tawhid Rabbuhyah*), belief in *Tawhid Uluhiyya* (that only Allah deserves to be worshipped) and belief in His Tawhid Asmaa wal Siff'at (His name and attributes). Knowledge of Prophet is to have firm belief that Muhammad ﷺ is the last Prophet of Allah.

*Tawhid* is the indivisible oneness concept of monotheism in Islam. *Tawhid* is the religion's central and single most important concept, upon which a Muslim's entire faith rests. The term is Arabic in origin and signifies that Allah is one Al-Ahad and Single *Wahid*; therefore the Islamic belief in Allah is Unitarian. *Tawhid* constitutes the foremost article of faith in Islam that distinguishes it from other religions. The Islamic



Concept of *Tawhid* is reiterated at number of places in the Qur'an. verse (Ayah) 3:19 and 3:85 declare that Islam is the only acceptable religion with Allah and *Surah al-Ikhlās* explains the *Tawhid* or Oneness of Allah in the best possible way.

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

*"Say, 'He is Allah, (the) One. The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks. He begets not, nor was He begotten; and there is none co-equal or comparable unto Him.'"* (Al-Qur'an: 112)

The concept of *Tawhid* is so crucial in Islam that in Qur'anic Ayah 4:48 and 4:116 it has been conveyed to mankind in unequivocal terms that:

﴿لَا إِلَهَ إِلَّا اللَّهُ لَا يَخْفَىٰ أُنْ يُشْرَكَ بِهِ وَيَغْفِرَ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ .....﴾

*"Indeed Allah does not forgive that anything should be associated with Him and forgives what is besides that to whosoever He pleases...."* (4:48)

The word *Tawhid* is diametrically opposite to *Shirk*, - a word that implies ascribing partners to Allah, or ascribing divine attributes to other than Allah, or believing that the source of power, *Harm* and blessings comes from another, besides Allah.

The terms like *Tazkiyya* (purity), *Sabr* (tolerance, patience), *Adl* (justice), *Affuw* (mercy and forgiveness), *Sidq* (truthfulness), *Amanah* (trustworthiness and honesty in dealings) have been discussed in detail under Ethical Teachings of Islam: Pp, 316-328.

.....

## EARLY TRENDS IN TASAWWUF

### Introduction:

As concluded earlier that *Tasawwuf* means, seeking nearness to Allah through improvement in quality of the '*Ibadat* and *Mua'amlat*' prescribed in Islamic *Shariah* or 'Achieving human perfection [*Ihsan*] by following the model of the Prophet Muhammad ﷺ. The Prophet ﷺ had a direct communion with Allah. This is considered to be the origin of *Tasawwuf* and justification has been derived from Qur'anic verses relating to *Tazkiyya*, *Taqwa*, *Ihsan*, etc. Similarly the Hadith relating to Islam and *Ihsan* has been quoted by all as a proof from Hadith. In Prophetic ﷺ period also some companions were so impressed by austerity of Islam and fear of Allah that they wished to divorce worldly pleasures and go for village life. However Prophet ﷺ declared:

"...*There is no ascetism in Islam*" [*Al-Silsila-tus-Sahihah*#2021].

Similarly in early days of Islam '*Asahab-e Suffa*' took to prayers, contemplation and meditation and there the *Tasawwuf* began. These tendencies thus could be inferred as beginning of *Tasawwuf*.

After 650 C.E. i.e. the civil wars among Muslims for caliphate, disgusted many Muslims and they took to withdrawal from world for peace of soul. The expansion of the Islamic state had also brought with it, bitter political disputes that pitted Muslims against Muslims in fierce struggles for power. It has also been inferred that in contrast to the active life of *Jihad* and vigorous activity, some *Sahabah* took to seclusion and solitude and the *Tasawwuf* developed as a symbol of silent

protest against Un-Islamic practices like reviling prominent *Sahabah* for political reasons.

Hassan al-Basri the strongest representative of ascetic movement was a theologian and rationalist also often referred to as founder of Mutazillism. Rabia Basri was also a contemporary of Hassan al-Basri, a chaste woman and devoted *Muslimah*. Junaid Baghdadi also known as '*Syed al-Taifa*' was a prominent *Sufi* of early period as well as a practicing judge or jurist who always advocated a balance between *Shariah* and *Tasawwuf*. It can thus be inferred that the concept of *Tasawwuf* was very much there in early period of Islam without the currency of term *Tasawwuf* or *Sufism* and that, during this phase, the *Sufism* was under strict guidelines of *Shariah* (Qur'an and *Sunnah*).

.....

#### **Prominent Sufi Scholars**

- i) Hassan Basri (642-728 C.E.)
- ii) Rabia Basri (713-801 C.E.)
- iii) Junaid Baghdadi (830-930 C.E.)
- iv) Bayazid Bustami

.....

#### **HASSAN BASRI (642-728 C.E.)**

##### **Introduction:**

Hassan Basri was a *Tabai* and an early Muslim theologian, exegete, Hadith scholar, jurist, rationalist, a *Mujahid* and a mystic, all in one. He is believed to be the earliest proponent of rationalistic thought in Islam (Mutazillism) and also the

fountainhead of three *Sufi Silsilas* namely, *Qadriyah*, *Sohrawrdiyah* and *Chishtiyah*.

Early Life:

He was born in Madinah in 642 C.E. His father Yasser is believed to be an emancipated slave of H. Zaid bin Thabit RA and his mother 'Khayra' was a maid of Umm al-Mominin, H. Umm-e Salma RA. Hassan Basri spent 16 years of his life in Madinah acquiring knowledge of the Qur'an, Hadith and *Fiqh* from renowned scholars of his times. He had memorized the Qur'an quite early in life. He acquired knowledge of *Tafsir* from Ibn Abbas RA and basics of *Tasawwuf* from H. Ali RA. Hassan Basri is believed to have met 160 companions of Prophet ﷺ including seventy of them who had participated in campaign of *Badr*.

Scholarship:

Hassan Basri lived a large part of his life in Basra learning and teaching Islam particularly, the Qur'an, Hadith, Arabic language; having a large number of students. Wasil bin Ata, the founder of Mutazilla creed was a student of Hassan Basri and thus the rational interpretation of the Qur'an (Mutazillism) is also attributed to Hassan Basri. His contribution in adding diacritical marks on Qur'anic text along with Aswad al-Dauli on instructions of Hajjaj bin Yusuf, the then governor of Iraq is well known. He also became the judge of Basra in 720 CE and performed this role on voluntary basis.

Political Life:

Hassan Basri lived major part of his life during Umayyad rule. Hassan Basri was a great orator of his times and visited many foreign lands and met kings and their viziers representing as 'Ambassador of Islam'. He also spent ten years of his life in

active Jihad. He was also a close confederate of Umar bin Abdul Aziz and advisor to him in many religio-political matters. Hassan Basri was a merchant of pearls by profession and often remembered as 'Hassan of Pearls'. He travelled to various lands in connection with his business.

Spiritual Life:

As stated earlier Hassan Basri was a merchant of pearls by profession and often remembered as '*Hassan of Pearls*'. In one of his business tours to Rome an incident in his personal life changed his outlook to life to such an extent that he left his business for religion and lived a life of ascetic, free from worldly attractions. Hassan Basri is also considered the fountainhead of three *Sufi Silsilas* namely, *Qadriyah*, *Sohrwrdiyah* and *Chishtiyah*.

Death:

After spending full 60 years in Islamic teaching and preaching; Hassan Basri died in Basra in 728 C.E. at the age of 86. His tomb '*Al-Zubayr*' is located in Iraq.

Scholars' Praise of Hassan Basri:

Abu Qatadah: 'Hassan Basri was the most knowledgeable scholar of his times'

Al-Ghazali: likens the discourses and personal conduct of Hassan Basri to that of Prophet ﷺ.

Abu Hayyan: Describing his scholarly attainments, quotes from

Thabit bin Qarrah as:

*"In his learning and piety, forbearance and temperance, sagacity and prudence he resembled a bright star. He was always surrounded by students learning different branches of knowledge. He would be teaching Hadith to one, Tafsir to another, Fiqh to a third, expounding a legal opinion to someone else while continuing his sermons for those who came for the purpose..."*

Sufi Teachings of Hassan Basri:

- Sabr: According to Hassan Basri, 'Patience is a treasure of good and Allah doesn't grant it except to the person who is sincere to him. He is believed to have said:  
*"He who has no manners has no knowledge, he who has no patience has no Din and he who has no Taqwa has no closeness to Allah."*
- Forgiveness: He said, *"Nothing is more beautiful than forgiveness' and the best attribute a believer can have is forgiveness"*.
- Aakhirat (Afterlife): Hassan Basri said, *"When you sell this life for the next, you win both of them; and when you sell the next one for worldly life, you lose both. He further said that this world is a bridge which you cross but upon which you should not build."*
- Taqwa: According to Hassan Basri, *Taqwa is the best investment that a believer can make for himself and his children, after him. It is the best provision that a Muslim can carry, if he wants to achieve Allah's pleasure.*  
He speaks of three grades of *Taqwa*:
  - Speak TRUTH even if excited by anger.
  - SELF CONTROL from things prohibited by Allah.
  - Desire only what leads to Allah's pleasure. *Raza* or Allah's pleasure is the final goal to which the Qur'an calls everyone.
- Personal Qualities: Sleep less, eat less and have no fixed abode.

