

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

SUNNAT E KHAIRUL ANAAM Alaihis salaatu wassalaam

- **The Detailed Study of the Sedition Created to Deny Sunnat e Nabwi Shareef**
- **The Refutation of the Objections Raised by the Deniers of Sunnat e Nabwi Shareef**
- **The Mutual Connection of Quran & Hadeeth**
- **The Mental and Academic Proofs to Follow Sunnat e Nabwi Shareef**
- **The History of Recording Ahaadeeth and Hadeeth Narrators**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Sunnat e Khairul Anaam
The Prophetic Practices of Rasoolullah sallallahu alaihi wasallam
Preface

The following sentences of introduction are written by Mujahid e Millat Hazrate Allama Maulana Qamruddeen Sahib, Sajjada Nisheen Aastana e A'alia Sial Shareef.

From the first day of its inception, Deen e Islam has undergone enough of conspiracies and troubles, if those would have been inflicted on any other religion, it would have grounded them to minute particles of dust in the atmosphere, widely spread by the unwanted winds. If one blaze is off, the other flares up and if Sura 5one rebellion diminishes the other starts and if one conspiracy is subsided at one place, the conspirers start spreading the conspiracies towards the other part of the world. In spite of all of these havocs in the form of hurricanes, Islam stood firm like a tall lighthouse, whose compassionate beams of light traveled in the clouds of darkness to show and guide the ships surrounded by the storms to reach the seashore safely. This brilliant lighthouse of Islam shall continue to remain as long as this world remains until its end.

I am happy from the bottom of my heart to place a book before you, which is one of a kind in clarity which is being explained with proofs beyond doubts, which are effective in clearing the doubts and suspicions from the minds of the readers. Explained in this book is a dangerous conspiracy and mission which is reinforced and polished strongly by the skill of deception to make it too attractive. This conspiracy, I mean is to keep the Ummah away and against the ways and practices (Sunna) of the life of Rasoolullah sallallahu alaihi wasallam. The creators of this conspiracy, who are against the followers of the Sunna of Rasoolullah sallallahu alaihi wasallam do not have any new or solid proof to prove their cause. Even before many groups have worked with the views of such conspirers, but they were defeated in their mission by the rightly guided scholars and flag bearers of Islam who countered and demolished their magic by exposing their jealousy, absurdity and contradictory basis of their beliefs. Time after time it is proved that truth prevails over the evil and there still live the righteous scholars in each period and they shall protect the integrity of Rasoolullah sallallahu alaihi wasallam and punish the group of these culprits on their misdeeds and in spite of all their strong materialistic powers they shall be defeated to their ends. These groups have always worked with magical deceits and every magician finally loses in his endeavor.

The groups who deny following the sunna of Rasoolullah sallallahu alaihi wasallam insist on following the commands mentioned in Quran only and say it is not required to follow the practices of Rasoolullah sallallahu alaihi wasallam. The reason they give for their stance is; that long period has passed after those prophetic practices and sayings of Rasoolullah sallallahu alaihi wasallam and they are not suitable to be followed any more.

Upon the oath of my borrowed and limited life, how absurd is their talk! How can they follow the commands of Quran keeping aside the living examples and guidance of Rasoolullah sallallahu alaihi wasallam, even though there are clear commandments in Quran to follow him and warnings of severe punishment upon not following Rasoolullah sallallahu alaihi wasallam. Is it not according to the following verse of Quran?

أَفْتُوْمُؤُونَ بَبَعُضِ الْكُتَابِ وَتَكْفُرُونَ بَبَعُضِ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ
الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

2-85: Afatatuminoona biba'dil kitaabi watakfuroona biba'din, fama jazau man'yafalu zalika minkum illa khizyun filya'tid dunya wayawmal qiamati yuraddoona ila ashaddil a'zaabi wamallahu bighafilin a'mma ta'maloon.

23-85: Do you then believe in the part of the scripture and reject a part of it? Now (say) what is to be the punishment for such wicked ones except disgrace in the life of the present world and on

the day of resurrection they will be consigned to the most grievous torment in hell. And Allah is not unmindful of the (evil) works they do. (Jamal ul Quran)

When it was told to the famous scholar of his time Mutarrif bin Abdullah: **Do not tell us anything other than Quran.** He replied, By Allah we shall not leave Quran for the sake of anything else, but we are forced to take the help of an esteemed person (Rasoolullah sallallahu alaihi wasallam) who knows the inner meaning of Quran and its secrets more than us.(Al Muafiqatul Imam Shatiby part #4 Page 24) Glory is to Allah! What a nice and teeth breaking answer it is. The truth is that following the prophetic practices of Rasoolullah sallallahu alaihi wasallam is not the cancellation of Quran but the method of following the commands of Quran in the way of Rasoolullah sallallahu alaihi wasallam is known as Ittiba e Sunnat i.e following the living examples of Rasoolullah sallallahu alaihi wasallam, which is exactly the will of Allah.

The group denying the Sunnat also accuses the scholars of Ahle Sunnah that they have introduced the infamous system of Catholic Church and Hindu Brahminism in Islam and it is an unbearable oppression.

After all what do they mean by this allegation? Is it not that these righteous scholars closed the doors of the religion of Islam for these self-beneficial scholars to stop them indulging in passing wrong decisions and misguiding the Muslims? If it is so, those rightly guided scholars have to be commended for their sincere efforts and they deserve the award and blessings of Allah as they are away and not at all connected to the system of catholic or Hindu Brahmin cult and if these accusers mean something else by their allegation, let them explain to us. It might be that this group is aware of the oppressing religious system of catholic Pope and Brahminism, but they are not disclosing the true intensions of their allegations. By the Grace of Allah, let me remove the veil from the face of this dreaded system so that nobody should enter into any misunderstanding.

Brahminism:

When Brahminism was enforced in India, it divided the society into four categories in which the Brahmins were given highest status and special benefits. Thereby they were placed on the top of the society and they were assumed to be the better creations as well. Manu Shastra the Hindu Holy Book states: The Creator of the universe for the sake of prudence created Brahmins from His mouth, Chatriyas from His limbs, Vaishyas from His thighs and Shuddaras from His feet. Manu mentions in another place that Brahmins are the most beloved creatures; they are the kings and owners of everything in this world. The Brahmin who has memorized their holy book Rig Veda is blessed and remains so even if he spoils the three worlds with his sins and bad character. The rule was that the king could not impose any taxes on Brahmins under any circumstances. No Brahmin was supposed to be slaughtered for his grave crimes; in such instances the only punishment imposed on him was to shave off his head, while the killing of the non Brahmin was permitted for such crimes. At the same time if a non Brahmin just lifted his hand or a stick to hurt a Brahmin, his hand was to be cut off and if someone kicked a Brahmin, his leg was to be cut off and if someone abused a Brahmin, his tongue was to be cut off and if someone claimed that he was tutoring a Brahmin, then boiling oil was to be poured in his mouth. (Maza Khusrul A'alam Li abil Hasan Nadwi 2-41) These are the codes of discipline imposed in the Hindu Religion to protect the rights of Brahmins.

Now let me ask for the sake of Allah, whether the Sunni Scholars claim any of such status mentioned above. Did any of them claim that his body is superior to others and did any of them claim that they are not to be punished upon committing any crime? He should not be killed or not

pay the required compensation upon murdering an innocent? No punishment should be inflicted on them if they violate any acts of Shariah? Even the worst enemy of Islam will not say that it is so. Then what is to be said about these ignorant scholars who are inflicting the righteous with their allegations? Do the scholars who served all their life for the cause of this righteous religion deserve such allegations? Is it not surprising?

Catholic Church System of Priesthood:

The Catholic Church System of priesthood awarded the highest powers and respect to their heads for centuries and even the Kings and their thrones were at their mercy. The luckiest among the Kings was the one who was a favorite to the Pope and a king was dethroned upon the disliking and anger of him. The history of this system is too long to be explained at this juncture. Let me just explain it to you in the light of the credible view of Professor **Kenays** in his book titled “Kenays Outlines of Criminal Law” states in the page #75 and the same is being described by other authorities as follows.

The Religious authorities in the priesthood system were holding highest and unlimited privileges by which they were not answerable to any court of law even in the case of any grave crime. They possessed their own courts occupied by priests and by any means if it was not possible to free the accuser from the allegations, he would be just degraded from the existing post he was holding or at the most he was kept in prison for a while and even the highest law enforcing authority was not eligible to award a capital punishment to any religious authority upon their proven crime or murder.

There is no such room for injustice in Islam and it does not permit differentiation and degradation among the humans. The Highest Authority is the Creator of the universe and it is the duty of the Islamic courts to impose the rules as laid down by the Islamic law so that even the king or the ruler of a country or a common citizen irrespectively is subjected to its rule to present him before the law enforcing authorities.

Oh Respected Accusers! Will you please go through the above information or go through all the pages of history and keeping Allah as witness: Can you tell me that any such rule has been made to make the Ulama immune from getting punishment in case of violations or can you give me one example where any such scholar has claimed that Islamic code of discipline cannot be imposed on him. If you and all your supporters struggle for your lifetime you may not find such an incident as accused by you. If you will not and you cannot in future, then fear from Allah and stop such accusations.

After my short introductory words, I shall place before you a most valuable book written by my beloved Abul Hasanaat Muhammad Karam Shah Azhari, Bheera, Zilla Sargodha, Punjab. I would like to commend him on his sincere efforts to cure this dreaded disease through his book. His work is praiseworthy (Qabil e Rashk) and such tasks should be taken up by others too.

At the end, I pray to Allah Ta’ala and plead for His Grace and Honor by accepting this book in His Exalted Court and to further enlighten the heart of the author so as to enable him to solve the intricate issues of Deen where the common minds are bewildered and to keep him on the right path and always strengthen him with the Holy spirits and bless him with tranquility when the whole of humanity is feeling helpless and confused on an issue. Aameen Ya Rabbul Aalameen.

Faqeer Muhammad Qamruddeen Sialwi

May Allah forgive and hide his sins.

11th day of Rabiul Aakhir 1373 Hijri

Dedicated To

The most disciplined blessed spiritual eyes, spiritually guided dearest talks of divine, higher determinations with cleaner intensions, esteemed love with its attractive actions and the late night vigil prayers with tears there of, all of which were bestowed upon this handful dust by my respectable and beloved father Peer Muhammad Shah Sahib, Bhera Zilla, Surghoda, Punjab. Qadasallahu Sirrahul Azeez.

Muhammad Karam Shah

Meri Saari A'rz Daasht kaa Haasil
(My Whole Objective of This Writing)

Ba Manzil e Kosh Maanind e Mah e Nauw

Daree'n neely fidha har dam fuzoo'n shoo

Muqaam e khaweesh agar khawhy daree'n dair

Bahaqq e dil band o raah e Mustafaa rau

Sallallahu Ta'ala Alaihi Wa Aalihi wasallam

(ALLAMA IQBAL)

Beginning of the Talk

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahirrahmanirraheem

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ وَيَعْلَمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ
الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ لِلْعَالَمِينَ نَذِيرًا
فَقَدَّرَهُ تَقْدِيرًا

Wa afzalussalaatu Wa Atyabus salaamu a'laa syedil khalqi Muhammadin Rahmathul lil A'alameen, Allazee arsala hidaaya lizzalleen wa murshadut taaiheen wa mukhrajunnasi minaz zulumaati ilannor ka annahoo kaukaban durriyyin' youqadu min shajaratin mubarakatin zaitoonatu laa sharqiyyatan wala gharbiyyatan yakaadu zaituhaa ydheeu walauw lam tamsashu naar, noorun a'laa noor, yahdiyillahu linoorihee man' yashaa' wa a'laa aalihee wa ashabihee wa minataba' sunnata bi ihsaani ilaa yaumuddeen.

Allahumma inne ubriyu min hawly wa quwwatee ilaa hauwlika wa quwwatika wa as alukal hidaaya wal Irshaad. Rabbanaa aatinaa mil ladunka rahmathan'w wa hayyee lana min amrinaa rashadaa. Rabbanaa a'laika tawakkalnaa wa ilaika anabnaa wa ilaikal maser. Anta ne'mal maula wa ni'man naseer. Amma Ba'd:

The flower bud of life was distressed. It all became a forgotten event, as the fall season had taken away the songs of the nightingale and the fragrance of the flowers from its garden. The paths were deserted and the streams dry. It was all the dust where it used to be heavenly greenery. There was desperate feeling around looking for a new array of hope. Suddenly a rain-bearing cloud emerged from the cliff of the hills of Faraan and it rained such that each drop of it brought the pleasure of heaven. It continued to rain until the normal life started to be felt. The distressed humanity was brightened with the new energy of spiritual life. The trees of bravery and sacrifice which were void of its leaves and flowers were granted new buds back as a robe of honor. The nightingales started singing the songs of the chastity of the soul and the sight. The sections of the cage of the wrong beliefs, whims and fancies disintegrated one by one, and the humanity got the invitation to fly towards the horizons of holiness and the oneness of the creator.

The inhabitants of the world after receiving this spiritual and beneficial rain from its clouds were so delighted by their hearts; they called him “**MUHAMMAD**” which means the most praiseworthy sallallahu alaihi wasallam. The angels of the skies called him as “**AHMAD**” which means the most praising of the Lord. With the time and realities when His veil was fully lifted, the Creator Himself introduced him as: وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“*Wama Arsalnaaka Illa Rahmatil lil Aalameen*” (21-107 Al Anmbiya) means: **O Beloved, We have sent you not but as a Mercy to all the worlds.**

If the humanity would have recognized this blessings sent for them and with the help of this glowing light sought their way through the darkness and continued to follow the path shown by him with determination and courage and if their progress would not have been restricted by the

There are many more havocs hidden underneath the overcoat of Satan to put the Muslims under test. Urdu poetry,
Karengé kohkan ke housale ka imtihaan aakhir
Hunooz is khast ke nairooye tan ki aazmaaish hai

The English regime created the false prophet hood of Mirza Qadiyani and nurtured it under its protection and control and inflicted severe wounds to the unity of Umma, which are yet to heal, and now a new conspiracy is in the making, that is to deny the Sunnat e Nabwi, the prophetic practices of Rasoolullah sallallahu alaihi wasallam.

The Conspiracy of Negating the Sunnat e Nabwi

The Deniers of Sunnat e Nabwi say that the explanation of the Quran e Kareem given by the Prophet Sallallahu alaihi wasallam and upon whose heart this Holiest Book was bestowed has rotten and it is not suitable to be followed. These persons feel humiliated by submitting themselves humbly as learners before the Student of the Creator and the Greatest Tutor of the Humanity Rasoolullah sallallahu alaihi wasallam. He, sallallahu alaihi wasallam is the Glittering Light who gives the sparkle to the tiny drops and sheen to the particles and provides the cover of his light to the whole atmosphere of the planets and earth. On whose glory Allah his Creator Himself has said: **قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ**

“Qad Ja Akum Minallahi Noorau’n wa Kitaabum Muneer” (5-15) To be Sure, there has come to you from Allah a Light and a Book, Luminous.

This Light of enlightenment mentioned in the Quran has become old in the eyes of these reformers and they shall gain enlightenment through their own twinkling lamps of their brains to enlighten others. Their twinkling light of reformation is composed of the destructions and calamities equal to the destruction caused by hydrogen and atomic bombs. There is no doubt that these deniers of Sunnat e Nabwi Shareef have taken their steps after analyzing in depth the earlier experiences and faults of their predecessor and they do not want to see their paper ships get wet by the waves which destroyed hundreds of such paper ships earlier. They wanted to avoid the rocks against which several ships of conspiracies were destructed earlier. They pretty well know that as long as the footsteps of Rasoolullah Sallallahu Alaihi wasallam are imprinted in the minds and life of the followers they cannot kindle their light of command. Therefore, they wanted to erase the imprints of those footsteps and as they are not able to do so, they are trying with all their endeavors to create doubts about those imprints. They pretty well know that the sayings of Rasoolullah sallallahu alaihi wasallam are the annotator of the Talk (Quran) of the Creator and it will remain as such, so why not remove this belief itself from the minds of the followers that the responsibility of giving commentary on the Quranic Verses is vested only to Rasoolullah sallallahu alaihi wasallam, so that their own selfish annotation and commentary of the Quran could gain acceptance by the people. They are aware, since 1300 years whichever movement started to disintegrate the unity of Ummah failed miserably as it could not face the undeterred Holy Sayings of Rasoolullah sallallahu alaihi wasallam. To avoid their destructive end, they wanted to cut off the strong link of the Prophetic Sayings which is the guarantor of the integrity of Ummah. To complete their dangerous task, they are utilizing some special weapons and keep changing their modus operandi while retaining the same motives.

The details of their corrupt operations shall be explained and elaborated to the readers in the forthcoming pages. Now we are just briefing it, so as to enable the readers to retain these points in their memory.

1. They wanted to induce into your minds that Quran and the Prophetic Sayings are two different and opposite subjects. If you follow one of it, you cannot follow the other. So it is necessary to leave the Prophetic Sayings aside and just follow the Quran.
2. The laws formed by the humans are the product of their minds produced by the utter necessities of the prevailing atmosphere and period of time, which keeps changing. This natural phenomenon of the common human beings is applied to the Prophetic Sayings of Rasoolullah sallallahu alaihi wasallam and they are trying their level best to prove that these prophetic Sayings are similar to the laws passed by a society upon its need of the time and the position of Rasoolullah sallallahu alaihi wasallam himself is like the member of the legislative assembly, if not, the chief of the legislature. Hence the prophetic Sayings too are useful for a certain period of time and later they become absurd and need to be replaced.
3. During the earlier period, there was an outbreak of fabricating the Prophetic Sayings, to counter it, the righteous and determined scholars of that period administered permanent coma to that epidemic.
4. These forces are using all their might in declaring that those knowledgeable and wise scholars on whom the knowledge itself is proud and the angels themselves are the witness for their god-fearing nature and chastity, accuse that they were ignorant and they were giving wrong interpretation of Quran and were attaching fabricated sayings towards Rasoolullah sallallahu alaihi wasallam and they had paralyzed the thinking and reasoning capacity of the Ummah. By these allegations, these accusers created disliking in the minds of believers towards those scholars and created disappointment about the glorious past. Thereafter they beat the drums of their own knowledge, love towards the Prophet Sallallahu alaihi wasallam and posed themselves as the most god fearing and honest sympathizers of Ummah, so as to divert their attention and to align themselves with this group.

These are the above mentioned four pillars on which their reasoning is based upon and this is the center of their orbit of arguments. The person whose eyes are focused on Quran and who has not lost his hopes and heart over the historical events of the glorious past and who has studied about the selfless services rendered by the scholars of that period, will never accept the hollow ideology of these so called reformers and they cannot catch him in their weak and deceptive spider net.

Alas, If all of us would have been like the above mentioned person!!! Alas, every son of this Ummah would have faced like a fort against these attacks of deception and doubts. But, it is so unfortunate that many of us have no time after studying the dramas of Shakespeare and Bernard Shaw and Poetry of Dowzoth and Tennison, to at least look if not drink from the stream of eternal life.

There are many law practitioners among us, who have spent all of their life in studying the changing laws of our society and they think that the eternal laws of Islam are frozen and not practical enough, even though it possesses the stability and perseverance like a brilliant old sun and sun like qualities. These personalities are unable to grasp the benevolence bestowed on certain pious persons by the Prophet sallallahu alaihi wasallam upon the instructions of Allah.

Among us there are historians, who think that the rays of knowledge and civilization struck the world for the first time after the French Revolution and formerly the whole world was under darkness of ignorance, whims, abhorrence and oppression. These personalities believe without any doubt that these are the realities of the history; as such they are more susceptible to fall into the trap of “Denying the Prophetic Practices”. To avoid their falling into these traps, it is obligatory on the part of the righteous who care for the betterment and integrity of the Ummah to guide them towards the right path without any loss of time.

I have tried with the best of my ability to place the satisfactory answers in the forthcoming pages to remove the doubts, misunderstandings and wrong notions. The first part of the book reveals the unholy intensions of these so called reformers trying to prove that there exists the conflict between Quran e Kareem and Prophetic practices (Sunnah). I have tried to prove the fact that there exists an unquestionable magnificent amalgamation between Quran & Sunnah and its mutual ties with the annotator (Rasoolullah sallallahu alaihi wasallam) and His annotations are upon the instructions of Allahu Ta’ala and it is obligatory on every Muslim to obey both the Quran & Sunnah.

Later I have exposed their lies and deceptions propagated, regarding the narration and recording of Ahadeeth. Also explained are the methods deduced to collect Ahadeeth and the means adapted to curb the falsification of Ahadeeth by those righteous and most knowledgeable scholars of the early period, who were the guardians of the recorded knowledge and information of Sunnah and who risked their life to preserve it. Some important and unbelievable events of their lives shall remain like the glowing sun and glittering moon till the end of this world and this has to be publicized to counter the vigorous ongoing mission to create misunderstanding about these benefactors of Islam.

Later explained are the codes and laws framed to compile the Hadeeth (sayings of Rasoolullah sallallahu alaihi wasallam) and Fiq (Jurisprudence) of Islamic laws, which shall provide further explanation of the Prophetic Practices of Rasoolullah sallallahu alaihi wasallam and this shall further remove the misconception from the minds of the readers interested in knowing the Shariat e Islamia (religious codes).

The last chapter will nullify the objections raised by the deniers of Sunna on certain Ahadeeth. According to them, some Ahadeeth are against the Quran and few Ahadeeth are against the brains and few of them are below the norms of character and they reject some stating it is against the prevailing situations and abandon the remaining Ahaadeeth upon their own presumptions that these are not practical.

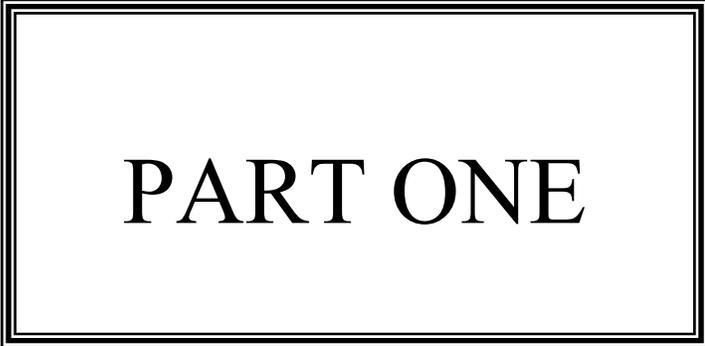
I am fully aware of my own deficiencies, but keeping the confidence upon Allah the Most Gracious, I hope my sincere efforts with whatever material herein shall help in eradicating the above mentioned doubts and suspicions from the minds.

