CHAPTER-2

AHLE HADEETH MOVEMENT: ORIGIN AND DEVELOPMENT

The Identity of Ahle Hadeeth [تعارف اهل الحديث]

In Persian possessive case *Ahle hadeeth* and in Arabic possessive case *Ahlul hadeeth* as per dictionary meaning is `the follower of *Hadeeth*`. In terminology it denotes to the unbiased follower of the holy *Quran* and *Saheeh Hadeeth.* Only the person, who in every sphere of life, accepts the decision of the holy *Quran* and *Saheeh Hadeeth* unconditionally and tries to build up his total life according to the way of the last Prophet [PBUH] and the *Sahaba-i-Keram,* is identified with this name as.

1) *Sahaba-i-Keram* is the honoured group of the 1st rank, who used to call by this name. The famous *Sahabi Abu* Sa`yed Khudri (R.) (d.74 A.H.) Seeing any young Muslim would say delightedly, عن ابي سعيد الخدري انّه كان إذا رأي الشباب قال: مرحبا بوصيّة رسول الله سلّي الله عليه و سلّم امرنا رسول الله صلّي الله عليه و سلّم ان نوسّع لكم في المجلس و ان نفهّمكم الحديث فانّكم خلوفنا و اهل الحديث بعدنا

   `I am giving you thanks (*Marhaba*) as per advice *(Wasiat)* of the Prophet (PBUH). The Prophet (PBUH) has directed us to make our meeting *(Majlis)* wider for you and to make you understand *Hadeeth.* Because, you are our next generation and the next *Ahle hadeeth*. `

2) The famous *Tabe`ii* Imam Sha`bi (Rh) (22-104 A.H.) used to regard the Jama`at of *Sahaba-i-Keram* as *Ahle hadeeth*. As once he said, لو استقبلت من امري ما استدبرت ما حدّثت الّا ما اجمع عليه اهل الحديث `I would not narrate any *hadeeth*, if I could know earlier about what is happening now, save that *hadeeth*, on which the *Ahle hadeeth* i.e. *Sahaba-i-Keram* was unanimous in their opinion.
3) All the disciples of *Sahaba-i-Keram*, *Tabe`iis* and *Tabe Taba`iis* were *Ahle hadeeth*. Ibnu Nadeem (d. 370 A.H.) in his book *Kitabul Fihrist,* Khateeb Baghdadi (392-463) in his book *Tareekhu Baghdad* in the 12 and 14 volume and Hebatullah Lalkaee (d.418 A.H.) in his book *Sharhu Usoolil I`tiqad* have given long list of the name of *Ahle hadeeth* scholars of the *Muslim* world up to their time. Besides these, there is a separate book also on the dignity of *Ahle hadeeth,* written by Khateeb Baghdadi entitled with *Sharfu Ashabil Hadeeth.*
4) Imam Abu Haneefah (Rh) (80-150 A.H.), Imam Malek (Rh) (93-179), Imam Shafe`ii (Rh) (150-204) and Imam Ahmad bin Hambal (Rh) (164-241), all were *Ahle hadeeth*. Since the *hadeeths* were not so much collected during his time, Imam Abu Haneefah (Rh) had to depend mostly on *Rai* and *Qias* (i.e.

analogy and deduction) for which he has been called امام اهل الرّأي i.e. the leader of *Ahlur Rai*`. He did not leave behind any book written by him. Rather he has given his *Wasiyat* (death-time advice) to his disciples with this that, اذا صحّ الحديث فهو مذهبي (when a Hadeeth will be proved as authentic that is my *Mazhab*).

5) Once he said to his chief disciple Abu Yousuf (113-182 A.H.), لا ترو عنّي شيئا فانّي و الله ما ادري مخطيء انا ام مصيب `Do not narrate anything on behalf of me. By Allah I do not know whether I am incorrect in my decisions or correct.
6) In another occasion he rebuked him on seeing him to write his statements as, ويك يا يعقوب! لا تكتب كلّ ما تسمعه منّي فانّي قد اري الرّأي اليوم فاتركه غدا‘ و أري الرّأي غدا و اتركه بعد غد `Be careful Oh yaqub (Abu yusuf)! Do not take down whatever you hear from me. Because, what I decree today, I cancel that tomorrow, and what I decree tomorrow, I take it back after tomorrow`.

All of the four Imams directed people not to follow them blindly (*Taqleed*) in religious matters and to practice those instructions laid down in the *Saheeh Hadeeth*. For this, they were *Ahle hadeeth* undoubtedly. But their blind followers, defying the instructions of their *Imams*, in spite of getting *Saheeh Hadeeth* later on, have kept them aside, on various pleas and followed blindly the *Ray* of their respective *Mazhabi* scholars and their writings on *Fiqh* and *Fatawas*; they, in fact, have turned into the followers of the *Rai* of numerous *Ulama*. For this, the followers may be held responsible, but not the *Imams*. For this reason, the famous Hanafee scholar Abdul Wahhab Sha`rani (898-973 A.H.) has said, `the *Imam* has plea, but the followers have not.’

The *Imams* have plea because they have openly admitted that, they did not know many *hadeeths* and they have advised all to follow the *Saheeh Hadeeth* whenever they would get it. But the followers have no plea because even after getting *Saheeh Hadeeth* they did not accept it and did not practice it. Rather this blind faith has been imprinted in their mind that the Imam or *Peer* they follow knows everything. There is no possibility of his committing any mistake. Even thinking that, he may commit any mistakes’ is an utter disregard to him. So, by all means they keep trying to prove the validity of the *Rai* of the Imam or Mazhabi *Fatwa*. For this, they do not care, even if requires rejecting the *Saheeh Hadeeth*.

Nevertheless Imam Gazzali (Rh) (450-505 A.H.) told in his book *Kitabul Mankhool* انّهما خالفا أبا حنيفة في ثلثي مذهبه Imam Abu Yusuf and Muhammad (Rh) contradicted at least two-third of *Fatwas* of the Mazhab of their teacher Imam Abu Haneefah. Besides, the *Fatwas* in vogue, in the names of four Imams and especially all the *Qiasi Fatwas* narrated in the Hanafi *Fiqh* or most of them are not of Imam Abu Haneefah, as has been opined by many scholars including Shah Waliullah Dehlavi. Not only *Fiqhi* or things of practical matters but also *Usool-i-Fiqh* i.e. the sources of canon laws accepted by Imam Abu Haneefsah(Rh), have been opposed by his two grand disciples. So, the *Mazhabs* that are in existence in the name of Imam Abu Haneefah (Rh) and other Imams are virtually the creations of the *Ulama* of their respective *Mazhabs* in the latter days.

Because of following Hadeeth without being biased to any particular *Mazhab*, Imam Bukhari (Rh) (194-256 A.H.), Imam Muslim (Rh) (204-261), Imam Nasaii (Rh) (215-303), Imam Abu Daud (Rh) (202-275), Imam Tirmizi (Rh) (209-279), Imam Ibnu Majah (Rh) (209-273), Imam Ali Ibnul Madini (Rh) (161-234), Imam Ishaq bin Rahwayih (Rh) (166-238), Imam Abu Bakr Ibnu Abi Shaibah (Rh) (d.235), Imam Daremi (Rh) (181-255), Imam Abu Zur`a Razi (Rh) (d.264), Imam Ibnu Khuzaimah (Rh) (223-311), Imam Dara qutni (Rh) (305-385), Imam Hakem (Rh) (321-405), Imam Baihaqi (Rh) (384-458), Imam Muhius Sunnah Bagavi (Rh) (436-516) and such other world-famous Imams and honoured Muhadditheen and their disciples and followers were all Ahle hadeeth.

Who are Ahle-Hadeeth: The Ahle Hadeeth or Salafis, popularly but contemptuously referred to as Wahhabis, are a constituent sect of the Sunni Muslims. They adhere to the pristine teachings of Islam as enshrined in the Holy Quran and the Hadeeth (Hadeeth or Sunnah stands for the precepts and the practices of Muhammad (Allah's peace be upon him) and reject what has not been enjoined by the Islamic Shariah. They are also called the salafis. Salaf means righteous of yore. It stands for the companions of Allah's messenger (PBUH) who were the torch bearers of the pristine teachings of Islam. The Ahle- Hadeeth or the salafis believe in pristine Monotheism (Tawhid khalis), the cardinal principle of Islam.

They don't attend URB (annual celebrations at the graves of Saints); they don't invoke saints' blessings and turn to Allah almighty seeking his mercy. They have their distinct identity among Muslims.

They do not follow any particular Imam (jurists). No doubt they revere all the Imams but adhere to the pristine teachings of the Holy Quran and Saheeh Hadeeth and don't stick to any of the sectarian jurisprudence (fiqh). They reject triple Talaq (divorce) in one sitting as it has no sanction of the Shariah. Ahle Hadeeth or Salafi is not a new sect or community. In fact, Salafiat stands for the original or pristine teaching of the faith and its, adherents have also been in existence. So the Ahle Hadeeth or the Salafis are the standard bearers of the pristine teaching of Islam, original and oldest followers of the faith. They inhabit every part of the Indian sub-continent.

The Outward signs of Ahle hadeeth: Imam Abdur Rahman Saboni (Rh) (372-449 A.H.), in narrating the outward signs of the Ahle hadeeth, says (1) They abstain from all kinds of intoxicating it may be more or less (2) They remain ever careful to say every Farz salat in the first hour of the appointed time (3) They consider it compulsory (wajib) to read sura Fatiha behind the Imam (4) They consider most essential to perform all the Rukans i.e. pillars of salat like Ruku (bending from standing) sujood (keeping forehead with nose on the ground), Qiam (standing),Qu'ood (sitting)etc. slowly and peacefully in salat and without which, they consider Salat will not be correctly said (5) They become strongest followers of the prophet (PBUH), Sahabis and Salaf-i-Salaheen, in every sphere of life (6) They hate the innovators (Bid'atis). They do not associate with innovators and do not have to make unnecessary altercations with them on religious matters. They always keep their ears shut from them, so that their useless arguments may not create any misgiving in their mind.[1]

We say, the greatest sing of Ahle hadeeth is that, they are uncompromising followers of Tawheed (Monotheism) against the Shirk in respect of Aqeedah (faith) and they are uncompromising followers of Sunnah against Bi'dat in the field of practice. This is to mention that, to become a Ahle hadeeth, it is not a condition to be the progeny of a Ahle hadeeth father, similarely there is no distinction of blood, race, language or in

[1] A.Q.Naqvi, the article WHO ARE AHLE HADEETH AND SOME OF THE SERVICES RENDERED BY JAMIAT AHLE HADEETH published in research journal The Simple Truth, edited by Asgar Ali Imam Mahadi Salafi, Delhi.vol.2.Issue no.7, oct.08. P.130.

this regard. Rather any Muslim who follows unconditionally the dicition of the holy Quran and saheeh Hadeeth and trays to lead his entire life on it, will be regarded as Ahle hadeeth. Undoubtedly the real identity of Ahle hadeeth lies in one's unadulterated faith and practice, not in his acquaintance of father as well as his education & knowledge, money & resources or his social status.

The Ahle Hadeeths-their aims and objectives: Since they adhere to the pristine teachings of the Holy Quran and Sunnah, they have their distinct identity among Muslims.

- The Salafis interpret Quranic Verses with an anthropomorphic reference literally;[2]
- They elucidate the message of Islam to all mankind and clearly the truth of pure Islamic monotheism (Towheed) according to the Quran and Sunnah
- They propagate and publicize the Islamic principles, values, culture and ideas to all mankind according to the accepted path of righteous Salaf;
- They oppose polytheism, innovations in religious matters, (bid'at) blind imitations and reject many practices prevalent among the mystics (Sufiyas) of this day as un-Islamic accretions.
- They teach the principles of mutual benevolence, Unity, Peace, Brotherhood, Love of the country and respect of human values rejecting the causes of conflict and disunity;
- They believe in Ijtihad and not Taqleed. However the four Imams are given due respect;
- They don't believe forced conversions as the Holy Quran has declared: "There is no coercion (in the matter of) religion,"
- They condemn terrorist and terrorism as Islam is the religion of peace.

[2] A.Q.Naqvi, the article WHO ARE AHLE HADEETH AND SOME OF THE SERVICES RENDERED BY JAMIAT AHLE HADEETH published in research journal The Simple Truth, edited by Asgar Ali Imam Mahadi Salafi, Delhi.vol.2.Issue no.7, oct.08. P.131

- To confront the ideological onslaughts and deviant behavior among Muslims and build their personality on sound Islamic lines.
- They playing an active role to develop and enriching the Arabic language and literature in India.

Why Ahle Hadeeth Movement Is ? (حركة اهل الحديث لما هي؟)

The transparent rays of Islam were overcast with the dark cloud of un-Islamic thought at the ages. Sometimes, that ray has brought peace and welfare to the mankind freely without any hindrance. Sometimes, like the covered sun with cloud by the deep dark of *Jaheliat* (ignorance) that ray has been hampered to bring out its own light with full glory before the people. The hungry humanity has always longed eagerly to gain it. But it is a great misfortune for us. We the people who took the responsibility of serving it properly to the humanity and earned praise from Allah as the best *Ummah* as to be 'Muslim' and established our highest dignity throughout the world, have betrayed with *Islam* mostly than all. We have contaminated the clear water of Islam. We have changed its original form by making it up according to our liking. As a result we have lost it after we got it and thus have failed to provide it to others.

To speak the truth, from the very early age of Islam, there has been conducted attack from inside and outside against Islam. Evil efforts have been put to preach and spread many non-Islamic thoughts and foreign creeds and customs clad in Islamic dress. Many Muslim have also been misguided by it. It made us recall to the fact that during the holy age of the Prophet (PBUH), the deceitful conduct of the hypocrites and in the golden age of the honored Sahabis with the increase of their evil designs the emergence of shirki Aqeedah and Bid'ati Amal imported by the new Muslims in different areas of the land.

To ensure their separate characteristics from those of the Bid'ati groups, the honoured Sahabis, the devout followers of unadulterated pure Islam and other righteous Muslims had done acquainted themselves as Ahle hadeeth. They laid down their lives for keeping the Muslim society free from all sorts of non-Islamic philosophy and culture. Under their leadership, various reform movements were conducted. They had devoted their entire efforts to keep the Muslim millat firmly on the basis of Kitab and Sunnah. To speak the truth, for their selfless efforts and movements, Islam as yet

could not be totally perverted. Tawheed and Sunnah are still alive with vigor in their home. If Allah wishes (Insha Allah) it will continue till the Day of Resurrection.

The Necessity of Ahle Hadeeth Movement:

The piteous condition that the world was facing at a time of the appearance of the last Prophet Muhammad (PBUH), the present condition of the world is not bitter than that by any means. For that reason, in the present explosive situation of the world, when humanity is being shattered heavily, when the materialistic philosophies for their inherent weakness are being proved a failure and when the whole world is eagerly awaiting a peaceful ideology; in this very movement, to avail the great responsibility to bring out pure and unmixed feature of Islam before the world, the necessity of Hale hadeeth movement has been increased manifold than in any other time before.

So the true followers of Ahle hadeeth movement, remembering their eternal tradition of Jihad, will have to come forward with the spirit of the highest sacrifice. By spreading tides of Da'wat and Tableeg i.e. invitation and propagation at home and abroad, people are to be brought back to the original Islam. At last we are inviting Muslims of the world all and particularly the youths to assemble under the banner of unmixed Tawheed and we are making clarion call to run their religious and material life according to the holy Quran and Hadeeth.

It is not emerged as a political revolution or not for a national problem but it was organized to preserve and protect the Islamic rule and regulation in its original form which are related directly with the Quran and Hadeeth (Tradition) of Prophet Mohammad (PBUH). It was necessary as because in absence of prophet Mohammad in Islam there were emerged some authentic groups and they were putting their opinion which are not accepted by the Islamic rule & regulation yet they had imported into Islamic shariah. It was because of the influence of Greek and Roman philosophy as the Islamic scholar had a soft corner for those philosophies and tried to include those philosophical ideas into the Islamic shariah, which were opposed by the Muhaddies some Muhaddies continuously tried their level best to keep up the Hadeeth in its origin form without compromise and for this very act-in later time many institutes were grew in various places of the world for their hard labor every problem could solved on the basis of Quran & Hadeeth and thus a revolution was organized and spontaneously formed all over the world and this revolution is known as Ahle

Hadeeth movement Quran and Hadeeth these two sources considered as constitutional right from the starting point of Islam to solve any problems either ethical or physical

this ideas followed strictly up to the rule of Khulafa-e- Rashidin and they tried propagated the saheeh tradition throughout their new expanded Country of their empire immediately they also sent Mohaddies to propagate Islamic shariah proper and they suppressed strictly the false prophet and their followers even more new thoughts were rejected by the Caliphs and their followers - in this way the Ahle Hadeeth movement started and it continues till time.

Ahle Hadeeth exist the existence of Islam. In every part of the world wherever is Muslim population. They exist in India from time Muslims came to the Country. Markazi jamiat Ahle Hadeeth is their representative organization founded in December, 1906.It has 21branches at state levels, more than 200 branches at District levels and forty thousand at local levels. It has thousands of its followers all over the Country who are playing a great role in the development of the Country.

As parts of its efforts to raise the quality of education to level that meets the needs of society in the new era, jamiate Ahle Hadeeth, Hind has in recent years introduced a variety of projects to upgrade the quality of Islamic training and Arabic education as well as educational programmed for teachers, instructors, Dawah workers, Muftis and Islamic jurists, Al-Mahad Al-Alee has been established in okhla, New Delhi with new syllabus.

The central aim of Al-Mahad is to provide a quality education for all its students based other particular needs, ages, abilities and aptitudes and that its graduates will be bilingual in Arabic and English.

Ahle Sunnat Wal Jama'at(اهل السنّة و الجماعة) :

The followers of the Sunnah of the Prophet (PBUH) and of Jama'at of the Sahabis and Tabe'iis are known as Ahle Sunnat wal Jama'at. To identify Ahle Sunnat wal Jama'at the world famous scholar of spain, the 5th century's Imam Abu Muhammad Ali Ibnu Ahmad Ibnu Hazm Andalusi (Rh) (d.456 A.H) said, Ahle Sunnah, whom we called Ahlul Haq (righteous) and their oppositionists as Ahlul batil (followers of untrue) are: (a) the Sahaba (b) their followers of best Tabe'iis (c) the Ahle hadeeth (d)

the followers of them Faqeehs (jurists) through ages till today (e) the general people irrespective of the East and the West, who become their followers.[3]

Through this it has been understood that, not only the honoured Sahabis, Tabe'iis, Muhadditheen and the Faqeehs, who follow the Hadeeth, were titled as Ahle Sunnat wal Jama'at or Ahul Hadeeth; but the general mass, who follow their path, were also used to do reckoned in all ages as Ahle hadeeth and still today they are being called by the same name. Allah says, و ممّن خلقنا أمّة يهدون بالحقّ و به يعدلون 'and of those whom we have created, there is a community who guides (others) with truth and establishes justice therewith (A'raf 71181), He says in another place, قليل من عبادي الشّكور 'The few of my slaves are grateful' (Saba 34:113).

Those verses of Quran show that, there had always been a group of righteous people among the Ummah of every Prophet, and likewise they are also today; though a few in number, Some Prophets would be recognized as true only by a single man of his Ummah.[4] The Prophet(sm) made a forecast about his Ummah and said,

عن ثوبان قال قال رسول الله صلي الله عليه و سلّم: لا تزال طائفة من امّتي ظاهرين علي الحقّ لا يضرّهم من خذلهم حتّي يأتي امر الله و هم كذالك' رواه مسلم

Meaning: 'A group among my Ummah will remain ever victorious on truth. The givers up will not be able to any harm to them, thus the Day of Resurrection will arrive, but they will remain in that position.[5] That means, though every few in number, they shall exist a righteous group who will remain on the victorious group. This is to note that in the hadeeth, the victorious group has meant those who are victorious in the Day of Requital, not that worldly victory as per general sense. None among Noah, Ibraheem, Musa, and Isa (peace be upon them) were victorious in this world. Yet they were the real victors, righteous, and the most ideal men of the Universal humanism. None where will be available this truth? Almighty Allah

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3 Ali Ibnu Hazm, Kitabul Fisal Fil Milal wal Ahwa wan Nihal (Beirut: Maktaba Khaiatt 1321/1903) wit the book of Shahastani 'Al-Milal'2/113; Kitabul Fisal (Beirut: Darul Kutubil ilmiyah, 2nd edn. 1420/1999) 1/371, Chapter, Group among Muslims'.