.....

### **RABI'A BASRI (713-801 C.E.)**

Introduction: Rabia Basri is the most famous woman mystic of Islam known for her doctrine of 'Disinterested love for Allah'. She was a junior contemporary of Hassan Basri RA and the two are believed to have met each other.

#### Biography:

Rabia was born in 95 A.H/713 C.E. in a poor family of Basra belonging to the tribe of Qays bin Adi. So she is also remembered as *Rabia al-Qaysiya* or *Rabia al-Adawiya*. She was the fourth daughter of her parents, so named Rabia or the fourth. It is related that, due to the poverty and a famine that hit her nativity early in life; she was sold out to a master for merely 6 *dirhams*. The person is believed to be a hard task master who would keep her busy in hard work throughout the day. Rabia thus spent her days fasting and the whole nights prostrating and praying before Almighty Allah for His love alone.

One night her master noticed her praying and supplicating to Allah: *"O, Allah you know that the desire of my heart is in accord with your will and command. If the matter were in my hands, I would not rest a moment from serving you. But you have put me in the hands of a person who keeps me busy whole day, so I came late to serve you."*

In the morn, the master summoned her, apologized and set her free. She continued to wander in deserts, praying and supplicating before Allah. She never asked for any help from others and even refused to accept anything when offered on the grounds that: *"I am ashamed to ask any worldly things*

*from one to whom the world belongs, then; how should I ask from those to whom it doesn't belong?"*

Rabia Basri opted for a choice of celibacy despite her inner and outer beauty and a number of offers for marriage from people of the stature of *Amir* of Basra. She refused and turned down all offers saying: *"I don't like to be distracted from service to Allah for a single moment; even if I am offered the whole world."*

For her chastity, simplicity and devotion, she has been called '*Maryam Thani*' by Fariduddin Attar, himself a devoted *Sufi*. Rabia Basri died in 185 A.H/801 C.E. at the age of 90 years.

Spiritual Teachings of Rabia Basri:

- Disinterested Divine Love: Rabia's main contribution in *Sufism* is the '*Doctrine of selfless or disinterested love for God*'. She postulated a sincere and dedicated service to Allah, for the pleasure of Allah alone without any fear of punishment or hope of rewards. The concept can be understood through some prayers from her life.
  - *"O, my Allah, whatever share of this world you have given me, give it to your enemies and whatever share of the next world you have given me; give it to your friends; YOU are enough for me!"*
  - *"O'Lord! If I worship you out of fear of hell, burn me in hell and if I worship you in the hope of paradise, forbid it to me. And if I worship you for your own sake, do not deprive me of your eternal beauty."*
  - *"O, Allah! My hope is for union with Thee (Wisal or Mystic Union) for; that is my goal and my desire."*



- Tawhid: Rabia's whole life is a witness to the fact that she was a Unitarian par excellence. Rabia used to pray on the rooftop, during nights and say:  
*"O, my Lord! The stars are shining and the eyes of men are shut. The kings have their doors closed and every lover is with his beloved; and here I am alone with Thee."*
- Tawakkul: Regarding her trust in Allah, she often prayed: *"O, my Allah! The best of the gifts within my heart is the hope of Thee and the sweetest of words on my tongue is Thy praise, and the hours I love most are ones when I meet with Thee."*
- Tawba: Tawba according to Rabia Basri is a gift of Allah and not due to the efforts of any sinner.
- Sabr (Patience): Rabia's whole life is a silent teaching on the subject and a practical demonstration of this quality, as evidenced in her perseverance in hours of adversity in early age, to choice of celibacy and later refusal of luxurious life to ascetism and humility with dignity.
- Shukr (Gratitude): Rabia practiced the quality of gratitude to Almighty Allah, for her life and opportunity to serve Allah. She always taught to express thanks for what He has bestowed upon man and what afflictions He has evaded from our lives.
- Faqr (Humility with dignity): Rabia was an epitome of Humility and dignity, exhibiting selflessness and divorcing all worldly desires.

.....

## **JUNAID BAGHDADI (830-930 C.E.)**

### **Introduction:**

Junaid Baghdadi was one of the greatest Mystics of Islam, also remembered as '*Syed al-Taifa*' (chief of the mystics) for his prominent status among Mystics. He lived and died in Baghdad in the late 9<sup>th</sup> and early 10<sup>th</sup> century. He was a sound scholar of theology and a leading spiritual master who laid foundation of Sober Mysticism in contrast to School of ecstasy by Bayazid Bustami.

### **Biography:**

Junaid Baghdadi RA was one of the greatest Mystics of Islam but little is known about his detailed biography. He was born in Baghdad in 218 A.H/830 C.E. In the initial phase of his life, he was a wrestler under the employment of the king. Such was his renown that celebrated wrestlers challenged him for large sums of money and he would wrestle in front of large gatherings with the king among spectators. It was such a match with a feeble looking challenger (Bahlul) that changed his life from a Wrestler Junaid to 'Sheikh Junaid Baghdadi RA'. He was a disciple of his uncle Sirri Saqti RA. He is also referred to as '*Syed al-Taifa*' (Chief of the mystics) for his prominent status among Mystics.

Sheikh Junaid Baghdadi RA is believed to have studied law under Abu Thaur and then associated with *Muharibi* for knowledge of *Tasawwuf*. He was probably the first mystic who explicitly expressed his indebtedness to H. Ali RA for his abundance of mystic knowledge both exoteric and esoteric

(*Ilm* and *Hikmah*). His *Murshid* or preceptor was H. Sirri Saqti RA. Sheikh Junaid Baghdadi RA is believed to have served as Qadhi/Judge in Baghdad during the period when Mansur al-Hallaj was executed for his utterance of '*Ana al-Haqq*' in state of ecstasy.

#### Teachings of Junaid Baghdadi:

- Balance of *Shariah* and *Tasawwuf*: According to Junaid Baghdadi, only such a person can traverse the path of *Tareeqah/Tasawwuf* who walks with the Book of Allah in one hand and the *Sunnah* of Prophet ﷺ in the other. Junaid Baghdadi regarded the integration of *Tasawwuf* into ordinary social life, commanding that *Sufis* live as householders and not as wandering mendicants. So his approaches are characterized by an attitude in which divine knowledge is stabilized within the soul in this world. He says:  
*"One who can't understand the Ahkam/instructions of Qur'an and Hadith and doesn't acquire their knowledge can't be and shouldn't be obeyed in Tasawwuf, because; our knowledge of Tasawwuf is outlined by the Qur'an and Sunnah of holy Prophet ﷺ and these two are the sources of Ijma and Qiyas."*
- *Tawhid*: *Tawhid* according to Junaid Baghdadi is the separation of creator and the created or eternal from temporal (that which originated in time). Allah, according to him, cannot be comprehended by any of the categories of our phenomenal existence.

- Sobriety: Junaid Baghdadi advocated the principle of 'Sobriety' as opposed to intoxication with ecstasy propounded by Bayazid Bustami and Mansur al-Hallaj. He argued that intoxication is evil as it disturbs the normal state of mind and leads to loss of sanity and self-control. He said:  
*"Sobriety denotes soundness of one's spiritual state in relation to God, while ecstasy denotes excess of longing and extreme of love and neither of these can be achieved through human effort."*  
 According to him: ***"Intoxication is a playground for children and Sobriety a moral battle ground for men."***
- Ubudiyyat (Servitude): It is the state in which a man realizes that all things belong to Allah; He is the cause of their being and existence and to Him alone, will they perish.
- Tawakkul (Absolute trust in Allah): It is to maintain your relation with Allah as you had before coming to existence in this world. *Tawakkul* according to Junaid Baghdadi is neither in acquisition nor non-acquisition but by 'putting your heart in tune with Allah's promise'.
- Taubah: According to Junaid Baghdadi, *Taubah* involves three stages:
  - The expression of regret at the wrong done.
  - The resolve to avoid doing that wrong again forever. &
  - The determination to purify the self from evils and impurities.

.....

## **BAYAZID BASTAMI**

(804 – 874 or 877/8 C.E.)

### Introduction:

Abu Yazid al-Tayfur Bustami (804 – 874 or 877/8 C.E.) popularly known as Bayazid Bustami, was a *Persian Sufi* who lived and died in Bustam, Iran. He had great influence on Islamic mysticism, and is considered to be one of the important early teachers of *Tasawwuf* often referred to as *Sultan-al-Arifeen* or 'King of the Gnostics'. Bustami is famous for the boldness of his expression of the mystic's complete absorption into the Godhead, (*Fana*). He was one of the pioneers of what later came to be known as "Ecstatic School of Islamic mysticism (*Wajd* or *Sukr*)".

### Life:

Very little is known about the life of Bustami, whose importance lies in his biographical tradition, since he left no written works. Bayazid's grandfather is believed to be a Zoroastrian who had converted to Islam. The early biographical reports portray him as a wanderer but also as leading teaching circles. Bayazid also led a life of asceticism and renounced all worldly pleasures in order to be one with Allah the Exalted. Bayazid died in 874 C.E. and is buried either in Bustam.