Rabbana La Tuzigh Quloobana Ba’da Is Hadaitana Min’l Ladunka Rahmah. Innaka Antal Wahhab. Wa Bajahe Habeebikal Kareem Alaihis Salaathu Wat Tasleem.

I am grateful to Respected Maulana Muhammad Athar Sahib on whose awareness and insistence I attempted to take up this obligatory task, as he forced me to give time for this noble cause in spite of me being engaged fully in my educational studies. I also admit that many valuable suggestions offered by my Master Ustaad Al Fad’il Al Qazi Mazharuddeen

Ahmad Sahib (Ustaz Deeniyaat Jamia Aligarh) Mukhtassus Kulliyat Usooluddeen Azhar have helped me a lot in writing this book.

Abul Hasanat Muhammad Karam Shah
Mutaa'llim Qismul Mukhassas Kulliyatush Shariya Al Jamia Azhar
Manzil 57, Shari' 10, Al Ma'adi Al Qahira
Safar 1373 Hijri



PART ONE

Part One:

Before placing my views and statements on the subject, let us go through the arguments and proofs of the Deniers of “Sunnat e Mustafa sallallahu alaihi wasallam” they place to identify their stance. Only after understanding those arguments, their position and the locations where they tripped to fall down could be understood. Later on we shall try to eradicate their misunderstanding on the topic.

Their proof of deserting Sunnat e Nabwi Shareef:

To prove their point that it is not necessary to follow the prophetic practices of Rasoolullah Sallallahu Alaihi Wasallam, their strong point of argument is explained herewith in their own words:

1. There are certain demands of human life which do not change with the time and its atmosphere.
2. There are certain inevitable demands of human life which need a change with time.
3. The unchangeable necessities of life and their ruling as per Sharia jurisprudence are mentioned in Quran and they are just a few.
4. The other necessities of life which demand change have to be ruled within the framework of Sharia by the Ummah themselves at that period of time as required.

By consolidating those necessities which need the change with time, they assert that the teachings of Rasoolullah Sallallahu Alaihi Wasallam were related to His time only and are not suitable to the present time and its necessities. The religious authority of their time can give a ruling against those rulings of Rasoolullah Sallallahu Alaihi Wasallam and it will be still considered as following Him.

Abrogation of their Claim from our side:

We would like to state before the so called gods of the present knowledge that we agree to your statements that there are certain demands of human life which remain unchanged and some need the change with time but how these people have ascertained that the Prophetic Practices, that is, Sunnat of Rasoolullah Sallallahu Alaihi Wasallam were only effective during his period and they are not suitable any more and demand a change? By considering only the first two points we cannot get on to their conclusion as it needs a strong proof. Taking the advantage of the simplicity of the readers, they immediately imposed a fatwa that Sunnat e Rasoolullah Sallallahu Alaihi Wasallam is similar to those needs of life which demand a change.

Let them think on their own, how could a learned thinker be convinced by this statement? If they say that their wisdom is asserting to bring in a change as it is not practical to follow the Sunnat e Nabwi Shareef, then we shall ask them the following questions:

Can your wisdom and mind also accept the ruling (fatwa) upon the Doctrines mentioned in Quran on the matters of marriage (Nikah), Divorce (Talaaq), Usury (Riba) and Distribution of property among kith & kin, and declare it is not justified?

Did the Turkish lawmakers (were Muslims of course) not declare that the double share allotted to men compared to the women in Quran, is utterly unjustified?

Did they not declare that the unquestionable rulings mentioned in Quran to curb the adultery and illicit relationships are barbaric?

Did you not hear the economists passing the comments that the financial degradation of Muslims is due to the curbing of Interest in Islamic Law?

If at all you agree that the reasoning made by the human mind is the final solution then leave alone the Sunnat e Nabwi Shareef, you could abrogate the rulings of Quran too.

We shall say that we are not going to accept any ruling on the basis of wisdom and mind, but we shall prove that each and every rulings mentioned in Quran are unquestionable and most effective in fulfilling the necessities of every day life and responsible for the betterment of humanity in all the periods of time. We shall also challenge anybody who claims that Sunnat e Nabwi Shareef is not

useful in all the periods of time, to prove at least one of its rulings, which is not suitable to be practiced in the present time.

If they say that it is not the ruling placed by minds (which has been accepted by them for its being lame) but we shall accept only the book of Allah, Quranic rulings imposed by Allah, as Allah Himself says in His Book:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

41-42: *La yateehil Baatilu min'm baina yadaihi wala min khalfihi tanzeelum min Hakeemin Hameed*

Falsehood cannot approach it, neither from before it nor from behind it. It is a sending down from One the All-Wise, The Praise Worthy.

Our Eyes are illumined and our hearts are happiest at it. If Quran e Kareem orders you to follow Allah and the Instructions of Rasoolullah sallallahu alaihi wasallam forever and these orders and rulings of Quran are not questionable and they are obligatory at all times, then you should not deny the Sunnat e Rasoolullah sallallahu alaihi wasallam. If at all Quran e Kareem states that the Instructions and prophetic practices of Rasoolullah sallallahu alaihi wasallam were valid only for his period of time which was not civilized and you yourself can frame the rulings as required by the advancement of your civilization then by Allah's Honor and Magnificence Who appointed His Prophet as His Reflection of Honor and Magnificence, we shall support and agree to your point. The way Allah has advised us in detail to follow and obey Rasoolullah sallallahu alaihi wasallam as mentioned in Quran e Kareem in so many ways and means, I am amazed and my fingers are in between the teeth on the claims and accusations by the so called persons claim to possess the knowledge of Quran.

The Proofs from Quran on the Ruling to Follow Sunnat e Nabwi Shareef

The First Proof:

There are numerous Aayaths in Quran e Kareem wherein Allahu Ta'ala has unconditionally ordered strictly to follow His Most Beloved and Respected Prophet Rasoolullah sallallahu alaihi wasallam and He has warned several times that whoever denies is a rebel liable to be punished and will be denied His Grace of Allah as mentioned below:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

3-31: *Qul inkuntum tuhibbonallaha fattabioony yhbibkumullahu wayaghfir lakum Zunoobakum wallahu Ghafoorur Raheem.*

Say to them (O My Apostle) "If you really love Allah, then follow me: and Allah shall love you, And forgive you your sins; and verily Allah is the Most Forgiving, The Ever Merciful"

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

3-32: *Qul Ateullaha warrasoola fain tawallauw fainnallaha la yuhibbul kaafireen.*

Say You: "Obey Allah and the Apostle" Then if they turn away, surely Allah loves not the Infidels.

This is what Quran says which shall make the clouds of their doubts to be cleared and the truth shall be revealed with all its glory. Please think about the above two Aayaths of Quran through which Allah says whoever does not follow My Apostle does not make him their guide and does not follow his instruction without questioning him and still claim that their hearts are completely filled with the love of Allah, they are liars and they do not have any sort of connections with Me.

If they really love Me then they should obey My Apostle Rasoolullah sallallahu alaihi wasallam and then only it will result in my love towards them. They just claim to love Me but they had no proof for it. Now is that the proof is provided of their love towards Me by accepting the slavery of Rasoolullah

sallallahu alaihi wasallam, I shall honor their claim and they shall be beloved to Me and I shall adorn them too. This is best said by the Poet Allama Iqbal in his Farsi poetry.

Choon tamam uftad, sarapa naaz, mi girdo nayaaaz--- Qais ra Laila hamay namand war sahraai man

The Explanation of the Love towards Allah:

The further explanation of the above Aayat e Quran, the words “tuhibbonallah and yuhbibkumullah” mentioned regarding the love, the reality shall be exposed on which there will no further arguments on, what is the love? and what type of love is in between the slave men and Allah? And what is meant by the love of Allah towards His slaves?

Love basically means a kind of attraction and inclination being created towards a personality, let it be in the form of either the excellence of the exterior form or grace or the facial beauty or the beauty of the character and the attraction and urge to get closer to that personality.

When a person realizes that the beauty of the garden and its every leaf and bud are actually the reflection of its creator, then the human eye whenever it sees excellence in any other form, it is again the reflection of the beauty of the creator. Once it is realized, the other respected fake gods will disintegrate from the eyes and it concentrates on its Real Creator. As this feeling occupies the mind and heart, it will be displayed in the form of prayers and submission towards the Creator. The inner feeling of satisfaction and its outer displayed submission is called the Love of the Slave towards Allah. If this submission continues earnestly, then these persons shall be called by Allah with the title “Raziallahu Anh” and “Rizwanallahu ta’ala alaihim” which means Allah is happy with them and they are happy to submit themselves to the will of Allah. This is the meaning of Allah loving them. When the lover because of his burning love towards Allah gets restless to meet the Lord, he tries to find ways and means even at the cost of his life to meet Him. Now, unless Allahu Ta’ala does not provide guidance to His lovers, it is impossible for them to seek the closeness of Allah just by their own and limited mental power. Their conception being however high, it is still a human conception. For that reason only Allah has sent His Apostle Rasoolullah sallallahu alaihi wasallam and instructed the people; if you wanted My Consent and connection then do not fall into any marsh lands of your thoughts and ideas but follow my Apostle Rasoolullah sallallahu alaihi wasallam and accept his guidance and ways of praying to reach Me and to solve all of your personal, political, economical, cultural and moral issues.

The Second Proof:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

2-208: *Ya iyyuhallazeena aamanudkhuloo fissalmi kaffah, wala tattabiookhutuwaatish shaitaan, innahooo lakum a’duwwummubeen.*

O You believe! Enter into the fold of Islam fully, and do not follow in the footsteps of Satan; verily he is to you an open enemy.

Allah says: This is the only way to achieve My acceptance and this is the only way you can come closer to Me.

If anyone claims to love Allah and does not obey Rasoolullah sallallahu alaihi wasallam, he is either ignorant or a liar in his claim. Allah has also promised to bestow many more blessings by forgiving the sins as per the above Aayath: وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ *Wayaghfir lakum zunoobakum* and all your misdeeds shall be written off by the virtue of obeying Rasoolullah sallallahu alaihi wasallam. As every one knows that the calamities befall from Allah on communities for no reason but their misdeeds and these punishments are in various forms like famine, fierce battles, and devastating epidemics.

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَالِمٍ لِّلْعَبِيدِ

3-182: *Zaalika bima qaddamat aideekum wa annallaha laisa bizallamil lil a'beed.*

This is a reward of what your hands have sent forth and verily it is not for Allah to wrong His Servants.

Obeying Rasoolullah sallallahu alaihi wasallam is such an elixir which cures the patient on the death bed, the communities suffering in the pits of disgrace shall be uplifted with due honor and persons who could not come up in life due to the wrongdoings shall be given new life and directed towards right path by virtue of it. Follows a Persian poetry:

too chunanan humai aiy jaan ke bazere saya too----- bakaf aawarand zaagan huma khila'te humai.

The Third Proof:

Allah mentions in Quran:

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْقَوْزُ الْعَظِيمُ

4-13: *Tilka Hudoodullahi wamai'ny uti illaha wa rasooluhu yudkhillhu jannatin tajry min tahtihal anhaaru khalideena feeha wa zalikal fauzul azeem.*

These are the bounds of Allah. And those whoso obeys Allah and His Apostle, Allah shall cause him to enter Gardens watered by running streams beneath, therein shall abide for ever. And that is a great triumph indeed.

This worldly life is a place to perform deeds and it is our belief that all the human beings shall be resurrected on the day of judgment and all of them will be accounted for their lifetime auditing of good and bad deeds and the culprits and wrong doers shall be punished and the noble obeying persons shall enjoy the eternal bliss of heaven. We are not here in the world to construct our nests on the cliff of its mountains but to seek the nests in heaven. Our real success is the success on the Day of Judgment and Allah has shown its only path to obey Him and Rasoolullah sallallahu alaihi wasallam. That is to say the lucky persons deserving eternal bliss are those who obey Rasoolullah sallallahu alaihi wasallam by their hearts and life.

The Fourth Proof:

Allah bestowed blessings upon the believers who obey Rasoolullah sallallahu alaihi wasallam, along with the warnings on disobeying him as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ

58-9: *Taayyuhallazeena aamanoo iza tanajaitum fala tatanajau balthimi wal udwan wa ma'siyatar rasooli wa tanajau bil birri wal taqwa, wattaqullahallazee ilaihi tuhsharoon.*

O You believe! When you hold secret counsel in secret for sin, iniquity and disobedience to the Holy Apostle, but counsel for virtue and piety. And fear Allah before Whom you will be gathered.

Look! The way Allah is admonishing the persons and groups holding discussions and meetings to create conspiracies towards disobeying Rasoolullah sallallahu alaihi wasallam and He is warning them that they shall be brought to task and disgraced on the Day of Judgment. The responsible members of the Islamic Governments, Prime Ministers and Presidents, members of parliaments and legislative assembly members may note that they have no powers to pass a law against Rasoolullah sallallahu alaihi wasallam and they cannot curb practicing Sunnat e Rasool sallallahu alaihi wasallam for a prudent reason.

The Fifth Proof:

Allah has described the miseries and punishments imposed on the unfortunates in the hell, will the eyes of people open when they shall undergo such punishments in hell and admit their fault?

يَوْمَ نُقَلِّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ

33-66: *Yama tuqallabu wujoohuhum fin naari yaqooloona yaalaytana ata'nallaha wa aata'narrasoolaa.*

The day they will be cast into the fire upon their faces, they will say (wistfully): “Would that we have obeyed Allah and obeyed the Holy Apostle!”

Urdu poetry: Haye us zoode pashemaan ka pashemaan hona

The Sixth Proof:

The day, on which their realization will not help them.

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا

4-42: *Yaumaizin' yawaddullazeena kafaroo wa a'sawurrasoola law tusawwa bihumul a'rzu wala taktumoonallaha hadeetha.*

That day who had denied the truth and disobeyed the Apostle would wish that the earth were leveled over them, and they will not be able to conceal any fact from Allah.

The Seventh Proof:

Ponder over the following Aayat e Kareema, which describes the anger of Allah and the punishment to be imposed upon the persons who think that the forbidden things as per Rasoolullah sallallahu alaihi wasallam are not forbidden.

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ

9-29: *Qatilullazeena la yu'minoona billahi wala bilyaumil aakhiri wala yuharrimoona maa haramallahu wa rasooluhu wala yadeenoona deenal haqqi minallazeena ootul kitaaba hatta yu'tul jizyata a'n yadin'w wahum saaghiroon.*

Fight those who do not believe in Allah and in the Last Day; and do not hold lawful what Allah and His Apostle have forbidden, and who do not follow the Religion of Truth of the people who have been given the Book, until they pay the required tax with their own hands while they are in a state of subjection.

Allah has openly stated that it is obligatory to follow both Quran And Sunnat e Nabwi and the same punishment will be awarded to both of these offenses.

The Eighth Proof:

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا

4-61: *Waiza qeela lahum ta'alaw ila maa anzalallahu wa ilar Rasooli ra aital munafiqeena yasuddona a'nka sudooda*

And when it is said to them:”Come to that (Book) which has been sent down, and come to the (Holy) Apostle,” you will find the hypocrites turn away from you averting their faces.

By the explanation of Quran, the deniers of the Sunnat e Nabwi are Hypocrites. Hence a Muslim cannot even think of abrogating Sunnat e Nabwi.

The Ninth Proof:

As obeying Rasoolullah sallallahu alaihi wasallam stands surety towards guidance it is the only key to keep us away from the condemnation on the day of qiyama and a key to open the door of heaven. For this reason, Allah has declared that the followers of Rasoolullah sallallahu alaihi wasallam only deserve His Blessings.

وَرَحْمَتِي وَسَعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ الرَّسُولَ
الَّذِينَ النَّبِيِّ الْأُمِّيِّ

7-156/157: *Warahmaty wasia't kulla shayin fasa aktubuha lillazeena yattaqoona wa yu'toonaz zakaata wallazeena hum bi aayatina yu'minoon. Allazeena yattabioonaar Rasoolan nabiyyal ummiyi.*
And as for My Mercy, it embraces all things, I shall therefore, ordain it, and those who follow righteousness and pay the Zakaat (poor rate) and those who believe in our signs. Who follow the Apostle- the Unlettered Prophet.

The meaning of Following (Ittiba') and Submission (Ita'at):

Wherever it is mentioned to follow the Sunnat e Nabwi, the words of Ittiba' and Ita'at are used, so it is necessary to elaborate the meaning of these words so as to realize its meaning fully and to avoid any misunderstanding in the use of these words.

In Arabic language, Ittiba' means to walk behind a person. Hence Master Ibn e Manzoor in his famous dictionary "Lisaan ul Arab" states that Ittiba' means that someone is walking and you are exactly walking behind him on his footsteps (Lisan ul Arab fasal "Ta" baab "E'ign").

The writer of the famous book "Taj ul Uroos" describes; the word Ittiba' which further elaborates its meaning. He says the root word of Ittiba' is attuba' means the shade of the Sun which always follow it. This word is also given to the best male among the group of honey bees, behind whom all the bees would fly. (Taj ul Uroos fasal "Ta" baab "E'ign")

Imam Abul Hasan Al Aamidi states that "Mutabi'at" is agreeing and following the sayings of someone and also in performing the same way or copying the tasks or performing those tasks for the reason that it was performed by him. (al ahkaam fi usoolil ahkaam book 1 page 88 & 89)

Ittiba' with the above quotations is understood that Whatever Allah has instructed us about Ittiba' e Rasool sallallahu alaihi wasallam is fulfilled only if those actions are executed exactly as per his instructions, intensions and physically performed as he had performed them. If they are not performed accordingly then we are not fulfilling the obligations under Ittiba' e Nabi Shareef.

After knowing about Ittiba', let us go to Ita'at. Ita'at in Arabic means that you bow your head to the orders of some one (Lisaanul Arab chapter Ta section babul A'in). The same is being explained in Lisaan ul Arab that it is submission and performing the tasks exactly as stated or shown practically. So a person submitting himself in such a way is called the Mutee' of His master and He is sumitting and performing Ittiba' of that person whom he is following earnestly (Al Ahkaamfi Usoolul ahkaam book #1 Page91).

Fulfilling Commandments of Allah By Submitting to Rasoolulla sallallahu alaihi wasallam.

As per the repeated insistence in Quran to follow Rasoolullah sallallahu alaihi wasallam; it is only possible only if it is exactly done as told or exactly meant by His words and imitating his actions as practiced by Him and to refrain from an act as He refrained. For example you perform prayers (Salaath) as He performed with the same number of Raka'ths as he did and at the proper time it was performed, follow the rituals of Haj as done by Him, follow the calculation of Zakath (poor rate) as told by Him, follow the business ethics as explained by Him, follow the codes of discipline in the matters of Nikah (marriage) and Talaq (divorce) as stipulated by Him and abide by His code of discipline in the matters of social conduct and character. If you follow all of the above Prophetic Practices strictly without a question, you are submitting to the ways of Rasoolullah sallallahu alaihi wasallam and obeying Allah. Instead if you just twist and modify the codes of discipline laid down and practiced by Rasoolullah sallallahu alaihi wasallam according to your own conveniences, you are following your own whims and fancies and it is not following Sunnat e Nabwi.

Now I respectfully request the deniers of Sunnat e Nabwi who claim to follow the commands of Quran to note that Allah states in Quran; Follow my Holy Apostle Rasoolullah sallallahu alaihi wasallam, If you want your sins to be forgiven, to become My beloved, to attain heaven and to get My Blessings. Enforce the rules and codes of discipline as laid down by Rasoolullah sallallahu alaihi wasallam if you are given the power to rule. If you do not, then on the day of justice you will bite your own lips, repent on your wrong doings and will be fed up with your existence, but you will not get any solace.

These Deniers of Sunnat e Nabwi state that there is no need to follow Rasoolullah sallallahu alaihi wasallam as His period is over and now it is our period and we shall set the precedence. In spite of their admittance that they are the followers of Quran, can they not read these commands in Quran? Can they say that these instructions are not from Quran? Is it not from Allahu Ta'ala? Can it be altered or modified? Are these codes of discipline being abrogated? Or the meanings of these Arabic words have changed?

There was an innovator who gave a ruling that (Jihad) struggling in the way of Allah is not obligatory these days and by paralyzing the rulings of Sunnat e Nabwi towards Ummah, he was preparing to place the proof of his faithfulness to Rasoolullah sallallahu alaihi wasallam. He was creating the prophet hood out of his mischievous thoughts, which supported and vitalized the reactionary forces and he gained a platform in this world. His followers with material creed uplifted him as their benefactor, but Allah is the witness that he could not succeed in his corrupt ambitions. The Ummat e Mohammadiya never lost the spirit of Jihad, their urge to give away the life for the cause of Islam never died down. Their determination to fly the banner of Islam did not succumb. The lovers of the leader of the battles of Badr and Hunain were continuing to scarify their life. As long as the Sun is glowing, the world shall be eager to witness these events.

Now the so called benefactors of the Ummah are eager to nullify not one but all of the principles based on the Sunnat e Nabwi. Still they keep on harping that they submit to the commandments mentioned in Quran while ignoring the command of obeying unconditionally to Rasoolullah sallallahu alaihi wasallam. They say the period of obeying Sunnat e Nabwi is over and it is not obligatory on Ummah to follow it. But the truth is that in spite of being attentive, whoever leaves away the Sunnat e Nabwi cannot hold the rope of Allah (Quran). Whoever does not accept the footprints of Rasoolullah sallallahu alaihi wasallam as a proof; to him even an invisible angel is meaningless. It is proved that the Prophetic Practices in the

matter of codes of discipline (sunnat e Tashree'yi) other than his own natural habits (Sunnat e Tabe'ee) cannot be shattered with the period of time and the ever ending day and night cannot weaken it and the worldly revolutions cannot effect the benefits and virtues of it. Hence it is our belief that the commandments of Quran along with the imposition of Sunnat e Nabwi have to be followed until the last day of this world.