4 Muslim, Mishkat H/5744, Chapter: 'Fazail and Shamail'.

5 Saheeh Muslim, 'Imarat' Ch: 33, Para: 53, H/1920; See the explanation of this hadeeth, Sharah Nawavi, (Deoband) P.2/143; Bukhari, Fathul Bari H/71, Ch: 'Ilm' and the commentary of H/7311, Ch: To hold Kitab and Sunnah; Albani, Silsila Saheehah, commentary of the H/270.

declares in this regards, و قل الحقّ من ربّكم فمن شاء فليومن و من شاء فليكفر إنّا اعتدنا للظّالمين نارا 'Oh Prophet! Say, the truth comes from your Lord. Thereafter, whoever desires he may believe or whoever desires he may disbelieve. We have prepared Fire (Hell) for the infidels' (Kahf, 18/29). In the light of the above verse, we believe that any Ism, Mazhab or Teresa which is a brain child of man, can never give the source of ultimate truth. This truth can only be found in the revelations of almighty Allah, which has been preserved in the holy Quran and saheeh hadeethes. Pointing towards it, Shah Waliullah Dehlavi, the preceptor of India said, 'Knowledge has no power to decide the ultimate goodness or badness of things.[6] So, in exchange of everything, those who will follow the holy Quran and Hadeeth in all steeps of life, will be according to the forecast of the Prophet (sm) the righteous among the Ummah and they are the Naji group i.e. who attains salvation at the Day of Judgement. As the Prophet (sm) says, عن عبد الله عمرو قال قال رسول الله صلّي الله عليه و سلم : لياتينّ علي امّتي ما اتي علي بني اسرائيل حذو النعل بالنّعل حتّي ان كان منهم من اتي امّة علانية لكان في امّتي من يّصنع ذلك و انّ بني اسرائيل تفرقت علي ثنتين و سبعين ملة و تفترق امّتي علي ثلاث و سبعين ملّة كلهم في النار الاّ ملّة واحدة قالوا و من هي يا رسول الله قال ما انا عليه و اصحابي رواه الترمذي و في رواية لّلحاكم في مستدركه: ما انا عليه اليوم و اصحابي' حسّنهما الالبانيّ

'As was the condition of Banu Israeel, similar will be the condition of Ummah, same as a pair of shoes. The Banu Israel was divided into 72 groups and my Ummah will be divided in to 73 groups. Each of those groups will lead to the Hell except one.' The Sahabis asked 'which one is that group?' The prophet (PBUH) replied, 'the group, who will be on which I myself and my Sahabis belong to.' In a narration of Hakem, it is said, 'on which I myself and my Sahabis are today.'[7] In another narration it is said, و هي الجماعة 'That is the Jamaat.[8.] What is meant by that Jamaat, Ibnu Masood(R) says in answer,الجماعة ما وافق الحقّ و ان كنت وحدك which is belong to the Truth is called Jamaat, even you would be alone.[9] Now we shall hear the opinions of the religious scholars and Salaf-i-Saleheen i.e. pious predecessors about which one is that righteous Jama'at or the Naji group.

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6 Shah Waliullah, Al-Aqeedatul Hassanah (Delhi: 1304 A.H./1884 A.D.) P.5; Thesis P.113;F.N. 11(a).

7.Sanad Hasan, Albani, Saheeh Tirmizi H/2129; Ibid, Silsila Saheeh H/ 1348; Hakem, P. 1/129; Albani, Mishkat. H/171, Ch: 'Elm', Para: To hold the Kitab and Sunnah

8 Abu Daud, Mishkat H/172, Ch: 'Iman' Para: hold the Kitab and Sunnah

9 Ibnu Asakir, Tareekhu Dimashq, Sanad Saheeh, Albani, Mishkat H/173, F.N.5.

Ahle Hadeeth: In the Eyes of Others (اهل الحديث عند غير المسلم)

AHL-I-HADEETH: The followers of Prophetic tradition "…. Who profess to hold the same views as the early Ashab al-hadith or Ahl-al- hadeeth (as opposed to Ahl-al-ray)? They do not hold themselves bound by 'Taqleed'...but consider themselves free to seek guidance in matters of religious faith and practice from the authentic traditions, which together with the Quran are in their view the only worthy guide for true Muslims .

The Ahle hadeeth try to go back to first principles and to restore the original simplicity and purity of faith and practices. Emphasis is accordingly, laid in particular on the reassertion of Tawhid (Monotheism) and the denial of occult powers and knowledge of hidden things (ilm al-ghayb) to any of his creature. This involves a rejection of the miraculous powers of saints and of the exaggerated veneration paid to them. They also make every effort to eradicate customs that may be traced either to innovation (bida'at) or to Hindu or other non-Islamic systems.

In all these, their reformist programmed bears a striking resemblance to that of the wahhabis of Arabia; and as a matter of fact their adversaries often nickname them wahhabis ……. ."[10]

Whatever the Prophet Mohammad (PBUH) taught in the Quran and the authoritative Traditions (Ahadeeth Saheeh) that alone is the basis of the religion known as the ahl-i-Hadith.The tenets to go back to first principles and to restore the original simplicity and sincerity of faith and practice. Emphasis is put upon the followings (1) Unity of Allah, (2) The rejection of the four recognized School of canon (Islamic law) and...They reject the common notion that the idjtihad of the founders of these four Schools are final authority, and rather contend that every believer is free to follow his own interpretations of the Quran the Traditions, provided he has sufficient learning to enable him to give a valid interpretation.[11]

The Ahl-al- Hadeeth (wahhabis) are rigid purists……The actual followers of the teachings of Ibn Hambal calling themselves Ahl-ul-hadith in Bengal, the united

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[10] H. A.R. GIBB & 0THERS: Encyclopedia of Islam. Lei den: Brill. 1960. Vol.1. P.1/ 259.

[11] TITUS MURRY, *INDIAN ISLAM*, New Delhi: Oriented books reprint corporation, 2nd edition, 1979. P.189.

provinces and the north west provinces number over nine millions.[12] Their main object is to get rid of the authority of the four schools.

In order to adjust Islam to modern conditions. They go back to the Quran and traditions, not out of blind veneration for the past, but in order to vindicate a greater freedom over against the requirements of the modern world.[13]

Ahle Hadeeth and Ahlur Rai: (اهل الحديث و اهل الرّأي**)**

Ahle hadeeth means the follower of Hadeeth. Ahlur Rai means the follower of Rai (human wisdom). Those who seek solutions of all problems of life on the basis of the holy Quran and Saheeh Hadeeth are known as Ahle hadeeth. On the other hand …those who take solutions of the problems of life from Fiqhi Usool i.e. the formulas of practical laws made by any earlier scholar, they, according to Shah Waliullah, are known as Ahlur Rai. They do not seek hadeeth of the Prophet (PBUH) and Athar of the Sahaba-i-Kaeram in making solutions to any problem, rather they try to solve it by making comparison with any Fiqhi decision or any Fiqhi principle given by an earlier Mujtahid Faqeeh and bring out its various branches and sub-branches with help of Qias i.e. analogical method.[14] In this way, they follow in about all steps the Usool-i-Fiqh designed by their Imam or Faqeeh. As a result, in many cases they give preference the Rai of a person above Saheeh Hadeeth.

On the other hand, the Ahle hadeeth, in every case gives preference to the decision of holy Quran and Saheeh Hadeeth above others and rejects the person's Rai which opposes the hadeeth. They do not appraise the Quran and Hadeeth on the basis of Rai, but they as praise Rai on the basis of the Quran and Hadeeth. The give preference to Wahi (revelation) above Rai i.e. human wisdom and consider Rai as explanatory for Wahi. They do not reject hadeeth on different pleas. At the time when they find any Rai of self or any person they follow contradicts to the hadeeth; rather they bow

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12 S.M Zwemer, His article *ISLAM IN INDIA* compiled in his book *ACROSS THE WORLD OF ISLAM.* (New York: Fleming H. Revel Co.) P. 322.

13 H. CREMER, the article *ISLAM IN INDIA TODAY* published in research Journal THE MOSLEM WORLD edited by S.M.Zwemer, New York. Vol. XXI, No.11, April.1931.P. 166.

14 Shah Waliullah, Hujjatullah Baligah (Cairo: 1322 A.H.) P. 1/129; Ch: 'Difference between Ahlul Hadeeth and Ahlur Rai'P. 1/118-122.

before the decision of the hadeeth in all respect. The Ahle hadeeth believes in Ijtihad and considers it permissible to do by all competent Ulama of all ages. They believe in such type of Ijtihad or Rai and Qias which are based on the holy Quran, Saheeh Hadeeth and Ijma-i-Sahaba. For this reasons Imam Malek, Shafe'ii, Ahmad, Ishaque, Imam Bukhari (Rh) and others, the best Faqeehs and Mujtahids of the Ummah are called Ahle Hadeeth, not Ahlur Rai. On the other hand, due to lack of sufficient collection of hadeeth, Imam Abu Haneefa (Rh) become more dependants on personal Rai and Qias, for which he was reckoned as Imam of Ahlur Rai i.e the leader of the followers of Rai. As the world famous historian and social scientist of Morocco Abdur Rahman Ibnu Khaldoon (732-802 A.H.) says, و انقسم الفقه فيهم الي طريقطين،طريقة اهل الرّأي و القياس و هم اهل العراق و طريقة اهل الحديث و هم اهل الحجاز و كان الحديث قليلا في اهل العراق... فاستكثروا من القياس و مهروا فيه، فلذالك قيل اهل الرّأي و مقدم جماعتهم الّذي استقرّ المذهب فيه و في اصحابه ابو حنيفة

(The wave of logic also touched the scholars of Ahle Sunnat). As a result, the Fiqh become divided into two main streams by the name of 'Ahle Hadeeth' and 'Ahlur Rai'. One of these was the Tareeqah of the followers of Rai and Qiyas. They were mostly the inhabitants of Iraq. The second one is the Tareeqah of Ahle hadeeth. They were the inhabitants of Hajaj (Makkah and Madina). Very few numbers hadeeth were there in Iraq. For which they devoted to Qiyas more and they also acquired proficiency in this regard. Therefore, they have been regarded as Ahlur Rai i.e. the followers of Rai. The leader of the group was Abu Haneefa (Rh) in whose name a Muzhab has been set up.[15] This is note that this is Iraq where the fabrication of hadeeth has begun first. Hinting to this, Imam Abu Sahab Zuhri (Rh) (50-124 A.H.) says, Ahadeeth of a half cubit in length when come back from Iraq. Imam Malek (Rh) (93-179 A.H.) has termed Iraq as a factory of hadeeth adulteration. That is one Saheeh Hadeeth after much addtions is circulated from here adulterated.[16]

Imam Abu Haneefa (Rh) was the inhabitant in the city of Kufa in Iraq and his chief disciples were from there. For this reason his followers are named as Hanafee. Kufi, Ahlur Rai, Ahlul Kufa, Ahlul Iraq etc.

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15 Abdur Rahman Ibnu Khaldoon, Tareekh (Bairut: Muassasatul Alami, n.d.) Muqaddamah P.1/446.

16 Dr. Mustafa Sabaii, As-Sunnah (Bairut: Al-Maktabul Islam, 4th edition 1405/1985) P. 79

Taqleed-i-Shakhsi: The term Taqleed owes its origin to Qaladah. The meaning of that is 'necktie'. The dictionary meaning of Taqleed is, tying a rope to the neck. The term logical meaning is 'to accept the decision of anyone without document in the matter of Shari'ah. On the other hand, the dictionary meaning of Ittiba is 'to follow the foot prints'. Taqleed is the following of Rai and Ittaba' is the following of document. This is to mention that to accept any verdict of an Alim (scholar) based on authentic documents is not a Taqleed, but it is Itteba'. Similarly, when any authentic document will be available against the opinion of an Alim, then to follow the document against that personal opinion is called Itteba.' There was no trace of Taqleed in the days of honoured Sahabis and Tabe'iis. But to follow their opinions, based on documents are misrepresented by some as Taqleed. Whereas the basic difference between Ahle hadeeth movement and other Islamic movements is Taqleed-i-Shakhsi i.e. blind worshipping of a person. The Taqleed in vogue came into existence after the 2nd century Hijra. Thereafter in the 4th century hijra, different Taqleedi Mazhabs, in the name of different Imams were introduced. Shah Waliullah Dehlavi (1114-1176 A.H./ 1703-1762 A.D.) says, اعلم انّ النّاس كانوا قبل المائة الرّابعة غير مجمعين علي التّقليد الخالص لمذهب وّاحد بعينه'

You know that the Muslims before the 4th century hijra, were not gathered on Taqleed exclusively of any Muzahab of a particular scholar'…Whenever faced any problem, they would have to take solution from any Alim and in doing so it would have not been verified one's own Mazhab.[17] To describe the condition in the last part of the 3rd century hijra, Hafez Shamsuddeen Zahabi (673-748 A.H.) says, 'At this time so many leading Ulama of Ahalur Rai (Hanafee) and Mutazila, Shi'ah and the scholars of kalam (logician) who were regarded as the pillars, were present, who used to lead their lives on ligical arguments and keep away the way of Salaf-i-Saleheen, who would strongly hold the Hadeeth of the Prophet (sm). At this stage Taqleed among the Faqeeh took its birth and deterioration of Ijtihad began.[18]

Imam Ghazzali (Rh) (450-505A.H.) says, after the end of Khulafa-i- Rashedeen, the Islamic khilafat went under the control of such people who were totally inexperienced

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17 Shah Waliullah, Hujjatullahil Baligah, P. 1/152-53, CH: Description about the position of the people of 4th century hijra and later on.

18 Zahabi, Tazkeratul Huffaz (Beirut: n. d.) P. 2/267.

in the laws of Shari'ah. As a result they become dependant on the Faqeehs for all matters and they were being called into different posts of the Government office. So, people began to learn Ilm then as a means to attain honour and power. Some of the Muslim scholars began to write books on kalam (logic), many subtle arguments were initiated there. At this time the rulers become intarested in holding debates for establishing superiority of each other of hanafee and shafe'ii. As a result, the scholars joined in the competition for the against to prove the greatness of controversial matters of those two Mazhabs and made much debates and wrote so many books and booklets. In this way, they consider it a basic object to find out the microscopic significance of their respective Mazhab. This is still in existence. We do not know what is there in our fate in future.[19] Thereafter Shah Waliullah Dehlvi says, '(Oh reader) at the present time you would find Muslims of almost all areas of the world that they follow the school of thought of a particular Mujtahid scholar of the past. They think that, if they diverge the scholar even from a single matter (Maas'ala), it is likely that they may be ousted from the Muslim millat. It seems that the scholar is as if a Prophet, who has been sent to him and to follow him has been made compulsory for him. Nevertheless, the Muslims before the 4th century hijra, had never been the followers of a particular Mazhab.[20]

The method of inference according to the methodology of Ahle hadeeth:

Shah Waliullah Dehlavi in describing the methoth of inference acceptance by the Ahle hadeeth scholars for driving the law of Islamic Shari'ah says, (1) They stick to holy Quran about a particular matter when they get clear instruction in it and they do not consider it proper to turn their face to any where (2) For any matter, when the instruction of the holy Quran is not clear, the Sunnah will decide it. Whether that hadeeth is well circulated to all or not. On a particular matter, if any Hadeeth is available than the Athar of any Sahabi or Ijtihad of a Mujtahid against it will not be acceptable (3) After utmost efforts if any Hadeeth is not available on a particular matter, the Ahle hadeeth would follow the decision of any Jama'at (group) of Sahabis or Tabe'iis. In this context they do not give priority to any particular group, city or dweller of a particular area. (4) If the Khulafa-i-Rashedeen and the Faqees are in one

19 Shah Waliullah, Hujjatullahil Baligah, P. 1/153,

[20] Shah Waliullah, Tafheemat-i-Ilahiyah (Bijnour U.P. India. 1355/1936) P.151

opinion about a matter then they consider it sufficient (5) But if there is difference of opinion, they accept the decision of one who is most educated, pious and sharp in memory or accept the most popular decision widespread among them. (6) When two opinions are found equal in status, they consider both of them acceptable. (7) But when they fail in it, then they consider the general orders of Kitab and Sunnah and its hints and objects. Thereafter they look for a reference of a similar past example or anything nearest to it.

They do not follow any traditional Usool or canon laws for it. Rather they follow the opinion which they understand fairly and which soothes their heart goodly.[21]

2.1 NAMING AND IDENTIFICATION

Two reasons are noticed in case of naming and identification of the movement. These are: (a) Individual identification (b) The difference of Peculiarity.

These two reasons are also present in the root of naming 'Ahle Hadeeth'

Individual Identification:

After the 37 Hijra when the political clash between Ali (R) and Muabia (R) caused the origin of some religious community such as Kharezi, Shia, Murzia, Quadaria, Zabaria, Mutajila etc., then we notice in Muslim community the existence of characteristically two distinguished party: Ahle Sunnah and Ahle Bid-a. The famous Ta-be-ei Muhammad Ibn Shireen (33-110 Hij) said that before the political quarrel of Ali (R) and Muabia (R) men did not ask any question about the authenticity or the genuineness of a Hadeeth, But in the age of Fitna, men began to ask about the Saheeh and recognition of the Hadeeth interpreter. If it was seen that the interpreter belonged to the Ahle Sunnah, they accepted his interpreted hadeeth. On the contrary, if the interpreter was of the Ah-le Bida-at, they disregarded and abolished his Hadeeth.

21 Shah Waliullah, Hujjatullahil Baligah, (Cairo: Darut Turath, 1st edition 1355/1936) P. 1/149; Ch: 'Difference between Ahlul Hadeeth and Ahlur Rai.'

Realizing the origin of the bid-ati, the wise caliph Omar Bin Abdul Aziz (99-101 Hijra) felt the necessity of Hadeeth collection and compilation. For which he ordered the famous Ta-be-ei Abu Bakar Ibn Hazam, the governor and principal Kazi of Madina, to collect hadeeth. In the history of Espahan it is said that the Caliph made the ordinance to all the governors. He wrote a state ordinance to Abu Bakar Ibn Hazam in which he said,

"Write down every Hadeeth of Rasulullah (PBUH) that found any where. Because, I afraid of the extinction of Elm and Ulama. Nothing would be accepted except the hadeeth of Rasullah (PBUH). The Ulama should distribute their knowledge of Hadeeth. They are to sit in the meeting so that the men could know Hadeeth who do not know. Because Elm could not be destroyed unless it is hidden. Ibu hazar Askalani, the famous interpreter of Bukhari shareef said that in the history of hadeeth compilation that was the first state level process. Because in the life-time of Rasullah (PBUH), the individual process of Hadeeth compilation had began. Here "Elm and Ulama" realized the men who know Hadeeth Salafee Salehin understood Elm as the "Sunnah". Except it they regarded everything as "Personal opinion." In this way, in the first ending half of the first Hijra era, the existence of a party "Ahle Hadeeth" by name was noticed.[22]

Before 37th Hijra, there was no dissimilarity in the nature and character of Muslims. Their problem solving method was almost the same. They took solution directly from the Quran and Hadeeth. If some body did not know some about, he tried to know Hadeeth from Ulama. If a clear solution about a problem is not found in the holy Quran and saheeh hadeeth, Sahab-aye keram took a decision after a great deal of discussion. But their decision was taken according to the main principle given in the holy Quran and saheeh Hadeeth which was supported by all. It was known as "Izma-ye Sahaba". If there was no any opportunity for them to be assembled, they also gave solution singly after the main principle of the Quran and saheeh hadeeth. It was noticeable that if they by any way got the Hadeeth (Dalil) and, if it was contra to their formerly taken decision, they cancelled it and act according to the right and lately found Hadith (Dalil) Before 37th Hijra, the main peculiarity of the Sahabis' amal was that- avoiding all sorts of personal arguments and opinion they retreated to the Quran

[22] Dr.M.A Al-Galib, his Ph.D. thesis 'Ahle Hadeeth Movement: Its Origin and Development; with special reference to the south Asian region.' Of Rajshahi University, Bangladesh in 1992.P.49-57.

and Sunnah. For which, at that time they were entitled with both "Ah-lus Sunnah" and "Ahlul Hadeeth". Seeing the Muslim youths, the famous Sahabi Abu Sayed Khudry (R) said in the sense of glad, "According to the will of Prophet (PBUH), I congratulate you. Rasulullah (PBUH) suggested us to broad meeting for you and to teach Hadeeth. Because, you are our future generation and Ah-lul hadeeth. In such way, the famous Tabe-ye Imam Shabi said the Zamat of Sahabay-e- Keram "Ah-lul Hadeeth'. He himself was renowned as Ah-lul Hadeeth.

Imam Ahmad Ibnu Taymiah said, "Long ago, before the birth of Abu Hanifa, Malek, Shafe-ye and Ahmad, there was recognition of an ancient Mazhab of "Ah-le Sunnat Ual-Zamat. That was the Mazhab of Sahaba-ye Keram who acquired Elm directly from Rasulullah (PBUH).