### Mystic Philosophy:

Bustami's predecessor Dhul-Nun al-Misri (d. 859 C.E.) had formulated the doctrine of *Ma'arifah* (gnosis), presenting a system which helped the *Murid* and the *Sheikh* (guide) to communicate. Bayazid Bustami took this a step further and emphasized the importance of religious ecstasy in Islam,

referred to as (*Sukr* or *Wajd*). Bustami also claimed to have ascended through the seven heavens in his dream. Before him, the *Sufi* path was mainly based on piety and obedience and he played a major role in placing the concept of divine love at the core of Sufism.

Assessment:

Bustami is characterized in three different ways: a free thinking radical, a pious *Sufi* who is deeply concerned with following the *Shariah* and engaging in "devotions beyond the obligatory," and a pious individual who is presented as having a dream similar to the *Mi'raj* of Prophet Muhammad ﷺ. A measure of the influence of his image in posterity is the fact that he is named in the lineage (*Silsila*) of one of the largest *Sufi* brotherhoods today, the *Naqshbandi* order.

.....

**Emergence of Sufi Orders (*Silsilas*)**

Definition:

*Silsila* is an Arabic word that means chain, series or a lineage. In *Tasawwuf* it is often translated as a *Sufi* order or genealogy. This is in fact a purely *Sufi* explanation of the subject.

Background:

In ancient times, when there were no schools for formal education in Arabia; students went to masters who taught them. Upon completion of their studies, they used to get *Ijazah* or certification for practice of their knowledge. Such a graduate or pass out, then could start his own study circle with the permission of his own master. This chain of masters was known as a *Silsila*. Like the current practice, when degrees are accepted only from recognized universities; the certification from a master having a verifiable chain of masters was the

only available criteria which accorded legitimacy to such students or pass outs.

Genesis:

The Development of *Tasawwuf* (Sufism), starting in 8<sup>th</sup> century passed through different phases, finally establishing itself into *Silsilas* or orders in 12<sup>th</sup> century. This followed the pattern of erstwhile Arabian system of teacher- student relationship. The prominent *Sufis* of that age practiced their specific methods of *Tasawwuf* and attracted students to their folds.

They faced harsh criticism from *Ulama* and theologians who initially viewed *Tasawwuf* with suspicion. As a result many books on *Tasawwuf* were produced, that reconciled *Tasawwuf* and *Shariah* proving that the roots of *Tasawwuf* are firmly embedded in the Qur'an itself as evidenced in terms like *Tawhid*, *Tazkiya*, *Taqwa*, *Tawba*, *Tawakkul*, *Sabr* and *Shukr* etc. To increase their credibility and legitimacy of their teachings, *Sufis* traced their origin, through various chains, to the earliest Muslims and ultimately to Prophet of Islam ﷺ. Thus there developed numerous such chains or *Sufi Silsilas* of which four are famous while there are many minor *Silsilas* or the lesser known *Sufi* orders.

.....

**COMMON CHARACTERISTICS OF MAJOR SUFI SILSILAS**

- **Tawhid:** Tawhid forms the basic teaching in all Sufi orders.
- **Ba'iat:** This is the oath of allegiance in reference to Al Qur'an: 48:10 (*Ba'iat al-Ridhwan*).

- **Preceptor-Novice Relationship**: Qualifications for both; regarding exoteric and esoteric virtues in *Khilafah*, *Ibadaat* and *Muamlaat* etc.
- **Mujahida**: Striving against self (*Nafs*) by rigorous exercises, to make it subordinate to will of Allah).
- **Muraqba and Muhasba**: The contemplation and self assessment are common practices, with all *Sufi Silsilas*.
- **Taubah**: It consists of Repentance, Recompense, Resolution and Determination.
- **Dhikr**: (*Khafi/Jehri*) *Dhikr of Kalima*. *Samah\** only in Chishtiya.
- **Tilawat**: The regular Recitation of the Qur'an (portion to be decided by preceptor).
- **Khanqahi Life**: It is a sort of compulsory internship, for meditation and *Ibadah* under supervision of preceptor.
- **Awraad**: of various types are common to all.
- **Personal Qualities\*\*** like *Tawakkul*, *Taqwa*, *Zuhd*, are instilled in novices through *Talim*, *Tarbiyah* and *Mujahida*.

.....  
**MAJOR SUFI SILSILAS**

<u>Silsila</u>	<u>Founder</u>	<u>Period</u>
Qadriya:	Sheikh Abdul Qadir Gillani	d. 1166 C.E.
Naqshbandiya:	Abu Yusuf Hamdani	d. 1140 C.E. /
	Bahauddin Naqshbandi	d. 1166 C.E.
Sohraverdiya:	Abu Najeeb Sohrawardy	d.1168 C.E./
	Shahab uddin Sohrawerdy	d.1234 C.E.
Chishtiya:	Abu Isahaq Shami/ Muinuddin Chishti	d. 1236 C.E.



Some Minor Sufi Silsilas:

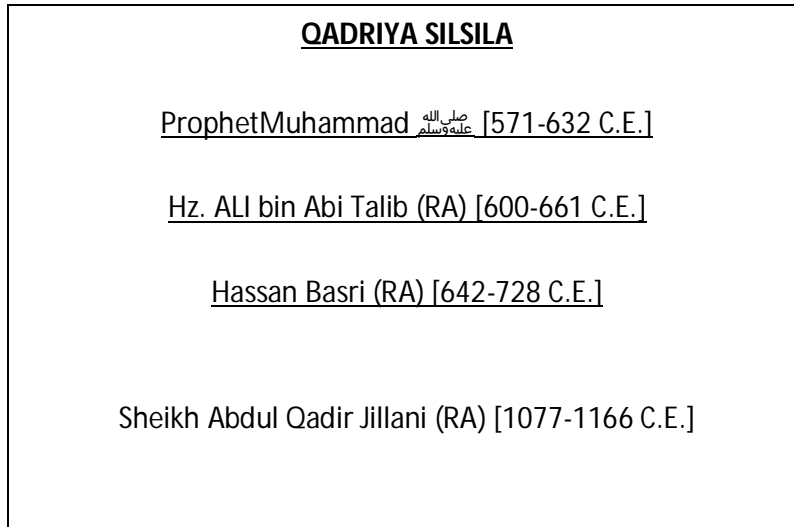
*Habibiyah    karkhiyah    Tayfuriyah    Junaidiyah*  
*Kubriwiyah    Rifaiyyah    Badawiyah    Hakimiyah*  
*Khafiyah    Sayyariyah*

As stated earlier all *Sufi Silsilas* trace their origin to Prophet of Islam ﷺ, through common chain known as Golden Chain or *Silsilatul Dhahab*.

.....

**1. QADRIYA SILSILA**

**[Heirarchy Chart]**



### **SHEIKH ABDUL QADIR JILLANI (1077-1166 C.E.)**

Early Life: Sheikh Abdul Qadir Jillani was born in Jillan, a northwest province of Iran in 470 A.H/1077 C.E. His father's name was Abu Sualeh Jangi Dost and his mother was named Fatimah. His geneology could be traced back to H. Ali RA, both from his paternal and maternal side; giving him title of '*Najib ul-Tarfayn*'. He acquired his primary religious education in his native place. His father was an illustrious and God fearing man. His mother, Fatimah bint Abdullah Somai, being an accomplished lady, played the role of his teacher, guardian and guide. She had taught him to be truthful, righteous, honest and patient; the qualities that distinguished him into a scholar in later life. It is believed that Junaid Baghdadi (d.930) had predicted the birth of this great Sufi scholar and his place among mystics of his times, long back.

Higher Education: At the age of 18 years Jillani migrated to Baghdad, the capital of Abbasids in persuit of higher eduction as Baghdad was in those days a seat of higher learning hosting institutes like '*Baital Hikmah*' and '*Madarsa Nizamiyah*' etc. But Jillani's primary motive was advanced learning in *Suluk* or *Tasawwuf*. Sheikh Jillani got his education from a galaxy of renowned teachers in Baghdad including Sheikh Muhammad bin Hassan Al-Baqlani, Abu al-Wafa Ibn Aqil, Abu Zakariya Tabrizi and Hammad bin Muslim al-Dabbas. He studied *Tafsir* under Abu Muhammad Jaffar, Hadith from Abu Bakr bin Muzaffar and received his lessons in *Fiqh* from Abu sayed Ali. He got training in *Suluk/Tasawwuf* under Sheikh Abul Khair Hammad and traversed many *Sufi* stations under his guidance.

After spending about 20 years in the deserts of Iraq, Sheikh Abdul Qadir Jillani emerged as a humble and elite Scholar, a Theologian, a *Sufi* and *Da'i* of Islam, all in one.

Due to scarcity of space he had to shift his sermons to the *Eidgah* of Baghdad where thousands of people attended his lectures. A large number of dedicated students recorded his lectures and that is why all his sayings are preserved with accurate details of even date and time. Sheikh Jillani died in 561 A.H/1166 C.E. at the age of 91.