Clearing a Doubt:

Someone may get a doubt that it is our belief that Allahu Ta'ala is unique in all His Qualities and second to none and without any partners. He is the absolute owner of everything and everything is His own creation, the skies and the surface of the earth, everything above and below, oceans and earth, light and darkness and every particle of atom. It is because of His Orders that all the planets and the blue atmosphere are aloft and the sun and moon are glowing and glittering and the stars twinkling and the rivers flowing and because of His permission the heartbeat of the living is ongoing. Then what it means submission to others without submitting unto him?

He Himself states in Quran: **إِنَّ الْحُكْمَ إِلَّا لِلَّهِ 6-57: Inil Hukm Illallah. There is no order other than Allah's**, so only His orders are enforced.

سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ

48-29: Seemahum fee wujoohihim min asaris sujood. Their mark (of faith and worship) is apparent on their faces from the traces of prostration.

This reward has been obtained after placing the foreheads on His doorsteps. Then what is this double rule (dualism) of obeying Allah and obeying Rasoolullah sallallahu alaihi wasallam. If other Aayaths, doctrines would not have been mentioned in Quran, then there would have been lot of confusion and the weight in their argument, that too after believing that these are the Unchangeable Doctrines of Allah. The Exalted Allah the King of All the Kings, who never tolerates the indulgence of anyone in His Kingdom, if commands us with a doctrine, even if it is beyond our capacity of understanding, we are bound to accept and follow it. When Allah himself has instructed in Quran: **أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ**

4-59: *Ateullaha wa ateur Rasool sallallahu alaihi wasallam*, then do you have any choice and any argument? Now if you doubt, you are committing a rebellion against Allah.

The fact is that obeying Allah and obeying Rasoolullah sallallahu alaihi wasallam are not two different abeyances to raise a question, but they are the same. Obeying Rasoolullah sallallahu alaihi wasallam is obeying Allah and obeying Allah is obeying Rasoolullah sallallahu alaihi wasallam. Allah says in Quran:

وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَىٰ بِاللَّهِ شَهِيدًا مَّن يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَن تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

Wa arsalnaaka linnaasi rasoolanwakafa billsahi shaheedam man'iyuti'ir rasoola faqad a'ta Allaha waman tawalla fama arsalnaka a'laihim hafeeza.

4-79/80: And verily We have sent you as an Apostle to all mankind; and surely Allah is Sufficient Witness. He who obeys the Apostle, then verily has he obeyed Allah and whosoever turns away (well!) We have not sent you over them as a keeper.

After the above mentioned Ayath if some one says that obeying Rasoolullah sallallahu alaihi wasallam is a different thing, then it is utter ignorance on his part.

**The Hikmah wisdom of Quran and Sunnat e Nabwi
(one meaning with two interpretations)**

The deniers of Sunnat e Nabwi think that Rasolullah sallallahu alaihi wasallam was only given Quran from Allah and nothing else by Allah's revelation (wahy) and they say that prophetic Practices Sunna is own thinking from the mind of Rasolullah sallallahu alaihi wasallam and not ordered from Allah, so it was valid and useful only during his period of time and it is not obligatory and useful for us during this time and this was the intension of Allah and Rasolullah sallallahu alaihi wasallam that it should not be obligatory (hujjat) on Ummah. Naoozubillahi min zaalik.

Looks like these persons have not gone through Quran with respect and did not see the commands of Allah in Quran to ponder on it seriously; otherwise they would not have committed this mistake. Let us find out the answer and solution to this issue from Quran, which could benefit the truth seekers. Wherever Allah has mentioned about His prophets He also mentioned about the Book (kitaab) and Wisdom (hikma) like:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

Waiz akhazallahu meethaqan nabiyyeena lama aataitukum min kitaabin'w wa hikmathin thumma jaa akum rasoolum musaddiqul lima ma'akum latu'minunna wala tansyrannahu, Qaala a'aqartum wa akhaztum a'laa zaalikum isree, qaloo aqrarna qaala fash hadoo wa ana ma'akum minash shahideen.

3-81: And recall, when Allah took a solemn Covenant from the Prophets saying: “Whatever I give you out of the Book and Wisdom, and then there comes to you an Apostle conforming whatever the Books are with you, you shall assuredly believe in him and help him. Thereafter Allah said: “Do you affirm this and do you accept the heavy responsibility that I lay on you?” They all submitted: “We do Affirm!” Allah said: Well, then bear witness, and I am (also) with you among the witness.

This covenant had been taken by Allahu Ta'ala with the Spirits (arwah) of all the prophets that whenever I appoint you as prophets and bestow on you the book and hikma, when My Beloved Rasolullah sallallahu alaihi wasallam arrives in this world, all of you should accept him and help him in his cause. I cannot explain to you fully what are all the secrets and important points this aayath e kareemah possesses. Instead let me divert your intension that Allah not only gave the Books to the prophets but gifted them the wisdom (hikma) too. Hence all the prophets are instructed to teach the book along with hikma to their followers. For example regarding Rasolullah sallallahu alaihi wasallam Allah says in Quran:

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

4-113: Wa anzalallahu a'laikal kitaaba wal hikmata wa a'llamaka malam takun ta'lam, wakaana fadhllullahi a'laika a'zeema.

And Allah has sent down to you the Book and Wisdom and taught you what you did not know. And mighty is the Grace of Allah on you.

So it is known that Allah has not only sent the Book to him but also Hikma wisdom. Accordingly, apart from the other duties as the appointed Prophets, they need to teach the book and hikma. Again Allah mentions in Quran about Rasolullah sallallahu alaihi wasallam:

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

Kamaa arsalna feekum rasoolam minkum yatloo alaikum aayaatina wa yuzakkeekum wayu a'llimukumul kitaaba wal hikmata wayu a'llimukum ma alum takoonoo ta'lamoona.

3-151: Even as We have sent unto you an Apostle from among yourself who recites to you Our Revelations and purifies you and instructs you in the Book and Wisdom, and teaches you that of which you knew nothing;

Allah also mentions that it is a blessing from him that he sent Rasolullah sallallahu alaihi wasallam:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

3-164: *laqad mannallahu a'lal mumineena iz ba'asa feehim rasoolam min anfusihim yatloo a'laihim aayatihee way u zakkehim wa yua'llimuhumul kitaaba wal hikmata, wa in kanoo min qablu lafee zalaalim mubeen.*

Undoubtedly Allah did confer a great favor on the Muslims when He raised an Apostle from among them-selves, who recites to them the Revelations of Allah, and purifies them, and instructs them in the Quran and Sunnah whereas they were in manifest error before.

Similarly Allahu Ta'ala addresses Ummahaatul Mumineen (wives of Rasolullah sallallahu alaihi wasallam} in Quran:

وَأذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

Wazkurna maa yutla fee buyootikunna min aayaatillahi wal hikmati, innallaha kaana lateefan khabeera.

33-34: And remember the Revelations of Allah and the words of Wisdom which are recited in your houses, Verily Allah is the Most-Subtle, the All Aware.

Even here Allah has instructed honorable wives of Rasolullah sallallahu alaihi wasallam to learn Hikma along with the Book. This clearly proves that Allah gives both the Book and Hikma to His prophets and in turn they teach both of this to their Ummah.

Research on the Word Hikmat and Its full Meaning

Hikma comes from the word Hukm, means order. Order (hukm) means to correct some one by instructing some one to keep away from doing certain acts (Mufarridaat e Raaghib). For this reason even the “Bridle” installed in the mouth of the horse to control its unwanted movements is also called “Hikmat” There is a saying in Arabic: Ibne Haneefa Ihkamoo idfihabikum; It means Ibne Haneefa (a Tribe) Keep away your mischief mongers. In the same meaning Hikma is also used to keep the things in their proper place/concept.

It is said Hikma (Taajul Uroos chapter Ha lesson Bab Meem); when a right and justified ruling is proclaimed between accuser and claimant upon their different and opposite explanation along with the witnesses on both sides, by removing the veil of doubts and disclosing the truth towards the deserving party.

There are two types of Hikma:

1. Hikmat e I'my: Acquiring the knowledge of the substance with their basic structure of formation.
2. Hikmat e A'maly: Following and acting upon the knowledge so obtained.

As we have understood Hikma through its linguistic meanings, let us go back on the topic of Al Kitaab and Hikma which is being explained side by side in Quran. Hikma in Quran means, the ruling to be followed and forbidden as mentioned in various chapters, different narrations and lessons learned from it,

further all the above in its right perception which has to be followed upon. The profound knowledge and its perception are awarded by Allah to all His prophets along with their books.

Similarly Allah has awarded the Holy Book Quran with all of its profound perception and knowledge to Rasoolullah sallallahu alaihi wasallam and this is what the Knowledge and Practice He possesses and it is called "Sunnat e Nabwi". If these accusers are averting to this word Sunnat, let them use the word Hikmat e Nabwi or Ittiba e Hikmat e Nabwi. Anyway, they have no choice but to follow Quran along with the sayings and practices of Rasoolullah sallallahu alaihi wasallam and they have to admit that this knowledge on the part of Rasoolullah sallallahu alaihi wasallam together with Quran were bestowed on him by Allahu Ta'ala. It is common sense; if it is not from Allahu Ta'ala then the human mind and human wisdom shall rule over it, which shall result in the objections, comments and modifications from the intellectuals and the unity of Ummah would move towards its disintegration.

Acting upon the Rulings of Quran is impossible without Following Sunnat e Nabwi Shareef:

If you ponder over the commands mentioned in Quran, it will be clearly believed that it cannot be understood fully in spite of an individual's profound Arabic knowledge and the mindset, without taking the help and guidance of Rasoolullah sallallahu alaihi wasallam. Let us ponder over the following examples regarding the doctrines of Quran:

Aqemus Salaat; وَأَقِيمُوا الصَّلَاةَ

As known and instructed by Rasoolullah sallallahu alaihi wasallam it means establish prayers. Let us keep this instruction given by Him aside to know its meaning. So you will go for the literary meaning of Salaat. It means as follows:

1. *Sallul laham iza shawahu auw alqaahu fin naari lilahraaq waqala sha'ir Ila yaa Aslamy ya hind Bani Badar.....Tahiyata min sally fawadiaka bil jamar.*
It means, when you barbeque the meat by putting it in fire it is called Sallul Laham. Like the poet mentioned; Oh Tribe of Bani Badar, accept the religion of the person, who has burnt your heart in fire.
2. *As salaatu minas Salween li a'rqeen fiz zahr.* Salaat is the singular of Salween and it is named for the two veins running in your back.
3. *Qala Katheer min ahlul lugha hiyad du'a yaqaal sallaita lahoo ayyi dawata lahoo wafil Quran inna salaataka sakul lahum.* Means ,Many interpreters say that Salaat mean Duah supplication like they say Sallaita lahu, which means I prayed for him, like it is in Quran: My beloved your prayer is the means for their consolation. This meaning is the exact literary meaning of the word Salaat, but it is used in many other ways.

(Mufarridaat e Raaghib)

The Meaning of Salaat As per Shareea'

Assalaatu I'yaada feeha rukoo wa sujood wa hazihee haqeeqaat e shari'a la dalaalathul kalaamul a'rab a'laihaa illa min haithu ishtimalaha a'lad dua' allazee huwa asl ma'naha. (Taajul Uroos)

Salaat is the prayer in which included is Rukoo' and Sujood and this meaning is as explained by Shareea't. The Arabic language itself does not support this meaning as understood and followed. By other understanding it means Dua'h (supplication) which is included apart from other actions in the regular prayers.

Now it must be clear by the above quotations and research that it is not sufficient to just know Arabic language to understand and act according to Quran, but it is imperative to take the guidance of Sunat e Nabwi Shareef. If not, then the linguistics should burn something in fire to fulfill the requirement of Salaat or they will just do supplication (like, Allah increase our salaries) to fulfill the obligation of the word Salaat. Well they will also deny this sort of interpretation of the word Salaat. (well! They just sathat now, but we need to see what they shall say in future, Yeh drama dikhata hai kya seen** purda uthne ki muntazar hai nigaah.)

Then how shall you fulfill the exact requirement of this word Salaat? Definitely they have to look upon Sunnat e Nabwi.

Ok, leave these words of arguments. Let us ponder; when Allah ordered us **وَأَقِيمُوا الصَّلَاةَ** to perform Salaat, He must have had its exact notion and only that concept shall be accepted by Him. So, how to attain that notion of Allah in this regard? Can any intellectual of the present times with the highest knowledge and wisdom ascertain it? The only way Allah has shown us is to inform His Beloved Prophet Rasoolullah sallallahu alaihi wasallam about it, that He wanted your submission and prayers as proof to this command **Aqemus Salaat**. This is what the Hikmat is to see the real image and perspective of the substances as they are created.

Another example:

Similarly Quran mentions at various chapters about performing Hajj., like it mentions that Hajj has to be performed in the months of Shawwal, Zeeqa'da and ten days of Zul Hajj **الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ 2-197:Al Hajju ashhrum Ma'loomaat**, **For Hajj are the few months known**. It is not specified here, that it has to be performed only in Zul Haj and it looks that it is equally good to perform in other months too. Again it is said **فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ 2-198:Fa Iza afad'thum man A'rafaatin**), **Then When you return from Arafaat**. Here it is not specified, when you have to reach there, what to do there, how long you should stay there and when to return. Then it is said **وَلْيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ 22-29: Wal Yattawwafoo bil baitil a'teeq**, **make round of the House Most Ancient**, Tawaaf means going round, then how many rounds? Is it one only or how many rounds? From where to start and where to end? What is to be done during tawaaf? All of it is not specified. Similarly about Ihraam, What it is, from where it should be dressed and started and where it should end? It is not specified.

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

3-97: Walillahi a'lan naasi hijjul baiti manis tata'a ilaihi sabeela, **mankind is enjoined pilgrimage to this house for the sake of Allah-on him who can afford to make a journey to it.**

Here it is a point to think, whether it is obligatory on the person who can afford to perform Haj every year or just once in lifetime? If you do not follow the teachings and Sunnat of Rasoolullah sallallahu alaihi wasallam and believe it is obligatory on our part, then the whole Ummah's unity would have been lost in conflicts over this issue.

I would like to Caution! Let nobody get an idea that Quran is an incomplete book as it creates doubts in the minds and it is possible for anyone to fulfill its obligation by reading it, Naoozubillah!!! By Allah; It is not so, Quran is a Complete Doctrine by every word and its sentence and there is nothing hidden.

It is our own weakness that we cannot understand its instructions, so Allah had sent His Apostle to fulfill this obligation. So that if you cannot make out what Tawaf is? Rasoolullah sallallahu alaihi wasallam

shall perform to explain to you by doing it. If you do not understand about Ihraam, He shall explain to you what Allah is demanding on this issue. If you misunderstood about the months of Haj, He should clarify it through His actions. If you get puzzled; when to go to Arafat, what to do there, and when to return? Follow Rasoolullah sallallahu alaihi wasallam, who is being sent by Allah to teach you His Book and to teach you His Wisdom, he shall solve all your puzzles. Wa lillahi alannas... as above mentioned Aayat, means that it is obligatory to perform Haj once in lifetime and every year if you could afford.

أَنَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ 29-51: *Anna anzalna a'laikal kitaaba*, **We have sent down the Book**

وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ: 2-151: *Wayua'llimukumul kitaaba wal hikmamata*. **And instructs you in the Book and Wisdom**. This the Book and Wisdom Descended by Allah and His Apostle is sent to teach you

Difference Between Worshipping and Dealings

The deniers of Hadeeth could argue that those commands mentioned on worshipping (Ibaadaat) is proved to be constant and not variable with the time, but what we are talking about is other dealings and practices. Their point cannot be proved right as they are accepting partly on the worshipping, as shown above by Rasoolullah sallallahu alaihi wasallam is obligatory. Then it means his Sunnat is obligatory, which is again denied by them to be obligatory on the other matters of dealings Naoozubillah.

Their Reason for differentiation

The reason of their differentiating between the worshipping and dealings and their disagreement on the rules of praying is surprising. When they try to vigorously shake the leaf laden tree of the Umma, with an intension to see it without any leaves and fruits and witness few leaves of it falling down, they jump out of joy and get a feeling that they are succeeding in it and they proclaim that the present day Imam on his own can fix the number of Rakaths of a prayer, salaah which is not mentioned in Quran. When they come back to their senses they realize that their secret is highlighted before its time and upon realizing that the people are leaving them on this issue, they start telling that they will not comment on prayers but only on dealings.

Do you know why this group is arguing on the difference between the rulings laid down on conducting prayers and the rulings on other social aspects of living? Not because there is a difference mentioned in Quran about it and this cannot be even thought as it is just bowing down before Allah's commandments. We cannot speak lies as it is His order. Usury is not taken as it is forbidden by Him.

Only upon our leaving the refuge of Islam, Allah as a punishment imposed the slavery of British on us. The British had placed the view of treating the commandments regarding the Prayers and the other dealings of lives as separate. While allowing us to pray and fast as per shariah they made propaganda before the world that they permit religious freedom and on the other side of dealings they imposed their rules and doctrines upon Muslims.

These state of affairs remained for two hundred years, which affected the average Muslims lacking the full knowledge of Islamic doctrines to get an understanding that the concept of Islam differs on the rulings about the prayers and other affairs of conduct, social and economical systems of the society. So, they just cannot bear it if some one comments on the matters of worshipping and prayers, while they do not mind on not following the rulings on other matters of life.

They pretty well know the state of mind of Muslims created during slavery and try to take advantage of it by enforcing their personal views and rulings contrary to Islam on these matters. They also think once they are successful in this phase then it is easy for them to even indulge in the matters of prayers. Let this group know that they shall never succeed in their attempt as Allah has stated:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

14-24: *Alam tara kaifa dharaballahu mathalan kalimathan tayyibatan kashajaratin tayyibatin asluha thabitun wafar u'ha fis sama.*

Do you not see what an excellent example Allah has set of the Holy Word as a holy tree, whose roots are firmly fixed and its branches reach up to the heaven.

تَنْوُتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

14-25: *Tu'ty ukulhaa kulla heenim bi izni rabbihaa. Wa yadhribullahul amsaala linnasi la'allahum yatazakkaron.*

It yields its fruit in every season by the commands of its Lord. And Allah set forth examples for people so that they may understand them fully.

Let us accept their argument for time being that Rasoolullah sallallahu alaihi wasallam's rulings on the matters of our daily life are not mandatory as they are too old to be followed in this century and it is creating a hurdle in our progress between the nations of the world. Even then their doubts are not genuine for the cause but it is the creation of their fearfulness.

Their Objection on the Rate of Zakat (poor rate) and its answer

They are criticizing mostly on the rate of Zakaat and they argue that the fixed rate of 2.5% as per the sunnat e nabwi is not enough to carry on the administration of the Government. It is utmost necessary for our existence and it cannot be avoided to have our armed forces in hundreds of thousands fully equipped with the latest weaponry apart from the expenditure on education, communication, agriculture and industrial growth which comes to billions of rupees. Hence the Government should be empowered to increase or decrease this rate of Zakat to cover all these expenditures as needed and this will further help us in enforcing the Khilafat Islami which is obligatory. Anything which is a hindrance in the way of enforcing obligatory rulings could be rejected, so the imposition of Sunnat e Nabwi on the rate of Zakaat could be abrogated here.

While we realize that their estimate of the expenditure on the above necessities of Government are correct word by word, but how come they have understood that Zakaat is a Tax? This is their basic mistake on which whole of their palace of argument is based upon. Farsi poetry:

Khashte awwal choon nahad me'maar kaj.....ta suraya my rawad deewar kaj

This is their basic mistake which has rounded them up into various confusions. Tax is a different issue and Zakaat is a different issue with their kind of usage.

Tax is compensation towards the expenditure incurred to maintain peace, security of life and property, to maintain law and order and to face wars, as it is mentioned in a book of sociology: **The State grants protection, in return for which it is entitled to a share in the income of the people which is called Tax.** So the Government is entitled to spend it as necessary.

Islamic Meaning of Zakaat

Zakaat in the Islamic Law is different as compared to the Tax. It is a fund compulsory on every Muslim capable according to their savings (nisaab) to help the Muslims who are incapable of supporting themselves by birth, disabled through accident, injury or illness, became pauper by the losses incurred in their business or under debt, help the widows and for the persons working full time for the cause of

Muslim community. Under an Islamic Rule it is obligatory to receive Zakaat from the persons bound to pay according to their acquired wealth voluntarily, if not by force. *خُدْ مِنْ أَمْوَالِهِمْ صَدَقَةً*

9-103: *Khud min amwalahum sadaqatun.*

(O My Apostle) Realize the Zakaat (poor rate) out of their wealth.

And the amount so collected should be spent in an organized manner to keep all the poor and needy persons happy in an Islamic Rule by supporting them, so as to make the Ummah a wall of molded glass where every joint is supporting the other like mentioned in Quran: *كَأَنَّهُمْ بُيُوتٌ مَّرْصُوصٌ*

61-4: *Ka annahum bunyanum, marsoos. As though they were a solid wall.*

So as to avoid getting entangled in the wrangling of poor, rich, laborer and capitalist, so that every businessman or a factory owner could take part fully in the progress of the country in the economical and industrial field, as though he is insured on his future. As such he will not be forced to take unjust profits out of his business fearing about his future circumstances; thus take part fully in the development of his enterprises.

Alas! We could have such Islamic states and it is a bitter fact that it not so. If this is a bitter truth and for this reason many Muslim countries had gone in to the hands of Non Muslim rulers or the present Muslim Rulers are deviated from Islam or many Muslims have migrated to Non Muslim countries and they are paying taxes to their respective governments, while those governments are not fulfilling the objectives so framed to help the needy; Is it not required by the Muslims to still pay Zakat or they should just forget about it, as they have already paid the taxes? Should we not take care of the hopeless orphans and widows, ill persons undergoing treatment or permanently disabled and help the down trodden as per the commands of Allah? Is it Right? Is it as per the pure teachings of Islam? Do you not accept that Shareeat e Islamia is unable to cater these utter needs of the society at present?