From the aforesaid discussion it is easily seemed that, "Ahle Hadeeth as a name had its own identification and recognition from the age of Sahabaye Keram of course, 'Ah-lul hadeeth was named by Sahaba and Ta-be-i only for its characteristic reason, not for different identity. Because at that time there was no any party in the Muslim Ummah having different identity.

But after 37th Hijra, there were rising many different religious communities. Against them, who took the path of Nabi Karim Sallalahu Alaihi Wa-Sallam and Sahaba-ye Keram were recognized as "Ah-lul Hadeeth" or "Ah-lus Sunnah". We may have this clue from the speech of two prominent. Tabe-ye, Iman Shabi (22-104H) and Imam Muhammad Ibn Shireen (33-110H).[23]

The Difference of Peculiarity:

The acknowledgement of Hadeeth without any condition is the main character of Ahle Hadeeth, Shah Wali Ullah Muhaddith Dehlavi (1114-1176/1703-1762A.D.) says that it has been being said without any breakage from Sahabay-e- Keram and Tabe-i that if any Hadeeth had reached to them they did Amal on it.[24] Truly and rightly, the Ejma is approved from the part of all, from the first to last of Sahaba-e- Keram and Ta-be-ye-ne Azam in this respect that it is prohibited to acknowledge the every opinion of any

[23] Dr.M.A Al-Galib, his Ph.D. thesis 'Ahle Hadeeth Movement: Its Origin and Development; with special reference to the south Asian region.' Of Rajshahi University, Bangladesh in 1992.P.49-57.
[24] Shah Wali Ullah Dehlavi, his book 'AL-INSAF FI BAYANE ASHBABIL IKHTELAF' Tahkik: Abdul Fattah Abu Guddah (Beirut: Darul Nafais, 1st edition 1397/1977) P. 70.

of them. For which that man has to know who acknowledges all the sayings of Abu Hanifa, Malek or Shafi, does not abolish their any words, nor gives attention to their speech, neither puts fidelity on Qur-an and Sunnah, certainly goes against Ejma-ye Ummah. There was no any man having such principles and peculiarity in the three praiseworthy age of Sahaba, Ta-be-ye and Tabe-Tabain.[25]

2.2: HISTORY OF THE HOLY QURAN

Implication of the term Quran

Al-Quran is the religious scripture of the Muslims. Of all the religious scriptures of all ages and all climes which are the fountains of spiritual drink in the world, the Quran alone stands unique and unrivalled, no only for remaining pure and unadulterated from corruptions of ages but for its completeness of teachings, catholicity of views and universality of principles.[26] The original source from which all principles and ordinances of Islam are drawn is the Holy Book called `Al-Quran.` According to the belief of every Muslim, the Quran is a divinely revealed book and as such, all positive laws given therein have superiority over man-made laws. It is a historical fact that the text of the Quran has not undergone even the slightest change. It is the real foundation on which the whole superstructure of Islam rests, and being the only absolute and final authority in every discussion relating to the principles and laws of Islam, it is to say that the Holy Quran is the sole source from which all the teachings and practices of Islam are drawn.

The Quran is the word of Allah, dictated through the Holy Spirit or Gabriel to Prophet Muhammad (PBUH). “Lat none touch it but the purified” (56:78). It was revealed in the month of Ramadan on a certain night which then ceforward received the name of Leilat al-Qadr or the Grand Night. It is generally held that on the 27th of Ramadan, the Quran was first revealed. It was revealed in Arabia and in the Arabic language. “So we have made it easy in their tongue that they may be mindful.”

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[25] Dr.M.A Al-Galib, his Ph.D. thesis ‘Ahle Hadeeth Movement: Its Origin and Development; with special reference to the south Asian region.’ Of Rajshahi University, Bangladesh in 1992.P.49-57.
[26] F.Karim: Al- Hadis,Book 1, p.1.

The word ‘Quran’ is derived from the root qara`a which signifies primarily ‘he collected together.’ It also signifies ‘he read’ or ‘recited’, because in reading and reciting, letters and words are joined to each other in a certain order. “The Book is so called both, because it is a collection of all best religious teachings and becausen it is a Book that is or should be read.” The Quran speaks of itself under various other names. It is called `al-Kitab`, a writing which is complete in itself; ‘al-Furqan’ or the.

The Leilat al-Qadar is one of the three nights in the month of Ramadan, viz., 25th, 27th, or 29th, i.e., night preceding any of these dates (Burkhari). The Holy Prophet was, at the time when the revelation first came to him, forty years of age.
Distinguisher between right and wrong, between truth and falsehood; ‘al-Zikr’ or the Reminder; ‘al-Tanzil’or the Revelation from the High; al-Hukm, or the judgement; al-Hikman, or the wisdom; al-Shifa or the Healing; al-Rahmat or the mercy; al-khair, or the Goodness’ al- Ruh, or the spirit; al-Bayan, or the explanation; al Burhan, or the Argument; al-Nur, or the light; al-Haqq, or the Truth; Ahsan al-Hadith, or the Best Saying, etc.
The Book is not only the heart of the religion, or the guide to the kingdom of Heaven, but a compendium of science and a political document, embodying a code of lows for a kingdom on earth.[27]

The Composition of the Quran:

The Holy Quran was reveled in portions, every portion being written and committed to memory as soon as it was revealed. It was spread over 23 years of the Holy Prophets life. As the Quran was revealed piecemeal, its verses and chapters were preserved on palm leaves shoulder bones of goats and on parchments of papers, as they were dictated by prophet to his secretaries, especially Zaid bin Thabit.The chapters were arranged under the personal direction of the Holly Prophet (PBUH) who used to ask the scribes present to insert the revealed verses in their specified places. The chapter was not arranged in chronological order, not by oversight, but as commanded by the Prophet. The practice with the Holy Prophet was that, whenever a verse of the Holy Book was revealed, he specified under divine guidance, the place of the verse, and thus the arrangement of the verses in each chapter was entirely his work.

[27] P.K.Hitti: The Arabs, a Short History, p. 33.

The Holy Quran is divided into 114 Chapters, each of which is called a surah, meaning literally eminence or high degree. The surahs are of varying lengths, the longest comprising one-twelfth of the entire book. All the surahs are divided into sections (Ruku) each section dealing with one subject. The sections (Rukus) are again sub divided into a number of verses (Ayats) meaning originally a sign or a communication from Allah.

The highest number of Ayat in a surah is 286 and the smallest only three. The total number of Ayats in the Quran is 6240, or including the 113 ***Basmillah ayats*** with which the chapters (Surahs) open, 6353.[28] The Quran is again divided into 30 equal parts, each of which is called a *juz* (meaning part).[29] Every juz is again sub divided into four equal parts. It is also divided into 7 *Manilas* or portions. But all these divisions were mainly for facilitating the recitation of the Quran and they have nothing to do with the subject matter.

The arrangement of the chapters (surahs) is mechanical in the order of their length. Out of the total of 114 chapters, into which the Quran is divied, 92 were revealed during the Meccan period and 22 during the Madinite period. Generally Madinite surahs are longer and they comprise one-third of the Quran.The Quran opens with a Meccan surahs, 'The Fateha' or the opening. In arrangement, the Meccan surahs are intermingled with that of the Madinite.

The Meccan Surahs are mostly short, incisive, fiery impassioned in style and replete with prophetic feeling. They deal chiefly with faith in Allah and are particularly devoted to grounding the Muslims in that faith. The Medinite surahs are mostly long verbose and rich in legislative materials. In them theological dogmas and ceremonial regulations relating to the institution of prayer, fasting, pilgrimage and the sacred months are laid down. In short, the Medinite Surahs are chiefly intended to translate that faith in to action.[30]

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[28] Every chapter of the Holy Quran begins with Bismillah except the ninth.

[29] Hughes writes in his Dictionary of Islam, p. 489: "The Quran is divided into Haruf, kalimat, Ayah, Surahs, Ruku, Rub, Nisf, Juz and Manzil (Stages, 7 in numbers).

30 Prof. Monzoor Ahmed Hanfi, his book 'A Survey of Muslim Institutions & culture.1992 P. 6.

Methods of Revelation:

According to the need pieces from the Quran were selected by Allah and sent down to the Prophet through an angel, who was called sometimes the Spirit, sometimes Holy Spirit and at a later date Gabriel. The angel recited the revelation to the Prophet, who read it after him and afterwards circulated it among his Ummat.

Sometimes the Prophet, in a wrapped condition, received the Divine Message through Gabriel, who came down to him like a human figure attired in white dress and interpreted it in purely Arabic language. As to the nature of revelation, there are only four forms in which it came to the Prophet.

Wahee (revelation) is the indirect way of experiencing symbols of Reality through intuitive faculties. The first method of revelation of the Holy Word was Wahee which signifies hasty suggestion thrown into the minds of men or ilqa fi`l rau. Infusing an idea into the hearts is a mode of God's speaking to man. In Wahee an idea is conveyed to the mind and the subject referred to is illuminated by a flash of lightning. It is not a message in words but simply an idea which clears up a doubt or a difficulty, and it is not the result of meditation.

The second remarkable method of revelation of God to man was from `behind the veil, ` which refers to Kashf (visions), Ru`ya (dream) and Ilham or voice heard or uttered in a state of trance by the inspired neither being asleep nor awake. Kashf means uncovering anything covered or manifestation. Ru`ya refers to a dream or a vision. This term is used in the Quran for vision of prophets. According to Hazrat Ayesha (R), in the beginning the revelation was delivered to Prophet Muhammad (PBUH) in dreams. Inward perception, internal purity, deep religious insight and spiritual experience of the Prophet enabled him to enjoy some sorts of revelation from the Almighty Lord. Hazrat Ayesha (R) said that often some idea was put into his mind and the Prophet believed that in such cases, the idea was put into his mind by Allah and that idea was not the result of his own knowledge or inference.

Ringing of the bell: the third method of revelation is expounded in the conversation between Harith bin Hisham and the Prophet who said the revelation comes to the recipient sometimes as the ringing of the bells. In this method, the voice of the angel was heard only by the Prophet, not by others and he remembered what the angel said

to him. This method was the most difficult and most taxing to the Prophet. Mostly verses of threats and punishment come by this way. In this case, the reception of the revelation was a severe experience, which made the Prophet perspire even on a cold day.

Appearance of the angel: The simplest method of revelation was the appearance of angel Gabriel sent by God to delivered the Holy message in words. The angel used to come in shape of a handsome companion of the Prophet—Dahyatul Qalbi and delivered the messages to him. Ibn al- Arabi and Imam Ghazzali agreed that the angel was the manifestation of the inner-self of the prophet.

Compilation of the Quran:

All the surahs (chapters) and Ayats (verses) of the Quran were not revealed at a time. The Prophet Hazrat Muhammad (PBUH) received the revelations during the 23 years of his prophetical mission—thirteen years at Mecca, after the declaration of his mission and ten years at Medina since his migration. But it was not compiled during his life time. Now the practice with Holy Prophet was that whenever an Ayat or a surah was revealed, a double process was employed to preserve it. There was a group of writers always at hand who recoded on palm leaves, leather, stones, and even on paper and other who committed it to memory.

No attempt was made by the Prophet to compile the Quran in form of single book. But according to some reports, the surahs had taken their forms even in the life-time of the Prophet. Most of the surahs were committed to memory by large number of the companions and some of them also, who could write, had gathered their own.

The following were the Katibs (scribes); Zaid bin Thabit, Abu Bakr, Umar, Usman, Ali, Zubair, Hanzalah, Abdullah ibn sa'id, Abdullah ibn Rawhah, Ibn Masud, Khalid, Khadija and others. But the most important writer of the Quran was zaid bin Thabit who wrote a greater portion of the Medinite surahs. The compilation of the Quran could not be done during the life-time of the Prophet, because at any time a fresh verse might be revealed and a re-arrangement of the written pieces would accordingly become necessary. The collection and compilation of the Quran could only be done after his death, when the Quran had completely been revealed. Accordingly the collection of Quran was done immediately after the death of the Prophet.

Shortly after the death of the Prophet, Hazrat Abu Bakr, the first pious Caliph of Islam, sent an expedition against Musailama, a false Prophet. The battle took place at Yamama in 11 A.H. (632A.D.) in which 70 of Huffaz were killed. Therefore, Hazrat Umar advised Hazrat Abu Bakr that the written pieces of Quran should immediately be collected and put into one volume, so that no portion of Holy Book should be lost even if all the Huffaz lost their lives.

Hazra Abu Bakr accepted the advice of Hazrat Umar and entrusted this task to Zaid bin Thabit, the chief scribe, who had written the greater portion of the Medenite Surahs. He was eminently qualified to carry out this task. Hazrat Abu Bakr asked Zaid to prepare a standard copy of the Holy Quran from the manuscripts written in the presence of the Holy Prophet, following the order and arrangement made under his direction. Zaid was also instructed to compare and verify every verse of the written manuscripts with the help of the recites who had memorized the whole of the Quran.

Zaid bin Thabit carefully compared the recorded portion with that which he obtained from the memory of Huffaz and prepared a standard copy. This volume was arranged in chapters and written on paper in a book form and was kept under the care of Hazrat Abu Bakr. After his death, the Holy Book was in the charge of Hazrat Umar, after whose death, it passed in to the custody of his daughter, Hazrat Hafsah, one of the widows of the Prophet. This standard copy was the first complete copy of the Holy Quran. With the spread of the Islam beyond Arabia, people of diverse nationalities and languages joined the fold. The people of Persia. Mesopotamia, Syria and Egypt have their different tones and dialects. The difference of tone and dialect brought difference in the reading of the Quran. When this was reported to Hazrat Usman, the caliph was alarmed at these variations of the modes of reading as well as writing of the Quran. In order to save the purity of the Holy Text, Hazrat Usman

Thought it better to make some copies of the holy Quran and to send them to different provincial governors of Islamic world. Accordingly in 651A.D. he appointed the aged Zaid bin Thabit as the chairman of the committee for copying the Quran. The other members of the committee were Abdullah bin Zubair, Sa’id bin al- As and Abdul Rahman bin Harith bin Hisham. They took the copy of Hazrat Hafsah and with assiduous care made out the required number of copies of original one. These copies

were sending to different provincial governors. The copies unofficial Quran, with discrepancies, were collected and destroyed.[31]

At the time of collection and compilation, the Quran was not provided with Harkat or the vowel points.

As a result, the people of non-Arab countries began to pronounce the Qumran indifferent ways. In order to preserve the correct pronunciation of the Holy Quran, Hjjaj bin Yusuf, the Umayyad Governor of Iraq inserted the vowel points in the Quran and thus he rendered a great service to the cause of Islam.

Thus the Quran, revealed from Allah to Hazrat Muhammad (PBUH) through Gibriel, collected and compiled by Hazrat Abu Bakr and Usman and provided with vowel points by Hajjaj bin Yusuf has admittedly remained unaltered, unchanged, through more than 13 centuries that have since then passed.

Historical value of the Quran:

The historical value of the Quran is great. It is a record of the careers and activities of the great Prophets of the past and also gives us information about various peoples of the pre-Islamic age. It narrates all the great events that took place in the world before the advent of the Holy Prophet. To the history and research scholar, it is great source of information. As a political code, the place of Quran is very high. It deals with all questions that concern a king and his state—how the king will be elected, how he will run the administration and what are the rights and duties of the citizens. Above all the Holy Quran for the first time laid the Principle of perfect democracy. The Quran is also considered a manual of science. It deals with the scientific truth regarding the earthly and heavenly elements. The astronomical facts which were established by the Quran testified to the importance of the Quran as a source of scientific studies. Long before discovery by the European scientists that the earth moves round the sun or the earth is round, the Quran had established these facts. The Quran is a social and economic code too. It offers the most scientific, social and economic systems, that are still unique in this world. The social and economic structures of the Muslims are based on the model laid down in the Quran. It deals with civil and criminal laws, regarding marriage and divorce, murder and theft, usury and inheritance. It lays down

[31] Abu Abdullah Muhammad ibn Ismail al-Bukhari; Al-Sahih al- Bukhari (66; 3).

laws prohibiting wine, gambling, adultery, and other social vices. It is more read than any other book in the world. The Christian Bible may be a world's best seller, but nearly 250 million followers of the Prophet Muhammad (PBUH) read and recite long section of Al-Quran five times in a day of their lives, from the time they can talk.[32]

Literary value of the Quran:

The Quran is piece of literature is unique. It occupies such a place of eminence in Arabic language as has never been attained by any book. It was with the Quran that Arabic literature originated and it was through the Quran that Arabic become a powerful language to be spoken in many countries. "Without the Quran," remarks a modern critic, "the Arabic language would have been nowhere in the world. It transformed a dialect, spoken in a very limited area of a forgotten corner of the world, into a wide language which become the mother tongue of vast countries and mighty empires and produced a literature which is the basis of the culture of powerful nations from one end of the world to the other." Such is the unique achievement of the Quran. Its language is rhythmical and rhetorical, but not poetical. Commenting on the style of the Quran, G. Sale says, "The style of the Qumran is generally beautiful and fluent and in many places especially where the majesty and attributes of God are described, sublime and magnificent."[33]

According to Nicholson, the Quran is so pure in language and so beautiful in style that no human genius can either imitate or produce one like it. In the words of palmer, "That the best of the Arab writers has never succeeded in producing anything equal in merit to the Quran itself is not surprising." However often we turn to it, at first disgusting us each time afresh, it soon attracts, astounds, and in the end enforces our reverence… Its style, in accordance with its contents and aim, is stern, grand, and terrible—ever and soon truly sublime….Thus this Book will go on exercising through all ages a most potent influence."[34]

Literature supplies material for writing history of a certain age. But the Quran is such a literature that it provides ample authentic materials to write history of different periods of the world. In generally the feeling of romance is created by fables and

[32] Charles Francis potter; The Faiths Men Live, p. 81.
[33] G.Sale; The Koran; preliminary Discourse, p. 48.
[34] Goethe vides Hughes Dictionary of Islam, p. 526

legends and those are imaginary. But in the Quran romance is created by real facts—the journey of the Prophet from earth towards the heaven, which is known as "Meraj".

The Holy Quran is the unique production in the world literature. The greatness and reasonableness of its ideas, sublimity in style, and simplicity of its language and sincerity of its expression are still unsurpassed. No other book but Quran has dealt with many a subject; religious, social, economic, political and judicial. The Quran is the charter and constitution of the Muslim faith which affords the most adequate means for securing the welfare of men in this world and ensuring their salvation in the next.

Arbuthnot opines: From the literary point of view, the Quran is regarded as a specimen of the purest Arabic, written in half poetry and half prose. It has been said that in some cases grammarians had adopted their rules to agree with certain phrases and expression used in it, and that though several attempts have been made to produce a work equal to it, as far as elegant writing concerned, none has as yet succeeded.[35]

In fact, the Quran as piece of literature stands pre-eminently above all. Its contribution to the development of Arabic language is incalculable. It is the mother of all the branches of Arabic literature.

The Quran has enabled the people of the many countries to have Arabic as their mother tongue and has produced the great literature which is his basis of the culture of powerful nation from one and end of the world to the other.

Appreciating literary merit of the Quran, Nikhil Sen. Remarks, "The Quran is the model of ancient Arabic literature."[36] The Quran is the earliest and ever since remains the model prose work, the language of which is rhythmical a rhetorical but not poetical. The rhymed prose style of the Quran has set the standard which almost every conservative Arabic writer on modern age consciously strives to imitate. P.K Hitti remarks,—"Its literary influence may be appreciated when we realize that it was solely due to it that the various dialect of the Arabic speaking people have not fallen apart in to distinct languages as have the Romance language.

[35] F. F Arbuthnot: The Construction of the Bible and the Koran, p. 5.
[36] Sen. .N Asiar Sahitya, Calcutta 1971 P.285

While speaking about the various literary contribution of the holy Quran, Fariq says, "The Quran become the nucleus of all the religious and philological sciences cultivated by the Muslims such as the science jurisprudence(Ilm al- Fiqh), the science of inheritance (ilm al-Farid), the science of rhetoric (elm al- Bayan) and the science of the Figure of speech(elm al-Badi). It indirectly influenced other branches of literature. It preserved and standardized of the Arabic language."