Spiritual Life:

Sheikh Abdul Qadir Jillani was an Imam of his times and a perfect embodiment of moral excellence, modesty, honesty, piety and generosity. He was very humble and unpretentious in his personal life. These qualities earned him great recognition and reputation far and wide that attracted large number of students in his circle. He always extended a helping hand to the poor and needy and became famous as '*Ghauth al-Azam*' and '*Dastgeer*' that meant the supreme helper.

Works/Books:

- '*Futuh al-Ghaib*': A remarkable book on mysticism.
- '*Ghuniyat al-Talibeen' li al-Tariq i Haqq*':  
It is a comprehensive book dealing with principles of *Shariat* and *Tariqat*.
- '*Fatuhi Rabbani*': A collection of his lectures and discourses.

Social Teachings:

- According to Sheikh the social instability and deterioration are the results of excessive materialistic outlook of life. He stood for striking a balance between

*Tasawwuf* and *Shariah* and strived for enforcement of lawful and prohibition of unlawful. He devotes a chapter of his book to this theme and identifies the rulers, *Ulama* and common people for implementation of the same.

- As a good *Dai* of Islam, he also touched upon his contemporary social problems and made efforts to ameliorate the sufferings of common masses.
- With regard to free will and predestination he adopts a moderate attitude. He says, "*Don't forget the position of human efforts so as not falling victim to creed of determinists (Jabariyya) and believes that no action attains its fulfillment without the sanction of Allah*".
- During those periods, the conflict between the exponents of *Shariah* (tenets) and *Tariqat* (spiritualism) was at its height. Jilani took a middle course between the two extremes to strike a delightful balance between the two. He is therefore, called the Muhiyyuddin-the purifier of religion (Revivlist). Sheikh Jilani was a Unitarian par excellence who always stressed on *Tawhid* in his routine discourses: He is recorded to have said:
  - "*Any truth (Haqiqah) which is not supported by the active testimony of Divine laws (Shariah) is atheism.*" (*Al-Fathu Rabbani*)
  - "*Follow and do not invent, obey and do not pervert.*" (*Futuh al-Ghayb*)

### Spiritual Teachings:

- *Tasawwuf* according to Sheikh Jilani is the result of hunger and privation and it consists of generosity, cheerful submission, patience and constant communion with Allah through prayers, solitude, *Faqr*, humility, sincerity and truthfulness.
- A *Sufi* is a person, whose *Batin* (interior) and *Zahir* (exterior) have become pure, screening through the book of Allah and *Sunnah* of Prophet ﷺ.
- The Sheikh puts forward eight qualities for a *Sufi*: Generosity like that of H. Ibrahim AS; Cheerful submission like that of H. Ismaiel AS; Patience like that of H. Yaqub AS; Prayers like that of H. Zakariyya AS; Poverty like that of H. Yahya AS; Wearing of woolen clothes like H. Musa AS; Travelling like H. Isa AS; A life of poverty and resignation and contentment like H. Muhammad ﷺ.
- Sheikh gives four stages of spiritual development: State of piety, state of reality, state of resignation and state of *Fana* (annihilation).
- He holds that mystic intuition gives the recipient knowledge of reality that is not possible to gain through reason alone. He also holds that to know the reality is to look at the *Nafs* (self) as well as to observe *Afaaq* (nature). [41:53]
- Commenting on different '*Ahwal*' and '*Maqamat*' of the *Sufi* path, Jilani enumerates states of *Sualihyat* (piety), *Walayat* (sainthood), *Abdaal*, *Ghauth* and

*Siddique* as prominent ones. He adds that all the states of Spiritual experiences are states of RESTRAIN.

Role as *Dai* of Islam:

Sheikh Abdul Qadir Jilani was an outstanding personality in the field of Islamic *Dawah* in his times. His encyclopedic knowledge, coupled with a magnetic personality and spiritual strength helped him carry forward the Prophetic ﷺ mission of spreading the message of Islam worldwide. He travelled through length and breadth of Baghdad teaching and preaching Islam. He was originally a scholar of Hanbali School of thought but he strived hard to acquire a synthesis of *Shariah* and *Tasawwuf* and practically demonstrated in his personal life how the two can be adopted simultaneously.

The combination of *Tasawwuf* and *Shariah* in his discourses was the secret of his success in his campaign of revival and reform in Islam in his contemporary world. His teachings preserved in his *Malfuzat* continue to guide men to the right path even to this day. He was a powerful reformer and revivalist of faith; who succeeded in reviving the true faith, and tapping new resources of popular strength following the example of the Prophet ﷺ. The method is still vable and effective for the people of firm faith and ardent zeal aiming at reformation of their lives in accordance with the tenets of Islam. His methodology of teaching and preaching has been approved and appreciated by Ibn Kathir also.

.....

**SOHRAWARDIYA SILSILA**

**Prophet Muhammad (ﷺ)**

Hz. Ali bin Abi Talib (RA) 601-661 C.E.

Hassan Basri (RA) 642-728 C.E.

Abu Najeeb Sohrawardi (RA) 1097-1168 C.E.

**S. Shahabuddin Sohrawardi (RA) 1145-1234 C.E.**

Sheikh Bahauddin Zakariyya Multani (RA) 1170-1262 C.E.

---

*Book: Awarif ul Muaarif*

**Characteristics:** *Tazkiya-e Nafs, Zikre Ilahi, Strict on Shariah, Relations with Rulers, No ecstasy/Samah, stress on personal qualities like Zuhd, Sabr, Shukr, Tawakkul and Rida.*

**SYED SHAHAB UDDIN SOHRAWARDY**  
**(1144-1234 C.E.)**

Introduction:

Syed Shahabuddin Sohrawardy was a prominent Sufi who lived in Baghdad during the fading glory of Abbasids in early 13<sup>th</sup> century. He is known for expanding and officially formalizing Sohrawadiyah Sufi Silsila founded by his uncle, Abu Najeeb Sohrawardi (1097-1168). He was also the author of world famous book, *Awarif ul Muuarif*, a universally acclaimed master piece on *Tasawwuf*.

Biography:

Syed Shahabuddin Sohrawardi was a descendent of H.Abu Bakr Siddique RA. He was born in Sohraward/Jibal in western part of Iran in 1144 C.E. He was inclined to religious studies from early childhood. He got his education from his uncle Abu Najeeb Sohrawardy who was the founder of *Sohrawardiyah Sufi Order*. He studied Qur'an, Hadith, theology and *Shafii* and *Hanbali Fiqh*, finally turning to *Tasawwuf* as medium of his teaching and preaching. One of his guides and teachers in *Tasawwuf* was Sheikh Abdul Qadir Jillani. Being a contemporary, he is also believed to have met prominent *Sufis* of that age including Ibn al-Arbi (d.1248), Ibn al Farid and Jalauddin Rumi (d. 1273). He also travelled to Egypt and *Hijaz* and performed *Hajj* several times.

Spiritual Life:

He was initiated into *Sohrawardiyah Silsila* by his uncle and spiritual guide Abu Najeeb Sohrawardi. After the death of his



uncle he dedicated his life to teaching preaching and propagation of *Sohrawardiyah* order in Baghdad. He established his own *Khanqah* in Baghdad and laid down fundamental principles for mystics, organization of *Khanqahi* life and ethical guidelines for Novices as well as Preceptors. His teachings are preserved in his monumental work *Awarif ul-Muarif*, that is regarded as a standard treatise on *Tasawwuf* and included in syllabi of all *Silsilas* particularly *Chishtiyah*.

Political Contributions:

He lived in Baghdad during the critical period of decline of Abbasids. He rendered great services to Royal Abbasid court and was given the title of *Sheikh ul-Islam* by Al-Nasir. He provided his prudent counsel to the administrators and rulers facing onslaught of Ghuz and Mughals who devastated the Abbasid Empire through fire and sword. It was during this period that some of his disciples moved to Indian Sub-continent and introduced *Sohrawardiyah* order to this part of the Muslim World.

Personal Life:

In his personal life he was very humble, pious and generous. He is known to receive millions as donations and gifts (*Nazrana*) on daily basis but he distributed everything by the evening keeping nothing for him. It is recorded that when he died there was nothing in store even for his funeral. He died in 1234 C.E. and his tomb is in Baghdad visited by large number of his followers from the expanse modern world.

Works:

His prominent works include, *Jazb al-Qulub Ila Muarif al-Mahbub*, *Rashaf al-Nasiha* and *Awarif ul-Muarif*.

.....

**Characteristics of Sohrawardy Silsila**  
**(As contained in *Awarif ul-Muarif*)**

- Sources of Knowledge: 1. Inference (*Ilm al-Yaqeen*); 2. Observation (*Ain al-Yaqeen*) and 3. The Intuition (*Haq al-Yaqeen*).
- Morality: *Sufi* acquires insight and guides people to righteous conduct and pure life.
- Organisation of *Khanqahi* life: *Ribat*, *Khanqah*, *Zawiya*. The *khanqahi* staff is further divided into Dwellers and Travellers.
- Vocational Institutions: The *Silsila* trains students as craftsmen, businessmen as ambassadors and *Dais* of Islam.
- Relations with Royal Courts: This is the only *Sufi Silsila* that encourages and recommends building relationships with governing temporal establishments for objectives to:
  - Bring about change in their outlook,
  - Why exclude rulers from *Dawah*,
  - Guide and guard conscious of rulers and
  - To help the poor masses through rulers.