No. Islam orders every man and woman to pay Zakat apart from the Tax they pay to the Government to spend it on the needy Muslim brothers and sisters.

Just ponder, the Muslims of India by their own will accepted to wear the fetters of the Hindu regime so as to enable a neighboring country come into existence as an Islamic state, where there could be a constitution according to Islamic Shareea. Now if we just accept the views of this group that Zakaat is nothing but the tax taken by their Government, Then the Muslims who are not rich in the neighboring country, how could they take care of their person who are in utter poverty and need, which is mandatory by Allah? Who will come forward to help them? Is it their Government whose hands are strewn with the blood of Muslims? Are they the capitalist Tata and Birla who have opened their treasuries to the Goondas so as to frighten the Muslims and take away their source of living forcibly? Will the Mukherji of Hindu Mahasabha smear the non stop flowing tears of the Muslim orphans?

Zakaat is a means and resource as per the Islamic law to help the needy of Ummah at all times and this is the reason why Rasoolullah sallallahu alaihi wasallam had fixed 2.5% Zakaat for it. Now if you people declare that the tax you pay to the government fulfills this obligation; it is like demolishing the magnificent palace of Islam by damaging its foundation based on the strong commandments and rulings among which Zakath is the most prominent, witnessed and justified. Why don't you think? If the tax levied by government and the Zakaat is one and the same, then what is significant of Islam? Every government imposes tax as per their requirement. These accusers do not want to go deep into the doctrines of Islam and by just going through superficially they declare their Fatwa. Then whose fault is it? Is it theirs or Islam's? Urdu poetry:

Teri nigah e fromaa ye haat hai kotaah..... Tera gunaah ke nakheel e buland kaa hai gunaah

The importance of Zakaat has been explained through the Hadeeth of Rasoolullah sallallahu alaihi wasallam as follows in Saheeh al Bukhari, chapter wujoobuz Zakaat:

Hazrat ibne abbas raziallahu anh states that Rasoolullah sallallahu alaihi wasallam, while sending Hazrat Ma'az bi Jabal towards Yemen instructed him to first invite the people over witnessing that Allah is the One and only God and I am His apostle. Once they agree to it, then instruct them, that it is obligatory to pray five times in a day & night. Once they agree to it too, then instruct them that Sadqa (Zakaat) shall be recovered from their rich and distributed among their poor and needy.

Even Allah has mentioned the importance of Zakaat as follows in Quran:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

9-60: *nnamas sadaqaatu lil fuqarai wal masaakeeni wal a'amileena a'laihaa wal muallifati quloobuhum wafer riqabi wal ghaarimeena wafee sabeelillahi wabnis sabeeli, fareezatumminallahi, wallahu a'leemun Hakeem.*

Zakaat (poor rate) is only for those who are poor and needy and workers for its collection or those whose hearts are to be conciliated and for freeing slaves, and for helping those in debts, and in the way of Allah. And Verily Allah is the All Knowing , the All Wise.

If Allah would not have mentioned this ruling clearly, then these persons would have been free to decide on the percentage of Zakaat laid upon and later on its usage and taking under cover of Quran they would have demolished the foundation of Islam itself. We need to appreciate the All Mighty and All Wise who declared that the wisdom (Hikmat) is the interpretation and the Book (Holy Quran) is its protector, thereby making it mandatory to take it together, so the deniers of Sunnat e Nabwi have no alternative but to follow Quran and following Quran is impossible without Sunnat e Nabwi. *Subhanallahi wabi hamdihee subhanallahil azeem.*

The wealth acquired in the name of Zakaat cannot be spent on the furniture of the Ministers of the Government and it cannot be spent on the high salaries and allowances of the Ministers and it cannot be spent on the official tours, sight seeing, dinner parties or tea parties. Even a minute portion of Zakaat should not be spent on the construction or repairs of the Mosques. Zakaat has to be spent only on the eight items as mentioned above in the Aayat e Quraan e Kareem and nothing else. Could you not think that if Zakaat is strictly collected at the rate of 2.5%; will it not be sufficient for the above needs? I would guarantee you; if the Government collects Zakaat strictly and spend it for the cause of poverty, illiteracy treatment of sick and other expenditures, there shall be no person remaining hungry, uneducated, debt ridden and needy in whole of Pakistan Inshallah. The goal and objective which could not be achieved by oppression and free flowing of blood by the unholy united forces can be obtained peacefully without confiscating any ones wealth or violating any body's rights.

But here by this group it is not done in the name of reformation to correct the situation but it is to create the apprehension and downfall of the strong faith which has embedded in the hearts of Muslims and to find the ways and means to free the rich from the imposition of Zakaat on them, which will further strengthen their position as the knowledgeable reformist of the community. What connection they have got towards the community with its orphans and ill fated daughters? Let the chair of the Sahib be safe and let their salary be received on first of the month in their pockets, rest is all OK! Let Allah save us from the clinches of such reformers Aameen. Farsi poetry:

Rukhe humchoon maahe taaban, dile humchoon sang khara

Let Allahu Ta'ala save the Ummah from such reformers.

Khuda ee'n sakht jaa'nra yaar baada....ke uftadast uz baame bulande

These Preachers denying Sunnat e Nabwi state What? The community should pay the Zakaat as well as the Government Tax; it is unbearable. On the other side they do not object the Government if they charge them anything from 20 to 50% or more tax. Is it not surprising that the Government can take 50% tax but they cannot take out 2.5% out of it as Zakaat to spend on persons mentioned in Quran? And how is it that this 2.5% Zakaat taken out of it make the tax so levied heavier?

Mullah and Zakaat

It looks as though these deniers of Sunnat e Nabwi Shareef are thinking that the Zakaat amount might slip into the pockets of Maulvi, Mullah (or whatever name they might use for the righteous). Let them be assured that these persons who are determined Flag Bearers of Deen Ul Islam shall not take a pie from that amount but what they intend is that the Zakaat amount should be collected by the Government and spent towards the needy under their supervision.

The Mullah is the strict Warner being the heir of Rasoolullah sallallahu alaihi wasallam, who is informing you that he has seen the tears flowing from the eyes of the distressed orphans which speak that if you continue putting us in distress then we may cause a hurricane, as per the Urdu poetry:

Baithe huwe hain hum tahiyya e toofan kiye huwe

The Mullah is informing you that the blood of the under nourished humans whom you had thrown away like the dead bodies from the castles of your's is preparing to revolt against you. They are in unrest and the coffin of patience which you had wrapped on their bodies is at the verge of tearing into pieces. Their meaningful silence is speaking as the Urdu poetry:

Phir waz e ihtiyaat se rukne lagaa hai dil*** muddat huwi hai chaak e grebaa'n kiye huwe

The Mullah is informing you that in my neighborhood far away from your castles I have seen the crying and howling of the helpless widows which might turn into earthquake. Enough is your sleep, wake up now, come into senses as you had lots of comforts, all the night of your life is wasted in commotion and disorder, wake up reciting the name of the Allah as the morning is close by.

If not, there is coming of the storm, the storm of blood which will take you away and all your belongings like a straw. If not the doomsday, the red one will come and ruin the world of your comforts and lust. You are telling that this Mullah is speaking nonsense, sew up his mouth, cut off his tongue as this useless chap wants to become a share holder of your wealth.

But Allah is the witness that the Mullah is speaking the truth. If you do not listen to him today, you might have to listen to him tomorrow but it will not help you as the angel of death will not consider your request by telling what is the use of your repenting now as all the life you ignored the warning as per the Arabic saying: Aal aana waqad a'saita qablu.

If these gentlemen would have read the golden achievements and the write ups of these scholars, they would have realized their maturity and Quranic understanding. They would have realized that these scholars were the torch bearers of knowledge and admonition while this world was under the darkness of ignorance and wilderness under oppression and coercion and there was no thought of equality and justice. During such a period one Mullah had written the following about the duties of an Emir.

It is obligatory on the Emirul Mumineen that he should not keep a beggar begging and should settle the dues of a person under credit and should help the helpless and should receive complaints from anyone to solve their problems and to make sure no one is oppressed and provide clothing to the needy (the social justice of Islam as per Islam ka Iqtisaadi Nizaam page #9 chapter 12).

Let us talk on the main issue. These people have misunderstood that the Zakaat is different from the tax as laid down by the government and these two are different items. Zakaat is made obligatory by Allah on every eligible Muslim so as to spend it on the needy as specified by Allah and other than that no portion of Zakaat has to be spent on anything else. By this it might be clear now that the Zakaat rate which is fixed by Rasoolullah sallallahu alaihi wasallam is for every period of the prevailing time. The command on this issue is from the Book of Allah and the instructions of Rasoolullah sallallahu alaihi wasallam on its rate and condition are Hikmah and it has to be discharged as per the will of Allah. If the Islamic Government is in need of further money, it can impose a tax on the eligible wealthy group and this tax can be recovered from them by force if they are not willing to pay it voluntarily.

One more Example:

There is one more example given in Quran: وَيَجْلُ لَّهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

7-157: *Wayu hillul lahumut tayibaatu wa yuharrimu alaihimul khabaith.*

He bids them to do good and forbids them to do evil.

In the whole of Quran only four things have been forbidden: 1. Dead. 2. Blood. 3. Pig. 4. Animal which has been slaughtered by invoking the name of Gods other than Allah. Other than that forbidden by Rasoolullah sallallahu alaihi wasallam are many like Crow, Snake, Vulture and Donkey. Now can you make all of them lawful? The Book of Allah has forbidden the major sins and the Hikma has explained the details of those sins. It is wrong to assess that Quran is in need of Ahaadeeth and it is wrong to think it is incomplete without Ahaadeeth as the Quran was descended on Rasoolallah sallallahu alaihi wasallam directly by Allah u Ta'ala and He has explained to him in detail about its commandments, explanations, the moral behind the past happenings, its inner meanings, its abrogation, code words and the dual meanings. All of the above are essential to be known to Rasoolallah sallallahu alaihi wasallam without which it would not have been beneficial. This has been expressed by the Quran:

لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

75-16,17,18,19: *Laa tuharriku buhee lisaanaka lita'jala bih. Inna a'lainaa jama'hoo wa quraanah. Fa iza qara'naahu fattabi' qura'nah. Thimma inna a'laina bayaanah.*

(O My apostle!) do not move your tongue with the quran so that you may learn it hastily. Surely on Us is the preservation of it (in your breast) and the reciting thereof. So when We recite it, follow the reciting accordingly.

Our intension of explaining the above in detail is to prove that we cannot act on Quran fully as per the wish of Allah without the help of Rasoolallah sallallahu alaihi wasallam. As per the Arabic saying "Lillahi dar man qala". And as per Farsi Poetry:

Bakooye ishq munh be daleel e raah e qadam ** ke man bakhuwesh namoodam sad ihtimaam nashad
Therefore it is vital to follow Sunnat e Nabwi Shareef to act according to Quran.

A Clarification

When I requested that Hikma has to be understood as Sunnat e Nabwi, then a question might arise that

Hikma is not limited to Prophets but it is granted to non prophets too as per the Quran:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

2-269: *Yu'til hikmata man'y yashaau waman'y yu'tal hikmata faqad ootiya khairan katheera.*

And whosoever is granted wisdom he is indeed granted abundant good.

There are several other Aayath e Quran to support this objective. I would like to answer that the Special Hikma (Hikma e Khassa) is totally different from the Hikma granted to non prophets. The Hikma gifted to the Prophets is directly from Allah, while the Hikma of non prophets is a gifted ability by which they

can extract the purpose and usefulness of certain things. There cannot be a mistake committed by the Prophets, while there are chances of erring by the non prophets. Quran specifically declares that Allah has awarded Hikma to the Prophets and their names mentioned in it, while the persons awarded Hikma are not mentioned by name and this specifies the degree of the Hikma awarded to the parties in question. Allah is the Wisest and His instructions are the guidelines for our benefit. There are several Philosophers and thinkers in this world who might claim to possess Hikma, even though they deny the existence of Allah and are involved in sins and bad character. Because of such personalities the world is undergoing sufferings.

If you think the persons on whom Quran says that they are gifted with abundant goodness (Khir e Katheer), then to know who these lucky persons are it is required to compare their thoughts and theories with that of a person who has been mentioned in Quran. It is only Rasoolallah sallallahu alaihi wasallam for whom we can say that He is named and bestowed with Hikma by Allahu Ta'ala. Then you have to compare their ideologies and if you find his thinking is according to Sunnat of Rasoolallah sallallahu alaihi wasallam, he is acceptable to us, otherwise that person is still away from the right path and astray and how he can be selected as our leader and guide?

Obeying the Emir

These persons denying Sunnat e Nabwi Shareef complain that the rightly guided scholars of the past have interpreted the wrong meaning of Quran and hidden the facts, while it is a greatest sin to do so and they are questionable on the Day of Judgment. It is surprising that they themselves misinterpret Quranic Aayaths. When they are told repeatedly and clearly to obey Allah and His Apostle sallallahu alaihi wasallam in Quran (*A'teullah wa a'teur rasool*), **instead of yielding to this command of Allah, they interpret the meaning of this Aayath "A'teullah wa a'teur rasool" is not obeying Allah and His apostle but its meaning is to obey the Present Islamic Government. As per the Farsi Poetry:**

Che dilawarast duzdey ke bakaf chiraagh daarad

To them the meaning of fire is air and the meaning of sea is the desert, but it is not acceptable to us.

These persons should have feared Allah and refrained from such explanation as they have not understood it. Is it not the disfiguring of Quran by them? Is it not making fun of the Holy Book of Allah by them? They should keep away from such acts. Farsi Poetry:

Zaa'n peeshter ke bang bar aayad falaan, namaanand.

Until now, there were a lot of conspiracies trying to eradicate the Islamic beliefs and commands of Shariatul Islam, but no one had the guts so far to talk against obeying Rasoolallah sallallahu alaihi wasallam. This dreaded task is taken up by the so called bearers of Quran who claim to follow Quran and are using all their might in this regard against Quran which the Ummah is still glorifying as it has sustained and withstood the plunder of Chengiz Khan and fires of Crusades.

Time being, even if we agree for a while that obeying Rasoolallah sallallahu alaihi wasallam was obligatory during his lifetime, then why is that Quran has not mentioned it by stating, after Rasoolallah sallallahu alaihi wasallam, his commands are not obligatory on you and now follow the orders of Khaleefa? While there are hundreds of Aayat e Quran commanding you to obey Rasoolallah sallallahu alaihi wasallam and nothing to explain that these aayats shall mean to obey Khaleefa in the place of Rasoolallah sallallahu alaihi wasallam. As there is not a single aayat e Quran in this regard, it is enough to prove that their claim is void in this regard.

Holy Quran claims that it is everlasting guide for the sake of humanity and all the commands mentioned in it are clear proofs and as mentioned "*Feehi aayatunm bayyinaat*" and mandatory and it is also clear that there are hundreds of Aayaatul Quran on obeying Rasoolallah sallallahu alaihi wasallam and there is not even a single Aayat to support their claim, then is it not proved that these persons have gone out of the right path. Hence it is obligatory on them to declare that they should repent from such thoughts. If they do

not, then it is clear that they are doing this wontedly and it is a conspiracy to misguide the Ummah as per the prophecy of Rasoolallah sallallahu alaihi wasallam:

Hazrat Muqdaam bin Ma'dy narrated that Rasoolallah sallallahu alaihi wasallam on the day of Khaiber declared the Domestic Donkey along with many other things forbidden. Then He said that shortly there shall emerge a person among you who shall be seated on a decorated chair and when people enquire about a narration of mine, he shall say that between you and me is only Quran and whatever is mentioned as forbidden is forbidden for us and whatever is permitted is permitted for us. Then Rasoolallah sallallahu alaihi wasallam further said that whatever I have forbidden is forbidden as though it is forbidden by Allah himself. (This is a correct Saheeh narration by Imam Ahmad, Daarimi, Abu Daarimi, Abu Dawood, Tirmidhi, and Ibn e Maaja).

This is as per the Aayat e Quran: مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

4-80: *Man'iy yuti'r rasoola faqad a'taallah.*

He who obeys Apostle, then verily has he obeyed Allah

And if anything Rasoolallah sallallahu alaihi wasallam forbids, he forbids it upon the instructions of Allah. As Quran Says: وَمَا يَنْطِقُ عَنِ الْهَوَىٰ 53-3: *Wamaa yantiq a'nil hawaa.*

And he speaks not of his own desire.

The persons who are rightly guided and who believe in Allah and His Apostle Rasoolallah sallallahu alaihi wasallam after listening to his their sayings will not listen to the howling and blubbering of the deniers of Sunnat e Nabwi Shareef as they know that this is not a sort of conspiracy they are not aware of as per the Farsi poetry:

Sateeza kaar raha hai azal se taa amroze ** Chiraagh e Mustafawy se sharaar e bu lahab

And they shall fight this sort of conspiracy without any fear and protect their wealth of eemaan by all means and definitely Allah shall help them. As it was not a permanent stay in this world for Rasoolallah sallallahu alaihi wasallam, Allah has delegated the responsibility of administering the Islamic rule to Khulafa and Umera. He ordered us to obey them later as per the Quranic Aayat:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

4-59: *Ya ayyuhallazeena aamanoo atee'ullaha wa atee'urrasoola wa ulil amru minkum.*

O you believe! Obey Allah and obey the Holy apostle as well as those in authority from among you.

But there is a major difference between obeying Rasoolallah sallallahu alaihi wasallam and obeying the Emirs. Allah has taken the responsibility on the part of His Apostle that he will be free from any sort of mistakes or forgetfulness in the matters of Deen, so Allah ordered us to obey Rasoolallah sallallahu alaihi wasallam unconditionally, as per Quranic Aayat:

مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

59-7: *Maa aataakumur Rasoolu fakhuzoohu wamaa nahaakum anhu fantahoo.*

And what the Holy apostle gives you take it and what he forbids you abstain from it.

The order of Rasoolallah sallallahu alaihi wasallam is mandatory and final and there should be no questioning about it, while Allah has not taken the responsibility on the part of Khaleefa or Emir to be free from erring and they could commit mistakes, so Allah has ordered us to obey them conditionally and to compare their commands in the light of the commandments of Allah and His apostle sallallahu alaihi wasallam and if their commands fulfills this condition, obey them otherwise reject it as instructed by Rasoolallah sallallahu alaihi wasallam: "*Laa ta'ata lil makhlooqi fee ma'siatallahi.*" **You need not obey the people by disobeying Allah.**

Hence Allah after giving this command further says:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

4-59: *Fa in tanaaza'tum fee shayin faruddoohu ilallahi wa ilar rasooli*

And then if you dispute over anything, refer it to Allah and (the injunction of) the Apostle.

These deniers of Sunnat e Nabwi Shareef have ridiculously translated this Aayat e Quran by stating:

O believers! Obey the central Islamic rule and their functionaries and in case you have a conflict refer it to the center. After giving this translation, they further say:

Can any administrative rule be stable if everyone is permitted to challenge it by keeping the Quran and Hadeeth under their armpit?

You said it right! It is true that no worldly administration can run if it is checked in accordance of Quran and Hadeeth. But my elevated person! We are talking about Islamic rule and not man-made rule. You think that Islamic rule cannot accept the challenge of Quran and Hadeeth? This sort of attitude is not compatible to the position you are holding.

It is customary and necessary that the righteous scholars have weighed the rule in the light of Quran and Hadeeth and pinpointed and objected to their shortcomings. Do you not remember, when Hazrat Umer Farooq tried to fix the ceiling on Dowry money (Meher) of women, an old lady immediately raised an objection to it by reciting the Aayat ul Quran and the Khaleefa had to refrain from it.

It is narrated that Hazrat Umer Farooq raziallahu anh was addressing the people sitting on a pulpit of the mosque instructing them not to fix enormous amount of dowry money. One lady got up and said; O Son of Khattab! While Allah wants to give us, you are coming in the way and recited the aayat e Quran:

وَأِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُّبِينًا

4-20: *wa in aradtum istibdaala zoujim makaana zoujin wa aataitum ihdaa hunna qintaaran fala ta'khuzoo minhu shaiyan ata' khuzoonahoo buhtanaw'n wa ithmamam mubeena.*

And if you make up your mind to change one wife for another, and you already given her a heap of treasure then do not take back anything thereof. Would you like to take back your gifted wealth by slander and in open sin (as in pagan days).

After listening to this objection from that lady, Hazrat Umer raziallahu anh said; A lady has said right and an Emir has done a mistake and he took back his decision of fixing an amount of dowry money.

The First Sermon of Hazrat Abu Bakar Siddique raziallahu anh.

Who could remove the glorious sermon of Hazrat Abu Bakr Siddique raziallahu anh from the books of history? He said:

O people! I am given the responsibility of governing you and I do not think that I am better than you. O people! I am the follower of Quran and Sunna and I shall not impose anything else on you. As long as I am following righteously as per Quran and Sunnat e Nabwi Shareef, keep helping me and if you see me even a bit out of it, correct me.

(from, Al Jamial Ahkaamul quran lil qurtaby Book Five, page 99)

A Statement from Hazrat Ma'az bin Jabal in the Court of the Emperor of Rome

Note the following statement of Hazrat Ma'az bin Jabal, which he made in the court of the emperor of Rome:

Our Khaleefa is a person among us. If he keeps following the Holy Book Quran and Sunnat E Nabwi Shareef, we continue to keep him as our ruler Khaleefa. If he deviates from Quran and Sunnah, we remove him from his post of Khilafat.

It looks as though the violation of Sunnah was a crime which cannot be tolerated by them.

It is clear from the earlier statement of the deniers of Sunnat e Nabwi Shareef that not only they like to violate the Sunnah but they do not even consider the value of Quranic commands. Then why not they say openly that simply obey the central rule whether it is for or against the commands of Allah?

It is perfectly true, as said by Allahu Ta'ala in Quran: **مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ**
 4-80: *Wamainy utiir rasoola faqad at'allah. He who obeys Apostle, then verily has he obeyed Allah.*
 Only the person who obeys Rasoolullah sallallahu alaihi wasallam can obey Allah and whoever does not obey Rasoolullah sallallahu alaihi wasallam cannot obey Allah at all.