The information from Encyclopedia of literature, while summing up the contribution the Quran, suggests. Its primacy in Arabic literature and the history of the world thought is beyond computation. It inherent in itself, that is in what it meant to the Arabs and Muslims and in the nature of the revolution that it set in motion. Arabic grammar, lexicography, history tradition exegesis and theology owe their inception to the central interest in the book of Alla. According to the source of the Quran is unsurpassed in majesty and aural beauty, the book is the centre of Arabic literary and educational tradition; the study of the Quran and its language created the study of certain Arabic literature as an ancillary and it has fixed the written language as an unchanged form paying little regard to divergences of spoken form.[37] The Holy Quran is most potent as well as the unique production in worlds literature. The greatness of the meaning, sublimity, in its style, simple ness of its language and sincerity of its expression are unsurpassed uphill now. In is the only book with various subjects political, social, economic, religious, judicial etc.[38]

In short, the Quran as a piece of literature contributes much to the development of Arabic language and literature to a great extent and become truly the mother of all branches of Arabic literature. The language of the Quran is universally accepted as the most perfect form of Arabic tongue. At the Same time, we must not forget that the acknowledged claim of the Quran to be words of Allah, have made it impossible for any Muslim to criticize work and it has become the standard by which other literary compositions have to be juged.[39]

According to another sources, the Quran the first work of Arabic prose occupies a paradoxical position in literary history. The fact that it was as divine revelation meant that it was above both criticism and imitation. Any attempt to use it as a model would

[37] Chassell's Encyclopedia of literature vol. London 1953.P.30
[38] Hughes T.P. Dictionary of Islam, N. Delhi 1977.P.20
[39] T and H .The world of Islam, London 1976 P.156.

have been regarded as sacrilege. Yet it was so basic to the whole of Islamic thought that its style, rhythms and phraseology penetrated the sub consciousness of every Arabic writer.

2.3. HISTORY OF THE HADEETH

What is Hadeeth?

Hadeeth or Tradition is admittedly the second source and undoubtedly a secondary one, from which the teaching of Islam are drawn. The word 'Hadeeth' literally means 'sayings' of the prophet and sunnah indicates the practice; but practically both cover the same ground and are applicable of his action, practices and sayings. Hadeeth is the narration and record of the Sunnah, and also contains, in addition, some prophetical and historical elements. Each of the Hadeeth has two parts, the Sanad which means support and the Matan which means substance. And all the Hadeeth are divided in to three kinds: it may be a qaul, i.e., an utterance or sayings of the Holy Prophet which has a bearing on a religious question, a fi`l, i.e., his action or practice, or a taqrir, i.e., his silent approval of the action or practice of another.

The holy Quran, however, does not elaborate any event, nor does it give the details of the Prophet's life and activities. For these as also for the chronology we have to turn to hadeeth, also turmed Sunnah.[40]

The term hadeeth is applied to the reports of the Prophet's sayings and doings, his practices and his explicite or implicit or implicit approval of the words or deeds of anyone else. It applies also to the reports of the statements, acts and approvals of his Companions and their immediats successors. As such these reports are of prime historical importance, deing the statements and accounts given by eye witnesses and participants in the events.

As stated: "the Quran clearly ask the Prophet (S.A.W.) to explain and elucidate its meaning and teachings of the people and he did so throughout his Prophetic life. In this task also he depended on divine gidence and instructions and did not speak

[40] Sirat al-Nabi and the Orientalists, vol-1 A, Muhammad Ali, P. 9, K. Fahd Complex for the printing of the Holy Quran, Madina-1997.

anything out of his whim or imagination. Many of them were in the habit of writing down his statements and utterances (Saheeh Bukhari, No. 111-113), so much so that once he had to interfere and ask them not to write down all his statements and utterances lest those should be mixed up with the texts of the Quran.

"Incidentally, this very report shows, besides the Companion's practice of writing down the Prophet's statements, that not only was each passage of the Quran writen down as soon as it was revealed, but also that the Prophet took care to see that nothing extraneous was mingled up with the sacred text, not even his own explanation."[41]

The Prophet's elucidations and statements and his addresses to his people are extant in the work of Hadeeth which in language and style are very different from that of the holy Quran.

Thee difference is so pronounced that anyone who has been least sense of language and literature cannot dare to say that both the Quran and the material preserved in the collections of Hadeeth are the work of the same author.[42]

Prof. Ismail R.al-Faruqi writes: "Its (Quran) language and style is so elegent and distinctive that not much training is needed to recognize it and separate it from other writings. But Muhammad's own language is like that of the rest of humanity. Indentifying authentic traditions of the Prophet was therefore a task demanding great care."

The Sunnah has come down in reports, called hadeeths, carried by the Prophet's companions and passed to the generations after them. Muslims are aware that the Sunnah was tampered with as it was transmitted between the first four generations after Muhammad. Hence, Muslims are always careful to quality of the Sunnah with word al-Sahiha (Veritable or Verified).To sift the veritable from the weak or spurious hadeeths. Muslims developed the science of textual critcism and elaborated sophisticated disciplines to ascertain the historical reliability of each hadeeth, of the chain of narrators, of the form of language, of the editing of the text, of the coherence and rationality of the content of the text and its correspondence with the holy Quran

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[41] Sirat al-Nabi and the Orientalists, vol-1 A, Muhammad Ali, P. 9, K. Fahd Complex for the printing of the Holy Quran, Madina-1997.
[42] Towards understanding the Quran; P.72 vol. IV. A. Mawdudi, Markazi Maktaba Islami Publishers, Delhi-6, 1996.

and with other historical reality and the accumulated wisdom of human kind. Using the disciplines of grammar, syntax, lexicography, etymology, philology and literary aesthetics, the Muslims developed the tools of texual, form of topical and historical criticism to examine the texts of the hadeeths. They further developed other disciplines such as boigraphy, historiography, and social analysis to investigate the truthfullness of the narrators of the hadeeths. They established canons of both internal and external criticism for this task.

Their determination could not be absolutely definitive because of the nature of the case. Hence they did not throw away what they found falling of absolute authenticity, but categorized it as such, reminding the reader that God knows better than they. Their researches did enable them to classify all the traditions of the Prophet's doings and sayings according to their degree of authenticity in descending order. First are reports of an act of the Prophet which he taught Muslims to do and which they have performed repeatedly ever since. This is an "actional" Sunnah and is hardly capable of error, considering its universal, repeated, and public nature. Second are those hadeeths of juridical nature which had visible and public consequences in history and had thus been verified by the incotrovertible facts of that history. Third are those hadeeth of a religious or moral nuture which are obviously consistent with the Quran and were thus meant to illustrate or examplify its ideas and injunctions. Last are those hadeeth which carry some creative, innovative direction or tell some thing that is not reported by other known narratived or traditions.

Muslims look to the Prophet's Sunnah under these categories. They are careful to call the Prophet's actions that are canonized by the Quran al-Sunnah-al-Sahih (the verified Sunnah).Thus keeping the door open for the possibility of human error. It is then imperetive for human beings to remove error from the precincts of the divin will which, after all, really is religion.[43]

Hadeeth and Sunnah

In the context of hadeeth literature these two terms are considered to be synonymous. There is, however a slight difference in them.The word Sunnah meanse a trodden

[43] Islam by Dr.Ismail R.AL-Faruqi, P.37-40, International graphics 441141 street Brentwood, Maryland-20722, U.S.A.

path, a precedent, a practice and a custom. In technical sense, it is model behaviour of the Prophet (PBUH). It represents his doings and practices.

Hadeeth originally means news, a tale a story, a talk or report. Techniclly, it denotes the report of the words, deeds and approval or disapproval of the Prophet (PBUH) some scholars have differentiated them, in another manner. Acccording to them, Sunnah is a norm, a rule of law, a principle and a pattern, whereas Hadeeth is a vehcle through which this norm or law, i.e. the Sunnah, is conveyed. Sunnah is thus a behavioural concept, while Hadeeth is the narrations of the behaviour, both are interlinked and sometimes identical.[44]

Canons of Testing Hadeeth

In the collection and compilation of hadeeth the traditionalists adopted certain methods to find out the genuine Hadeeth. After the death of the prophet various parties and factions arose in Islam. Each party in order to support its own cause forged Hadeeth. Forgery and fabrication of Hadeeth became common under the Umayyads and Abbasids. So in order to test its authenticity, the traditionalists followed two methods, namely, Raway and Darayat. The methods of testing Hadeeth are given below:

(a) Rawayat: It relates transmission of a Hadeeth. It also means verifications of a report. It was a method which was applied to test the genuineness of the sanad of each Hadeeth. Each narrator examined with reference to his Character, whether he was a liar, a man of weak memory, etc. Attempts were also made to find out that the report was traceable to the Holy Prophet through the various stages. The following are the principles of Rawayat:

Each Hadeeth was authentically traced back to the holy Prophet through a trustworthy chain of narrators and the name, nickname, title, parentage and occupation of each narrator were carefully examined.

The character of each reporter was studied with special reference to his truthfulness and veracity.

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[44] Sunan Abu Daud, vol. I. Translated by Prof. Ahmad Hasan,P.XI, Kitab Bhawan, New Delhi-110002, 2000.

If the reporter was a man of excellent character but he had a weak memory his report was disregarded.

If the reporter was said to have spoken a lie in relating any tradition, his report was discarded.

If the reporter had been accused of any crime or carelessness in relating any tradition, his report was disapproved.

If the reporter had started a tradition from imagination, or if he had held a peculiar religious view of his own, his report was discredited.

The narrator must state that he was present or he had heard a tradition uttered by the Prophet himself or he must give a complete chain of narrators from he last link up to the Prophet. It must also be proved by the historical evidence, otherwise the reporter was rejected.

It was to be proved that each of the narrators at time he had heard the tradition he narrated, was of an age at which he was able to understand the full import of what he had heard.

The reporters must be man noted for learning, so that they may understand a tradition correctly and could deliver it faithfully to others.

Lastly, books called Asma-ul-Rijal (lines of narrators) were compiled giving biographical details of all reporters and describing their character in detail. These books helped in collection and compilation of genuine Hadeeth.

(b) Darayat: In judging whether a certain Hadeeth was genuine or false, the collectors not only made a thorough investigation regarding the genuineness of the Sanad of the Hadeeth, but they also applied other rules of criticism, to prove the genuineness of its Matan. The method which was applied to test Matan of a Hadeeth is called Darayat, Darayat means reasonableness. This method helped examine whether the Prophet could have uttered such a Hadeeth at all and whether it was in accordance with the moral principle of humanity, justice and equity, etc. The principles of Darayat are as follows:

1) A report should be literally faithful. It must have been distinctly mentioned that such and such a thing was said or done by the Prophet.

2) If a Hadeeth was opposed to recognized historical facts, it was rejected.
3) If a Hadeeth was reported by the Shiites or the kharijites with a view to supporting their doctrines, that Hadeeth should not be accepted.
4) If a Hadeeth was against reason, or against commonsense or against the chief doctrines of Islam or against the teachings of the Quran that Hadeeth was rejected.
5) The description of Hadeeth sanctioning a heavy punishment for ordinary sins or promising high reward slight good deeds was taken as untrue.
6) If a Hadeeth had non-Arabic style or ignoble sense of the words used or the subject matter was unbecoming the Prophet's dignity, that Hadeeth was rejected.
7) The Hadeeth which contradicted he universally accepted a saying of the Prophet was considered as incorrect.
8) In judging the veracity of report, occasion and circumstances must also be considered.

Besides the principle of Rawayat and Darayat, the Quran was considered as the greatest test for judging the genuineness of Hadeeth. The Hadeeth which agreed with Quran was accepted and that which contradicted the Quran was rejected. Thus we find that all the important collectors of Hadeeth, especially Imam Bukhari applied all the principles of Rawayat and Darayat and above all the test of the Quran to each of the Hadeeth he had collected. But from the above methods adopted to test its authenticity, the door of further criticism of Hadeeth is not closed. If possible, a hundred more canons of criticism may lie down and applied to test the Hadeeth.

Sihah Sittah

Six collections of Hadeeth are recognized by the Ahle- Sunnah as the Sihah Sittah or the six reliable collections. These are the collections made by Muhammad ibn Ismail, commonly known as Bukhari, Muslim, Abu Daud, Tirmizi, Ibn Majah and Nisai (Rh).

Among the sihah sittah, the saheeh of Bukhari hold the first place in the several respects, while Muslim comes second. These two together are known as the sahihain

or the two reliable books. Bukhari is the unquestioned distinction of being first, because all the others modeled their writings on his.

Secondly, he is the most critical of all. ``He did not accepted any Hadeeth unless all its transmitters were reliable and until there was proof that the later transmitter had actually met the first, the mere fact that the two were contemporaries, did not satisfy him.`` In his fiqh, he surpasses all. Fourthly, he begins the more important of his chapters with a text from the holy Quran. This shows that Hadeeth is not only an explanation of the Quran, but as such a secondary source of the teachings of Islam.

The works of third and the last are more generally by the name of Sunan. These books classified reports under various sections and these made Hadeeth easy for reference. Such sort of arrangement was beneficial not only for the judge and lower, but also for the ordinary and the research students, thus giving a further impetus to the study of Hadeeth.

The Shiite Books.

The Shiite had their own divines and their own compilers of Traditions. Four books hold highest position in Shiite religious literature. They were written in the tenth and eleventh centuries. The first one is called Al-Kafi fi ilm al-Din and was written by the great scholar Muhammad ibn Yaqub al-kulini. It contains over sixteen thousand Shiite traditions. The second book is called Kitab Man la yadhuru al-faqih (Every man his own lawyer) and was written by Ibn Musa ibn Babu Waihi, popularly known as Ibn Babuya. This book contains 4496 traditions. The third and the fourth books were written by same learned scholar who was respected for his learning by both the Shiite and the Sunnis. He was Muhammad ibn Hasan al-Tusi. His books are called Tahdhib al- Ahkam (correcting of judgements) and the famous Istibsar.

Growth and development of the hadeeth literature:

The Quran is the fountain head of Muslim laws and is absolute and final authority in all cases relating to the laws of Islam. But Hadeeth constitutes the secondary source of the laws of Islam. It is admitted by all the jurists that Sunnah completes and explains the Quran. The Muslims consider the Quran and the Hadeeth as two factors outwardly equal in importance, distinctly to fix the rules of religious life.

So long as the prophet live the Muslims felt no necessity of collecting the Hadeeth, because whenever any difficulty arose, they had the opportunity of meeting Prophet and having his decision. There was no regular collection of Hadeeth during the life time of the Prophet. Different Hadeeth rested in memory and writings of different companion and there was none who knew all the sayings of the Prophet. The Holy Prophet is reported to have some times not liked the writing down the Hadeeth. Thus Abu Huraira is reported to have said. `` The Prophet of God came to us while we were writing Hadeeth and said, what is this that you are writing? we said,` Hadeeth which we hear from thee.` He said, `what a book other than the Book of God ?``Now the disapproval in this case clearly states that it was due to the fear of Hadeth being mixed up with the Holy Quran . After the death of the Prophet there arose various circumstances which necessitated the collection of the Hadeeth. After the demise of the prophet, his companions spread abroad and they settled themselves in different parts of the Islamic world. As a result, the people of one place did not get the benefit of all the Hadeeth, because it rested piecemeal with different individuals then scattered in different places. Therefore, there arose the necessity of collecting all the Haeeth from different traditionalists so that the people of all corners might get the benefit of all the Hadeeth.

With the spread of the Muslim empire over different territories, there arose various problems regarding social, political, administrative and judicial matters. In order to solve those problems the Muslims always tried to follow the dictates of the Quran and the Hadeeth. But the Quran deals only with the broad principles and there is many problems for which there no reference in the Quran. The two most important religious institutions of Islam, for instance, are prayer and zakat, but no details were supplied by the Quran. Aqimu`s salata (keep up prayer) is the Quranic injunction and it was Prophet himself who by his own actions gave a details of the service. Atu`l- zakata (pay the alms) is again injunction in the Quran, yet it was the Prophet who gave the rules and regulations for its payment and collection. To solve these problems, the Muslims wanted to follow the footsteps of the Prophet.

For the development of Hadeeth literature, different centers came in to existence. Among them the Hijazi and Iraqi schools of Hadeeth have rendered valuable services to the development of Hadeeth literature. A Syrian school grew up at Damascus whose leader was Imam as-Sha`abi but it was most infamous and unpopular.

The Hadeeth is also considered as one the most important sources of Islamic history. The study of Hadeeth and its methods of collection gave a great impetus to the growth and development of Muslim historiography. In fact the study of the Hadeeth was the main foundation of the growth and development of Islamic history.

The writing of Islamic history began with the study of the Hadeeth. It followed by each and every Muslim .Therefore, the Muslims were much anxious to know the details about the life of the Prophet and his companions and a large number of Muslims scholars devoted to the study of the life and activities of the Prophet and his gifted associates. Their sincere efforts resulted in the collection of the lives and activities not only of the Prophet and his companions, but also of a large number of important Muslims who were connected with the transmission of Hadeeth. Thus they gave to the world, the richest store of biographical material which formed the foundation of Muslim historiography. They preserved the records of the lives and character of thousands of reporters and thus they laid the foundation of history in Islam.

Hadeeth is also a very important source of early history of Islam. It is not only the record of the life and teachings of the Prophet, but it has recorded all the activities of the Prophet, his wars and peace, his relations with the foreign powers, his administrative means and policy , his mod of warfare , his principles of government , etc.

The traditionalists produced a new science called Asma`ul-Rijal, the biographies of the reporters, which is very important source of Islamic history. In the Hadeeth literature may be found a picture of life of the people of Arabia during the time of the Prophet.

The study of Hadeeth has influenced the method of history writing. The ‘muhaddathin’ devised various methods to ensure accuracy in their works and these methods were followed by the historians. The labor, sincerity and devotion exhibited by `Muhaddathin` in the study and collection of Hadeeth have no parallel in the entire history of human efforts to advance the cause of learning. The practice of dating the events by year, month and even the date which was adopted by `Muhaddathin` in the compilation of Hadeeth was also followed by historians. This method was not adopted in Europe until 1597.The historians also learned from `Muhaddathin` the methods of

severe tests of criticism and scrutiny and applied them to the historical events. Hadeeth, on one hand, formed the basis of Muslim historiography and on the other, supplied ample materials and various method for history writing and thus it played and important rule in the growth and development of Islamic history.

As a Literary Source:

The next literary source of Arabic literature in the early Islamic period is the Hadeeth (saying of the prophet). The Hadeeth or the saying of the Prophet has, undoubtedly been he secondary religious as well as literary source in the Muslim world. While defining the Hadeeth, The famous historian Fariq says, "By Hadith is meant all that the Prophet said or did or approved. It comprehends the whole range of the Prophet's private and public life such as his behest, religious practices, his dealings with men and woman, his wars, agreement and correspondence."[45] While defining the Hadith Al-Tarizi says, "Hadeeth originally means piece of news, a tale, a story or a report relating to present or past event. In the technical sense it stands for the report of the words and deeds, approval or disapproval of the Holy Prophet (PBUH)."[46]

The Quran is the fountain-head of Muslim laws and is absolute as well as final authority in all cases relating to Islamic laws. But Hadeeth as told above constitutes the secondary source of the laws of Islam. It has already been accepted by all the jurists that Sunnah (activity of the Prophet) completes and explains the Quran.

The Muslims considered him Quran and Hadeeth as two factors outwardly equal in importance, distinctly to fix the rules of religious life.

So long as the Prophet was alive the Muslims did not feel the necessity of collecting the Hadeeth as because they had the fortune o meet up all the problems by discussing the Prophet. Different Hadeeth rested in the memory and writings of different companions which were of very irregular nature and it was also impossible for any companion to know all Hadeeths of Prophet. Moreover the prophet did not like his sayings to be recorded as the writings of the Quran (which were being operated) might have been mingled with the Hadeeth. After the death of the Prophet (PBUH) there arose various circumstances which necessitated the collection of Hadeeth. The

[45] K.A.Fariq: History of Arabic Literature. p. 135
[46] A.M.I.A.A.K.Tibrizi: Miskatul Masabi Translated by A.H Siddiqi vol.-1. New Delhi. 1984. p. 1014.

death of the Prophet caused his companions to spread abroad and settle themselves in different parts of the Islamic world. As a result, the people of one place did not get the benefit of all the sayings of the Prophet, because it rested piecemeal with different individuals them scattered in various places. So there arose the necessity of collecting all the Hadeeth from different traditionalists so that the general people might get the benefit of all the Hadeeth.With the spread of the Muslim empire over different territories, there arose various political, social, administrative and judicial problems among the Muslims. They tried to solve all those problems through the dictates of the Quran. But the Quran deal only with the broad principles and there are many problems for which there is no reference in the Quran. For example the two most important religious institutions of Islam-prayer (salat) and Zakat (poor rate) have only got mention in the Quran but no details can be had from it, so, for performing these two items, the Muslims had to follow the sayings of Prophet who gave every thing in details.

For the development of the Hadeeth literature, various centers came in to existence. Among them the hijazi and Iraqi schools of Hadeeth have rendered valuable services to development of Hadeeth literature. A Syrian school grew up at Damascus whose leader was Imam ash-Sha`abi but was not so famous and popular.

The Hadeeth is also regarded as one of the most important sources of Islamic history. The study of Hadeeth and its methods of collection gave a great impetus to the growth and development of Muslim historiography. In fact, the study of the Hadeeth was the main foundation of the growth and development of Islamic history.