.....

**CHISHTIYA SILSILA**

Prophet Muhammad (ﷺ)

Hz. ALI bin Abi Talib Rz. 601-661 C.E.

Hassan Basri (RA) 642-728 C.E.

**Abu Isahaque Shami Chishti (RA) d. 940 C.E.**

Abu Ahmad (RA)

Abu Muhammad (RA)

Abu Yusuf (RA)

Abu Mawdud (RA)

Kh. Muin uddin Chishti (RA) 1142-1236 C.E.

Kh. Muinuddin Chishti (RA) 1142-1236 CE

Pir Kirmani (RA) – Bengal Bakhtiar Kaki (1173-1235 C.E.) –  
Delhi Pir Karim (RA) – Ceylon

Baba Farid Shagr Ganj Lahore (RA) 1175-1266 C.E.

Kh. Nizamuddin Aulia (RA) 1238-1325 C.E.

Nasiruddin Chiragh Dehlvi Syed Muhammad Gaisu  
Draaz (Daccan)

.....  
Characteristics: Samah; Poverty (faqr); ecstasy (Jazb/Masti)

**KHAWAJA MOINUDDIN CHISHTI**  
**(1142-236 C.E.)**

Introduction:

Khawaja Muinuddin Chishti (d.1236 C.E.) popularly remembered as '*Khawaja Gharib Nawaz*' was a prominent *Sufi* saint of Persian origin who, introduced, established and propagated *Chishti Sufi* order in India in early 13<sup>th</sup> century.

Biography:

Born and brought up in *Sistan-i Isfahan* province of Persia, he lost his parents early in life. His parents Ghiasuddin Hassan and Bibi Mahnoor claimed descent from H. Ali RA. His father was an accomplished, educated and trained *Sufi* scholar of his times who instilled love for learning of the Qur'an, Hadith and *Tasawwuf* in young Muinuddin. He is believed to have memorized the Qur'an by heart at the age of 9 and stayed with his parents till 15 years of age.

In face of Mughal conquests he left his father's business and moved to Khurasan, Samarqand, Bukhara and Nishapur in pursuit of knowledge. Here he acquired the knowledge of the Qur'an, Hadith and *Fiqh*.

Spiritual Life:

For spiritual knowledge he moved to Nishapur learning nuances of *Tasawwuf* from Khawaja Uthman Haruni for twenty years. Kh Uthman Haruni was a disciple of Khawaja Mawdud who in turn inherited learning of *Tasawwuf* from Abu Is'haq Shami RA. Khawaja Muinuddin Chishti then moved to Baghdad and Sanjar for further refinement of his knowledge.

He is also believed to have met Sheikh Abdul Qadir Jilani and Najmuddin Kubra (d.1221 C.E.) during the period on his visit to Baghdad, Tabrez, Balkh and Isfahan.

Travels:

He also visited Makkah and Madinah for *Hajj* and is believed to have received instructions for migration to India for preaching Islam, when he visited Prophet ﷺ during his visit to Madinah. He is believed to have entered sub-continent along with Ghaurids staying at Lahore and Delhi and finally settling in Ajmer, Rajasthan along with forty companions. It was then ruled by Prithvi Raj Chauhan and the atmosphere was hostile to preaching of Islam.

Role as *Da'i* of Islam:

The popularity and success of Chishti Saints in India was due to their understanding of the Indian sociopolitical conditions as well as religious attitudes and aspirations of common people. The Khanqah of of Kh. Muinuddin Chishti was so designed that it was accessible to politicians, soldiers, scholars and devotees without a distinction of cast or creed. Rejection of politics and renunciation of *Jagirs* and gifts won the trust of common people and helped *Khawaja* carry forward the *Dawah* mission without external influence. Making his mission a mass movement of social reform and spiritual teaching, was a great success in those times.

Khawaja Muinuddin Chishti was very tolerant and compassionate towards local populace that attracted large following for him. His teachings were quite simple, pragmatic and universal rather than purely dogmatic. He preached Islam

in vernacular with impressive medium of *Samah* and *Qawwali*. He taught that the highest form of devotion was feeding the hungry and helping those in distress. It is because of these qualities that he is remembered as '*Khawaja Gharib Nawaz*'. These were in fact his personal qualities that attracted most of his followers to Islam.

The success of Kh. Muinuddin Chishti as a *Da'i* of Islam lies in the fact that his mission was simply that of love and sympathy, purity and simplicity, piety and purity, guidance and righteousness. Prominent among his followers were Kh. Bakhtiar Kaki (d.633 A.H.), Nizamuddin Aulia and Amir Khusru (d.1325 C.E.).

Death:

The great Muslim saint, Khawaja Muinuddin Chishti passed away in 1236 C.E. at the age of 97 and his mausoleum is located in Ajmer (India), visited by millions of followers annually.

.....

**NAQSHBANDIYA SILSILA**

**Prophet Muhammad (ﷺ)**

Hz. Abu Bakr Siddique (RA)

Hz. Salman Farsi (RA)

Imam Jafar Sadiq (RA)

Hz. Bayazid Bistami (RA)

**Abu Yusuf Hamdani (RA) 1140**

**Kh. Bahauddin Naqshbandi (RA) 1389**

Hz. Yaqub Jarkhi (RA)

Ab. Rahman Jamie (RA) (d.1492)

Nasir Ubaidullah al-Ahrar (RA)

Kh. Md. Baaqui Billah 1563-1603 (RA)

**Sheikh Ahmed Sirhindi d.1624 (RA)**

Teachings: 'Ittibah e sunnat', 'Ijtinab biddat', no tombs worship,  
no Chillah Kashi, and the women are not allowed in Khanqah.

**SHEIKH BHAUDDIN NAQSHBAND**  
**(1318-1389 C.E.)**

Introduction:

Sheikh Bahauddin Naqshband was a 14<sup>th</sup> century *Sufi* saint of Central Asian origin; after whom the *Naqshbandiyah Sufi* Order takes its name. Though the *Naqshbandi Sufi* order traces its roots to H. Abu Bakr Siddique (*Siddiquia*) and Bayazid Bistami (*Tayfuria*); it was organized into a formal *Silsila* by Abu Yousuf Hamdani (d.1140). However the real fame came to *Silsila* only after S. Bahauddin Naqshband, who is in fact the founder of *Naqshbandiyah Silsila* as it exists today. He is also remembered as, '*Khawaja-e Bala Garden*' (averted of disaster) and '*Shehnshah-i-Bukhara*'. In Turkey, he is remembered as *Shahi Naqshband*.

Biography :

Muhammad Bahauddin Owais, al-Bukhari, commonly remembered as Sheikh Bahauddin Naqshband, was born in 1317 CE at *Qasr-e Aarfin* near Bukhara (now in Uzbekistan) and even died there. He got his early education from Khawaja Muhammad Sammasi and later from his successor Amir Kulaal; besides some reports of learning from some Sufi scholars during dream visions (*Ruayat*).

He is believed to be embroidering by profession that earned him the title of *Naqshband*. Some others argue that the term has an allusion to the art of inscribing Allah's name over the heart through *Dhikr*.

He gathered large number of followers around him before he died in 1389. His teachings were disseminated to world



through his disciples. In India it was Kh. Baqi Billah at Delhi and later Sheikh Ahmad Sirhindi in Punjab who propagated the teachings of *Naqshbandi Silsila*. He died in his home town *Qasri Arifin* in 1389 about 10km from *Bukhara*. Now there is a splendid Memorial complex around his tomb that is today a place of pilgrimage.

Teachings:

H. Shah-e Naqshband is reported to have said: 'Our way is a rare one. It keeps the *Urwatul Wuthqa*, the unbreakable bond and it asks nothing else of its followers but to take hold of the pure Sunnah of the Prophet ﷺ and follow the way of *Sahabah* or his worthy companion.' He says *Zahir* is for *Duniya* and *Batin* for Allah.

The main teachings of *Naqshbandiyah Silsila* include: '*Ittibah-e Sunnat*', '*Ijtinab biddat*', no tombs worship, no *Chillah Kashi*, and the women are not allowed in *Khanqah*.

The 11 Characteristic features of *Naqshbandi Silsila* called '*Kalimat-e-Qudsia*' in Persian or the sacred and virtuous words, are the principles or guidelines that are used as spiritual exercises in *Naqshbandi Sufi* School of Mysticism. These include: *Hosh dar Dum* (awareness of breathing); *Nazr bar Qadam* (watching over the steps); *Safar dar Watan* (making an interior journey); *Khalwat dar Anjuman* (retirement in company); *Yad Kardan* (remembering exercises); *Baz Gasht* (restraint, self discipline); *Nigah Dasht* (watchfulness); *Yad Dasht* (memory/realisation of self); *Wuquf Zamani* (temporal pause); *Wuquf Adadadi* (halt or pause in counting) and *Wuquf-e Qalbi* (pause of the heart).

.....

## PROMINENT SUFI TEXTS

### 'Kashaf al-Mehjoob' (Lifting of Veils)

Ali bin Uthman al Hajveri (d.1092 C.E.)