As per a Farsi Poetry:

Khilaaf e payamber kase raah gazed ** ke hargiz ba manzil na khawhad raseed

The founding principles of Islamic Administration

Read the following Aayat ul Quran from start to finish.

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

4-59: *Yaa ayyuhallazeena aamanoo ateeu'llaha wa ateeu'rrasoola wa ulil amri minkum fa in tanaaza'tum fee shayin faruddoohu ilalahi war rasooli in kuntum tu'minoona billahi wal yaumil aakhiril zaalika khairau'nw wa ahsanu ta'weelaa.*

O you believe! Obey Allah and obey the (Holy) Apostle as well as those in authority from among you. And then if you dispute over anything, refer it to Allah and (the injunction of) the Apostle, if you indeed believe in Allah and the Last Day. This alone is the best course and its end is the best.

The above paragraph is composed of the best administrative codes, laws and restrictions laid down in the best possible way, which is the inner beauty of the Quran. This states that this book is not from a human being but it is the masterpiece of the creator of the universe. Through this code of conduct Allah has elevated the Islamic administrative laws to be strong and without any flaws over any other administrative laws framed by the whole world. This code of conduct is incumbent on us, when we believe in Allah and the Last Day and its summary is as follows:

1. *Obeying the laws mentioned in Quran, which is called submission to Allah.*
2. *Following Sunnat e Nabwi Shareef, which is called Obeying Rasoolallah sallallahu alaihi wasallam.*
3. *Obeying the Islamic Rule, which is also called as Ajmaa e Ummat.*
4. *In case of any conflict with the Islamic authorities, the case has to be referred to the Book of Allah, Quran and Sunnat e Nabwi Shareef (Living practices of Rasoolallah sallallahu alaihi wasallam).*

Comparison between Islamic & Non Islamic ways to Settle a Conflict

It is natural to have conflicts on thinking by humans. Let it be Legislative Assembly Members or Cabinet Ministers, it is seldom that they agree on an issue. There are two ways to solve this problem, one is to follow the principles laid down by the Creator, Allah and another is one which has been evolved by humans in the course of thousands of years of experience with success and failures. Let us examine both the methods to accept the correct one shown by Allah.

The principle which the humans have enforced in the democratic Governments of the world is to take a vote for and against an issue between the parties to select an option. It is well known that the outcome of this method could result in a wrong proposal over the right one. The proposal suggested by the ten members of knowledge and sound experience is right over the proposal of hundred inexperienced and ignorant members. Is it not a massacre of justice and wisdom by approving a wrong decision because the majority voted for it against the right decision of wise intellectuals?

Wherever there is a majority single political party rule, the matter is still worse as the party members are obliged to vote for the leader of the party whether the decision taken is right or wrong which they also understand along with the opposition who are against it.

Because of the above system the intellectuals in the ruling party who are principled and righteous in their life, leave their party and start propagating their individual views or form another party. In case they are lucky with the time and come into power, again they too repeat the same rhetoric for which they left the earlier party themselves.

This state of affairs is responsible to break a nation into divisions and the leaders use all sorts of evil methods and conspiracies to degrade others and they evolve different strategies to prove they are right and others are wrong and this situation results in a dreadful view of the country. Right in our country, look at the Muslim League Party, which was the unified effort of the Ummah which stood like a steel rock against the British Rule and the Hindu Samraj, in which the soldiers of the party who used to be in the front lines are seen taking part in other political parties. What happened to the respect and status of that party? Today Muslim League is depending on the ruling party for their survival. All of this is for the reason that the party worked on the majority voting principle without considering that they are after a wrong decision resulting in the party intellectuals and thinkers to leave the party. Because of this situation today you cannot see the names of the freedom fighters in the Muslim League Party membership list!

The method which Allah has shown us to resolve a conflict is to refer it to Allah and His Apostle Rasoolullah sallallahu alaihi wasallam. “Faruddohu ilallahi war Rasooli” If you follow the Islamic laid down principles to resolve your conflicts your unity will not break owing to the reason that the decision taken is according to the Islamic principles and not individuals and no one will have an ill feeling towards others. As Allah has said in Quran: *إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ*

In kuntum tuminoona billahi wal yaumil aakhiri

You need to resolve your conflicts in the light of the Book of Allah and Sunnat e Nabwi Shareef if you believe in Allah and the Last Day.

It is now known that whoever does not follow this principle they do not believe in Allah and the Last Day. If not, they would have sacrificed their worldly benefits over the benefits of eternal life. Allah has also said that apart from the benefits of eternal life you shall also be given worldly benefits:

ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا. This alone is the best course and its end is the best.

There is one more Aayat e Quran where Allah has mentioned that the outcome of your mutual conflicts and quarrels shall be a bad result and the only way to avoid it is to obey Allah and Rasoolullah sallallahu alaihi wasallam.

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

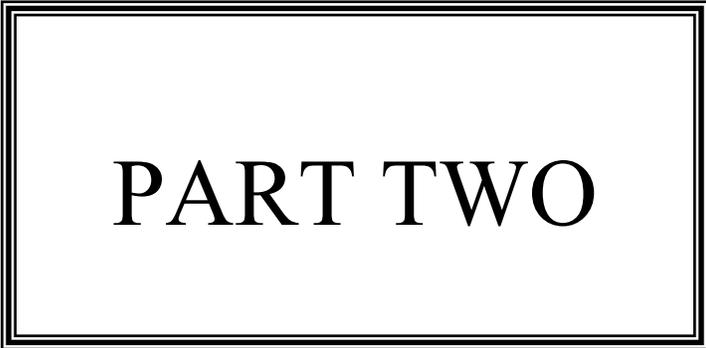
8-46: *Wa ateeullaha wa rasoolahu wala tanaazau'oo fatafshaloo wa tazhaba reehukum wasbiroo innallaha ma'as sabireen.*

And obey Allah and His Apostle; and do not dispute with one another lest you should lose heart and your united strength may depart from you, and be patient (in adversity). Indeed Allah is with the patient.

These deniers of Sunnat e Nabwi Shareef too agree verbally that there is no alternative to this explanation of Quran. In spite of it they say that the unity of the Ummah shall disintegrate by following Sunnat e Nabwi Shareef and if Ummah wanted to survive they should obey their commands and follow their principles.

Now this Ummah is desperately calling for help to save them from the clinches of their friends and well wishers!!!!

Part One ends here



PART TWO

Part Two

Chapter One, The Status of the Explanation of Quran

After understanding that following Sunnat e Nabwi Shareef is obligatory on the part of a Muslim who believes the Holy Book of Quran as Allah's words, we have no alternative but to take the help of Sunnat e Nabwi Shareef to understand Quran. This is for the reason that Allah Himself has educated Rasoolullah sallallahu alaihi wasallam about Quran and He ordered him to teach his Ummah so that no other intellectual or any circumstance could influence the eternal truth of Quran.

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

16-44: *Wa anzalna ilaikazzikra litubayyina linnaasi maa nuzzila ilaihim walaa,izzikra walaa'llahum yatafakkaroon.*

(We sent them) with clear signs and Books. And thus We revealed to you the Discourse so that you may explain clearly to people what has been sent down to them, so that they may reflect.

The above Aayat e Kareema is the clear proof that the explanation provided by Rasoolullah sallallahu alaihi wasallam is only authentic and binding on us and any intellectual however wise, educated and well-versed he is with Quran and Hadeeth, gives any contradictory explanation it should not be entertained.

The Purpose of Appointing Prophet

Allahu Ta'ala has appointed only His Apostle Rasoolullah sallallahu alaihi wasallam to explain the details of Quran e Paak, along with this He commanded us to obey Rasoolullah sallallahu alaihi wasallam unconditionally without any delay. This is the real purpose of sending the Prophets:

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

4-64: *Wamaa Arsalnaa mir Rasoolin illaa liyu ta'a bi iznillahi.*

And We have not sent any Apostle but that he should be obeyed by Allah's Will,

Now if you do not obey Rasoolullah sallallahu alaihi wasallam by not following his commentary of Quran, then numerous Aayaat of Quran e Kareem shall become void and not fit to be followed at this time. Ma'azallah no Muslim is so courageous to utter this after submitting himself to the Holy Book of Allah. We need to obey Rasoolullah sallallahu alaihi wasallam and implement his commands and mould ourselves individually and collectively.

Doubting the Collection of Ahaadeeth

After accepting the above truth, let us discuss about the comments and objections raised by the deniers of Sunnat e Nabwi Shareef regarding the collection of Ahaadeeth e Nabwi.

These people think that the work on collecting the Ahaadeeth was started only after two to three hundred years of passing away of our Prophet Rasoolullah sallallahu alaihi wasallam and the Muhadditheen narrators of Ahaadeeth have just written as they heard these from others without knowing their authenticity and titled it as Deen. Earlier the Sahaaba and Tabie'en e kiraam have not worked for this cause and later people have included numerous false Ahaadeeth and dedicated it towards Rasoolullah sallallahu alaihi wasallam. So, how can we trust this collection which is made after such a long period of time? They also say that if the preservation of Ahaadeeth were as important as Quran, Rasoolullah sallallahu alaihi wasallam himself would have taken all the precautions to preserve them as he did for preservation of Quran, hence Rasoolullah sallallahu alaihi wasallam thought that it is not obligatory to follow His Sayings and Sunnat till the Last Day. This is the extract of their claim to reject the Ahaadeeth in spite of the numerous commands of Quran in this regard.

The Real Intension of Their Doubts

These are the same doubts raised by the Westerners on the authenticity of Ahaadeeth. Their objection is clear as they could not preserve even their prophet's Holy Books leave alone their sayings, whereas the Muslims are able to present the ruling of their prophet Rasoolullah sallallahu alaihi wasallam on various topics such as war, peace, journey, domestic affairs and social affairs in minute details. They also get

enraged that even though the Muslims lost their political role, they have preserved their prophet's sayings perfectly to invigorate their religion. As they do not have the system to preserve their own religious books from tampering, they try with all their might to mislead the Muslims about Ahaadeeth by telling that these collections are from liars who added their own lies into the collections of the sayings of your prophet.

Well, we can understand the reason for those objections from the Westerners but our own people accusing the Hadeeth collectors (Muhadditheen) is not understandable. These people should know how much pain and suffering those Muhadditheen had taken to protect these Ahaadeeth and Sunnat e Nabwi Shareef and instead of praising their efforts they are accusing them with numerous allegations to prove they were liars. Did Allah not say: *هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ* 55-60: *Hal jazaaul ihsaani illal ihsaan*
Is there any reward of good other than good?

It is unfortunate that we select the books as reference, which are written by the worst enemies of Islam with poisonous minds. Over and above, in spite of their misinterpretation and mischief towards us, we are pleased with their research on the subject to accept it confidently. Have these deniers of Ahaadeeth and Sunnat e Nabwi Shareef gone through the lifetime work of those collectors of Ahaadeeth (Muhadditheen) who had lived a clean and pious life all through after reciting *La ilaha illallah Muhammadur Rasoolullah sallallahu alaihi wasallam*. Even though these westerners who conduct research are themselves living a vile life by drinking alcohol and having illicit relationships, it is normally accepted that their research is based on honesty and it is undistorted and they are free from partiality and siding with their own religious beliefs.

It is possible that the sun could lose its glow and the stars could lose their brilliance but it is impossible that these western researchers are free from tampering the facts and the irony is that our own people are ornamenting themselves with the necklace of their research and claim that they are free minded truth seekers as per the Urdu poetry:

Jaduwey mahmood ki taseer se chashme iyaz ** dekhti hai halqa e garden men saaz e dilbary

Looks like these people will not be happy until we remove the ring of the slavery of Rasoolullah sallallahu alaihi wasallam from our necks, and as per the Quran:

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ

2-120: *Walan tardha a'nkal yahoodu walan nasaaraa hatta tattabi'u millatahum.*

And never will the Jews nor will the Christians be happy with you unless you follow their own creed.

To nullify the allegations of the enemies of Islam and to eradicate the doubts from the minds of our own people let us look into the life histories of the collectors of Ahaadeeth without any bias to differentiate between the facts and lies. *Wama toufeeqy illah billah.*

The History of Compiling Ahadeeth (sayings of Rasoolullah sallallahu alaihi wasallam)

To illustrate with ease, we have divided the period of recording and compiling the Ahaadeeth into four parts so as to know the facts and efforts taken by those rightly guided persons.

1. Period of Rasoolullah sallallahu alaihi wasallam.
2. Period of Sahaba e Kiraam rizwanallahum alaihim ajmaeen.
3. Period of Tabie'en Rizwanallahum alaihim ajmaeen.
4. Period thereafter.

Period of Rasoolullah sallallahu alaihi wasallam

(From the year of birth until 11th Hijri, 23 years)

The early morning gained its brilliance when the magnificent moon of this world rose to give life even to the lifeless particles. His light gave the sparkle to the deserts and mountains. The garden regained its everlasting spring time and the humans reclaimed their lost status of respect.

The whole world is surprised to see how those illiterate Arabs who were anguished by closing their ears not to hear anything from Prophet Rasoolullah sallallahu alaihi wasallam and gathered together with their full might equipped with arms to finish him off and his followers have changed themselves to sacrifice

even their lives for his sake by adapting every action and saying of Prophet Rasoolullah sallallahu alaihi wasallam. The love and affection of the followers of Prophet Rasoolullah sallallahu alaihi wasallam was second to none. As per the poetry of Hazrat Barelwi:

Husn e Yousuf pe katayee'n misr men angusht e zanaan
Sar kataate hain tere naam pe mardaan e Arab

When Huzoore Kareem sallallahu alaihi wasallam went to Makkah to perform Umra in the year Six Hijri along with one thousand four hundred Sahaaba e kiraam (companions), the Kuffar of Makkah stopped them at the place of Hudaibiya and did not allow them to go further and Arwa bin Masood was sent by them to inspect the force of Prophet Rasoolullah sallallahu alaihi wasallam. Arwa bin Masood was the person, upon whose instructions the rowdies of Taif had stoned Prophet Rasoolullah sallallahu alaihi wasallam to such an extent that his feet up to the calf muscles bled and he had not embraced Islam yet. He inspected the people of Prophet Rasoolullah sallallahu alaihi wasallam and reported to the infidels of Makkah as follows:

You better make a peace agreement as you will not be able to face him. I had visited the courts of the emperors of Iran and Rome, but I did not witness the respect and love offered by their people compared to the followers of this person Muhammad Rasoolullah sallallahu alaihi wasallam. Whenever he orders anything every one of his followers is ready to fulfill his orders and when he makes ablution (wudhu) they collect every drop of the falling water to smear on their faces and bodies such that no drop of it falls on the ground. Leave alone the water even his spitting is taken and smeared by them. They even collect and preserve his shaved hairs as relics. When the followers love a leader to such an extent, it is impossible to overcome them.

The above opinion is not of the follower of Prophet Rasoolullah sallallahu alaihi wasallam or the opinion of an impartial arbitrator but it is of an enemy who intended to finish off Prophet Rasoolullah sallallahu alaihi wasallam and his followers.

As every action of the Sahaaba e Kiraam was exemplary with their loving behavior towards their prophet sallallahu alaihi wasallam particularly their sacrificing acts in the war field are a surprising puzzle for the thinkers of the world.

On the seventeenth day of Ramadhan second Hijri year, the first conflict between the righteous and infidels took place at the place of Badar. On one side one thousand infidels were fully equipped with weapons and cavalry along with the teenage girls singing the war rhymes to vitalize their forces. On the other side three hundred and thirteen poorly equipped Sahaaba were ready to sacrifice their lives with the support of the supplications of their beloved Prophet sallallahu alaihi wasallam. Just a day before Prophet sallallahu alaihi wasallam called for a meeting of Sahaaba to discuss about the battle, the immigrants (Muhajireen) said "we are ready and present Ya Rasoolullah sallallahu alaihi wasallam". He asked them the second time and they answered the same. When He asked the same question for the third time the Locals of Madeena (Ansaar) realized that the address was towards them, so Hazrat Miqdaad raziallahu anh stood and said "Ya Rasoolullahsallallahu alaihi wasallam, Aby wa Ummi fidaa" (I am ready to sacrifice my father and mother for your sake) we are not from the followers of Moses Alihissalaam who said:

فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ

5-24: *Fazhab anta wa rabbuka faqaatilaa inna hahuma qaai'doon.*

So go forth you and your Lord, and fight against them, but we are going to sit here.

We will not say that to you, but we are your slaves. If you order us to go and dash against a mountain, we shall do it and if you order us to jump in a fire we shall jump and if you order us to dive into the sea, we shall dive. If you compromise, we will compromise too with the enemy and if you want to fight with them, we will fight with them. Rasoolullah sallallahu alaihi wasallam smiled hearing this from Ansaar.

The Utmost Care of Sahaaba towards the Commands of Rasoolullah sallallahu alaihi wasallam

While the state of their love, respect and sacrifice was so exemplary, will the Sahaaba e kiraam not take care and try their best to know every action, talk and command of their beloved Prophet sallallahu alaihi wasallam? Hazrat Umer raziallahu anh states that he was residing along with the brother Ansaar Hazrat Uthbaan bin Maalik and they decided to meet alternately with Rasoolullah sallallahu alaihi wasallam so as to do the household work and whoever meets him shall come and narrate the happenings and his commands to the others staying at home. This method was used by many other Sahaaba who could not meet Rasoolullah sallallahu alaihi wasallam every day. Apart from it there was a group of Sahaaba called as Ashaab e Safa and all their time was spent educating each other and to be present before Rasoolullah sallallahu alaihi wasallam every day. They were too poor with torn clothes and tolerated hunger as they had abandoned the comforts of life over the eternal bliss. They used to be in the Masjid e Nabwi Shareef throughout day and night, listen to the sermons and instructions of Rasoolullah sallallahu alaihi wasallam and remember it. Hazrat e Abu Huraira raziallahu anh was one among them and he narrated how he was gifted to memorize hundreds of Ahaadeeth as follows:

You might think that Abu Huraira narrates too much of Ahaadeeth. We shall be audited before Allah, so how can I tell a lie? The reason for my memory is that I was a poor person, after getting a meager meal I used to be present before Rasoolullah sallallahu alaihi wasallam all the time, while the Muhajireen (immigrants) used to be busy with their business to earn and the Ansaar (locals) were guarding their belongings. One day Rasoolullah sallallahu alaihi wasallam said that “whoever keeps his cloth spread till my talk is finished to roll it later, will not forget anything what I say” After hearing this instruction I spread my cloth which I was wearing and from there on I take the oath of Allah that I have never forgotten whatever I listened from the tongue of Rasoolullah sallallahu alaihi wasallam. (Bukhari, kitabul I'tisaam wassunna)

Hazrat Umer raziallahu anh said to Hazrat Abu Huraira, as you had the company of Rasoolullah sallallahu alaihi wasallam more than us, so you know more Ahaadeeth than us (Al asaba fee ma'rifatus sahaaba li ibn e hajr part two page 205)

Apart from Hazrat Abu Huraira there were many Sahaaba who had memorized the Ahaadeeth and Hazrat Ummul Mumineen Aisha raziallahu anha, Abdullah bin Umer and Abdullah bin Abbas raziallahu anhum were among them.

Strict Advice to Memorize Sunnat e Nabwi Shareef

Hazrat Rasoolullah sallallahu alaihi wasallam has several times strictly advised and encouraged the Sahaaba e kiraam to memorize his sayings and address so as to pass it on to others. I shall place a few quotations about it.

Nabi e Kareem Sallallahu alaihi wasallam Did Not Leave his Sayings as Orphans

Rasoolullah sallallahu alaihi wasallam has said: Allahu Ta'ala will illuminate the face of a person who heard my sayings, memorizes it to pass it on to others as he heard. (Al Arbae'en Linnowy)

At the time of performing Hajatul Wida' by Rasoolullah sallallahu alaihi wasallam there were more than one hundred thousand Sahaaba e Kiraam who heard the Last Sermon given by Him. I shall place an extract from that sermon to you:

Huzoor e Paak sallallahu alaihi wasallam said at the end of his sermon: Your lives, your belongings and your honor is forbidden to be taken by each other like it is forbidden as this holy day of this holy month in this holy city of Makkah. You are going to meet your Lord shortly and He shall audit your accomplishments. I am warning you that you shall not go astray after me to kill each other.

Let every one who is present here listen carefully that it is obligatory on them to convey this message to others as a trust who are not present now and it is possible that those persons to whom this message is relayed be better to learn and practice it than the persons who convey the message to them.

(Sihah Sitta and other Ahadeeth from the books on the subject)

Note by these instructions of Rasoolullah sallallahu alaihi wasallam it is crystal clear that he strictly advised the listeners of his sermon to convey its contents to others who were not present then.

As the relationship between Holy Book Quran and Sunnat e Nabwi is imperative, it is impossible to separate them and whatever instructions are given by Rasoolullah sallallahu alaihi wasallam are not by his mind and choice but it is upon the instructions and guidance of Allah. That is why Rasoolullah sallallahu alaihi wasallam had repeatedly said the following to remove any sort of misunderstanding on the subject:

Rasoolullah sallallahu alaihi wasallam said: I am leaving two things behind me for all of you and if you follow them you will never go astray. Those two things are: Holy Book of Quran and My Sunnah. These two things will never separate from each other in so far that they will arrive together on the Day of Judgment. (I'laamul Mouqae'en Li Ibn e Qayyim)

There are various Ahaadeeth on this topic in which Rasoolullah sallallahu alaihi wasallam has emphasized to the coming generations to remember his sayings and Sunnah so as to follow them and to convey them to others as a trust. There are numerous Ahaadeeth on this topic but I shall stop at this for want of time and space.

It is possible that the readers might get a thought that the above proofs so placed by Ahaadeeth to emphasize the point might not be strong as those people in question do not believe in Ahaadeeth itself. I would like to say in this regard that I fully realize about this objection. For this reason, I had placed the Aayaat ul Quran to prove that abiding by the Sunnat e Nabwi Shareef is a command from Allah. As those people say that Rasoolullah sallallahu alaihi wasallam has not given anything else other than Quran, I just placed the above Hadeeth of the Last Sermon to prove to them that Rasoolullah sallallahu alaihi wasallam has emphasized the Ummah to remember his Ahaadeeth along with the Quran and I hope this would have cleared their doubt on it.