The writing of the Islamic history started with the study of the Hadeeth. The life and activity of the prophet were an ideology to be followed by all Muslims. So they were very much interested in knowing the life and activity of the prophet. Their sincere efforts resulted in the collection of the lives and activities not only of the prophet and companions but also a large number of important Muslims who were connected with the transmission of the Hadeeth. Thus they gave to the world, the richest store of biographical materials which formed the basis of Muslim historiography. They preserve the records of the lives and characters of thousands of reporters and thus they laid down the foundation of history in Islam. Hadeeth is also a very important source of early history of Islam. It has recorded all the activities and teachings of the

Prophet-his wars and peace his relations with foreign powers, his administrative measures and policies, his method of warfare, his principles government etc.

The study of Hadeeth has influenced the methods of history writing. The 'Muhaddithin' devised various methods to ensure the accuracy in their works and these methods were followed by the historians. The labor, sincerity and devotion exhibited by Muhaddathin in the study and collection of hadeeth have no parallel in the entire history of human efforts to advance the cause of learning. The practice of dating the events by year, month and even the date which was adopted by Muhaddithin in the collection and compilation of the hadeeth was followed the historians. The historians also knew from the Muhaddithin the method of severe tests of criticism and scrutiny and applied them to historical events.

Hadeeth on one hand formed the basis of Muslim historiography and on the other, supplied sufficient materials and various methods for history writing and thus it played an important role in the growth and development of Islamic history.

The preservation of hadeeth:

"*We raised earlier Messengers with clear sings and divine Book, and we have now sent down this Reminder upon you that you may elucidate to people of teaching that has sent down for them, and that the people may themselves reflect.*"[47]

As the people of the Book had received "clear signs" and inspired Book before, so also Allah's Message come to the Prophet Muhammad (S.A.W.) through the holy Quran.Which inspireded the earlier revelations, already corrupted in the hands of their followers. (Meaning of the holy Quran by Abdullah Yusuf Ali) in this verse "In this verse, "The holy Propet (S.A.W.) is instructed to elucidate the teachings embodied in the Holy Quran –the 'Admonition'.

He is required to elucidate those teachings not merely by word of mouth. He is also required to do so by his coduct, by establishing a full fladged Islamic society under his supervission, and by establishing and operating a whole order of human life consonance with that 'Admonition'.[48]

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[47] Al-Quran Surah An- Nahal, 16:44.
[48] Towards understanding the Quran; P. 332 vol. IV. Markazi Maktaba Islami Publishers, Delhi-6, 1997.

“The triangular formula is taking the position that what people are bound by is the Book of God, but not its elucidation by the Prophet (S.A.W.) this verse in very instructive. The role of Allah as the Law giver is emphatically stressed. The role of the Prophet as the teacher of the Divine masseges, who is to give interpritations and detailed information of the masseges, is equally stated. The recipients (i.e. the companions or sahabah) are also encouraged to functionally use their intellect and to ask for guidence from the Teacher, and to furmulate their own ideas where the Quran and the Teacher are not categorical.”[49]

This verse (also) furnishes a weighty argument against those who do not believe that human beings can serve as God message –bearers. Likewise, it refutes the stand point of those who reject the hadeeth and seek to derive guidence from the Book of God alone without considering it necessary to be guided by the elucidation and elaboration of the Book of the Prophet (S.A.W.). Such people take a veriety of positions. One of these is that the Prophet (S.A.W.) did not elucidate the Book. His task was simply confined to delivering it to people. Some of them take the Position that what people are bound by is the Book of God, but not its elucidation by the Prophet (S.A.W.). Others are the view that the Book is sufficient to guide people and its elucidation was, therefore, unnecessary. They also argue that only the Quran is proved to be extant in an authentic form, and that the Prophet’s true elucidation of its either no longer extant or at least is not found in any trust worthy form. Regardless of which of these positions they may take, each one of them comes into sharpconflict with the verse in question.”[50]

As for those who regard the Prophet‘s elucidation as untrustworthy, this amounts to an annulment of the Quran as well as of the Prophethood of Muhammad (S.A.W.). In fact, if we were to follow this assumption, it would require acceptance of a new Prophet and a new revalation. For in this verse, God describes the Prophet (S.A.W.) as indispensable for eluciding the Book, emphasizing that a Messenger is necessary to explain the intent of the Quran. (Ibid p.333-34),

[49] The preservation of Hadeeth, Dr. Abubakr Imam Ali Agan, the Muslim World League Journal, March, 2011, P.37.
[50] Towards understanding the Quran; vol. IV. A.Mawdudi Markazi Maktaba Islami Publishers, Delhi-6, 1997.

"Now, we come to those who reject the Hadeeth on the grounds that the Prophet's explanation and elucidation can no longer be found in the world. This inevitably leads to two conclusions. First, that the ideal character of the Prophet (S.A.W.) is no longer available to mankind for emulation. Thus, Muhammad (S.A.W.) is similar to that with the Prophets of the past such as Hud, Swalih, and Shuayib (peace be upon them). For we believe in them but do not consider them model to be emulated in our own lives of the sample and ovious reason that we lack reliable information about them. If we were to hold the same view about the Prophet (S.A.W.), this necessarily calls for the advent of a new Messenger. For if that is case, only a fool would still insist that Muhammad (S.A.W.) is not the final Messenger. The second conclusion to which this line of thinking leads is that the Quran has become incapable of guiding mankind. This so becouse the Quran itself declares that without the elucidation of its teachings by the Prophet (S.A.W.), in itself, does not sufficient man's guidance. Hence, once it is accepted that the elucidation of the Quran does not exist in a trustworthy form, the need for a new revelation and the advent of new Messenger is automatically established. Those who deny the Hadeeth are therefore, undermining the very foundations of Islam.[51]

Important categories of Hadeeth:

The Hadeeth has been categorized in to three viz: (1) Saheeh (correct) (2) Hasan (good) and (3) Daif (weak).

a) The Saheeh (correct) traditions which are free from mistakes and in which there is no weak authenticity and are accepted by general views and opinions, are called the saheeh (correct) traditions.
b) The Hasan (good) traditions which are not entirely free from mistakes and there is need authority is not complete nor the transmitters are taken in confidence by general opinions are called is called the Hasan (good) traditions and
c) Daif (weak), the daif or the doubtful traditions having no pious transmitters are called the daif (weak) traditions.[52]

[51] Towards understanding Islam; vol. IV.P.334. A.Mawdudi Markazi Maktaba Publishers, Delhi-6, 1997.
[52] Sankipta Islami Biswokosh, vol-2 .Bangladesh, 1982. p.533.

The Siha Sittah (The six volumes of correct traditions) and their authors:

There are six volumes containing correct traditions which are arranged subject-matter wise, are called musannaf (arranged traditions). These musannaf Traditions are (1) Bukhari Sharif (2) Muslim Sharif (3) Abu Daud Sharif (4) Tirmidhi Sharif (5) Nasai Sharif and (6) Ibn Majah Sharif. These six volumes of Saheeh (correct) tradition are altogether called the six correct volumes of traditions or sihah sittah.

The Eminent Muhaddithin or authors of the sihah sittahs are follows:

BUKHARI

Abu Abdullah ibn Ismail ibn al-Mughirah, known as al- Bukhari (Rh) was born at Bukhara in 194 A.H. (810A.D). His father was a disciple of the famous Hammad ibn Zaid and Malik bin Anas. His father was died while he was a mere boy. He was brought up under the care of his mother. His father, however, had a small fortune which helped to bring up al- Buhari and to afford him a good education without any undue strain on his widowed mother. He began to study of Hadeeth when only 11 years of age and by time he was 16 years had acquired a high reputation for his knowledge thereof. He traveled various countries like

Damascus, Egypt, Basra and other Muslim countries with a view to gather as much learning as possible and to make the greatest possible collection of reports of sayings and traditions of the Prophet (PBUH). He wrote several books on Hadeeth but the most notable achievement is the Jami al-Saheeh. This work which remains authoritative to this day, was the first book by a Muslim scholar in which only those sayings of the Prophet (PBUH). The genuineness and accuracy of which had been established beyond the slightest doubt were recorded. He selected only 9000 Hadeeth out of 60,000 and recorded them in this saheeh.

According to Nicholson, Imam Bukhari limited 7000 traditions which he picked out of 600,000 (tradition) but the record contained in the sankipta Islami Biswokosh suggests that he selected 7275 traditions out of 600,000 which he recorded in his collection. He once said that he knew by heart some 100,000 Hadeeth which he knew were genuine and some 200,000 alleged sayings which he considered were false. To have gathered and memorized such a number of Hadeeth was indeed a great achievement.

He used to say that he never accepted a Hadeeth as genuine, unless he knew all there was to know about the life and death of these persons, and after that, he checked up the accuracy of Hadeeth by reference to the surrounding circumstances and to other reports by other friends and companions of the Prophet Muhammad (PBUH). Many noble scholars of the days of Imam Bukhari gave testimony as to his unequalled repute and authoritative reports. His master Imam Abu Bakr ibn Khuzaimah once said of him, "There is no one on the face of the earth who knows more about Hadeeth than Imam Muhammad ibn Ismail (al-Bukhari). "His colleague, Abdullah ibn Abdul Rahman al-Darimi, said of him," I have seen and listened to the scholars of the Hijaz, Damascus and Iraq, but I came across no one who possessed more learning than Imam Muhammad ibn Ismail."

Imam al-Bukhari wrote several books on Hadeeth. His most notable achievement was al-jami al-Saheeh. This great work, which remains authoritative to this day, was the first book to be written by a Muslim scholar in which only those Sayings of Prophet Muhammad (PBUH), The genuineness and accuracy of which had been established beyond the slightest doubt, were recorded. He used to take bath and perform two rakats of prayer before recording a Hadeeth and used to sit, while recording the Hadeeth, between the holy shrine of the Prophet and the pulpit or in the mosque of the Prophet at Medina, and between the Ka`ba and Maqam-i-Ibrahim in Mecca. In the compilation of his work, Imam Bukhari selected only 9,000 Hadeeth out of 60,000, which he had collected. He was not content with merely recording the saying of the Prophet Muhammad (PBUH). He sought to deduce from them moral or justice principle and also to point out their application and significance in the field of fiqh (jurisprudence). The sayings of the Prophet Muhammad (PBUH) were classified in this book according to the subject-matter, and were grouped together in such way as to illustrate a particular juristic point.

Throughout his life, he was strictly pious and honest and led a very pure and simple life. He was fairly wealthy, and spent a good deal of His money on encouraging students and those desirous of learning but prevented by lack of funds. He was extremely charitable in his remarks and opinion about men and scholars. He was conscious of the dignity of knowledge and learning he refrained from debasing or high position by utilizing it as an instrument to serve the ends and wiles of rulers and other persons in authority.

According to the Sunnites, the collection of al- Bukhari is regarded as the most correct and authentic book after the holy Quran. Hence Saheeh Bukhari is the most critical of all.[53] He applied all the rules to authenticity of every Hadeeth. He died at Samarqand in 869A.D. at the age of fifty-nine. Before his death he made the request that he should be buried in three sheets without either a shirt or head-dress.

MUSLIM

Imam Muslim (Rh) (d. 875 A .D): The second place in the genuinely of collecting the traditions of the Prophet, has been occupied by Abul Hasan Muslim Nishapury, better known as Imam Muslim who had born at Nishapur in 817 A.D. His father Hajjaj al-Quraishi was a tradition of great repute. He got his early education in Hadeeth from his father. He began to study Hadeeth at the age of 18 and traveled in Iraq, Hijaz, Syria, Egypt and Baghdad in pursuit knowledge and for the collection of Hadeeth. He devotes his whole life in the pursuit and study of Hadeeth.

Imam Muslim was a contemporary of Imam Bukhari (Rh). In the compilation of his work, Imam Muslim like Imam Bukhari applied the severest test of criticism. He selected only 9,200 Hadeeth out of 300,000 that he had collected. From the standpoint of classification, arrangement of the subject-matter and the authenticity of Isnad the Saheeh of Muslim are peerless. The Saheeh of Bukhari and that of Muslim together are known as Sahihain or the two reliable books. Imam Muslim died at Nishapur in 874 at the age of 57.

ABU DAUD

Abu Daud: Abu Daud Sulaiman (Rh) was born at Sistan in 202A.H. (818 A.D). He traveled all the important centers of Hadeeth and studied and collected wherever it was found. He was a contemporary of Imam Bukhari.He wrote many books on Hadeeth and Muslim Laws. But his most important work is the Sunan. His work contains 4,800 Hadeeth selected out of 500,000 Hadeth. It is the third authentic work on Hadeeth. According to Imam Ghazzali, the Sunan of Abu Daud alone is sufficient for a Mujtahid or jurist.

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[53] A modern writer, and one who has made a special study of Hadeeth, expresses the following about Bukhari: “so far as one is able to judge, Bukhari published the result of his researches in to the context of what he believed to be genuine tradition with all the painstaking accuracy of a modern editor. Thus he records even trilling variants in the Hadeeth, and whenever he feels that an explanatory gloss is necessary, either in Isnad or matan it is clearly marked as his own.”--Traditions of Islam, p. 29

IBN MAJAH

Ibn Majah: Abu Abdullah bin Yazid al-Majah (Rh) was born in Iran in 209A.H. (824 A.D). He visited Iraq, Basra, Kufa, Syria, Egypt, Ray and Hijaz in quest of Hadeeth. He collected a large number of Hadeeth which he recorded in his Sunan. He was a greater writer and wrote a commentary on the holy Quran and a book on History. Eminent scholars on Hadeeth such as Ibn al-Jauzi and Hafiz ibn Hajar have imputed the inclusion of some weak and apocryphal traditions in the Sunan of ibn Majah. He was died in 886 A.D.

TIRMIZI

Abu Isa al-Tirmizi was born at Tirmiz in Trasoxiana in 831 A.D. He was a great traditionalist and in his search for Hadeeth traveled through khurasan, Iraq and Hijaz. His Jami-ul-Saheeh is one of the six canonical collections of Hadeeth. He collected 500,000 Hadeeth out of which he selected only 1,600 for his Sunan. He also wrote Kitab- ul –Shamayel on the life of the Prophet. He died in 892 A.D.

NISAI

Abu Abdur Raman al-Nisai (Rh) was born in Nisa (Khurasan) in 215A.H. (831 A.D.).He was a pupil of Qutaiba bin Sa`d Balkhi. He traveled all the important centers of Hadeeth and spared no pains in collecting authentic Hadeeth. The Sunan of Nisai contains 4,482 Hadeeth arranged under 15 heads sub-divided into 1,744 chapters. He died at Mecca in 303 A.H. (915 A.D.) at the age of eighty-eight.

Besides these volumes of Saheeh (correct) traditions the Muatta of Imam Malik bin Anas (d. 795A. D) is the Muslim law book which is still in existence in tact. He was cautinous enough in compiling the traditions. Atiq al-Zubaidi has stated that Imam Malik included 10,000 (ten thousand) traditions in al-Muatta. He used to revise his collections every year and dropped a number of traditions until it came to present position. Some assume the Mutta of imam Malik to be included in the six canonical books contradicting the Sunan of Ibn Majah which contains some daif (weak) traditions.

In the third century Hijra, some more compilation of traditions is in vague amongst the Muslims such as the Sunan al-Darami (d. 868 A.D.).Whose compilation has not

been able to obtain popularity like the Sihah Sittah and Muatta of Imam Malik? We have been informed of another compilation of the Hadeeth of al-Baghawi (d. 1116A.D.). Which is generally known as Masabih al-Sunna (the light Canons)? He arranged the traditions excluding the Isnad of the same. Wali al-Din Tibrizi has modified his compilation of Baghawi and selected 4434 traditions out of various compilations. He arranged them on the authenticity of the Hadeeth and renamed it as Mishkat al-Masabih (the Niches of Lights). Wali al- Din Tibriz made an addition of 1511 traditions to Masabih as Sunan and raised the total from 4434 to 5945 traditions.1 In connection of the later compilations of the Hadeeth we me may mention Jamiul Jawami and al- jami al-Sagir of al-Suyyuti (d. 1505 A.D).

The scholars of Hadeeth perceived the necessity of analyzing of explaining him traditions for better understanding to the general readers. In this collection the volumes on the commentaries of Ibn Hajar al-Askalin (d. 1448A.D.) and al-Astallani (d.1517A.D.) on the Saheeh al- Muslim are an addition to the richness of Hadeeth literature in the present world.

2.4 WHAT IS SUNNAT AND WHAT IS BIDAT (INNOVATION)?

Islam is a religion constituted by Almighty God (Allah) and interpreted by holy Prophet Hazrat Muhammad (PBUH). The constitution is called the Holy Quran and its interpretation is called Sunnah (Tradition). The Believers are asked to follow Islam according to the way of Sunnah which guarantees good retribution from God and entry in to paradise.The Bidat is a self made innovation, a wishful intrusion in the religion of God. This is of course a deviation from the right path which invites the warth of God and leads to hell. Therefore all the believers should follow the Sunnah way and keep away from the vile Bidat.

What is sunnat?

The Almighty Allah has sent down His revelation on His Chosen Messenger (May God shower His blessings upon him) and laid down a broad guidline as a code of conduct for the people living on the earth. These broad guidelines may be termed as “Divine Contitution” framed fir the general welfare of the entire humanity. This constitution is called the Holy book of God or Holy Quran in Arabic.

This Divine Constitution has duly been interpreted, explained and practised by the Holy Prophet (PBUH). This is called the way of the Holy Prophet (PBUH) or Sunnah in Arabic language.

These two in tandem, from the chosen code of conduct for all those who believe in God and in His Messenger. This is called "Sirat Mustaqim" or the Straight path. It is mandatory for all Muslims to follow this straight path as it will lead them towards eternal peace and God's favour. Through this, they will achieve their most coveted aim i.e. forgiveness from the Most Mercifull God, His favour and then entry into Paradise.

Sunnah is the way followed by the holy Messenger of God and his noble companios. The Holy Prophet (PBUH) has said:-

Hazarat Abdullah bin Amar (R.) narrated from the holy Prophet (PBUH) as saying "Banu Israil (Jews) was divided into seventy two sects. While my Ummah will be divided into seventy three sects. All of them will go to hell, but only one sect. They asked the Holy Prophet (PBUH) about that sect? He replied: those who will follow my way and the way of my companions. (Transmitted by Tirmizi).

Therefore the Mesenger of God himself, his noble companions and all the pious predecessors have advised the Islamic Ummah to follow the footsteps of the guided Caliphs (R.Z.) and the footsteps of his noble companions (R) as it will lead them to the Paradise.

Hazrat Anas (R) reported that Messenger of God (PBUH) has said "O, my son that my Sunnah and whoever loves my Sunnah, loves me, and who loves me will be with me-in Paradise."(Transmitted by Tirmizi).

Hazrat Ibrahim bin Sairiyah (R) reports that "One day the Messenger of God (PBUH) led the prayer for us. After completion of the prayer, he turned his face towards us and delivered a very moving sermon which touched their hearts and they began to weep. A man said, "O Prophet of God this is like a sermon, the people deliver at the time of their final departure, therefor please give us some advice." The Holy Prophet (PBUH) said, "I advice you to fear of God and to hear and obey even if he (your ruler) is Negro slave. Whoever will live afer me, will see many differences. You then hold fast to my Sunnah, the Sunnah of the Guided Calips. Adhere to it and hold it firmly with

teeth. Beware of novelties becaise every novelty is innovation and every innovatiion is misleading." (Transmitted by Ahmad, Abu Daud, Tirmizi and Ibn Majah).

Hence, the revival of any dead and forgotten Sunnah is a great virtue and will surely attract special favour from God and His Prophet.

Hazrat Bilal bin Hareth Al-Mudhni (R) has reported that Messenger of God (PBUH) has said, "whoever revives any one of my out of Practice Sunnah after my death, will get reward equal to the rewads of those who practice it without any decrease in their rewards. And whoever introduces a miss leading innovation which Allah and His Messenger do not like, will commit a sin equal to the sins of those who practice it without any decrease in their sins." (Tirmizi and Ibn Majah).

The avobe mention Hadeeth informs the Muslims that the best deed is to follow that the Sunnat and the Bidat are wide apart. Both can live togather. As soon Bidat enters a house, the Sunnah exits from the other door.

Hazarat Hassan has said, "No sooner the "No sooner the people introduced any Bidat in their religion, the Almighty God takes away a Sunnah just like it and He then does not restore it to them till the Doomsday." (Translated by Darmi) Hazrat Abdullah ibn Masood (R) the famous companion of the Holy Prophet says: "you mere follow without making innovation, it will suffice you."