#### Introduction:

It is the first comprehensive book on *Tasawwuf* authored by Ali bin Uthman al-Hajveri (d.1092 C.E.) popularly known as Data Ganj Bakhsh in Indo-Pak sub-continent. Originally authored in Persian the book has been translated into Urdu, English, Russian and Arabic and that is a proof of its relevance and importance. It was written in response to request of one of his students, Abu Syed to give an account of *Sufi* teachings that also includes the biography of author. It forms the basis and treasure of *Sufi* knowledge.

Chapters: '*Kashaf al-Mehjoob*' consists of 25 chapters:

- Chapter 1-14 contain general introduction.
- Chapter 15-25 contain the actual subject of the book.

Chapter-1 starts with the affirmation of knowledge as the basis of all learning referring verses from the Qur'an and Hadith and authors own analysis of *Tasawwuf*.

Chapter 2-6: explain meaning and purpose of *Tasawwuf*, different terms like *Faqr*, *Tazkiya*, *Muamlat* and great *Sufi* sayings (quotes).

Chapter 7-11: present the account of *Sahabah*, *Ashab-i Suffa*, *Tabiyun* and *Taba Tabiyun*.

Chapter 12-14 depict the biography of prominent *Sufis*, *Sufi* orders and their respective teachings.

Chapter 15-25: explain the 11 veils of '*Kashaf al Mehjoob*' and these are, *Maarifat*, *Tawhid*, *Iman*, *Taharah*, *Taubah*, *Salat*,

*Sawm, Zakat, Hajj, Suhbat* and *Samah* along with their explanation and terminology.

Style & References: The author's style is that of a teacher addressing his students in explanatory style. He is a strong *Muwahid*. He refers to other Sufis and writings without naming earlier treatises like *Risala e Qasheyriya* (Imam Abul Qasim al Hawazin) and *Tabqat ul-Awliya*. The manuscripts of '*Kashaf al Mehjoob*' are preserved in various libraries.

.....

### ***Kimya-e Sa'adat (Persian)***

By: Abu Haamid Al Ghazzali (d.1111 C.E.)

#### Introduction:

"*Kimya-e Sa'adat*" (Alchemy of Happiness) is in fact a summary of Al Ghazzali's famous treatise "*Ahya ul-Ulum ud-Din*" and deals with Sufi ways of life. The author himself was a practicing *Sufi* and his aim was to make men good by leading them from stereotyped crowd of Islam to a real knowledge of Allah (*Ma'arifat*).

Chapters: The book is divided into four broad chapters:

- I. Cognition of Self
- II. Cognition of Allah
- III. Knowledge of World and
- IV. Knowledge of After-world (*Aakhirah*)

#### Chapter 1. Cognition of Self:

It is based on the popular saying of Yahya Ibn Muadh al-Razi, "*He who knows himself knows Allah*", recorded in *al-Maqasid al-Hasana* by Shamasuddin al-Sakhawi (often misquoted as Hadith). Nothing is nearer to man than his own self and if he

can't know himself he can't apprehend anything else. Man is composed of external body and inner soul. According to the author the human body can be compared to a state or kingdom and soul as its king, and the different faculties working as executive army. Reason is comparable to vizier or premier, passion the revenue collector, and anger as police officer.

The author holds that spiritual souls are different from those of common folk in three ways:

- They see in awakening state what others see in dreams.
- They can move bodies extraneous to themselves as common folk can't move their own bodies.
- The knowledge which comes to others by laborious learning is acquired by spiritual souls through intuition. I.e. Intuition is a source of knowledge for spiritual souls.

#### 2<sup>nd</sup> chapter: Cognition of Allah:

Man by contemplation on his own body can achieve some knowledge of Allah. Man ponders over himself and admits that there was a time when he was non-existent and was made from a complex drop of water devoid of any intelligence, sight, hearing and having no head or heart [Al-Qur'an, 76:1-2, 16:78]. He is thus convinced of the great powers of Almighty Allah. But the real knowledge comes when he ponders over way of working of the universe and then compares himself with the unlimited world and gets some knowledge of essence and attributes of Allah. [Al-Qur'an 41:53]

Chapter 3 (Knowledge of the world):

In this world man requires protection and nurture of his body and soul. The proper nourishment of soul is knowledge and love of Allah. Love of others is disastrous.

Chapter-4 (Knowledge of Other world-Heavens and Hell):

The journey of man through the world, according to Ghazzali, passes through four stages i.e. sensuous, experimental, instinctive and rational. At this fourth stage, the man transcends the limits of animals and becomes conversant with realities of after-life.

Pillars of Islam: Externl: *Ibadaat* and *Muaamlat*

Internal: *Muhlikaat* and *Munajiyat*

Imam Ghazzali further describes 4 pillars of Islam, two external and two internal, each one further sub-divided into 10 chapters thus forming 40 chapters; discussing each one in detail.

The external pillars (*Zuwahir*) are *Ibadaat* or worships and *Muaamlat* or external behavior while internal (*Batini*) are *Muhlikaat* or vicious deeds and *Munajiyat* or good deeds.

The book serves as guide for external behavior as well as spiritual progress of the devotee.

.....

**'Ghuniyyat ul Talibeen' (Arabic)**

By Sheikh Abdul Qadir Jilani (d.1166 C.E.)

Introduction:

It is an ethico-legal manual of Islamic knowledge spread over 39 chapters containing fundamentals of Islam, manners and etiquettes, rituals, juristic issues, praises of Prophet ﷺ,

different sections of Muslim society, *Ma'arifat* (gnosis) and types of *Salah* etc. The book is thus an amalgam of *Shariah* and *Tasawwuf*. Originally written in Arabic the book has been translated into Persian and Urdu and is preserved in various libraries.

Chapters:

Different topics or issues in this book have not been dealt with under any logical sequence of chapters. Rather, there is a mix up of different issues in different topics. The book is thus an amalgam of *Shariah* and *Tasawwuf*. E.g.:

The 1<sup>st</sup> chapter: deals with fundamentals of Islam like *Iman*, *Salah*, *Zakat*, *Sawm*, *Hajj* and *Taharah*.

The 2<sup>nd</sup> chapter: deals with social ethics i.e. *Haquq al-Ibaad*.

Chapter 7: deals with *Nikah*, *Walimah* and matrimonial relations.

Chapter 9, 18 & 19: deal with issues related to resurrection i.e. *Aakhirah*, punishments and rewards.

Chapter 11: deals with 73 sects of Muslims like Kharjites, *Shias*, *Mutazillah*, Asharites, free thinkers etc.

Chapter 14-17: contain details of *Taubah*.

Chapter 15-23: contain details of pious months and blessings of *Ramdhan*.

Chapter 24-25: contain details of *Hajj* and *Ahram*.

Chapter 29-30: deal with non obligatory prayers, whereas,

Chapter 31-35: deal with details of *Salah (Namaz)*.

Chapter 36-39: In last four chapters i.e. chapter 36-39 Sheikh discusses issues related to mystic life like qualities of preceptor & novice and *Sufi* terminology like *Tawakkul*, gratefulness, passion, contentment, truth etc.

.....

### **Awarif ul Mu'arif: (Arabic)**

By: Sheikh Shahab uddin Sohrawardy (d.1234 C.E.)

Introduction: Originally written in Arabic "*Awarif ul Muaarif*" is authored by Sheikh Shahab uddin Sohrawardy (d.1234 C.E.) a nephew of Abu Najeeb Sohrawardy (d.1168 C.E.) the founder of *Sohrawardiya Sufi* order. The book is an amalgam of *Shariah* and Sufism stressing on complete obedience of *Shariah*. It is one of the famous works on *Tasawwuf* wherein Sheikh frequently refers to the Qur'an and Hadith.

#### Contents:

"*Awarif ul Muaarif*" consists of 63 chapters mainly dealing with origin and development of *Tasawwuf*, its nature, different Sufi orders, significance of different characteristics like *Khirqah*, *Samah*, *Chilla*, qualities of preceptor and novice, worships, *Sufi* stations and organization of *Khanqahi* life, manners and fraternity etc. The book has been translated into Urdu (Shamas Brelvi; Persian (Hz Gaisu Draz) & Turkish.

Divisions: "*Awarif ul Muaarif*" has two broad divisions:

Chapter 1-32 (General)

Chapter 33- 63 (specific subjects)

Parts: The book could further be divided into 9 parts:

Part I: Introduction

Part II: Origine and development of *Tasawwuf*

Part III *Samah* and its importance

Part IV: Importance of *Tasawwuf*

Part V: Development of *Sufi* orders

Part VI: *Sufi* Practices

Part VII: Preceptor-Novice relationship

Part VIII: *Khanqahi* life

Part IX: Individual qualities

Language & Style: Language of the book is fluent and eloquent. The style appears to be impressed by “*Ghuniyyat ul-Talibeen*” i.e. literary and technical. The book is an amalgam of *Shariah* and *Sufism* stressing on complete obedience of *Shariah* (Divine law) with frequent quotes and references from the Qur’an and *Sunnah* (The Prophetic ﷺ traditions).