Recording the Sunnat E Nabwi during the Period of Rasoolullah sallallahu alaihi wasallam

During the lifetime of Rasoolullah sallallahu alaihi wasallam the Ahaadeeth were preserved by the superior memory power of the Sahaaba but it is wrong to say that the Ahaadeeth were not written to preserve them. There is lot of proof available that Rasoolullah sallallahu alaihi wasallam himself had some of his rulings written under his supervision and he instructed the best writers among his sahaaba to preserve them. Hence the Scholar Allama Ibnul Qayyim rahimallah had written in his book "Zaad ul Ma'ad" about the few Rulings of Rasoolullah sallallahu alaihi wasallam which he had sent to the Muslims living far away under Islamic Rule. (Zaadul Ma'ad Ala Haamish Anwar Qaany chapter 1, page 103) They are as follows:

1. One Letter regarding the Rulings about Zakaat was written and preserved by Hazrat Abu Bakar Siddique raziallahu anh and it was handed over to Hazrat Anas bin Maalik raziallahu anh, who was sent to Bahrain. Today the rulings on Zakaat are based upon the same letter.
2. Another letter was written and sent to Yemen as per the narration of Hazrat Abu Bakr Tabiee which was learned by him from his father Umroo and he from his father Hazm raziallahu anhum. This important letter was about the rulings on Zakaat and Deet (compensation), Major Sins. Divorce, Freeing Slaves, Praying with only one piece of cloth and touching the Quran etc. Hazrat Imam Ahmad rahimalla says that this letter was written upon the instructions of Rasoolullah sallallahu alaihi wasallam and even today the rulings on Deet are followed according to the contents of that letter.
3. Another letter was written and sent to Bani Zuhair Tribe.
4. Another written letter was preserved with Hazrat Umer Farooq raziallahu anh in which there were rulings about Zakaat and others.

Hazrat Abullah bin Umer and Hazrat Abdullah bin Umroo bin Ala'as are few to be mentioned among the Sahaaba who used to write such letters. This is also supported by the statement of Hazrat Abu Huraira as

he said no one has narrated more Ahaadeeth than me except Hazrat Abdullah bin Umer who used to write the Ahaadeeth while I did not. (Al Asaaba fee Tamayyizus Sahaaba li Ibn e Hajr Chapter 4, page 203).

Regarding Hazrat Abdullah bin Umroo bin Ala'as raziallahu anh it is supported by the following Hadeeth:

Hazrat Abdullah bin Umroo bin Ala'as raziallahu anh said that I used to write everything what I heard from Rasoolullah sallallahu alaihi wasallam with an intension that I shall memorize it later, but the people of Quraish admonished me not to write for the reason that I might even record the statements of Rasoolullah sallallahu alaihi wasallam being told by him in anger. I stopped writing thereafter and once I mentioned this to Rasoolullah sallallahu alaihi wasallam. Upon hearing it, Rasoolullah sallallahu alaihi wasallam insisted me to write everything he speaks as he said: Listen upon the oath of Allah in whose hand my life is, nothing comes out of my tongue other than Truth. (Tafseer Ibn e Katheer Wal Najm Part 4, Page 247)

There are two important points to note from the above Hadeeth, one is that Hazrat Abdullah said that he used to write Ahaadeeth so as to memorize them. This proves that the Sahaba e kiraam were keen to memorize the Ahaadeeth and to fulfill this urge they tried their best. Secondly as Rasoolullah sallallahu alaihi wasallam instructed them to write down his sayings as nothing comes out of his tongue which is not true.

If the above quotations are even taken as a part of history about Deen, which is not denied even by Deniers of Sunnat e Nabwi Shareef, is it not clear that Rasoolullah sallallahu alaihi wasallam did not leave his sayings as an orphan as these people think of., as the Sahaaba e Kiraam did their best to memorize the Ahaadeeth of Rasoolullah sallallahu alaihi wasallam.

Some Ahaadeeth which denote that Rasoolullah sallallahu alaihi wasallam has ordered not to write anything other than Quran are addressed towards the persons who were not literate as it was the case in general at that time. Secondly, Islam directed them towards writing and the art of writing was a new experience to them and it was time consuming too, as such only few among them attained this proficiency. If the permission was accorded to every one, then there was a chance of clubbing Quran and Hadeeth together. Because of this reason the restriction was laid upon the general public, while the professionals were rather encouraged to record the Ahaadeeth with the above saying of Rasoolullah sallallahu alaihi wasallam to write as nothing comes out from his tongue other than truth.

Chapter #2, Period of Sahaaba e Kiraam rizwanallahum alaihim ajmaeen

As long as the sun of the prophet hood was glowing in the world, there was no possibility of adulteration of truth with lies. Three groups of Muslim community were in existence while Rasoolullah sallallahu alaihi wasallam passed away. One was the luckiest group who had enjoyed the sacred company of Rasoolullah sallallahu alaihi wasallam, their eyes were illuminated through the glowing face, their heart was filled with the utmost love of their beloved and they were like the drop of water which converts into the pearl sheltering in the seashell, this was their case by the virtue of the training they received from Rasoolullah sallallahu alaihi wasallam and they were the living examples practicing truth, openness, equality and justice.

The second group was composed of newly embraced Muslims, who were among the Bedouins living in the far deserts and the others from the neighboring countries. These persons did not get a chance to be in the company of Rasoolullah sallallahu alaihi wasallam, hence they were not fully aware of the Islamic teachings.

The third group was of the Hypocrites (Munafiqeen) who were always looking for an opportunity to inflict further difficulties towards the Ummah.

Right in the lifetime of Rasoolullah sallallahu alaihi wasallam many Sahaba had memorized the Holy Quran and some had written the script on the leaves of dates and on leather. During the battle of Yamamah, when many Huffaz e Kiraam were martyred, Hazrat Umer raziallahu anh started worrying that if the memorizers of Quran were killed at this rate there shall be no memorizer of Quran left alive. He discussed with the Khaleefa Hazrat Abu Bakr Siddique raziallahu anh about it and with the mutual consent they decided to compile and preserve the Holy Quran and this responsibility was vested to Hazrat

Zaid bin Thabit raziallahu anh. Thus with the foresightedness of Hazrat Umer raziallahu anh, the Holy Quran was preserved to avoid any alteration or omission in future.

Strict Precautions Taken in Narrating the Ahadeeth

There were lots of restrictions on narrating the Ahaadeeth during the period of Khulafa e Raashideen so as to avoid tampering or dedicating a false Hadeeth towards Rasoolullah sallallahu alaihi wasallam by any hypocrite intentionally or by a less knowledgeable or an ignorant new Muslim. The precautions taken in this regard were so rigid that even the renowned Sahaba were questioned for the authenticity of the Hadeeth.

1. Once a woman approached Hazrat Abu Bakr raziallahu anh and demanded to grant her share of the property from her grandson. He said: I do not see about it in Quran e Kareem and I do not know if Rasoolullah sallallahu alaihi wasallam had fixed any share of the grandmother. Then he enquired with other Sahaba in this regard. Hazrat Mughayira raziallahu anh said that Rasoolullah sallallahu alaihi wasallam used to give one sixth of the share to the grandmother. Then Hazrat Abu Bakr enquired whether anybody else could certify this statement. Hazrat Muhammad bin Muslima then certified that it is true and after that Hazrat Abu Bakr ordered to allot the share of that woman.

2. Once Hazrat Abu Moosa Asha'ry raziallahu anh went to visit Hazrat Umer Farooq raziallahu anh and he offered salaam at his door thrice. When he did not receive any reply or permission to enter, he turned away. Hazrat Umer raziallahu anh called him back and enquired why did he go away? Hazrat Abu Musa replied that he did so as per the instructions of Rasoolullah sallallahu alaihi wasallam that any one of you offer salaam three times at the door of a person you intend to visit and if you do not get a reply, you should give up instead of persisting to enter. Hazrat Umer raziallahu anh told him that he needs to bring another witness to confirm this Hadeeth, if not he shall be punished. Hazrat Abu Moosa was frightened and went to a group of Sahaba and told them about this incident. The Sahaba said that they too heard this Hadeeth and one of them went along with Abu Moosa to bear the witness and certify the Hadeeth. Then Hazrat Umer raziallahu anh told Hazrat Abu Moosa that he acted strictly because he was afraid that people should not relate false sayings towards Rasoolullah sallallahu alaihi wasallam.

There are several such incidents narrated in the Ahaadeeth books. Khulafa e Rashideen were restricting the Sahaba not to narrate vast number of Ahaadeeth. When a Hadeeth was narrated before Hazrat Ali karramallahu wajhahu and if he was not aware of it, he used to take an oath from the narrator about its authenticity. These were some of the precautions which were taken to avoid any kind of tampering of the Ahaadeeth. While the whole life of theirs was spent with Rasoolullah sallallahu alaihi wasallam and such restrictions were imposed by them, it is an allegation to say that Khulafa e Rashideen were doubting the authenticity of the Ahaadeeth in their period and it is a lie and accusation on them if some one still says it.

Once Hazrat Abu Bakr raziallahu anh stated in his address about the importance of obeying Rasoolullah sallallahu alaihi wasallam that until I am obeying Allahu Ta'ala and His Prophet Rasoolullah sallallahu alaihi wasallam, you keep obeying me and once I am found to disobey any of them it is not obligatory on you to obey me. (Tareekh Ibn e Katheer Part 2, Page 160)

What more proof you need about it as this is said by Hazrat Abu Bakr Siddique, where upon the mud which touched his feet are the flowers which will elevate ones respect as Hakeemul Ummat has said in his respect:

Guftamash aye khasa e khasaan e ishq ** Ishq to sir mutla o eeveen e ishq
Pukhta az dastast e asaas e kaarmaa ** Chara e firmaiye paye aazaar e maa

Being the Khaleefathul Muslimeen Hazrat Abu Bakr raziallahu anh restricts his obedience to the obedience of Rasoolullah sallallahu alaihi wasallam. Is there any one else for whom we need to reject the Sunnat e Nabwi Shareef for the sake of his obedience? And still claim that this is done as per his explanation of Quran. Are these persons claiming that they understand the Quran more than Hazrat Abu Bakr raziallahu anh?

Teaching Sunnat e Nabwi Shareef during the Period of Hazrat Umer raziallahu anh.

We are obliged to pay tributes to Hazrat Umer raziallahu anh for his efforts to publish and to educate the people about Sunnat e Nabwi Shareef during his period. He sent the respectable and knowledgeable Sahaba as Hadeeth Scholars to different cities, which were under his rule.

To educate Quran and Sunna Hazrat Umer Farooq raziallahu anh had sent Abdullah bin Masood raziallahu anh with his team to Kufa and He sent Muqfil bin Yasaar along with Abdullah bin Mughfil and Umran bin Haseen raziallahum alihim ajmaeen to Basra and He sent Ibada bin Samit and Abu Darda raziallahum alihim ajmaeen to Syria with a note to the Governor of Syria Hazrat Amir Mua'awiya raziallahu anh that he should strictly support the delegation and their rulings on Quran and Sunna had to be followed strictly. (Izaalatul Khifa Shah Waliyullah rahimallah)

Hazrat Umer Raziallahu anh had written a letter to the people of Kufa as:

I am sending Ammar bin Yasir raziallahu anh as Emir and Hazrat Ibn e Masood as a tutor and his minister, both of these persons are among the respectable sahaba of Rasoolullah sallallahu alaihi wasallam and they are Badry (the persons who took part in the battle of Badar) You need to obey them and follow them. By sending Abdullah bin Masood I have preferred him for your sake over mine. (Tazkiratul Huffaz Imam Zahaby)

Allama Khudhri rahimallah had written the above paragraph in his history book Tareekhul Tashree'ul Islami and further writes that Abdullah ibn e Masood stayed for a long period in Kufa and people over there learned Ahaadeeth e Nabwi from him and he was not only their teacher but their Qazi as well.

Hazrat Umer raziallahu anh appointed Hazrat Abu Moosa Asha'ry raziallahu anh as the Governor of Kufa. He addressed the people telling them that he has been sent to teach them Quran and Sunnat e Nabwi Shareef. (Ad Darny)

Apart from this, whenever Hazrat Umer raziallahu anh used to write letters to the Governors, Qazis and army commanders, he used to instruct them to strictly follow Quran and Sunnat e Nabwi Shareef. The contents of such a letter sent by him to Abu Moosa Asha'ry describe beautifully the duties of a Qazi and the jury in detail, which will be recognized and appreciated even by an enemy of Islam. Apart from those instructions he had written to him:

In case for your guidance if you do not find any reference from Quran and Sunnat, then try to use your mind and knowledge to give a decision and judge it by comparing it to both Quran and Sunnat again. (A'laamul Muqieen li Ibn e Qayyim Chapter 1, page 72)

Hazrat Umer raziallahu anh had sent another letter to Qazi Shareeh with guidance in it as:

Whenever you handle a case give the decision as per the Holy Book of Quran and in case you do not find it in Quran, then give the judgment according to the Sunnat e Nabwi Shareef. (Al Muwafiqatul Imam ush Shatibi)

When Hazrat Umer raziallahu anh went to perform Haj during his period of Khilafath, he ordered all the Governors to be present too and he gave a speech as follows:

He Said: O people I have not sent the Government authorities to control you, to punish you or to snatch away your belongings, but to teach you the Deen and Sunnat e Nabwi Shareef. If any of the authorities have made any excesses, place it before me and I take an oath upon Allah in whose hand is my life, I shall take the compensation from them on your behalf.

This is the excerpts of the care and importance given by Hazrat Umer raziallahu anh to enforce the Sunnat e Nabwi Shareef during his rule and it proves that he believed it is obligatory on Ummah to follow it until the Day of Judgment and it is essential to uplift their moral virtues and place them in commanding position. For this reason, he had written various letters to his Governors in this regard.

The Deniers of Sunnat e Nabwi Shareef say that following Sunnat was obligatory until the life period of Rasoolullah sallallahu alaihi wasallam and now it is not necessary for the Ummah to follow it.

It is so strange that such an order is not found in Quran or Rasoolullah sallallahu alaihi wasallam had said so and even the Sahaaba e kiraam never mentioned about it and only these scholars got this revelation after 1400 years. 59-2: *فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ Fa'tabiroo Ya Ulil Absaar.* Learn a lesson, then, O you who are endowed with insight!

Did Hazrat Umer raziallahu anh Imprison Some Sahaabas for their mentioning of excessive Ahaadeeth?

While the Deniers of Sunnat e Nabwi Shareef are reluctant to accept the authentic Ahaadeeth, they readily take up any weak narration to support their claims as though they have made an extensive research on the subject and heard that hadeeth themselves. This is a sign and proof of their selfish motives and it is strange on their part to say that Hazrat Umer raziallahu anh had restricted the Sahaba not to narrate Ahadeeth and even he imprisoned the sahaaba for their excessive narrations of Ahadeeth. Let us find out how far these allegations are true.

They say that Hazrat Umer raziallahu anh had restricted Hazrat Abu Huraira raziallahu anh not to narrate Ahadeeth, while they do not have a valid proof in this regard, instead let us place the following valid proof:

When Hazrat Abu Huraira started narrating excessive Ahaadeeth, Hazrat Umer enquired whether he was present while Rasoolullah sallallahu alaihi wasallam was there in a house along with us. Hazrat Abu Huraira replied; Yes I was present then and I heard Rasoolullah sallallahu alaihi wasallam warning; “Whoever dedicates a lie towards Me shall make a dwelling in Hell” After hearing this from him, Hazrat Umer raziallahu anh said; as you are remembering this warning of Rasoolullah sallallahu alaihi wasallam, go ahead and narrate the Ahaadeeth e Nabwi (as no one will be dare enough to tell lies after hearing this warning from Rasoolullah sallallahu alaihi wasallam. (Kitaabul Ihkaam li Ibn e Hazm chapter 2 page 139)

The other allegation from them on Hazrat Umer raziallahu anh is that he imprisoned three Sahaaba e kiraam namely Ibn e Masood, Abu Darda and Abu Zar raziallahum alaihim ajmaeen as they were narrating excessive Ahaadeeth.

Just in a glance you could say that this allegation is false and baseless for the reason that these sahaaba were imprisoned by Hazrat Umer raziallahu anh for narrating excessive Ahaadeeth, then why did he not imprison Abu Huraira, his own son Abdullah and Abdullah bin Abbas raziallahum alaihim ajmaeen, who were narrating Ahaadeeth more than them?

Secondly, Hazrat Abu Zar raziallahu anh is not a sahaabi who is named for narrating many Ahaadeeth and Hazrat Ibn e Masood and Abu Darda raziallahum alaihim ajmaeen were selected and sent by Hazrat Umer to Iraq and Syria respectively to teach Sunnat E Nabwi, then how can they be imprisoned? This is not at all possible to be committed by a person of high caliber like Hazrat Umer Raziallahu anh. Whoever is aware of the life history of Hazrat Umer raziallahu anh shall never believe this narration which is baseless. To support our claim, read the comment of Hazrat Ibn e Hazm as he says that this narration is a lie and fabricated. (Kitaabul Ihkaam li Ibn e Hazm part 2 page 139)

The Sahaaba e Kiraam were Fond of Learning Ahaadeeth

The Sahaaba e Kiraam were so fond of learning Ahaadeeth that you cannot find such an example among the seekers of knowledge. Let me give two examples in this regard:

1. **Hazrat Abu Ayub Ansaari raziallahu anh** who was lucky to be the first host of Rasoolullah sallallahu alaihi wasallam and had heard a Hadeeth from him and later he had a doubt on few words of the Hadeeth which he remembered. At that time, only one sahaabi by name Uqba bin Aamir was alive, who too had heard this Hadeeth of Rasoolullah sallallahu alaihi wasallam and he was stationed in Egypt. Hazrat Ayub Ansaari raziallahu anh decided to see him in Egypt just to clear the doubt on the wordings of the hadeeth, which took him a stressful journey of one month by riding on a camel through the deserts. When he reached Egypt as he did not know the address of Hazrat Uqba, he first met the Emir Hazrat Muslima bin Mukhlid Ansaari and requested him to arrange to take him to the house of Hazrat Uqba without any delay. As he was taken to his house, the Sahaabi Hazrat Uqba came running and embraced him. When he enquired the reason of his coming Hazrat Ayub said that he came only to know from him the contents of the Hadeeth of Rasoolullah sallallahu alaihi wasallam on the topic of concealing the faults of the Mumin.

Hazrat Uqba narrated the Hadeeth as follows:

Sama'ta Rasoolullah sallallahu alaihi wasallam yaqoolu man satra mumina fid dunya a'la a'urata satratatallahu yaumul qiyamah.

I heard from Rasoolullah sallallahu alaihi wasallam, whoever conceals the faults of any Mumin in this world, Allah shall conceal his faults on the Day of Judgment.

Hazrat Ayub raziallahu anh asserted his wordings of the Hadeeth and said that even though he was aware of this Hadeeth earlier he doubted himself on few words of his memory, hence he wanted to confirm it before he could narrate this Hadeeth to others. Subhanallah, what an example of precaution! He doubted on the wordings of the Hadeeth and to learn and correct it, he traveled such a long distance and after hearing to this Hadeeth, he set forth his journey back to Madinathul Munawwara. (A'iney Fathul Baari)

2. **Hazrat Jabir bin Abdullah raziallahu anh** upon knowing that a person possessed a Hadeeth of Rasoolullah sallallahu alaihi wasallam and he was staying in Syria, he immediately purchased a camel and traveled towards Syria. After the stressful journey of one month he reached Syria to see the Sahaabi Hazrat Abdullah bin Anees. When he came to know that Hazrat Jabir had come to visit him he came out and embraced him. Hazrat Jabir raziallahu anh told him that as he came to know that you know one Hadeeth of Rasoolullah sallallahu alaihi wasallam, I came hurriedly to learn that from you before I could pass away from this world. Hazrat Anees Narrated the Hadeeth as follows:
3. **Hazrat Abdullah bin Abbas raziallahu anh** was a cousin of Rasoolullah sallallahu alaihi wasallam and he used to be mostly in his company. Rasoolullah sallallahu alaihi wasallam had several times supplicated for him "Allah grant him jurisprudence of Deen" When Rasoolullah sallallahu alaihi wasallam passed away he was just 13 years old. He thought profoundly that we need to learn about Ahaadeeth from the Sahaaba e kiraam in the absence of Rasoolullah sallallahu alaihi wasallam. He disclosed his idea to one of the Ansaar, the resident of Madina and he said, what is the use of it while there are enough of Sahaaba present around us? He did not heed to his advice and determined to seek this knowledge from whatever source is available. So whenever he used to learn that a particular sahaabi was known to possess any Hadeeth with him, he used to approach him and learn that Hadeeth from him and memorize it. It so happened several times that he approached such persons and they were found to be sleeping and he used to wait for them at their doorsteps and by doing so his face would be covered with dirt and sand. When those persons woke up and found Hazrat Abdullah bin Abbas, they used to tell him you are a cousin of Rasoolullah sallallahu alaihi wasallam and if you need we could come to you. But Abdullah used to tell him that he is the seeker of knowledge and as such it is his duty to come to the knowledgeable. Some times they used to ask him, since how long are you waiting? When Abdullah told them the period of his waiting, they used to get upset and say; why did he not wake them up instead of waiting so long. He used to say that he did not like to do it, not to disturb them before they could get free from their needs. For these sacrifices of Adullah bin Abbas raziallahu anh, Hazrat Umer raziallahu anh used to respect him in spite of his young age and make him sit among the top scholars of his period.

As said in Farsi: Qiyaas kun za gulistaan e mun bahaar e mera.

The reason for the Ahaadeeth to be Intact

The main reason for the Ahaadeeth to be intact and free from tampering was due to the fact that the Sahaaba e Kiraam rizwanallahum alaihim ajmaeen did not memorize them just because they were sacred words of Rasoolullah sallallahu alaihi wasallam, but to adapt these Ahaadeeth into their own personal acts of lives. Their seclusion for repentance, their actions and behavior during the company of others, their night vigil prayers and their naps in the afternoon were all the mirror images of the sayings and actions of Rasoolullah sallallahu alaihi wasallam, can all of these be neglected and abrogated? Can the imprints of those actions by them which are necessary for our salvation be faded? Upon the tremendous love and obsession of Sahaaba e kiraam towards Rasoolullah sallallahu alaihi wasallam, their will to sacrifice themselves on his orders, their craze to seek the sacred knowledge and their creed to propagate the Deen,

even a stranger would say with confidence that those Sahaaba e Kiraam rizwanallahum alaihim ajmaeen would not have missed even a single saying of Rasoolullah sallallahu alaihi wasallam.