Sunnah and its place in Islamic Shari'ah

Allah says in the holy Quran: "*We never sent a Messenger but that he should be obeyed by the leave of Allah. If whenever they wronged themselves they had come to you praying to Allah for forgiveness, they would indeed have found Allah All Forgiving, All compassionate."*[54]

This is to impress upon us that Prophets are not sent so that people may pay lip service to their Prophethood, and then obey whoever they wish. The purpose of sending prophets is that people should follow laws of God as brought and expounded by them rather than laws devised by man, and that they should obey the commands of God as revealed to the Prophets to the exclusion of the commands of others.[55]

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[54] Al-Quran, Surah An Nisa: 64.
[55] Towards Understanding the Quran Vol. ll. M.A. Mawdudi, P. 55. Markazi Maktaba Islami, Delhi—ll0006, 1997.

The application of the injunction embodied in this verse is act confined to the life time of the Prophet. It will remain in force until the Day of gudgement. The guidence the Prophet proclaimed on God's behalf and the manner in which he fillowed God's direction and inspiration will for ever remain the universal touchstone for Muslims. In fact, recognition of that guidence as the final authority is the criterion of true belief. This principle was pronounced by the Prophet in the following words.

"*None of you can become a beliver until his desires become subservient to what I have brought (i.e my teachings).*"

Prophet Muhammad (PBUH) and the holy Quran are two separate entities, but they are both so closely allied that we can not conceive of their independed existence. It is through Prophet Muhammad (PBUH) that the holy Quran has been vouchsafed to us, and it is in his august personality that we find its visible expression. Allah says in the holy Quran; *"He it is who sent His Messenger with guidance and the religion of truth, that He may cause it to prevail over all religions."(IX: 34)*

The verse bears clear testimony to the fact that the fountain head of true guidence and true religion is the Prophet of Allah (PBUH), since he has been entrusted with the responsibility of showing to the people the path Righteousness and the path of salvation, as desired by the lord. He is the trusted Messenger of Allah on earth, and it is through him that mankind has been able to know His Will with all its major and minor implications.

We have been told in clear terms that the holy Prophet (PBUH) neither said anything nor did any thing of his own accord, whatever he said and whatever he did emanated from his Lord, *"He does not speak of his own desir"*

All the utterances and deeds of the holy Prophet (PBUH) are thus divinely inspired, and in them alone can one find the true meaning and the real significance of the Will of Allah.Mere transmission of the Book of Allah to the people faithfully and sincerely does not exhaust the Prophets duties. On him also lies the responsibility of explaining the real purport of the Quranic teachings and then giving them a visible shape, so that mankind may see, along with the injunctions of Allah, the process of their transformation into reality and the out-ward forms in which they are to be crystallized. Words alone, however powerful and however pointed, can not be fully comprehended

unless these conjure before our minds definete forms and shapes. Similarly, precepts however valuable can be best understood only when these are illustrated by living examples.

It is indeed a boundless favour of Allah to humanity that, along with His message, He also sent to us His Message to elaborate and elucidate it, and then transmute it into practical reality under His direct guidence.

"We raised earlier Messegengers with clear signs and Divine Book, and we have now sent down this Reminder upon you that may elucidate to people the teaching that has been sent down for them, and that the people may themselves reflect."[56]

As a final dispenser of the Message of Allah, the holy Prophet (S.A.W.) alon is best fitted and, therefore, divinely authorized to determine the meanings of the Holy Quran, to unfold before humanity the deep wisdom contained in it, and then, on the basis of this wisdom, to purify the souls of the people and elevate them to the highest pinnacle of morality and God consciousness.

"Assuredly Allah conferred a favour on the believers when He raised into them an apostle from among themselves, reciting to them His revelations and purifing them, and teaching them the Book and the wisdom."[57]

Reciting Lord's revelations, purifying the souls of the people, teaching the Book and the wisdom lying in it-these are the different aspects of the prophetic ministry and nothing falls outside the orbite of Allah's revelation.

"Whatever the Apostle commands you, accept; and whatever he forbids you, avoid."[5]

What this verse implies the commands and prohibitions of the Prophet are not is treated in the sprit in which are taken the wise sayings of sages or philosophers or the verdicts of rulers. The words and the deeds of the Prophet are, indeed, the perfect expressions of this highest wisdom ever conceivable, but this alon does not completely fulfill the demands of belief in prophethood. The basic point in this belief is that one should affirm with full confidence that it is Allah who speaks through the Prophet whatever he utters by way of spiritual guidence or practical legislation, and

[56] Al-Quran, Surah An- Nihal: 16:44.
[57] Al-Quran, (lll); 163.

thus follow him in every walk of life with a view to achieving the love of the Lord and salvation in this world and the world come. The Prophet is no doubt human, but his leadership is divinely inspired and none can be called a Muslim who does not accept this basic doctrine of the holy Quran. It is by followwing Prophet Muhammad (PBUH) that we can achieve the cherished goal of writing Allah's favour. The question arises: Did the holy Prophet (PBUH) utter not a word besides what was revealed to him by the Lord in the form of the Holy Quran? The answer obviously is: No. He did also explain the contents of the divine revelations. He gave practical demonestration of their significance by leading his life according to them, and was thus instrumental in moulding the lives of his copanions after his own pattern of life. He did all this, of course, under Divine inspiration.

This is why the holy Quran has been declared as a guide and a light and the Prophet's noble life as a model for the Muslims.

"*Indeed, there has come to you from Allah a light and a Book Luminous"(V:15)*

"Verily in the Apistle of Allah you have the best example for everyone who looks towards Allah and the Day of gudgement" (XXXIII: 21)

It is only from the holy Quran and the authentic record of the Ahadeeth that we can obtain full view of this model. Thus, next to the holy Quran the Hadeeth is the second source of the Islamic Law of social and personal behaviour, because the commendmend of Holy Prophet are as being on the believers as the Commends of Allah.

"Whenever Allah and the Apostle have decided a matter, it is not for a faithful man or woman to follow a course of their own choice" (XXXIII: 36)

Some of the misguided people sugested that the commands of the holy Prophet (PBUH) were valid only during his lifetime, and that now when he is no more amongst us, we need to follow only the injunctions of the holy Quran and the Hadeeth as an account of the past which has some allusions to the life of the Holy Prophet (PBUH), having no practical value as a code of life. These so called speudo-reformers little realise that a denial of the eternal validity of the Sunnah amounts to a denial of the holy Qurans claim that the Prophethood of Muhammad (PBUH) is not time

bound; it is universal and the Prophets Words and deeds are the timeless expression of the will of Allah.

Muhammad (PBUH) is the Messenger of Allah for the whole mankind; no new Prophet is to be raised after him. His Prophethood is thus both universal and eternal. It is therefore, an integral part of one's faith in the Prophethood Muhammad (PBUH) that his words and deeds should always be taken as one of the two most reliable source of right guidence. The code of divine guidence, which does not regard Muhammad (S.A.W.) as supreme guide from the Lord, can not in any way be relied upon in Islam. One could seek this guidence directly from the holy Prophet (S.A.W.) during his life time, but now it is the authentic traditions that serve this purpose admirably well.

Right from the time of the Companions down to this day, there has been a consensus of opinion among the Muslims that whatever is transmitted to us from the Holy Prophet (S.A.W.) on the authority of reliable transmitters of Ahadeeth is the valid explanation and enunciation of Allah's commands and the opinion of any one else is subsevient to it . It is acceptable only if it conforms to the sayings or the deeds of the holy Prophet (S.A.W.) but if it conflicts with a hadeeth, it must be outright rejected.

What is bidat (innovation)?

Bidat literarilly meanse innovation of new thing, which the people have not seen earlier. Hence, the Almighty God is called "Bidat".

"The originator of the heavens and the earth. When He decrees a matter. He only says to it "be" and it is." (2: 177)

But the Islamic terminology this means introduction of some novelty in religion which resembles and looks like a part of religion, but in reality, it is not so. The people, out of sheer ignorance, consider it a part of religion and perform it in the same way and for the same purpose, as they perform other religious duties.

It is a great irony and nothing can be more unfortunat for the Islamic Ummah than these innovated practices, which inspite of being totally alien to the religion, have sneaked in and gradually become an intergral part of the religion.

The crux of the matter is the fact that bidat is usually invented with good intention and than is naively made a part of religion. Therefore its outer face is very attractive but in reality is a deciept wrapped in a fancinating cover of real worship.

Introduction of bidat in religion is like manting a fake coin which the common people may take presuming it as a genuin one. But every government in the world keeps its eye on its currency and makes every efford to confiscate such fake currencies at its earliest possible time. Had the Ummah made only 10% of such effort for the protection of main fountain of their religion, the clean water gushing out of it, would have been much brighter and cleaner.

Our pious predecessors remained always vigilant and tried best to nip the Bidat in its very bud. But old habits die hard. Various age-old habits, customs and tradirions inherited by the new converts to converts to Islam, never left behind and thus intruded inadvertently in the strong fortless of Islam. The Islamic scholars and clergies waged a relentless war to keep these novelties away, but in vain. The neo-Muslims were accassion which they kept doing even after their conversions. Instead of giving up these un-Islamic customs, these new converts moulded it in such a way that it looked like a part of Islamic symbol. The proponents of these un-Islamic customs, out of some wordly benefits, never tried to give it some religious trait and seek some rationalistics of these fanciful and alien customs.

The man always seeks and readily finds some logic and rationality behind his novelty. Even the worshippers of idols say that their idols are not just carved stones or metals, but they reflect images of some unseen deities who work as intermediaries between them and the Almighty God.

Similarly when these very people started circumam-bulating Holy Kaba in complete nakedness, they argued that in these clothes they have committed various sins, therefore, it is better to put these dirty clothes into side and make the circumambulation without wearing these clothes.

In these circumstances when arguments and rationalities are put forward only to justify some pre-thought fanacies, the responsibility of learned people increases may fold. It is their duty to put these agrements on the scale of true wisdom and separate the water from pure milk.

Since Almighty God has declared that Islam has been perfected in all walks of life and the Messenger of God (S.A.W.) also declared that the best way of life is to follow him, therefore even the slightest deviation from this straight path will be dangerous as it will lead towards staying. That is why Islam does not favour any sort of omission or addition in performance of prayers as the prayers are exclusively the right of God.

The Islamic Shariah is well defined and is perfectly codified; therefore there is no scope for any kind of alteration, modification, amendment, omission and addition. The Shariat therefore, frowns at every attempt made for intrution in its sphare eigher from back door or from front door. It condemns all such attempts forcefully, calls it an unlawful instrusion in Shariat and rejects it outright.

If anybody innovates some thing and then adds it to the religion, it will be doubtlessly called Bidat or innovation in Islam.

Ghodhaif bin Hareth (R) reported that holy Prophet (S.A.W.) has said "As soon as the people make an innovation, a Sunnah with similitude of the innovation, is withdrawn. For this, holding fast to my Sunnah is better than introduction of an innovation." (Ahmad)

Islam is not only a dogma or marely a religion like other religions. But it is a Deen, as called by the holy Quran. Which means a perfect way of life which is also very simple and easy to follow. Deen-e-Islam is the most perfect, complete and progresive way of life that imparts practical training to the people in keeping things in right order and correct proportion. If anybody reads the following verses attentively and ponders over the words used thereby, he will definitely discover that this Deen-e-Islam on the basis of being most perfect developed and progress was chosen and handed over to the human being as a blessing from Most Benevolent God to entire Humanity. To day I have perfected your religion and completed for you my blessing and chosen Islam for you as a religion. (Surah Ahmad: 3).

If the Almighty agaod himself with all His infinite power, wisdom and knowledge declares that he has perfected this Deen, how a man with all his finite power, limited wisdom and very little knowledge can dare to add some thing into it.

This is the reason why Islam has rejected all human attempts for innovation and considered it as the act of transgression against Islam. Let us take into our account

another Hadeeth which has put a very clear demarcation line between man and shariat and warns people not to cross over this line.

Hazrat Abu Thalbah Al-Khushni narrated that the Messenger of God (S.A.W.) has said: “The Almighty God has given some mendatory orders, you should not sleep over them, and demarcated some lines you should not cross over them, and forbidden to do some things, you should not do them, and kept silent about some things out of mercy upon you, not due to forgetfulness, you should not pursue them.”

The Holy Prophet (S.A.W.) has said:

“Whoever introduces any novelty in this matter (religion) which was not from the religion, will be rejected.” (Saheeh Bukhari & Muslim).

In another Hadeeth the holy Prophet (S.A.W.) has said:

“Whoever acted, not according to our order, will be rejected”. (Saheeh Muslim).

In fact both the above mentioned Hadeeths give very clear warning to the people that the introductions of novelty as well as its practice both are unlawful acts which should be condemned and outrightly rejected.

Bidat leads to hell:

A hadeeth reported from the holy Prophet (S.A.W.) states that on the Day of Judgement, some people from the Ummah of the Messenger of God (S.A.W.) would set forth to see the holy Prophet (S.A.W). But the angels will stop them in the mid way and drive them to the other path. The holy Prophet (S.A.W.) will say to the angels “Let them come as they are from my Ummah” The angels will reply “O Messenger of God, you don’t know, what they invented and added to your religion after your death?” Hearing this, the holy Prophet (S.A.W.) will say, “I will say what the pious slave of God, Jesus Christ (A.S.) had said:-I was witness to them as long as remained among them .when you took my soul back, you remained watiching them. (Verse Almaedah: 11) (This hadeeth was transmitted by Bukhari and Muslim)

Hazrat Ibn Abbas (R) Reported that the holy Prophet (S. A .W) has said, “The most hated persons to Almighty God are three: one who is heretic in the holy kaba, the second who revives the way of ignorance prevalient befor the Islamic perid. The third

who spills the blood of other Muslim without any right. (Transmitted by Sahih Bukhari)

The holy Prophet (S.A.W.) has also advised to this Ummah to hold the ropes of his Sunnah with firm hands without making even a slight deviation.

Hazrat Jabir bin Abdullah (R) narrated that the holy Prophet (S.A.W.) used to in his sermons, “The best talk is the book of Allah and the best way of Mohammad (S.A.W.) the worst thing is introduction of new things and every new thing is innovation and every innovation is deviation from the right path. (Saheeh Muslim)

Hazrat Abdullah bin Masood (R) atributes to the holy Prophet (S.A.W.) as saying, “there are two things: one thing is talk and the other thing is the way of life. The best talk is the talk of God and the best way of life is the way of Prophet Mohammad (S.A.W.). But you will bring some novelty and some new thing will come before you. Every new thing is deviation and every deviation will lead towards Hell.” (Saheeh Muslim)

Hazrat Abdulla bin Masud (R) says, “You must acquire knowdge before it is taken back. It will be taken back through the death of learned men. You must aquire knowledge because nobody knows when he will need what the man of knowledge posses.”

He further added, that you every soon, would meet people who will think that they are inviting you towards the book of God, while infact they would have thrown it behined their backs. For this, you should aquire knowledge and keep off innovation, keep off excess and keep off extravagancies in religion and should strick with old thing i.e. (Sunnah)

Abu Daud has reported from Hazrat Maad Ibn Jabal (R) as saying, “Behind you is the age of anarchy, wealth will be abundent, and Quran will be opened and read by all the believers, the hypocrites, the man, women, young and olds, free man and slaves; In these phenomenaone would say, “why people don’t follow me even I am reading the verses of holy Quran before them?” They are not going to follow me unless I bring something else for them. In such case, you must keep of his novelties, as his novelties will lead towards straying. Besides, I warn you against slipping of a wise man as

sometimes Satan (Devil) speak wrong word from the tongue of a wise man and sometimes even a hypocrite says a right thing.

Imam Malik bin Anas (Rh) says “Who appreciates and follow any Bidat, he infact is a person who mistakingly belives that Prophet Mohammad (S.A.W.) was not honest in conveing the message of God. (May God save us from such sin).

Imam Shafie (Rh) says, “Even if I see a man of Bidat is flying in the air, I will not go to accept him as a right man.” He further says, “Any novelty or innovation standing paralel to the Holy Book, or a sunnah duly transmitted by pious ancestors, or a unanimous decision taken by the Muslim ummah by Ijma, will be called as vicious Bidat and will lead towars straying from the right path of Islam.

The history of past religion, revels that people’s forceful intrusion of self made whims and inclusion of external thoughts in their in their original texts.

The main cause for the diminution of the ancient religions was that the people tempered with the main texts of the riligion and mixed it up with their own thoughts in such a way that people started believing them as original one. The result was the more than a catastrophe. They lost both the original text as well as its sprit.

Nothing was left behind except its name. The following innocent genarations practised these rituals beleving that they are dutyfully obeying the commands of their Lord; while in reality they were not obeying the command of God, but are obeying of some godly persons who very shrewdly mixed their own whims with the orders of God.

The Muslim Ummah will not do justice, if they do not thank profusely to the Omnipotent God who preserved the holy Quran from such tampering both in its words, and in its interpretation.

As far as the words of the holy Quran are concerned, they are preserved and with the bliss of God, will remain preserved in the same form as they were revealed to Holy Prophet (S.A.W.). No body can dare to change even a single word of the Holy Book. There are hundreds of thousands of reciters all over the world who keep the whole Quran preseved in their chests, making it possible even a slightest variation in the holy Book of God.

As far as the question of its interpretation is concerned, its authentic interpretations duly approved by learned Ulema, in almost all languages of the world, are available in abundance. Therefore it is near impossible for any body to project his personal thoughts in the garb of real interpretation of the holy Quran. Our pious Ulema remained ever vigilant to thwart any misadventure.

The Sunnah also remained safe, thanks to the great efforts made by transmitters of Hadeeth, who skillfully husked every hadeeth carefully and separated the chaff from grain. For collection of hadeeths and its proper husking, the work of these narrators was exemplary. There profound love with the holy prophet (S A.W.) tempted them to collect and husk property every sign related to the holiest person of the world.

Thus the great Divine power, out of His abundant mercy on the whole human being in general, and on this Ummah in particular, made a foolproof arrangement to keep the Eternal Divine teaching of Islam in tact and in their original shapes like a well guarded treasure in a well fortified fort. For this great work, the whole credit actually goes to the righteous ulema that always stood guard against all external intrusion in Islam.

Perhaps it is most opportune time to discuss the main question to the Bidat. The big question is whether all of novelties, innovations made in the later period, especially after the demise of the holy Prophet (S.A.W.) will be considered as Bidat and sinful act or the sphere of Bidat will limited only to the field of worship? In other words whether the scope of Bidat covers all fields of life or is limited only to those deeds which are performed as Ibadat for seeking favour from God?

But as far as Ibadat (Worship) through which a man seeking proximity to God is concerned., everything is duly defined and well perfected by God Himself, leaving no room for any novelty, innovation, addition, omission, alteration or modification whatever the condition,may prevail therein. The Ibadat is performed exclusively for the favour of God and God Himself has defined it very minutely. Therefore even a slightest change in mode, form, presentation, quality, place and time is not allowed.

Hence, worship for God will be done in the same way as ordered by God Himself and complaince with His order must be followed both in letter spirit. Therefore the worship remains an exclusive domain of Almighty God and man totally deberred

from venturing in to His exclusive domain. The man has to perform his worship in the same way as His has been ordered to do. All the Worship are well defined and practically demonstrated by His Messenger (S.A.W.) giving no liberty to the follower, however great he may be for any kind of deviation.

Let us see herewith the following Hadeeth "Hazrat Abdullah Ibn Masood (R) is reported to say that Holy Prophet of God (S.A.W.) drew a line for us and said it is the way of God. After that he drew some other lines on his right and left and said Satan (Devil) is sitting on all these lines calling the people to walk on them." Then, he read the verse of the Holy Quran "this is my straight way which they should follow". (Ahmad and Nasai).

2.5. THE SHARI`AT (SHARIAH) AND ITS SCHOOLS OF LAW

**The Shari`at**: The 'Shari`at' literally means "the clear path to be followed", but technically "the Law of Islam". The Shari`at stipulates the Law of God and provides guidance for the regulation of life in the best interest of man. Its objective is to show the best way to man and provide him with the ways and means to fulfill his needs in the most successful and most beneficial way. The violation of this law is a sin as well as a social crime.

"The Shari`at, as an infallible doctrine of duties, comprises the whole of religious, social, political, domestic and private life of those who profess Islam." It is the right code for the whole life of a man ordained by Allah. According to a modern scholar, Shari`at is the "knowledge of the rights and duties, whereby man may fitly conduct his life in this world and prepare himself for the future life." Prof. Shushtery says that Shari`at distinguishes between what is saheeh (lawful) and what is batil (forbidden).[58] Tabri interprets the Shari`at as the law of inheritance, the punishment, the commandments and the prohibitions.[59]

Shari`at deals with all aspects of a Muslim both religious and secular. The religious and secular rights and duties of a man have been divided into four classes. They are: (1) The rights of God, (2) The individual rights, (3) The rights of other men, and (4)

[58] A.M.A.Shushtery: Outlines of Islamic culture, (1954).p.471.
[59] Shorter Encyclopedia of Islam .p.524.

The rights of all creatures. Now we shall briefly discuss these rights and obligations so that an idea of life and its fundamental values may be formed.