.....  
Characteristics of Sohrawardy Silsila  
(As contained in Awarif ul Muarif)

- Sources of Knowledge:
  1. Inference (*Ilm al-Yaqeen*);
  2. Observtion (*Ain al-Yaqeen*) and
  3. The Intuition (*Haq al-Yaqeen*).
- Morality: *Sufi* acquires insight and guides people to righteous conduct and pure life.
- Organisation of *Khanqahi* life: *Ribat*; *Khanqah*; *Zawiya*. The *Khanqahi* staff is further divided into Dwellers and Travelers.
- Vocational Institutions: The *Silsila* trains students as craftsmen, businessmen as ambassadors and Dais of Islam.
- Relations with Royal Courts: This is the only *Sufi* Silsila that encourages and recommends building relationships with governing temporal establishments for objectives to:
  - Bring about change in their outlook,
  - Why exclude rulers from Dawah,
  - Guide and guard conscious of rulers and
  - To help the poor masses through rulers.



## **BIBLIOGRAPHY**

1. Abadi, Akbar Najeeb. (2004). *"Tarikh-i-Islam"*, Maktab i Khaleel, Lahore, Pakistan.
2. Abdullah, Muhammad. (2010). *"Islamic Tasawwuf Shariah And Tariqah"*, Adam Publishers & Distributors, New Delhi, India.
3. Abu Rabi, M. Ibrahim. *"The Blackwell Companion to Contemporary Islamic Thought"*, Blackwell Publishing Ltd. UK, USA, 2006.
4. Ahmad, Dr. Rafiq. *"Introduction to al-Qur'an"*,
5. Ahmad, Khurshid. (2010). *"Islam: Message and Meaning"*, The Islamic Foundation, Leicester, Beirut.
6. Ahmed, Aziz. *"Studies in Islamic Culture in the Indian Environment"*, Oxford University Press, London, 1964.
7. Akhter, Shamim. *"Faith and Philosophy of Islam"*, Kalaz Publications, Delhi, 2009.
8. Al-Alwani, Taha Jabir. *"The Ethics of Disagreement in Islam"*, International Institute of Islamic Thought, London, 1993.
9. Al-Arbi, M. Ibn. (1976). *"Fusus al-Hikmah"*, Sophia Perennis Tehran, Iran.
10. Al-Arbi, M. Ibn. (1986). *"Futuhāt e Makkiyah"*, Ali Bradran Tajiran Kutub, Faisalabad, Pakistan.
11. Al-Ghazali, A. H. (1999). *"Kimyaa e Saadat"*, Progressive Books Lahore, Pakistan.
12. Al-Qaradawi, Yousuf. *'Din Main Tarjeehat (Tr. Gulzada Sheerpaw)*, Manshurat Publishers and Distributors, New Delhi, 2012.
13. Arberry, A. J. (1950). *"Sufism: An Account of the Mystics of Islam"*, Routledge Taylor & Francis Group, London & New York, U.K.
14. Armstrong, Karen. *"Muhammad: A Western Attempt to Understand Islam"*, Victor Gullancz Ltd., London, 1991.

15. Arnold, T. W. *"The Preaching of Islam"*, Goodword Publications, New Delhi, 2012.
16. Asad, Muhammad. (1980). *"The Message of Qur'an"*, Gibraltar, Spain.
17. Attar, Fariduddin, (1997). *"TadhkiratI Aulia"*, Al-Farooq Book Foundation, Lahore, Pakistan.
18. Awan Anjum, *"Essentials of Islamic Sciences"* Adam Publishers New Delhi, 2020.
19. Awan Anjum, *"Revisiting Islam: The Reformist Thought of Wahiduddin Khan"* Adam Publishers New Delhi, 2018.
20. Anjum Dr. Rafique, Mir Khalid Hussain *"Islam in the Modern World"* Adam Publishers New Delhi, 2020.
21. Azad, Abul Kalam. (1958). *"Basic Concepts of Qur'an"*, Dr. Abdul Latif Trust for Qur'an and other Cultural Studies, Hyderabad, India.
22. Azami, M. M. (1977). *"Studies in Hadith Methodology and Literature"*, Riyadh, Saudi Arabia.
23. Azami, M. Mustafa. (2003). *"The History of Qura'nic Texts"*, UK Islamic Academy, England.
24. Azimabadi, Badar. *"Great Personalities in Islam"*, Adam Publishers, New Delhi, 2007.
25. B., Gerhard. C., Patricia. M., Mahan. *"The Princeton Encyclopedia of Islamic Political Thought"*, Princeton University Press, USA, 2012.
26. Baljon, John. *"Religious thought of Shah Waliullah Dehlvi (1703-1762)"*, Leiden, 1986.
27. Bari, Dr. Syed Abdul. ed. *"Islam Men Azadi e Rai aur Adaab e Ikhtilaf"*, Institute of Objective Studies, New Delhi, 2008.
28. Bedford, Martin, St. 8th edition. *'A History of World Societies'*, 2009.
29. Chand, Dr. Tara. *"The Influence of Islam on Indian Culture"* Bibliolife, Biblio Bazaar II LLC, 2015.

30. Chase F. Robinson. ed. *"The New Cambridge History of Islam"*, Cambridge University Press, 2011.
31. Coulson, N. J. (1964). *"A History of Islamic Law"*, Edinburg University Press, Edinburg.
32. Daryabadi, Abdul Maajid. *"Tafsirul Qur'an"*, Pak Company, Lahore Pakistan.
33. Denfer, Ahmed von. (1981). *"Ulum al- Qur'an"*, The Islamic Foundation, Leicester, Beirut.
34. Engineer, Ali, Asghar. *"Islam and its Relevance to Our Age"*, Institute of Islamic Studies, 1984.
35. Engineer, Ali, Asghar. *"Islam and Muslims: A critical Assessment"*, Printwell Publishers, 1985.
36. Esposito J.L. and Voll, J. O. *"Makers of Contemporary Islam"*, Oxford University Press, New York, 2001.
37. Esposito, J. L. *"Contemporary Islam: Reformation or Revolution"*, New York, Oxford University Press, 1999.
38. Esposito, J. L. *"Islam the Straight Path"*, Oxford University Press, 1988.
39. Esposito, J. L. Ed. *"The Islamic Threat: Myth or reality"*, Oxford University Press, 1992.
40. Esposito, J. L. Ed. *"The Oxford History of Islam"*, Oxford Islamic Studies online, 2014.
41. Esposito, John L. Ed. *"Contemporary Islam"*, Oxford Islamic Studies Online, 2010.
42. Fahd, Ubaidullah. *"Ahya i Din aur Hindustani Ulama"*, Al-Qalam Publications, Kashmir, 2011.
43. Farida Khanum, Dr. *"Mawlana Mawdudi, Shakhsiyat aur Tehrik"*, Goodword Books, New Delhi, 2008.
44. Gaba, K. L. (1934). *"Prophet of Desert"*, The Times Publishing Co. LTD., Lahore, India.
45. Ghamidi, Javed. *'Al-Islam' Al-Maward* Hind Foundation, New Delhi, 2019.

46. Ghamidi, Javed. *"Mizan"*, Al-Maward Shirkat Printing Press Lahore, 2009. ISBN 978-969-8799-45-8
47. Gul, Dr. Naseem *"Dialogue: A Muslim Perspective"*, Adam Publishers and Distributors, New Delhi, 2013.
48. Gullen M. Fatehullah. *"The Necessity of Interfaith Dialogue"*, the Light Inc. Somerset USA, 2004.
49. Gullen, M. Fatehullah. *Toward Global Civilization Love and Tolerance* Tughra Books, 2010.
50. Hajveri, Ali. (1982). *"Kashf al-Mehjub"*, Taj company, Delhi, India.
51. Hamidullah, M. (1973). *"Introduction to Islam"*, Sh. Muhammad Publishers, Booksellers & Exporters, Lahore, Pakistan.
52. Hamidullah, M. *"Schools of Islamic Jurisprudence"*,
53. Hamidullah, Muhammad. *"Emergence of Islam"*, Khan Publications, Delhi, 2004.
54. Hart, Michael. *"The 100"*, Princeton University Press, USA, 1978.
55. Hasan, Ahmed. (2013). *"The Early Development of Islamic Jurisprudence"*, Adam Publishers & Distributors, New Delhi, India.
56. Hassan, Masud ul. (2005). *"The Digest of Holy Qur'an"*, Kitab Bhavan, New Delhi, India.
57. Hassan, Masudul. *"History of Islam"*, Adam Publishers, New Delhi, 2007.
58. Haykal, M. H. (1968). *"Life of Muhammad"*, American Trust Publications, Chicago.
59. Hitti, P. K., *"History of the Arabs"*, Adam Publishers, New Delhi, 2016.
60. Hourani, Albert, *"A History of the Arab Peoples"*, Cambridge University Press, 1991.
61. Hunter, Shirin T., (ed.) *"Reformist Voices of Islam-Meditating Islam and Modernity"*, Pentagon Press, New Delhi, 2009.