From the above placed facts it might be clear now that Sahaaba e Kiraam rizwanallahum alaihim ajmaeen had a firm belief that every word of Rasoolullah sallallahu alaihi wasallam is a command and guidance which is obligatory for them. If not they would not have taken so much pain to gather and preserve that information and a Person like Hazrat Umer raziallahu anh would not have made such elaborate arrangements to send so many Sahaabi Scholars to different cities and countries during his khilafat. This again proves that these Ahaadeeth of Rasoolullah sallallahu alaihi wasallam were preserved by them not just as a historical record but to provide the guidance during the difficult situations encountered by the coming generations after them.

Chapter #3, Period of Tabieen E Kiraam

How lucky is a father who gets a faithful and obedient son and how respected is a teacher who gets an obedient and intelligent student. The sahaaba e kiraam were lucky in this regard who had children who valued and continued to carry out the valuable knowledge of their fathers and they got such students who took the maximum benefit out of their company in gaining knowledge.

The Definition of a Tabiee

In the management of the knowledge of Hadeeth, a Tabiee is a person who did not see Rasoolullah sallallahu alaihi wasallam in his life, but he saw and benefited out of the company of Sahaaba e Kiraam rizwanallahum alaihim ajmaeen.

Even during the period of Tabieen e Kiraam utmost care was taken to preserve the Ahaadeeth. There were numerous groups formed to educate on Ahaadeeth. The most famous and best knowledgeable and pious scholars were engaged in teaching the Ahaadeeth, while the persons from around their cities in pursuit of learning Ahaadeeth become their disciples to take the benefit of their knowledge. For example, let me name and provide short details of few Tabieen who were engaged in teaching Ahaadeeth in few of the central cities of Islamic Rule. All of the following references regarding the topic are taken from the following books:

1. Tazkiratul huffaz ul Imam az Zahaby 2. Wafiyaatul A'yaan li Ibn e Khalkaan 3. Tahzeebul Asmaul Imam An Nowvy 4. Al Bidaaya wan Nihaaya lil Imam Ibn e Katheer 5. Hulliyathul Awliya lil Hadsul Kabeer Aby Naeem 6. Muqaddama Asha'tul Lama'at 7. Tareekh e Bughdaad lil Khateebul Bughdaady.

Muhadditheen of Al Madeenathul Munawwara

Khushtar Aa'n Shahrey Ke Darway Dil Barasat

Hazrat Saeed Bin Al Musaib raziallahu anh.

He was born in the second year of the khilaafat of Hazrat Umer Farooq raziallahu anh. He heard Hazrat Umer giving khutba and learned ilm e Hadeeth from Hazrat Usman, Hazrat Zaid bin Thabit, Hazrat e A'aisha, Hazrat Sa'd, Hazrat Abu Huraira raziallahum alaihim ajmaeen. Most of these scholars recognized the capacity of Hazrat Saeed raziallahu anh and Hazrat Ibn e Umer designated him as a Mufti. Qattada raziallahu anh used to say that he has not seen a better scholar among Tabiee than him and the same opinion was of Hazrat Zahry and Makhool raziallahu anh. Ali bin Madeeny had said that to me he was the most respectable Tabiee and I do not know any other among Tabiee who had profound knowledge compared to Hazrat Saeed raziallahu anh.

He was such a pious person that he was fasting every day and performed the Haj forty times in his life. He never missed even the Takbeer e Awla of the obligatory (farz) congregation prayers during the course of fifty years as he always used to be the first person to go to the mosque. One time he had an ailment of eyes and a Hakeem recommended that he should go to a field of greenery to have a change of atmosphere to cure his eyes, but he refused to go for the reason that he will not be able to perform the morning and evening prayers with the congregation thereby not following the Sunna.

The above information states his love towards following Sunnat e Nabwi and disliking towards the persons going against it. Ibn e Harmala states that I did not witness Ibn e Musaib to abuse any one except once when I heard him saying that Allah inflict His wrath on that person who gave an order against the Sunnat e Nabwi. While narrating the Hadeeth he used to pay due respect. Once Hazrat Mutallib bin Khanzab visited him while he was sick and laying down on sheeting and enquired about a Hadeeth. Hazrat Ibn e Musaib said to him “make me seated, make me seated” as he does not want to recite a Hadeeth of Rasoolullah sallallahu alaihi wasallam lying down.

He never used to accept gifts from the King and was so contented with his own resource of four hundred Dinar by which he used to trade olive oil and managed his living expenditure out of its profit. Can you imagine how far the piety could make a person brave and fearless? Ibn e Musaib was a living example of it as he kept protesting against the oppression of the Khulafa e Bani Ummiya. The khaleefa Abdul Malik tried to win his amity by so many means, but Ibn e Musaib never got into his trap as per the Farsi Poetry:

Baru ee'n daam bur murghe digar na ** ke a'nqaara buland ast Aashyaana

Once King Abdul Malik sent thirty thousand Dinars to him as a gift and he sent it back saying:

Laa hajata ly fihaa walaa fee Bani Murwaan

Means I neither need this money nor the children of Marwaan.

He had a daughter who was best in both the beauty and character and she had memorized the whole of Quran and was a scholar of Hadeeth. King Abdul Malik proposed her for his son Waleed, but Ibn e Musaib rejected the offer and married his daughter to a pious person Abu Widaa'a, who was poor. King Abdul Malik nominated his son Waleed as a crown prince and took allegiance from all of the people, but Hazrat Musaib refused to give his allegiance. Abdul Malik wrote to the Governor of Madina Munawwara to some how and by any means obtain his allegiance and if he still refuses threaten him that he will be killed. Upon hearing this, Hazrat Sulaiman bin Yasaar, Arwa bin Zubair and Saalim bin Abdullah went to him and informed about the order of the King and they placed many suggestions to him to avoid this grave situation. One proposal was that he should keep mum neither to say yes or no when the representative of the King comes to take his allegiance. Hazrat Musaib said; no if I keep quiet it means I am accepting for giving allegiance which I do not want to.

The other suggestion was that he should not get out of his house until this surge calms down. Hearing upon this suggestion he said: When I hear Haiya A'lassalah Haiya A'lassalah It will not be possible for me to stay at home.

The last suggestion given to him by his friends was that he should change his residence upon which the governor might not take further action. Hazrat Abu Musaib said: Being a slave of Allah I shall not fear from humans. Hazrat Ghalib, poet has described this as:

Hazrat e Naasih gar a'anye'n deeda o dil farsh e raah

Koi mujhko yeh to samjha do ke samjhainge kiya

After the Asr prayers the governor called him to his office and asked for his allegiance for the crown prince Waleed and he flatly refused. Then the governor threatened to kill him, but he did not budge. Lastly the governor inflicted fifty lashes on him and he was taken around the city in public, but he never changed his stance.

Thus this pious and righteous person spent all of his energy until his last breath to keep the light of Sunnat e Nabwi Shareef glowing. Keeping himself in serving for this cause, he passed away in the year 105 Hijri, *rahimahullahi ta'ala rahma wasi'a*.

Urwa bin Zubair bin A'waam Qarshi Asadi raziallahu anh

He was among the scholars of Deen in Madina Munawwara. He was the nephew of Hazrat e Aisha raziallahu anha and learned Hadeeth from her. Apart from her he learned from Hazraat Zaid bin Thabit, Usama bin Zaid, Saeed bin Zaid, Hakeem bin Hazaam and Abu Huraira raziallahum Ajmaeen. His disciples were his sons Hishaam, Muhammad, Uthman, Yahya and Abdullah and others like Imam Zahry Abuz Zinnaad, Ibnal Mukandar, Salih bin Kaisaan were famous. Imam Zahry said

that he was an ocean of knowledge. His son Hisham said that his father used to fast and recite quarter of Quran every day and again recite it during night vigil prayers.

Once he was inflicted with a gangrenous ulcer in his foot. The doctor advised that the affected portion had to be cut off to save the whole body from getting infected. He suggested that he needed to drink wine so as to not feel the pain while cutting his foot. Hazrat Arwa did not agree to drink the wine which is forbidden in shareea'. They suggested that they would give him medicines to put him to sleep. He refused, telling that he will be kept from attaining patience while suffering from pain. At last they cut his foot without administering any anesthetics by using knives and saw blade and he did not even say 'Uff' at it. It cannot be imagined by us what will be the situation of the patient and the degree of pain and suffering during such an operation.

When the portion of his foot was cut off and they dipped that portion in the boiling oil to stop the blood flow, he became unconscious. Upon gaining consciousness, he held the cut off portion of his foot and said: I take the oath of Allah that upon this foot I was able to stand, I never walked for the sake of committing any sin. (Wafiyaatul A'yaan li Ibnul Khalkaan.part 2, page 420 published by Nahafta). He passed away in the year 94 Hijri Rahmathullahi alaih.

Saalim bin Abdullah bin Ameerul Mumineen Umer bin Al Khattab raziallahu anh.

He was considered among the top seven scholars of jurisprudence from Madinathul Munawwara among Tabieen e Kiraam. He learned from his father and other Sahaaba e Kiraam rizwanallahum alaihim ajmaeen and among his disciples Imam Zahry and Naafi' raziallahum alaihim Ajmaeen could be mentioned among many.

Once Khaleefa Hazrat Umer bin Abdul Azeez raziallahu anh wrote a letter to him requesting to send any letter of Hazrat Umer raziallahu anh if he possessed. He sent a letter of his own to him with the following contents:

O Umer! Just imagine about the eyes of the kings by which they used to enjoy seeing, are now burst open and think of their bellies which never used to be satisfied are burst open and their dead bodies would have decomposed and smelled to an extent that we would have been afflicted by it if they were not buried under the heap of mud.

He always used to wear woolen garments and do all of his personal work himself. During his visit of Haram e Ka'ba, King Sulaiman bin Abdul Malik saw him and offered to fulfill all of his material requirements. Upon hearing this from him he said, By Allah, while I am in the house of Allah, I do not ask from anybody other than Allah.

Hazrat Imam Malik used to say that he had not seen a person more pious than Hazrat Saalim rahimallah who follows the middle course and none among us is equal to him. He used to wear clothes worthy of just two Dirhams. He passed away in the year 106 Hijri. Rahmathullahi Alaih.

Muhadditheen of Kufa in Iraq

Hazrat Imam A'lqama bin Qais bin Abdullah Rahimallah

He learned Hadeeth from Sahaaba e Kiraam Umer, Uthman, Ali, Abdullah bin Masood and Abi Dardaa rizwanallahum alaihm ajmaeen. Hazrat Abdullah bin Masood used to tell about him that whatever I could read even A'lqama could read and know about it. (Tareekhul Fiqatul Islami lish Sheikh Muhammad Ali as Saais page 82)

The community had given him the respectful title of **Faqeehul Iraq**. Even some of the sahaaba used to approach him for matters of jurisprudence. He was maintaining his needs of life with a herd of sheep and every household work and maintaining the sheep was done by himself and he never took the services of anyone including his own students in this regard.

Hazrat Alqama used to say; repetition revives the knowledge and he used to advice his students to repeatedly recite the Ahaadeeth as repetition is its life. He spent all of his life in dissipating the knowledge of Hadeeth and thousands of students had benefited out of him, among them Hazrat Ibraheem Nakhe'e, Abuz Zuha, Muslim bin Sabeeh and Sa'aby are famous. He passed away in the year 62 Hijri Rahmathullahi Alaihim.

Masrooq Bin Al Ajda' Rahimallah

He is the nephew of Mujahid e Azam Umroo bin Ma'dy Karb. He learned the Hadeeth from Hazraat Umer, Ali, Ma'az, Ibn e Masood and Abby raziallahum alaihim Ajmaeen. Due to his character and conduct Ummul Mumineen Hazrat E Aisha raziallahu anha had adopted him as a son. His disciple Imam Sha'aby states that I have not seen a person so fond of seeking knowledge than him. (Tahzeeb ul Asma lin Nowvy part 2, page 88.)

Imam Sha'aby says that he traveled all the way from Kufa to Basra to find the meaning of one Aayat of Quran. When he could not get it there, he traveled further to meet a scholar in Syria as people said that he could fulfill your requirement.

Regarding his piety it is said that he went to perform Haj and during the course of Haj he used to sleep only in the posture of performing Sajda. His wife witnessed that his legs would be swollen from performing the salaah so long and he used to hang a curtain between him and the family and he was so absorbed in salaah that he would be unaware of the happenings around him. One of his saying is worth to be written in gold which is as follows:

Kafa bil mari' I'Iman ani'y yakhsallaha wa kafa bil mari' jahlan an yu'jiba bi a'malihi

An amount of knowledge which makes a human fear Allah is just enough and an amount of ignorance is enough which could make him haughty.

He stayed in Kufa for a long period and passed away in 63 Hijri. Rahmathullahi Alaih.

Imam Abu Umroo Nakhe'e Rahimallah

He was the nephew of Hazrat A'lqama and he learned Ahadeeth from his uncle A'lqama, Hazraat Ma'az, Ibn e Masood, Huzaiifa, Bilal and many other Sahaaba e kiram rizwanallahum alaihim ajmaeen. He was a pious person who was always praying. He performed Haj & Umra eighty times in his life and every day he used to pray seven hundred Nafil Salaah. Upon witnessing his pious actions people used to call him heavenly (Jannati).

During Ramadhan e Mubarak he used to recite complete Quran every alternate day and used to take six days to complete it in other months of the year. He used to rest between the evening and Isha prayers and be awake all the night. Hazrat A'lqama bin Marthad said that he was among the eight persons who set an example in piety and offering prayers during his period.

When he was about to pass away, he cried a lot. Some one asked him, why is he so afraid? He replied that even if he is pardoned by Allah, should I not feel shy on my records of actions. He was stationed in Kufa educating Ahaadeeth and passed away in the year 73 Hijri rahmathullahi Alaih.

Muhadditheen of Basra in Iraq

Abul A'aliya Ar Riyahy rahimallah

He met Hazrat Abu Bakr Siddiq raziallahu anh and learned Quran from Hazrat Abi raziallahu anh. He learned Ahaadeeth from Hazrat Ummul Mumineen Hazrat e Aisha, Ibn e Masood and many other Sahaaba rizwanallahum alaihim ajmaeen. After seeking the knowledge in Madeenathul Munawwara he came back to Basra and started teaching others. Hundreds of persons have learned from him among whom Hazrat Qattada, Khalid Al Haza, Dawood bin Abi Hind and Rabee' bin Anas are famous to be mentioned.

Hazrat Ibn e Abbas used to seat him on the cot, but he used to sit down to learn from him and say: By doing so, the knowledge elevates the status of the righteous. Hazrat Ibn e Aby Dawood used to say that after Sahaaba e kiraam Abul A'aliya is the best to possess the knowledge of Quran.

We can make out his obsession to seek knowledge by the following statement of him:

Whenever I come to know that a particular person knows a Hadeeth of Rasoolullah Sallallahu alaihi wasallam, I used to visit him even if it takes me days of journey. When I reach his place, I first try to find out whether that person is regular in offering his prayers and fulfills its obligation. Only upon getting a satisfactory answer I used to stay with that person and learn Hadeeth from him. If at all I come to know that his offering prayers is defective I shall come back without learning Hadeeth from him as I believe “ If he is not taking precautions regarding prayers, what is the guarantee that he will take care in other matters. (In Arabic: *Huwa Li Ghairus Salaat Azee'*)

Abul A'aliya passed away in the year 93 Hijri, Rahmathullahi alaih.

Abu Uthman An Nahdy Al Basary Rahimallah

He could not meet Rasoolullah Sallallahu alaihi wasallam in his lifetime and visited Madinathul Munawwara during the period of Hazrat Umer raziallahu anh and learned Hadeeth from him and from Ibn e Masood, Huzaifa bin Aleeman and Usama bin Zaid raziallahum alaihim Ajmaeen. Later he came back to Basra to educate Sunnat e Nabwi Shareef all his lifetime.

Hazrat Qattada, Khalid, Hameed, Dawood, Sulaiman Teemy riawanallahum alaim ajmaeen and many others were among his students. He fought alongside the Mujahideen in the battle of Yarmouk. He was a great scholar and used to fast and pray most of the night all his lifetime. He was so absorbed performing his prayers that he would fall down unconscious. His student Sulaiman Teemy thinks that Hazrat Abu Uthman did not commit any sin at all. He passed away in the year 100 Hijri rahmathullahi Alaih.

Abu Raja Umran bin Maljan Al A'tarwy Al Basary Rahimallah

He embraced Islam during the time Makkah was conquered, but he could not meet Rasoolullah Sallallahu alaihi wasallam. Later he visited Madeenathul Munawwara and learned Ahaadeeth from Hazraat Umer, Ali, Umran bin Haseen, Abu Moosa al Asha'ry raziallahum alaihim ajmaeen. He learned Quran from Abu Moosa al Asha'ary and also recited it before Ibn e Abbas raziallahu anh.

Later he settled in Basra and spent all the time teaching Quran and Sunnat e Nabwi Shareef and hundreds of persons benefited out of him.

Hazrat Abu Ayub, Ibn e A'un, Hureer bin Hazim, Saeed bin abi A'rooba and Mahdi bin Abi Mymoon raziallahum alaihim ajmaeen recorded Ahaadeeth from him. Ibne A'raby said that Hazrat Abu Raja was pious and always busy in reciting Quran and offering Salaat. He passed away in the year 107 Hijri Rahmathullahi Alaih.

Muhadditheen of Syria

Abdul Rahman Bin Ghanam Al Asha'ry Rahimallah

He was born during the period of Rasoolullah Sallallahu alaihi wasallam but could not see him. His father Ghanam was a Sahaabi e Rasool sallallahu alaihi wasallam. He had narrated Ahaadeeth from Hazrat Umer, Ma'az bin Jabal and other Sahaaba e kiraam rizwanallahum alaihim ajmaeen. Hazrat Umer Raziallahu anh sent him to Syria to dissipate the knowledge of Deen.

Abu Mashar Ghasaiyee used to call him “Raasut Tabieen” meaning the head of Tabieen and he was titled as Faqeehush Shaam. He passed away in the year 78 Hijri rahmathulahi alaih.

Katheer bin Mirrathul Hamsy Rahimallah.

He met around seventy Badry Sahaaba e kiraam rizwanallahum alaihim ajmaeen. He had narrated Ahaadeeth from Hazrat Ma'az bin Jabal, Abi Darda and Ibaada binus Samat raziallahum alaihim ajmaeen. He was a great scholar and spent all of his life in teaching hundreds of students in the city of Hamas in Syria. He passed away in the year 80 Hijri rahmathullahi alaih

Jabeer bin Nafeer rahimallah

He too was from Hamas and took birth during the period of Rasoolullah Sallallahu alaihi wasallam. He had narrated Ahaadeeth from Hazrat Abu Bakr, Umer, Abi Zar and Abby and many other Sahaaba e kiraam raziallahum alaihim ajmaeen. He was among the great scholars of his time and spent all of his life in teaching Ahaadeeth.

A'aizullah bin Abdullah Damishqy rahimallah

He had narrated Ahaadeeth from Hazraat Ma'az bin Jabal, Aby Darda, Abi Zar, Huzaifa, Ibaada binus Saamat, Auf bin Malik and Abi Huraira raziallahum alaihim ajmaeen. He established his school for teaching Ahaadeeth in Damascus to cater to the needs of the students around there. Famous among his students are Hazraat Imam Zahry, Makhool, Yahya bin Ghasany, Younus bin Maisara raziallahum alaihim ajmaeen. He was appointed as Qazi of Damascus. He was considered among the Fuqaha of Syria and was said to put the knowledge and action together in his life. He passed away in the year 80 Hijri rahmathullahi alaih.

Abdullah bin Muhareez bin Janada rahimallah

He is a Qarshi and the resident of Makkathul Mukarramah. Later he settled in Baithul Muqaddas to establish school to teach Ahaadeeth. He heard Ahaadeeth from Ibaada bin Saamit, Aby Mahzoor, Ma'az bin Jabal Abu saeed raziallahum alaihim Ajmaeen. Hazraath Makhool, Imam Zahry, Hasan bin A'tiya are among many others who narrated Ahadeeth from him. He was a respectable scholar and a dignified pious person. He was so keen in performing prayers that people used to say that while the people of Madina are proud of Hazrat Abid ibn e Umer, we are proud of Abdullah in our locality for his piety. Rajaa raziallahu anh said that his existence is the guarantor of the stability of the world. He passed away in the year 99 Hijri Rahmathullahi Alaih.

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These are the few names among so many who dedicated themselves to dissipate the knowledge of Sunnat e Nabwi Shareef in every part of the Islamic rule. They had no other motive in their life other than teaching Deen. Their names are decorating the list of names who narrated Ahaadeeth (Asmaye Rajjal). By the above mentioned quotations one can ascertain the piety, nobility, chastity and knowledge of these personalities who devoted all their life in disseminating the knowledge of Deen without looking for worldly gains. While their only goal was to please their Creator Allah, can you think that they could have neglected preserving Sunnat E Nabwi Shareef?

Part # 4, The Beginning of Writing the Ahaadeeth e Shareef

It was the first century of Hijri when the Ahaadeeth e Nabwi were not felt to be recorded in writing as the Sahaaba e Kiraam and Tabieen e Kiraam rizwanallahum alaihim ajmaeen were taking so much pains to memorize them and disseminate them in an organized manner. Later when Islam spread far and wide towards Multan in the East, Egypt and North Africa towards south, Andalusia towards West and China, Turkistan and Armenia towards the North, where different languages and cultures were prevailing and there were only few scholars from Tabieen e Kiraam available.