(1) The Rights of God

The foremost right is God is that man should acknowledge His authority and associate none with Him. This is epitomized in the kalmia: La ilaha ill-Allah (there is no God but Allah).

The second right of God is to accept Him wholeheartedly and follow His guidance.

The third right of God is that man should obey Him honestly and unreservedly.

Man must fulfill the needs of this right by following God's law as contained in the Quran and Sunnah.

The fourth right of God is to worship Him. This is rendered by offering of prayers worshipping Him.

These rights and obligations precede all other rights and as such they are discharged even at the cost of some sacrifice of other rights and duties. For instance, in offering prayers and keeping fast one has to sacrifice many of ones personal rights and comforts. In the month of Ramazan, Muslims embrace hunger and inconvenience merely to please their Lord. By paying Zakat, they lose their wealth and demonstrate that the love of God is over and above everything else and that the love of wealth cannot come in their way. In the pilgrimage they undergo sacrifice of wealth and troubles of travel. And in Jihad they sacrifice money, material and all that they have—even their life.

(2) The Individual Rights

Among the individual rights are:

(1) Safety of person, (2) Safety of honour (3) Safety of possession, (4) Safety of marital relations. (5) Safety of Guardianship, (6) Safety of rights in inheritance, (7) Safety of freedom in all lawful actions.

(3) The Rights of Other Men

As Sharih aims at the welfare of the whole humanity and foundation of an ideal society, it has enjoined along with the personal rights various obligation upon man which should be done for the welfare of the society, state and of the whole humanity at large. A man must not encroach upon the rights of other men. Sariat has totally forbidden theft, robbery, bribery, forgery, cheating, interest, usury, for whatever man gains by these means is really obtained by causing loss and injury to others. Gambling, lottery, speculation and all games of chance have been prohibited, for in all of them one gains at the cost of losses to thousands of other people. Monopoly, hoarding, black-marketing and all other forms of individual and social aggrandizement have been prohibited. Murder is not allowed, for a man has no right to take away the lives of others for his personal gain or gratification. Adultery, fornication and unnatural intercourse have been strictly prohibited for they impair the health, vitiate the society, spread corruption and immorality in the community, and because venereal diseases, give rise to public disorder and disturbance, and all abominable crimes should be eliminated.

Maulana Abul Ala Maududi says: “The first cradle of man is family. It is here that the primary character---traits of man are set. As such it not only the cradle of man but also the cradle of civilization.” A family consists of the husband, the wife and their children. Islam assigns to man the responsibility of earning and providing the necessities of his wife and children and to protect them. The wife has the duty of managing the household, training and bringing up the children and to providing to her husband and children the greatest possible comfort and contentment. The duty of the children is to respect and obey their parents and when they are grown up, to serve them and provide for their needs. The relatives of a man have also right upon him and he should try his best to make the tie closer and firmer. Islam enjo8/12/2014in a Muslim to treat his friends and neighbors honestly, truthfully, equitable and courteously. It is the duty of a man to attend to the sick to support the destitute, to sympathize with the trouble- stricken, to look after the orphans and the widows. According to Shari at, no man should be allowed to squander upon himself a wealth that can maintain thousands of human beings. While using h money he should always keep in view the needs requirements of his kith and in, his near and far relations, his friends and associates, his neighbors and fellow-citizens. A man is not merely of a

family, but he is also a member of a community of a nation. In order to safeguard the unity and solidarity of the nation and to achieve the welfare and well-being of the Muslim community, the Muslim must avoid hostility and social dissensions among themselves. To preserve the moral life of the nation and to safeguard the evolution of the society on healthy lines, free mingling of both the sexes has been prohibited. In dealing with the non-Muslims should not be intolerant or narrow-minded. They have been enjoined by the Shari`at to win the hearts of people by their character and example.

(4) The Rights of All Creatures

God has honored man with authority over His creatures. Everything has been created for his service. He should make proper use of them. While using them for his service, he should not unnecessarily hurt them or harm them. To catch birds and imprison them in cages without any special purpose is considered abominable. "Islam dose not approve even of the useless cutting of trees and bushes. Man can use their fruits and other produce, but he has no right to destroy them."

FIQAH

The term used to denote the whole of Islamic jurisprudence is called `fiqah` which literally means `intelligence`, because it implies the independent exercise of intelligence in deciding a point of law, from the knowledge obtained by the study of the Quran or Hadeeth or any other reputed sources of law. It is narrower than the Shari`at and deals with what are commonly understood as `legal acts` whereas the latter embraces in its orbit all human acts, ethical and non-ethical. "The path of Shari`at is laid down by Allah and his Prophet, the edifice of fiqah is laid down by human Endeavour," (Fayzee) in consonance of the tenets of the Shari`at.

Sources of Muslim Laws

The following are the sources of Muslim Laws:

(1) The Quran, (2) The Hadeeth, (3) Ijma, (4) Qiyas, and (5) Ijtehad.

The Quran and Hadeeth as sources of Muslim Law have been discussed in detail in previous chapters, and other sources of law will be discussed now.

IJMA

Ijma is the third source of Muslim Law. The word Ijma is derived from jam`a which means collecting or gathering together and Ijma carries the double significance of composing and setting a thing which has been unsettled and hence determining and resolving upon an affair, and also agreeing or uniting in opinion.[60] In the terminology of the Muslim Jurists, Ijma means a consensus of opinion of the companions of the Prophet only, while some maintain that it is an agreement of the Muslim Jurists of particular age on a point of law.[61]

Ijma is a principle authority. It was meant to circumscribe the range of permissible beliefs and practices. It rests the conscience of the whole community. Beliefs and practices which have universal sanction are to be taken as valid. Purely personal views remain negligible unless and until they can secure the approval of the people at large.

Ijma is inferred in three ways: (1) by Qaul or word, i.e., when the Mujtahids express their opinion on point in question, (2) Fi`l or deed, i.e., when there is unanimity in practice, and (3) by Sukut or silence, i.e., when the Mujtahids do not disagree with the opinion expressed by one or more of them.

Ijma may be of two kinds, Azimat and Rukhsat. If all the worthy Mujtahids of an age give their direct consent in such a case it becomes Ijma-i- Azimat. Even if a single person disagrees it can't be called Ajimat. When a number of Jurists agree upon a case and believe in its rightfulness it the Ijma-i-Rukhsat. In the latter form initial Ijma may be made by three or two Jurists. But in the cases where no original Ijtehad is required, as, for instance, the administrative affairs of a country, organization of army, or simple theological question those general Muslim masses can participate just like a referendum. Here unanimity is not necessary. The caliph Abu Bakr (R) consulted the companions about the compilation of the Quran. When he was convinced of its justification and the possible consent of the general masses he order its execution.

As regards Ijma, the Quran says: "Obey the Prophet and obey those who have authority among you." The Hadeeth says, "That if any thing comes to you which not

[60] Lane: Lexicon, (Arabic-English).
[61] Muhammad Ali: The Religion of Islam, p. 106.

in the Quran, then look to the Sunnah of the Prophet; then look to what people unanimously agree upon." History furnishes facts that the first caliph of Islam always followed the above principle, when a question comes to him for decision. This is known Ijma. A large number of laws in the form of Ijma grew up in the hands of the four pious Caliphs, the companions of the Jurists of the latter ages and they form one of the important sources of Muslim Law.

Can Ijma be repealed? An Ijma may be of various characters. An Ijma that was made by the unanimous opinion of the Prophet is called Qati`e or decisive. According to the majority of Jurists such an Ijma cannot be repealed. Fakhrul Islam Bazdavi says that such a decisive Ijma also may be repealed by another Ijma.

In fact, the spirit behind the Ijma has been to meet the ever-growing problems of progressive society and to keep peace with time. Elasticity of law is the test of its benevolence and usefulness. And this is the merit of Islamic Law. During the lifetime of the Prophet both the Holy Quran and the traditions had been dynamic. After him the institution of Ijma has been preserving this flexibility of fiqah.

QIYAS

Qiyas or Analogical Deduction is another important source of Muslim Law. The literal meaning of Qiyas is `composing with` or judging by comparing with a thing.` Qiyas may be defined as a process of deduction by which the law of the text is applied to those cases which, though not cover by the language of the text, are governed by the reason of the text. It is an analogical deduction from the three sources of law-----Quran, Sunnah and Ijma. Imam Abu Hanifa (Rh) was the first Jurists who addressed himself to Qiyas and this is why his followers were called the followers of Qiyas and Ray.

This was the principle which the Muslims adopted after the death of the Prophet (PBUH) to explain new problems of life. When any problem could not be interpreted with the help of the Quran, Sunnah or Ijma, they tried to derive a solution from an analysis of the old teachings. This involved Rai or decision. In taking a decision one should first depend on the Quran and the Hadeeth, than on analogy and lastly on personal judgement. In order to establish the validity of Qiyas, the jurists reply on those Hadeeth in which the Holy Prophet (PBUH) encourages the exercise of

individual judgement. For instance, when the Prophet was sending Muaz bin jabal to Yemen as a governor, he asked him as to what he would do if a new problem arose. Muaz replied that he would follow the Quran, he would follow the Sunnah of the Prophet and if this also failed to satisfy him, he would use his own judgement. This reply of Muaz was appreciated and encouraged by the Prophet (PBUH).

Speaking of the exercise of Qiyas as allowed by the chief Sunni sects, Ibn Khaldun says, "The science of jurisprudence forms two systems that of the followers of private judgement and analogy (ahl-Rai, wa-ahl-al-Qiyas) who were natives of Iraq, and that of the followers of tradition, who were natives of Hijaj. As the people of Iraq possessed but few traditions, they had recourse to analogical deductions, and attained great proficiency therein, for which reason they were called the followers of private judgement: Imam Abu Hanifa (Rh), who was their chief and had acquired a perfect knowledge of this system, taught it to his disciples. The people of Hijaz had Imam Malik and al-Shafi." No jurists have ever claimed infallibility for analogical deduction or for decision or laws which are based on Qiyas. It is a recognized principle of Ijtehad that the Mujtahid may err in his judgement. This is why Qiyas of one generation may be rejected by another generation. While Ijma is the consensus of opinion of the majority of the jurists, Qiyas may be done by a single jurist even, provided the majority of jurists accept it.

Thus we find that beside the Quran and the Hadeeth Ijma and Qiyas are most important sources Muslim Law. Whenever any question arose for which there was no solution in the Quran and Sunnah, the Mujtahids adopted these two methods gavebirth too many new laws and legislations which have not been dealt with in the Quran.

Important sections of Muslim law are Ijma and Qiyas, such as, all apostolic laws, explanations, the rules regarding the caliphate, administrative measures, etc. Imam Abu Hanifa made an extensive use of Qiyas and many of his legal decisions are based on Qiyas. This grant principle gives the Muslim theologians and opportunity to adjust the laws according to the condition of the time.

Ijtehad or exercise of judgement:

Ijtehad is one of the sources from which the laws of Islam are drowned. The word is derived from the root Jahad which means exerting one's self, i.e, trying to discover

the proper application of the teachings of the Quran and the Hadeeth to a particular situation, and Ijtehad which literally conveys the same significance, is technically applicable to a lawyer's exerting the faculties of mind to the utmost for the purpose of solving difficult legal problems.

Reasoning or the exercise of judgement plays a very important part in the religion of Islam and the value of region is expressly recognized in the Holy Quran. "Those who do not use their reasoning faculty are compared to animals, and are spoken of as being deaf, dumb and blind." The Holy Quran dose not recognize revelation as a source of knowledge higher than region, but at the same time admits that the truth of the principles established by revelation may be judged by region, and hence it is that it repeatedly appeals to region and denounces those who do not use their reasoning faculty. It also recognizes the necessity of the exercise of judgement in order to arrive at a decision. Ijtehad is expressly recognized in the Hadeeth as the means by which a decision may be arrived at when there is no direction in the Quran or the Hadeeth. The Hadeeth with regard to the appointment of Muaz bin Jabal as Governor of Yemen, as stated before, is regarded as the basis of Ijtehad in Islam. This Hadeeth shows not only that the Holy Prophet (PBUH) approved of the exercise of judgement, but also that his companions were aware of the principle and that Ijtehad by others than the Prophet was freely resorted to when necessary, even in the Prophet's lifetime. The prophet's immediate successors did not arrogate all authority to themselves in this respect but had a Legislative council to which every important case was referred, and decisions were arrived at by the caliph in consultation with the members of that council in the light of the Quran and Sunnah.

In the second century of Hijra came great jurists who codified the Islamic law according to the needs of their time. The first of these was Abu Hanifa an-Numan ibn Thabit. Other jurists were Imam Malik, Imam Shafi and Imam Ahmad bin Hanbal (Rh). They are thus agreed in giving to Ijtehad a very important place in legislation, and the Shias attached to it an even greater importance. The sphere of Ijtehad is a very wide one, since it seeks to fulfil all the requirements of the Muslim community which are not expressly met with in the Holy Quran and the Hadeeth. The great Mujtahids of Islam have endeavored to meet these demand by various methods, technically known as Qiyas (analogical reasoning), istihsan (public good), and istidlal (inference). Is the door of Ijtehad closed today? Now the question arises whether the door of Ijtehad

closed for good or is still open to the Muslim? On this issue the Muslims are divided into two camps. One section holds that the door of Ijtehad is closed after four orthodox Imams. But the progressive section including Allama Iqbal believes that the door of Ijtehad is still open. They contend that both the Quran and the Hadeeth allow the free exercise of judgement and neither of them has discarded it after a certain period. The Holy Prophet never ordered that the gate of Ijtehad would be closed after a certain period. ``Ijtehad was a great blessing to the Muslim people; it was only way through which needs of the succeeding generations and the requirements of the different races merging into Islam could be met. Neither the Holy Prophet, nor any of his Companions, nor any of the great Mujtahids of Islam, ever said that the Muslims were forbidden to apply their own judgement to new circumstances and the ever-changing needs of a growing community after a certain time, nor has any one of them said, and in fact no one could say, that no circumstances would arise after the second or third century.`` Thus it is quite evident that Muslim community has the right to make any law for itself, the only condition being that such a law shall not contravene any principles laid down by the Quran and Hadeeth.

In the present century Allama Iqbal realized the importance of Ijtehad and urged the Muslim to revive it. He writes in his book, Reconstruction of religious Thought in Islam: "Equipped with penetrative thought and fresh experience the word Islam should courageously proceed to the work of reconstruction before them." He further remarks, "Let the Muslim of today appreciate his position, reconstruct his social life in the light of ultimate principles and evolve, out of hitherto partially revealed purpose of Islam, that spiritual democracy which is the ultimate aim of Islam." Thus Ijtehad is the means through which the ever-changing needs and requirements of the Muslim community are satisfied.

Hanafite School

The Hanafi School is the greatest orthodox School in Islam and it has undoubtedly the largest numbers of followers. This school was founded by Abu Hanifa an-Numan bin Thabit. He was born in Iraq in 80 A.H. (699A.D.) during the region of Abdul Malik ibn Marwan. He received his first lesson in jurisprudence from the great Shiite Imam Jafar as-Sadiq and heard traditions from Abu Abdullah ibn al-Mubarak. He is called by his followers the Imam ul-Azam (the great imam). He died in 150 A. H. (769A.D.)

and was buried in Baghdad. The doctrines taught by him are in force among the majority of the Indo- Pakistan Muslim, the Afghans, the Turks, almost all Central Asian Muslims, and the Egyptians.

Abu Hanifa was a man of high moral principles and great kindliness of nature and was anxious to broaden the foundations of the religion. He set up "a system of spiritual and temporal laws, which has been developed by his disciples and which, to this day, commends the unreserved assent of the greatest majority of the East." Abu Hanifa laid the foundation of the Muslim constitutional law, "which has been the accepted basis for all later time." He is said to have composed a work on theology entitled Fiqah-Akbar.

Abu Hanifa rejected most of the traditions as untrue and relied solely on the Quran and by analogical deduction tried to make the simple Quranic utterances applicable to every variety of circumstances. He always resorted to the Holy Quran for his juristic views and said that Quran was indeed the first and the primary source for deducing the form of rituals bearing on civil and criminal laws, or for deducing the moral principles which should govern a case. He accepted the Hadeeth only when he was fully satisfied with its authenticity. It is said that he was very cautious in relating the traditions of the prophet, for forgery had become common even in his days. Ibn Khaldun writes that the Imam narrated only 17 traditions and preferred Qiyas or analogy, which means analogical deductions from the passages occurring in the Quran. He also recognized the authority of customs and usages and he advised his followers to take into account the prevailing circumstances when interpreting law. Abu Hanifa gave such an importance to the exercise of private judgement that he and his followers were called Ahl-ul-Rai or the upholders of private judgement.[62]

Although he was not a judge himself he founded a school of law which, according to Von Kremar, is the highest and the loftiest achievement of which Islam is capable. He was a speculative legist. He considered the recitation of the namaz and also of the khutba or sermon, lawful and valid in any other language. The disciples of Abu Hanifa, Abu Yusuf and Muhammad have accepted the doctrine of their master with a certain variation. They hold that when a person does not know Arabic, he may validly offer his devotion in any other language. Abu Hanifa is also noted for his principle of

[62] Muhammad Ali: The Religion of Islam, P.101.

Ijtehsan, which means the law of preference or suitableness of an act. For example, take the rule that a thing which is washed must be squeezed. This can only apply to the case of a cloth and not to wooden or metal article. When a man purchases a thing, he must see it, but in the case of an article to be manufactured, it is sold in advance. This, according to the law, is invalid. But Ijtehsan permits a translation like this on the ground that it is needed by the buyer and practiced among merchants and is not forbidden by the Quran. Thus a Muslim jurist could lean, besides the Quran and the traditions, upon the four principles of analogy and agreement, based upon the Quran and traditions and discretion and public welfare as the circumstance of the age permitted. The school of Theology and jurisprudence which Imam Abu Hanifa founded became dominant in the court of the Abbasid caliph and shortly after his death this school was officially recognized by Harun al- Rashid in the whole if the Abbasid Empire. After his death his disciple Abu Yusuf, who was chief judge of Baghdad, expanded the Hanifi system of law in his famous book Kitab-ul-Kharaj. This is one of the greatest authorities of the Hanafi laws.

The Hanafi law is called the most liberal system of law. The founder of this system, Abu Hanifa, was the follower of the Murjite School, which was the most liberal and moderate sect in Islam. In this system he always tried to follow liberal and tolerant views. He is generally regarded as the champion of leniency, toleration, and mercy and that at a time of unbridled fanaticism. In the formulation of laws, he did not confine himself only to the Quran and the Hadeeth, but also leaned towards customs, usages, and prevailing circumstances. As a result of all these , his legal system has become broader, more human and more reasonable than that of any other School.

Causes for the spread of Hanafi School:

The main cause behind the rapid spread of Hanafi School was political. Abu Yousuf (113-182 A.H.) the chief disciple of Imam Abu Haneefa (Rh) owing to be the chief justice of the Khilafate, during the region of Caliph Mahdi, Hadi and Haroonur Rasheed (158-193 A.H.) through the Fatwas and decisions of Hanafi school spread widely and was eastablished in Iraq, Iran and central Turkistan and all places of the Khilafat. Pointing towards this fact Shah Waliullah Dehlavi says, This was the reason for the spread of his Muzhab everywhere. Abdul Hai Lukhnawi (1264-1304/1848-86)

also supported this view and said, he who first spreads over the ilm (fiqh) of Abu Haneefa to the different corners of the world and establishes his decisions.

Like all other countries of south Asia, Islam came to India, Bangladesh and Pakisthan during time of the Prophet (PBUH) and Khulafa-i-Rashedeen through Arab merchants and Muhaddith Ulama (scholars of Hadeeth). Before the emergence of different schools, that Islam was an unmixed Islam based on Hadeeth. So, undoubtedly they were Ahle Hadeeth. Later on with the conquest by ikhtiaruddeen Muhammad Bakhtiar Khiliji, a Hanafi general in 602 A.H./1201 A.D, through Turkish Hanifi Ulama and Marifati Faqeers (sufis) who come with him at that time and later, Islam spreads here in India and Bengal being aided mainly by political patronization, where was mostly full of shirk and Bid'at. Through Ahle Hadeeth Movement had been continued at that time through the efforts of Muhaddith Sharfuddin Abu Tawama (d. 700 A.H./1300 A.D.) os Sonargaon and disciples. This is to mention here that through this renowened Muhaddith coming from Bukhara (Russia), the teaching of Saheeh Bukhari and Muslim was strated in India and for the first time

Bangladesh sub-continent. For the long time he gave teaching on Saheehayan (Bukhari and Muslim) at Sonargaon (the capital of Bengal). It can be saide that mainly for this efforts Ahle hadeeth movement in this country got wider circulation. Later on, after exchanging hands from Turks, Mughals, Shi'aites, pathans, Afghans and other groups, Islam mixed with Shirk, Bid'at and various superstitions. Needless to say that, no significant change has yet been effected till today.