62. Ian S. Markham. *"Engaging with Bediuzzaman Said Nursi: A Model of Interfaith Dialogue"*, Sozler Publications, Istanbul, 1992.
63. Iqbal, Muhammad. *"The Reconstruction of Religious Thought in Islam"*, Iqbal Academy Pakistan, Lahore, 2015.
64. Ja'fari, S. H. Muhammad. (1976). *"The Origin and Early Development of Shia Islam"*, Ansariyan Publications, Qum, Iran.
65. Jillani, Sh. Abdul Qadir. (1988). *"Ghuniat ul Talibeen"*, Hamid & Company, Lahore, Pakistan.
66. Kamali, Mohammad Hashim. *"A Text Book of Hadith Studies"*, The Islamic Foundation, U.K.
67. Khan, Qamaruddin. *"The Political thought of Ibn Taimya"*, Islamic research Institute, Lahore, 1985.
68. Khan, Wahiduddin. (1994). *"Muhammad The Prophet of Revolution"*, Al-Risala Books, India.
69. Khanam, Farida. (2006). *"A Simple Guide to Sufism"*, Goodword Books, New Delhi, India.
70. Mawdudi, Abul A'la Sayyid, *"Islami Ibadat Par ek Tehqiqi Nazar"*, 16<sup>th</sup> Edn., Islamic Publications, Lahore, 1984.
71. Mawdudi, Abul A'la Sayyid. *"Masla i Khilafat"*, (The Question of Caliphate), Markazi Maktaba i Islami, Delhi 1992.
72. Mawdudi, Abul A'la Sayyid. *"Tafhim al-Qur'an"*, Lahore, Islamic Publications, 6 Volumes, 1949-72.
73. Mawdudi, Abul A'la Sayyid. *"Talimaat"*, Markazi Maktaba Jamat i Islami Hind, 1965.
74. Mawdudi, M. Abul Ala. (1992). *"Towards Understanding Islam"*, Kazi Publications, Inc. Lahore, Pakistan.
75. Moinul, Haq, S. *"Islamic Thought and Movement in the sub-Continent (711-1947)"*, Pakistan Historical Society, Karachi, 1979.
76. Mubarakpuri, Safi-ur-Rahman. (2002). *"The sealed Nector"*, Darus Salam, Publication, New Dehli, India.

77. Nadwi, Abul Hassan Ali. *"Islam aur Maghrib"*, Academy of Islamic Research and Publications, Lucknow, 1983.
78. Nadwi, Ghatreef, Shahbaz. *"Aalalm e Islam ke Chand Mashaheer"* Rehbar Book Service, New Delhi, 2014.
79. Nadwi, Sayyid Abul Hasan Ali, *"Payam e Insaniyat"*, Urdu, Academy of Islamic Research and Publication, Lucknow, 1991.
80. Nadwi, Sayyid, Abul Hassan, Ali. *"Asr e Hadir Men Din ki Taffim o Tashreeh" (Appreciation and interpretation of Religion)*, 2<sup>nd</sup> Ed., Lucknow, Dar I Arafat, 1980.
81. Nadwi, Sayyid, Abul Hassan, Ali. *"Tarikh I Dawat o Azimat"*, Academy of Islamic Research and Publication, Lucknow, 1980.
82. Nasr, Seyyed Husayn. (2008). Ed. *"Islamic Spirituality Foundations"*, Routledge Taylor & Francis Group, London & New York, U.K.
83. Nicholson, R. A. (1921). *"Studies in Islamic Mysticism"*, Cambridge University Press, London.
84. Nicholson, R. A., (1914). *"The Mystics of Islam"*, Routledge, Kegan Paul, London, U.K.
85. Nyazee, Imran Ahsan, Khan. *"Theories of Islamic Law"*, Adam Publications, New Delhi, 1997.
86. Phillips, Bilal. *"Usul al-Hadith"*, International Islamic Publishing House, Riyadh, Saudi Arabia.
87. Phillips, Bilal. *"Usul at-Tafsir"*, International Islamic Publishing House, Riyadh, Saudi Arabia.
88. Rahim, Abdur. (1911). *"Mohammadan Jurisprudence"*, Luzac And Company, London, U.K..
89. Rahman, Fazlur. *"Islam and Modernity"*, University of Chicago Press, 1982.
90. Rahman, Fazlur. *"Islam"*, University of Chicago Press, 1979.
91. Rahman, Fazlur. *"Islamic Methodology in History"*, Central Institute of Islamic Research Pakistan, 1965.

92. Rahman, Fazlur. *"Revival and Reform in Islam"*, Oneworld Publications, 1999.
93. Rahnema, Ali. *"Pioneers of Islamic Revival"*, Zed Books Ltd.London, 1994.
94. Riaz, Ali. *"Faithful Education: Madarsahs in South Asia"*, Rutgers University Press, USA, 2008.
95. Riffat Hassan, *"Islamic Modernist and Reformist Discourse in South Asia"* in Hunter, Shirin T. (Ed.) *'Reformist Voices of Islam-Meditating Islam and Modernity'*, Pentagon Press, New Delhi, 2009.
96. Robert W. Hefner, ed. *"The New Cambridge History of Islam", Volume 6: "Muslims and Modernity, Culture and Society since 1800"*, Cambridge University Press, London, 2011.
97. Roy Jackson,'Fifty Key figures in Islam' Routledge New York,2006.
98. Saleh, Subhi. (1994). *"Ulum al Qur'an"*, Malik Sons Publications Faisal Abad, Pakistan.
99. Saulat, Sarwat. (2001). *"Milat-e-Islamiyah Ki Mukhtasar Tareekh"*, Markazi Maktaba Islami, New Delhi.
100. Schimmel, Annemarie. (2011). *"Mystical Dimensions of Islam"* The University of North Carolina Press, U.S.A.
101. Siddiqi, Mazheruddin. *"Modern Reformist Thought in the Muslim World"*, Adam Publishers and Distributors, New Delhi, 2007.
102. Siddiqui, Nagma. *"The Role of Islam in Establishing Peace in the Contemporary World"*, Ph.D. dissertation, Jamia Hamdard, New Delhi, 2017.
103. Siddiqui, Zubayr. (1996). *"Hadith Literature: Its Origin, Development & Special Features"*, Calcutta University, India.

104. Sirriyeh, Elizabeth, *"Sufi Thought and its Reconstruction"*, 'Islamic Thought in the Twentieth Century, I.B. Tauris, UK, 2004.
105. Smith, Wilfred Cantwell. 'Islam in Modern History', Princeton University Press, Princeton, USA, 1977.
106. Soharwardi, Shahabuddin. (1998). *"Awarif al-Muaarif"*, Progressive Books, Urdu Bazar, Lahore, Pakistan.
107. Troll C. W. *"Islam in India: Studies and Commentries"*, Vikas Publishing House, New Delhi, 1982.
108. Troll C. W. *"Syed Ahmed Khan: Reinterpretation of Muslim Theology"*, Vikas Publishing House, New Delhi, 1978.
109. Uthmani, Taqi. (2001). *"An Approach to the Qur'anic Sciences: Ulum Al-Qur'an"*, Darul Isha'at, Karachi, Pakistan.
110. Wahiduddin Khan Maulana. *"Islam Re-Discovered"*, Goodword Books, New Delhi, 2010.
111. Wahiduddin Khan Maulana. *"Marxism: Tareekh Jisko Radd kar Chuki Hai"*, Goodword Books, New Delhi, 2011.
112. Wahiduddin Khan Maulana. *"Masail-eljtihad"*, Maktaba Al-Risala, New Delhi, 1993.
113. Wahiduddin Khan, Maulana. *"The Spirituality in Islam"*, Goodword Books, New Delhi, 2001.
114. Wahiduddin Khan, Maulana. *"Al-Islam"*, Maktaba Al-Risala, New Delhi, 1977.
115. Wahiduddin Khan, Maulana. *"Fikr e Islami"*, Goodword Books, New Delhi, 2008.
116. Wahiduddin Khan, Maulana. *"Islam aur asr e Haazir"*, Maktaba Al-Risala, New Delhi, 1985.
117. Wahiduddin Khan, Maulana. *"Islam: The Creator of the Modern Age"*, Goodword Books, New Delhi, 1999.
118. Wahiduddin Khan, Maulana. *"Izhar e Deen"*, Goodword Books, New Delhi, 2014.



119. Wahiduddin Khan, Maulana. *"Mazhab aur Jadeed Challenge"*, Maktaba Al-Risala, New Delhi, 1966.
120. Wahiduddin Khan, Maulana. *"Mazhab aur Science"*, Maktaba Al-Risala, New Delhi, 1980.
121. Wahiduddin Khan, Maulana. *"Paighambar e Inquilab"*, Maktaba Al-Risala, New Delhi, 1982.
122. Wahiduddin Khan, Maulana. *"Socialism aur Islam"*, Maktaba Al-Risala, New Delhi, 1985.
123. Wahiduddin Khan, Maulana. *"The Shariah and Its Application"*, Goodword Books, New Delhi, 2009.
124. Wahiduddin Khan, Maulana. *"The Tabligh Movement"*, Islamic Centre, New Delhi, 1986.
125. Yousuf al-Qardawi, *Din Main Tarjeehat (Tr. Gulzada Sheerpaw)*, Manshurat Publishers and Distributors, New Delhi, 2012.

.....

#### **Books by Dr. Rafique Anjum**

- **'Essentials of Islamic Sciences'**
- **'Islam in the Modern World'**
  - **'Revisiting Islam'**
  - **'ABC of Islamic Studies'**
  - **Revival of Islam (Tr.)**

.....