Malikite School:

The founder of the second school was Malik ibn Anas. He was born in 713A.D. In Medina and died in 795A.D in the caliphate of Harun al-Rashid. In his early life he studied the Quran and Fiqah. He was devoted to the family of the Prophet and was anxious to broaden the foundations of the religion. Medina was `` the cradle of Islam, the adoptive home of Muhammad (PBUH) and the abode of his most zealous and devoted followers.`` and it was here that the heap of traditions was first and fore all times, collected and codified by Imam Malik. His work on Jurisprudence named Kitab-ul-Muwatta (The Beaten Path) was more acceptable to the simple Arabs and cognate races of Africa, being situated to their archaic forms of society than the speculative theories of survey of law of justice and rituals and practices of Islam. In

this book, Malik codified the common law of Islam and thus paved the way for further studies and development of juridical system. Malik ibn Anas differed from Abu Hanifa in many respects. He excluded from his system all inferences and deductions. He based his system on tradition and Sunnah of usages of the Prophet, thus Hanafites may be called rationalist and Malikites may be called traditions.

Shafi`ite School:

Imam Muhammad ibn Idris al-Shafi was the originator of the third school. He was born in Palestine in 150A.H. (769A.D.) and died in Egypt in 204 A.H. (819 A.D.) during the caliphate of Mamun. He was the disciple of Malik ibn Anas and thus become acquainted with the Malikite doctrines. He was great supporter of the Fatimids and therefore, was arrested by the Abbasids and brought before Harun al-Rashid, but was pardoned by the caliph. He was a contemporary of Fatimid Imam Ali ibn Musa ar-Qiza.

He was a voluminous writer and his works "form extremely valuable texts on law, and tradition." Among them: Usul or the principles of the Muslim civil and canon law, Sunnah or traditions law, Musnad and on theology in 14 volumes. He adopted both the principle of Ijma of Abu Hanifa and Istedlal and the logical conclusion of Imam Malik. The school was based mainly on Hadeeth collected not from Medina alone, but from the deferent countries of the Muslim world.

The main difference between Hanafi and Shafi lies in the fact that while Abu Hanifa founded his system mainly on the Holy Quran and made very little use of the Hadeeth, Shafi was based chiefly on the Hadeeth. Shafi doctrines are generally followed by the people north Africa, Egypt, South Arabia, and Ceylon. His followers are also to be found among Bohras of Bombay presidency.

Hanbalite School:

The last of the four orthodox schools is Hanbilte founded by Ahmad ibn Hambal. He was born in Baghdad in 780A.D. and died in 241 A.H (855A.D.) in Baghdad. He was the disciple of Imam Shafi. He flourished during the reign of Mamon and his successor Mu`tasim Billah. Ibn Hanble`s extreme orthodoxy inflamed the bigotry of the masses against the sovereign, and brought him into trouble with the rulers. As a

result, he was put into prison by caliph Mu`tasim, but was released by Mutwakkil. He never shrank from his orthodoxy and always denounced the Mutazilite doctrines.

Imam Ahmad bin Hanbal made a very extensive study of the Hadeeth and his monumental work on this subject was the Musnad containing nearly 30,000 Hadeeth. In this Musnad, the Hadeeth are not arranged according to the subject matter. Though Imam Ahmad collected a large number of Hadeeth, he had not applied those strict rules of criticism favored by Imam Bukhari and Muslim and therefore, he had to accept many weak Hadeeth as the basis of his discussion. He made least possible use of reason and always tried to derive every possible law from the traditional sources

Hanbalism is the most rigid orthodox School in Islam and it does not permit any free discussion and innovation in religious matters. This school came into being as a reaction against the innovations, distortions and corruption that had crept into Islam under the influence of various foreign agencies. The Hanbalites based their doctrines on blind dogmatic and uncritical acceptance of the teaching of the Holy Quran and they bitterly opposed the rationalistic views of the Mutazilite. As he represented the uncompromising attitude of the champion of `Hadeeth` so it steadily occupied the major ground and is today mainly in the interior of Arabia, Indo-Pakistan, Afghan, almost all central Asia and Egypt and today it is all over the world, chiefly among the wahhabis or the Ahle-Hadeeth.(the follower of the Quran and prophetic traditions).

2.6. SERVICES OF SAHABA-E-KERAM TO THE HADEETH LITERATURE:

The traditions of the Holy Prophet (PBUH) had got paramount importance side by side the Holy Quran in the formation of religious life a Muslim for the attainment of perfection. It is very injunction of the Holy Quran to follow the Prophet in all his deeds and sayings. Therefore, if the Quran is believed, there is no other alternative but to believe in the Hadeeths of the Holy Prophet (PBUH). It is through Prophet Muhammad (PBUH) that the Holy Quran has been vouchsafed to us, and it is in his majestic personality that we find its visible expression: “it is He who has sent His

Messenger Muhammad (PBUH), With guidance (Quran) and the religion of the Truth (Islam), to make it superior over all religion……..”[63]

The verse bears clear testimony to that fact that the fountain head of True-Guidance and True Religion is the Holy Prophet (PBUH.), Since he has been entrusted with the responsibility of showing to the people the path of Righteousness as desired by the Lord. He is the trusted Messenger of Allah on earth, and it is through that him mankind has been able to know His will with all its major and minor implication.

We have been told in clear terms that the Holy Prophet (PBUH) neither said any thing nor did anything of his own accord. “He does not speak of his own desire.”[64]

Here transmission of the Book of Allah to the people faithfully does not exhaust Prophet Duties. On him also lies the responsibility of explaining it. It is indeed a boundless favor of Allah to humanity that He also sent to us His Messenger to elaborate and elucidate it, and then transmutes it into practical reality under His direct guidance. Allah says: “Whatever the Apostle commands you, accept; and whatever he forbids you, avail.”[65]

The words and deeds of the Prophet are, indeed, the perfect expression of the highest wisdom. That’s why the Holy Quran has been declared as a guide and light and the Prophets` noble life as a model for the Muslims:

“Verily in the Apostle of Allah you have the best example for everyone who looks forwards Allah and the Day of Judgement.”[66]

Therefore, the sayings and doings of Holy Prophet (PBUH) and his silence implying a tacit approbation of any action done in his presence by his companion, were all but inspiration and not mere frivolous talks.

Jabir reported that the Messenger of Allah said on the farewell pilgrimage: ``And I have left among you a thing which if you adhere to you will never be misguided after me---The Book of Allah and what you get from me by questions. This refers to Hadeeth.

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[63] THE HOLY- QURAN: Surah At-Tawba. 9:33.
[64] Al-Quran; Surah, An-Najm: 3
[65] Al-Quran, Surah, Al-Hashr.59:7
[66] Al- Quran: Surah Al-Ahzab. 33:21.

The attachment of the companions of the Holy Prophet (PBUH) was unparalleled and marvelous hitherto not witnessed in life of any prophet or great man. It is no wonder therefore, that the sayings and doings of the Holy Prophet (PBUH) were preserved by his companions and followed in their practical life without any doubt or questions. This was the chief of the causes that we find everything of prophet's sayings, and deeds recorded either of their mind's depository or on tangible something. The companions such minutest details, such as how he ate food, drank water,

Sat and talked with the people and whether his teeth were exposed at the time when he laughed and talked; and whether he combed his hairs or not were preserved by the companions for the posterity. These things were first recorded in the pages of their minds and found room subsequently in the pages of books. Thus the traditions came down from the companions of the Prophet to their successor.

The great traditionalist Imam Bukhari (Rh) tells us in the chapter on learning in his Saheeh that Abdullah bin umar used to write traditions in the life time of the Holy Prophet (PBUH). He came to the Holy Prophet (PBUH) and asked: "O Messenger of Allah, verily I wish to narrate some of your Hadeeth; so I intend to write them with my hand along with my heart. What do you direct me about it? Then the Prophet said: "If they are my Hadeeths, have them written along your heart?" Wahab -bin–Monabbah reported from his brother who heard Abu Huraira saying: There are none of the companions of the prophet who knows more than me except what was near Abdullah bin umar, because he used to write them, which I did not do it. "It is also reported that Umar bin Abdul Aziz wrote to Bakr: send me in writing what you know of the Hadeeth of the Holy Prophet (PBUH) as authentic," Seyed bin Zubair reported: I was a prisoner along with Ibn Abbas one night on my way to Makkah and the latter was narrating traditions to me and I kept writing them on the back of the saddle till morning."

There were some literate companions of the Prophet who did not forget to use their writing materials in the case of the revelations and traditions. Letters were written by the order of the Holy Prophet (PBUH) to the Emperors of Persia and Constantinople, Negus of Abyssinia and other kings and rulers to accept Islam. This indicates that in important matters, writing was given preference. The truce of Hudaibiyya was written by Ali Bin Abi Talib. Suraqa-bin-Malik, Who was pursuing the Holy Prophet (PBUH)

in hot haste on his migration to Madinah to overtake him in the hope of reward, was forgiven when capture. That was given in black and white, as pen and ink were always at hand for writing down revelations. When the Quraish were combined to ban the Hashimites owing to the introduction of the new faith of Islam, an agreement was written and hung up in the Kaaba. This was in the 7th year of the call of Islam.

Anas bin Malik states that Abu Bakr wrote down for him the laws regarding alms. In the year of the conquest of Makkah, the Holy Prophet ordered to convey his saying to those who were absent. This proves that Hadeeth were preserved.

The Hadeeths, which in the religious sense stands for the report of the action or approval or disapproval of the Holy Prophet (PBUH), has always been a subject of keen interest for the Muslim since the time of the Holy Prophet (S.A.W.). His companions, who were mostly Arabs, had a wonderful memory and could immaculately retain whatever they saw in the Prophet's life or whatever they heard from him. Some of them even put these down in Sahifah which were later on read by them to their students. They left for us a large number of Sahifah, for example, the Sahifah Sadiqah compiled by Sayyadna Abdullah Bin Amar bin al-Aas, Sahifah of Sayyadna Ali; Hadeeth collection of Sayyadna Rafi bin Abdullah, Sayyadna Samurah bin Jandab, Sayyadna Abu Hurairah, Sayyadna Abdullh bin Abbas, Sayyadna Abdullah bin Masud and Sahifah of Hammam bin Munabbih.

These are the blessed names of some of the companions who kept a record of the Prophet Utterances and addresses, judgements and verdicts on different issues and his actions and deeds in all sets of circumstances.

The study of the records of the ahadeeths and the life of history of those who maintained them proves beyond any shadow of doubt that the preservation of the Hadeeth was not an after thought, conceived long after the death of the Holy Prophet (PBUH). It started right during his life- time and continued immediately after him with full earnestness and religious fervour, because it had to serve eternally as the fountain head of right guidance.

Woman Reporters

Another important feature is that the Sahabiyat played prominent part in Hadeeth propagation. Women have got more retentive power of memory than men as men

have to mix with the various complexities of the outer world, and have therefore the greater chance of forgetting what they hear. Besides wives know of more secrets of the husbands than other persons. This is one of the reasons why the Holy Prophet took a number of wives. The development of Hadeeth through the wives of Holy Prophet (PBUH) who lived long after the Prophet's death can not be less estimated. Just after the death of the Holy Prophet, Aisha (R) had been the most prominent among the traditionalists of her time. She had been one of largest reporter of Hadeeths. After her death, Hafsa, Umme Dardah and others, being widows of the prophet, were considered as some of the most important custodians of Hadeeth. Some of the woman reporters of Hadeeth were: Asma, daughter of Sayyadna Abu Bakr; Aisha, wife of the Holy Prophet (PBUH) and daughter of Sayyadna Abu Bakr (R) Fatima, daughter of the Holy Prophet; Fatima bint Qais, Hind bin Uthba, Jawariya bin Jahash, Khadija bin Khawaled, Maimunah, wife of Holy Prophet, Umme Fazal bin Harith, Umme Habiba, wife of the Holy Prophet; Umme Haram, Umme Khalid, daughter of Sayeed bin al-Aas; Umme Salmah, wife of the Holy Prophet; Umme Atiyyah, Umme Hani bint Muawwez, Safiya, wife of the Holy Prophet; Zainab bint Jahash, wife of the Holy Prophet; Zainab,wife of Abdullah bin Masud; Zainab bint Abi Salmah; etc. The number of Ahadeeth reported by Hazrat Aisha comes to 2210 out of which 286 are collected by Imam Bukhari (Rh) and Muslim. The number of Ahadeeth reported by Umme Salmah is 378. Hazrat Hafsa reported 60 Ahadeeth. Hazrat Maimuna reported 46 Ahadeeth. Hazrat Asma bin Umais reported 160 Ahadeeth. Hazrat Umme Hani reported 46 Ahadeeth; Hazrat Ummul Fazl reported 30 Ahadeeth; Hazrat Rabeea bin Masud also reported a number of Ahadeeth; Hazrat Umme Roman also reported a number of Ahadeeth from the Holy Prophet (PBUH.).

Imam Ahmad bin Hanbal (Rh) has stated the names of 130 Sahabiyat who reported the Ahadeeth. The other scholars have mentioned the names of almost 500 Sahabiyat narrating the Ahadeeth. A number of Sahaba-e-Karam was the beneficiaries from the Sahabiyat.[67]

[67] Dr.Abul Hayat Ashraf, the article SERVICES OF SAHABA-E-KARAM TO THE SCIENCE OF HADEETH published in research journal "The Simple Truth," edited by Asgar Ali Imam Mahadi Salafi, Delhi.vol.4.Issue no.4, April.2010. P.69--72.

The Collection of Hadeeth

After the Prophets death his companions and followers became all the more careful to remember and act upon his statements and directives. Many of them keept written notes of such statements and utterances of the Prophet. At any rate since the middle of the first century H. we have specific references to the systematic collection and writing down of Hadeeth by a number of Companions and Tabiun.[68]

Thus we know for certain that Aban ibn Uthman ibn Affan (born between 15 and 20 Hijra.) collected and transmitted some reports relating to Mghazi and taught fiqh and adjudication based on Hadeeth to a number of persons including Abu Bakr ibn Hazm.[69]

During the same period a junior comtemporary of Aban ibn Uthman, namely, Urwah ibn al-Jubair (born 26 H.), gained fame as a Muhaddith and Faqih. His relationship alon, Urwaha's mother Asma was Aisha's elder sister as J. Horovity points out, placed him in the position to obtain numerous accounts concerning the early days of Islam at first hand, from his father, from his mother, and above all from his aunt Aisha whom he was never tired of visiting and questioning.[70] A large number of reports of Urwah have indeed come down to us, especially through his son Hisham and Ibn Shahab al-Zuhri.

There were also others at time who devoted themselves to the collection and preservation of Hadeeth. Particular mention may be made of Abu Bakr ibn Hazam. His grand father, Amar ibn Hazam was appointed governor of Najran by the Prophet and was instructed by him to teach Islam to the people of the region. As indicated above, Abu Bakr received his knowledge of jurisprudence from Aban ibn Uthman and by 86 Hijra became the qazi of Madina when Umar bin Abd Al-Aziz was its governor. Abu Bakr continued in that post for long and was made governor of Madina in addition to its judgeship in 96 Hijra besides being himself a great Muhaddith; he trained and encouraged his son Abd Allah to specialize in collecting and preserving hadeeth.

Thus by the last quarter of the first century H. the collection, preservation and study of hadeeth had been well under way. So for, however, the work was done mostly on

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[68] Sirat An-Nabi, vol-1A, P.9. Muhammad Mohar Ali, King Fahad Complex for the Printing of the Holy Quran Madina, 1997.

[69] Ibn Sad, v.151; Dhahbi, Siyar IV 35/53 sirat An-Nabi, vol-1A, P.9. Muhammad Mohar Ali, King Fahad Complex for the Printing of the Holy Quran Madina,1997.

[70] Sirat An-Nabi, vol-1A, P.9-10. Muhammad Mohar Ali, King Fahad Complex for the Printing of the Holy Quran Madina, 1997.

the intiative of individual scholars and experts. Even then, the scale of individual efforts in the matter was indeed very wide. It is reported about Ibn Shihab Al Zuhri (51-124H.) that he made a huge number of compilations of hadeeth and these were kept in the state store. On the death of Khalifah Al-Walid in 96 H. These were carried away from there on the back of a number of animals.[71]

The first systematic state initiative in the work was taken when Umar ibn Abd Al Aziz became the Kalifah (99-101). His own learning and interest in the subject, coupled with his experience as governor of Madina and his consequent contact with the muhadditheen of that city, particularly with its well known judge (and subsequent governor) Abu Bakr ibn Muhammad, had doubtless a good deal to do with his resolution in this respect. It was this Abu Bakr ibn Muhammad, along with Muhammad ibn Muslim ibn Ubaid Allah ibn Shahab Al- Zuhri and two other scholars whom he commissioned to make a systematic collection and compilation of hadeeth.[72] These scholars diligently carried out their task and by the beginning of the second century Hijra a considerable collection of hadeeth came into existance. Besing upon primary collections and making further investigation and paistaking search the subsequent generations of muhadditheen compiled a huge corpus of hadeeth during the succeeding centuries of such Collections the most important are the following:

1) The Muwatta of Malik ibn Anas (93-179 H.)
2) The Musnad of Sulayman ibn Daud Ibn at Jarud Abu Daud al Tayalisi (133-204 H.)
3) The Musnad of Abu Abd Allah Ahmad ibn Muhammad ibn Hanbal (164-241H.)
4) The Sunan of Abu Muhammad Abd Allah ibn Abd al-Rahman al-Darimi (181-255 H.)
5) The Saheeh of Abu Abd Allah Muhammad ibn Ismail al-Bukhari (194-256H.)
6) The Sunan of Abu Daud Sulayman Ibn al Ashath al Azdi al Sijisthni (202-275 H.)
7) The Saheeh of Abu Al-Hussain Muslim Ibn al-Hajaj Al-Qushayri Al-Nay-Saburi (206-261 H.)

[71] Ibn Sad II, 389 through Sirat An-Nabi, vol-1A, P.9-10. Muhammad Mohar Ali, King Fahad Complex for the Printing of the Holy Quran Madina, 1997.

[72] Ibn Hajar Fatah al Bari, 1, 160 through sirat An-Nabi, vol-1A, P.10. Muhammad Mohar Ali, King Fahad Complex for the Printing of the Holy Quran Madina, 1997.

8) The Sunan of Abu Abd Al-Rahman Ahmad Ibn Shuayb Ibn Ali Ibn Bahr al-Nasai (241-303 H.)
9) The Saheeh of Abu Bakr Muhammad Ibn Ishaq Ibn Khuzaymah, Al-Sulami, Al-Naysaburi (223-311 H.)
10) The Sunan of Abu al-Hasan Ali Ibn Umar Ibn Ahmad Al- Daraqutni (306-385 H.)
11) The Mustadrak etc. of al-Hakim Abd Allah Muhammad Ibn Abd Allah ibn Abd Allah Ibn Muhammad al-Naysaburi (321-405 H.) and
12) The Sunan of Abu Bkr Ahmad ibn al-Husayn Ibn Ali Ibn Abd Allah al-Bayhaqi (384-458 H.)[73]

As the work of collection and compilation of hadeeth continued over centuries, quite a number of fabricated and forged reports and modified verssions of original report come into being, due mainly to the desire to further personal, party, group of sectarian interests. A good deal of forged reports got into circulation due also to subversive motives on the part of insincere converts from heterogeneous backgrounds. Many such false and fabricated reports as also Judaeo-Christian traditions found their into most of the commentaries of the Quran and the chronicles written during those centuries.[74]

Fortunately however, the muhaddithen and scholars were aware of this fact and they took special care to subject the reports and narrations to rigorous scrutiny and tests. In fact before long and independent branch of academic discipline, the princples or science of hadeeth (usul al hadeeth) came into existance. Broadly, the process of scrutny and investigation took two distinct lines (a) a through investigation into the character, personality, capacity and background of each and every transmitter of a particular report (this line of investigation led to the emergence of an extensive biographical literature) and (b) textual criticism with special reference to internal evidence, compatibility or otherwise the Quran and well established facts and in general, with the rules of rational criticism.[75]

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[73] Sirat An-Nabi and the Orientalists vol-1A, P.11. Muhammad Mohar Ali, King Fahad Complex for the Printing of the Holy Quran Madina, 1997.
[74] Sirat An-Nabi, and the Orientalists vol-1A, P.11. Vol-1A, P11-12. Muhammad Mohar Ali, King Fahad Complex for the Printing of the Holy Quran Madina, 1997.
[75] Sirat An-Nabi, and the Orientalists vol-1A, P.11. vol-1A, P11-12. Muhammad Mohar Ali, King Fahad Complex for the Printing of the Holy Quran Madina, 1997.