The righteous Khaleefa Hazrat Umer Bin Abdul Azeez felt the necessity to collect and write the Ahaadeeth in the form of a book. In the year 100 Hijri, the Khaleefa sent an order in this regard to the Governor of Madinathul Munawwara which is as follows:

Take care and record all the Ahaadeeth of Rasoolullah Sallallahu alaihi wasallam in writing so that we may not miss them before the scholars of this discipline pass away from this world. Do not accept any thing other than the sayings of Rasoolullah Sallallahu alaihi wasallam. It is mandatory that the Scholars spread this branch of education and established themselves to disseminate it. If the knowledge is scarce (caged within few hearts) then it shall definitely perish. Similar letters were sent to the authorities of different places under his rule.

Hazrat Imam Muhammad bin Muslim Az Zahry was the first scholar to accept this order and record the Ahaadeeth.

The First Group of the Collectors of Ahaadeeth

Later, it became common to record the Ahaadeeth. Hazrat Ibn e Jareeh was the first to collect the Ahaadeeth in Makkathul Mukarrama, Ibne Ishaq and Imam Malik were the first to collect them in Madinathul Munawwara, Sufyan Thouri was the first to record it in Kufa, but there is a conflict on it, as it is said that Rabee' bin Sabeeh, Saeed bin A'rooba and Hammad bin Muslima too are named among the first collectors of Ahaadeeth in Kufa. Hazrat Haitham in Waasit and Hazrat Mua'mmar in Yemen, Jareer bin Abdul Hameed in Ray and Abdullah bin Mubarak in Kharasan raziallahum alaihim ajmaeen were the first to write the Ahaadeeth.

Let us narrate the brief life history of these Scholars who wrote the Ahaadeeth to know about their knowledge, piety and nobility and character so as to value their collection of Ahaadeeth.

Hazrat Umer Bin Abdul Azeez Rahimallah

He was born in the Holy City of Madinathul Munawwara and brought up in Egypt as his father Abdul Azeez the Governor of Egypt. He heard Ahaadeeth from Sahaba Abdullah bin Jafer and Anas bin Malik and Tabieen Abi Bakr bin Abdul Rahman, Saeed bin Museeb, Obeidullah bin Abdullah and others rizwanallahum alaihim ajmaeen. His knowledgeable position could be ascertained by the fact that scholars like Imam Zubair, Ayub, Abu Bakr bin Hazam and Abu Salma bin Abdul Rahman were among the scholars had narrated the Ahadeeth with his reference. He is considered among Khulafa e Raashideen owing to his piety and justice. He is referred to be as Hazrat Umer in Justice and to be as Hazrat Hasan Basry in piety and to be as Hazrat Imam Zahry in knowledge. His superiority in knowledge could be judged, as the great scholar of Hadeeth Hazrath Qattada said; we go to teach Umer bin Abdul Azeez but every time we came back accepting him as our teacher. Hazrat Maimoon used to say that the Ulama before him were like students before the teacher.

Malik in Deenar used to say; you call me pious while Umer bin Abdul Azeez did not even look at the world when it was given to him. His wife Fatima Bint e Abdul Malik used to say about him that can any one surpass him in performing prayers and fasting? I have not seen a person fearing Allah more than him. He used to sit in the masjid itself after the Isha prayers, lift his hands to supplicate so long that his eyes used to get closed then he would awake with a startle and again start weeping until again falling asleep and this cycle would go on throughout the night.

Hazrat Maskhool used to say that if I take an oath that no one is more pious and god fearing than Umer bin Abdul Azeez, may be I am right.

The Ruling family Bani Ummiyah during the preceding years of their rule had confiscated several lands of the public illegally, so Hazrat Umer had taken those lands back forcibly from their family and redistributed it to the deserving. This particular action created enmity between Bani Ummiyah and him and they poisoned Hazrat Umer bin Abdul Azeez through one of his slaves. When he asked that slave why did he poison him? He replied that Bani Ummiyah gave him one thousand Dinars for it and promised to even free him. Hazrat Umer took those one thousand Dinars from him and deposited them in the Baithul Maal (Community Treasury), freed him from slavery and advised him to run away so that no one catches him and to save his life.

Every portion of his life history is so unique that it is a role model for our Government Authorities but they may not follow his ideology.

The above example was just to show and prove that Hazrat Umer bin Abdul Azeez was the first person who practically ordered to write Ahaadeeth e Nabwi Shareef. What was his Cadre? Was he fond of worldly gains? He was a person who was the ruler and he had the power and the means to get every thing for his personal comfort and enjoyment, but in spite of it he was so god fearing that he never ate stomach full during his rule and used to wear the clothes worth twelve dirhams and had just one sheath to cover himself. During his two and a half years rule he fulfilled his obligation by setting

the best example of justice and equality. Had he any objective other than pleasing Allah and His Prophet Rasoolullah Sallallahu alaihi wasallam and serving Deen e Islam?

Abu Bakr Muhammad Bin Muslim Al Zahry Rahimallah

He was born in the year 50 Hijri in Madinathul Munawwara. He received education on Ahaadeeth from Sahaaba Ibn e Umer, Sahal bin Sa'd, Anas bin Malik rizwanallahum alaihim ajmaeen and Mahmood bin Rabee', Saeed bin Al Museeb, Abi Amama and many others rizwanallahum alaihim ajmaeen. Among his Students were persons like Younus, Zubaidy, Salih bin Kaisaan, Mua'mmir, Auzaae'e, Imam Malik and Sufyan bin A'inia rizwanallahum alaihim ajmaeen. Imam Zahry said that he never separated from the company of Hazrat Imam Zahry for the period of eight years.

Hazrat Laith who was his disciple said one of the sayings of Imam Zahry that "no one would have tolerated the difficulties and sufferings as I suffered in attaining the knowledge and no one would have dissipated it as I did"

Hazrat Laith also said that he did not find any one so competitive as Imam Zahry. When I heard him giving a lecture I felt that he is too good in it and when I heard him talking on the history of Arabs and their lineage, I felt like he is a master on the subject and when I heard him explaining the inner meaning of Quran and Hadeeth it looked as though he possessed an ocean of knowledge.

He possessed extraordinary memory by which he could remember things just passed once before his eyes. He memorized whole of the Quran in eighty nights. He used to say about himself that he never doubted his own memory, but once he had a doubt on one of the Hadeeth he knew, when he clarified with one of his colleague it was found to be correct according to what he had memorized. It never happened that I deposited a certain thing in my heart and it was forgotten by me.

Even though he possessed such an extraordinary memory he still visited several scholars of Hijaz and Syria to seek knowledge from them and his behavior with his teachers was such that, as though he was their slave.

He was strict in providing the chain for any Hadeeth he narrated and could not tolerate if any one narrated a Hadeeth without giving its chain. Once he was attending a meeting in Madinathul Munawwara which was occupied fully with the fans of the Ahaadeeth and it so happened that Abu Ishaq bin Abdullah had narrated a Hadeeth by telling "Qala Rasoolullah sallallahu alaihi wasallam" and pronounced the main contents of the Hadeeth without mentioning its chain. Hazrat Imam Zahry got angry and scolded him by telling: O Aby Farda (surname) what prompted you not to be afraid of Allah to narrate a Hadeeth which does not possess either a bridle (lagaam) or a noose (nakeel).

He was so contented that he had no affection towards wealth. Hazrat Umroo bin Dinar said that Imam Zahri treated the Gold coins as too low a possession, which he never witnessed with others. It looked as though they were not gold coins but the droppings of a sheep. In spite of being so scholarly and pious, he was a brave warrior (Mujahid) and took part in wars to fight against infidels.

He was the first person to compile the Ahaadeeth by the order of Khaleefa Umer bin Abdul Azeez and his collection is the first in a written document in the year 100 Hijri. He passed away in the year 124 Hijri *Jazahallahu A'na wa A'n Jameeu'l Mumineen Khairu Jaza.*

After the written collection of Ahaadeeth by Hazrat Imam Zahri rahimallah, other Muhadditheen too started writing the Ahaadeeth in the Islamic educating centers.

Sheikh ul Islam Al Imam Auzaay'ee

He was the first to write the collections of Ahaadeeth in Syria. He was born in the year 88 Hijri. He attained the knowledge of Hadeeth from Hazraat Ataabin Abi ribah, Rabi'a bin Yazeed, Imam Zahry, Yahya ibn e Katheer and from many others rizwanallahum alaihim ajmaeen. Among his disciples Shu'ba who was titled Amir ul Mumineen of Hadeeth by the scholars, Ibn e Mubarak, Waleed bin Muslim, Yahya Qataan, Muhammad bin Yousuf Alfaryaaby are the most famous among many others.

Thousands of students benefited out of his center of teaching. Even the most critics among the scholars had praised him for his knowledge and ability.

Hazrat Ismail bin Abbas said that in the year 140 Hijri I heard the scholars telling that Imam Auzae'e is the Imam of the Ummah. Hazrat Huzainy said that Imam Auzae'e is the best among all of us scholars.

He was fond of following Sunnat e Nabwi and persuaded others to follow it too. Hazrat A'amir bin Yasaaf said that Imam Auzae'e said, if you happen to hear a Hadeeth of Rasoolullah sallallahu alaihi wasallam never neglect it as it is told by him upon the command of Allah.

Imam Auzae'ee said that Sahaaba e kiraam and Tabie'en kiraam rizwanallahum alaihim ajmaeen used to follow the following five things strictly:

1. Attending Jama'ath
2. Recitation of Quran.
3. Following Sunnat.
4. Splendor of Masjid and its mass attendance.
5. Jihaad fi Sabeelillah.

The following sayings of Imam are worth writing in gold:

1. Follow Sunnat e Nabwi and follow the path of the First Rightly Guided (Salf Saaliheen).
2. Eemaan is not true without its utterance and its accord is not true without the virtuous actions and all of the three Eemaan, accord and virtuous actions are not right without the clean intensions. This is as per the sayings of Rasoolullah sallallahu alaihi wasallam "*Innamal a'maalu bin Niyya*" Your actions are based and valued as per your intensions.
3. Our predecessor's actions were in accordance with their intensions, as they believed intensions and actions are a part of each other and the action proves your intension. Whoever uttered the Islamic belief by his tongue and accepted it by his heart and proved it through his actions. It is a rope which never breaks. Whoever uttered the belief merely by his tongue but neither his heart accepted it nor did he prove it through his actions he is an apostate and the loser on the Day of Judgment.

He was courageous to utter the truth and no oppressor or a tyrant ruler could stop him from telling the truth. Several times he admonished fearlessly to Khaleefa e Baghdad Abi Ja'far Mansoor at his court. The last few lines of one of such address are as follows:

It is a difficult task to fulfill the obligations of Allahu Ta'ala and Allahu Ta'ala ranks piety as highest. Whoever is trying to attain respect by fulfilling the obligations towards Allahu Ta'ala, He elevates him further and whoever is trying to attain the respect by disobeying Allahu Ta'ala, He denigrates him. This is my advice to you and peace of Allahu ta'ala be upon you.

While he was giving this speech with an emotional voice touching the hearts of the listeners, there was utter silence in the court. The khaleefa himself was crying to the extent that he had hiccups. When Imam finished his speech and wanted to leave, khaleefa offered him a purse for his travel expenditure. Imam refused and said that he does not need money and does not like to sell away his admonition even for the materials of the whole world in return.

Imam said that he saw Allah in his dream and Allahu Ta'ala asked me, "*Abdul Rahman antallazee ta'mur bil ma'roof wa tanha a'n timer munkar?*" "Are you the same Abdul Rahman who orders to perform good deeds and forbid evil deeds? *Qultu Bifadhlika Yaa Rub!* I replied; Yes my creator, it is your own grace, and I said: *Ya Rub matinee a'lal Islam*, Allahu Ta'ala I wish to die following Islam. Allah replied and instructed me to add Sunnat along with Islam for my wish. Means "*Yaa Rub matinee a'lal Islam wa a'lal sunnah*. Allahu Ta'ala I wish to die following Islam and Sunnat e Khairul Anaam, Sallallahu alaihi wasallam.

Imam Auzaywas was too fond of taking part in Jihad and in the last days of his life he went and stayed in Beirut the border of Islamic Rule, all the time ready to fight and save its borders from the attacks of enemies. He died in the same place in the year 157 Hijri raziallahu anh.

Imam Mua'ammir bin Raashid Rahimallah

He was the first to write the collection of Ahaadeeth in Yemen. He was educated in Hadeeth by Imam Zahry, Qattawa, Umroo bin Deenar, Yahya bin Katheer and other top scholars raziallahum alaihim

ajmaeen. He came back to Yemen and settled there to teach Hadeeth. Thousands of lovers of Hadeeth benefited out of him among whom, Sufyan Thoury, Sufyan bin A'iniya, Abdullah bin Mubarak, Hisham bin Yousuf, Abdul Razack and others are few to be mentioned. Imam Ahmad bin Hunmble the famous critic commented on him as: "*La tadham Mua'mmir ila ahadul aujadtahoo fouqah*" Meaning if you compare Muammir with anyone else, you will find Mua'mmir superior to him.

One of his students Abdul Razack said that he recorded ten thousand Ahaadeeth from Hazrat Mua'mmir and Mua'mmir himself used to say while he was studying from Hazrat Qattada I was fourteen years old and whatever I had learned from him is fresh in my memory even today as it is written on the template of my chest.

He passed away in the year 153 Hijri during the month of Ramadhanul Mubarak, Rahimahallah rahma wasi'a.

Syedul Huffaz Sheikhul Islam Al Imam Sufyan bin Saeed al Thoury rahimallah

He obtained his knowledge on Ahaadeeth in Kufa, Iraq from many of the famous scholars on the subject and all his lifetime he was engaged in teaching the same. He was so fond of teaching Ahaadeeth that he used to say, if I come to know that some one is interested in learning Hadeeth, I shall go to his residence to teach him, so that he need not take the trouble of coming to me. He used to say: "*Laisa shyun anfa'annasi minal Hadeeth*" means there is nothing better than Hadeeth for the people to benefit them.

Among his students Abdullah bin Mubarak, Yahya Qattan, Ibn e Wahab, Wakee' and Abu Nae'em are considered to be the scholars of Hadeeth.

His student Abdullah bin Mubarak said that he studied from eleven hundred teachers on the subject of Hadeeth and did not find any one better than Hazrat Sufyan. Yahya bin Qattan used to say that Hazrat Sufyan was an exemplary memorizer of Ahaadeeth and Hazrat Sufyan himself used to say that his heart never misappropriated the Ahaadeeth which I had deposited in it; it means he never forgot any Hadeeth which he memorized.

In pursuit of gaining knowledge of Ahaadeeth, he used to travel from one country to another and sought it from different scholars for a period of forty years and only thereafter he started teaching others.

Once an old man came to Hazrat Sufyan and enquired about a particular Hadeeth. Hazrat Sufyan took some time to answer his question, upon which the old man started crying. Hazrat Sufyan went to him and said, *Ya haza tureedu ma akhaztuhu fee arbaeen in takhazuhu anta fee yaumul wahid?*

O man, you wanted to attain a thing right in one day which I myself had attained in the course of forty years? He meant to tell him that he needs to have patience instead of hurrying for it.

He was aware of the precautions which needed to be taken in the knowledge of Ahaadeeth and he used to say the proverb of Abu Bakr bin A'yyash, which he heard from Hazrat Muzahim bin Zafar.

"Innama huwa talaba, thumma hifza, thummal a'mal bihee thumma nashrah"

It means to say that there are four categories in attaining the knowledge of Hadeeth, first the seeker should toil for it, then he needs to memorize it, then he needs to practice it accordingly. Only when a scholar passes through these three difficult periods, then he can start teaching it.

He used to advice seekers of knowledge to first perfect their personal character by attaining piety, god fear, performing prayers and be truthful to attain the knowledge of Hadeeth.

His other saying is: *Kaanar rajul iza arada ain'y yaktubul Hadeeth taadib wa ta'bud qabla zaalika ba a'shreen sana.*

It means, whenever a person wanted to write a book of Hadeeth, first he needs to practice piety and perform prayers for the period of forty years.

All the great scholars of his time were admitting that he possessed vast knowledge, clean heart, best manners and maturity. Hazrat Shu'ba who was renowned as Ameerul Mumineen fi Hadeeth used to

say the same about him. Famous scholar of Hadeeth, Hazrat Sufyan Ibn e E'eniya used to say that there are three Muslim Imams after the period of Sahaaba e kiraam and they are: Ibn e Abbas during his period, Shua'by in his period and Sufyan in his period and the same person said that he has neither seen a better person than Sufyan nor a person of his caliber.

Ahmad bin Younus said that he has never seen a better scholar or muhaddith, or a faqeeh or a pious person like Sufyan Thoury.

Sufyan Thoury's vast knowledge could be judged by the fact that one of his student Yahya bin Eemaan has recorded twenty thousand Ahaadeeth and another student Ash Sha'jee had recorded thirty thousand Ahaadeeth from him.

In spite of all these qualities, Hazrat Sufyan was most pious, soft hearted and he never boasted about his ability. His eyes used to be filled with tears owing to the fear of Allahu ta'ala with a saddened face and said: "*Law lum a'lam likaana aqul hizny*" which means this state of mine would not have been as above if I would not have been a scholar.

In spite of rendering such remarkable services towards Deen, he was still fearful for his shortcomings and used to say: "*wavadat an anjumin hazel amr kafafal li a'la wala ly*" I am not expecting any return for these services of mine and I wish that I will be free from it without any auditing by Allahu Ta'ala. Let no one think by this statement that he had committed any mistakes in discharging his duties as it was his fear and accountability towards Allah. Because of this fear in his mind that he might have committed mistakes, his accomplishments were of no value to him.

The way Hazrat Farooq e A'zam raziallahu anhu served Deen with maturity, alertness, honesty and selflessness and is by all means eligible to be highly awarded by Allahu Ta'ala, but due to his humbleness, he was always concerned about his own deficiencies and he used to supplicate with both hands lifted and with tears in his eyes "Ya Rub Laa ly walaa A'laiya" O Allah I am not expecting any reward for my services, please forgive me for any of my mistakes and that is my only reward.

Hazrat Sufyan Suri rahimallah was so contented that he never cared for wealth and had no value for the rich and his discourses were mostly occupied with poor and he used to occupy any place left in a gathering without any splendor. It is narrated by Yahya bin Yamaan that Hazrat Sufyan said that the Scholar is like a doctor of Deen and wealth is like a disease for Deen and being a doctor if he is after a disease, how can he treat others?

Hazrat Sufyan Sury was born in 97 Hijri and passed away in 161 Hijri rihmahullahi ta'ala rahma wasia'.

Al Imamul Hafiz Hamad bin Salma bin Deenaar rahimallah.

He is From Basra and among the first three scholars who compiled the Ahaadeeth in writing. He learned Ahaadeeth from his uncle Hameed Attaweel, Ibn e Maleeka, Anas bin Seereen and many other scholars. Numerous persons have narrated Ahaadeeth from him and some of them are Abdullah Ibn e Mubarak Yahya Qattan, Mahdy and many others. One of his student Umroo bin A'asim said that he recorded thirteen thousand Ahaadeeth from him.

He used to emphasize on clean intensions to seek the knowledge of Hadeeth and used to say; if someone is learning Ahaadeeth for a purpose other than pleasing Allahu Ta'ala, Allah shall involve him in selfishness and he will go out of the straight path. He never expected for himself anything for his teaching hadeeth other than pleasing Allah. One of his student Muhammad bin Hajjaj narrated that his colleague had to go to China for a purpose and when he returned from China, he brought a gift from there and presented it to Hazrat Hamad. He said to him; if you insist me to accept the gift, then I will not teach you hadeeth and if you are fond of learning hadeeth, then I will not accept your gift. The student then replied; please do not make loose the studies of hadeeth.

Even though he was fully occupied with his teaching, he had his own source of earning by running a shop to sell sheathe. Once he managed to sell one or two of it to earn a meager income to bear his expenditure, he would close the shop and resume his teaching.

He was so fond of prayers and so much engaged in it that if someone came and informed him that he shall die tomorrow, he would not be able to give more time than what he scheduled everyday. A'ffan bin Muslim said that I have seen many like him offering prayers, but he was unique in performing good deeds and reciting Quran. Moosa bin Ismail said if I say that he never laughed in his life, I might be right as he was so engaged in his routines that he had no time for it.

He passed away at the age of eighty years in the year 167 Hijri while performing prayers. After his passing away Abaan bin Andul rahman saw one of his friend who passed away by name Hammad bin Zaid in his dream and enquired how was getting through? He replied that Allahu Ta'ala had forgiven him. After that Abaan enquired, what about Hammad bin Salma? He replied O he is positioned in A'laa I'lliyyeen.

Al Imamul Hafiz Faqeehul Umma Sheikhul Islam Maalik bin Anas Rahimallah.

He had written ahaadeeth in Madeenatul Munawwara after Imam Zahry rahimallah. His collection of Ahaadeeth are famous till now by the name Muatta Imam Malik. He learned ahaadeeth from Naafi', Muhammad bin Munkadir, Zahry and many other Tabie'en and Tabe; Tabie'een. Uncountable persons had benefited out of his teaching as people from all over the Islamic countries used to come to him for learning. Hazrat Abdul Razack said that as per the prophecy of Rasoolullah sallallahu alaihi wasallam that "shortly people will travel so long to seek the knowledge that their camels will get lean but they will not find a better scholar than the one stationed in Madeena" So we felt that the scholar so mentioned by this hadeeth is no one but Imam Malik.

People from Hijaaz, Syria, Iraq, Kharasaan, Egypt, North Africa and Andalusia used to come to him to seek knowledge. Ibn e Jareeh, Sufyan Thoury, Sufyan bin A'niya, Auzaaye'e, Shu'ba, Yahya bin Yahya Andalusi, Laith bin saeed, Abdullah bin Mubarak, Imam Shafiee were all his students among hundreds of others. Hazrat Imam Shafiee used to say; if Hazrat Malik and Ibn e Aynia would not have been there the knowledge from the people of Hijaaz would have vanished from them.

He used to owe so much respect to Ahaadeeth of Rasoolullah sallallahu alaihi wasallam, which might provide guidance to others in this regard that whenever a student knocked on his door, he used to send his maid servant to find out the purpose of his coming, whether it is a question on jurisprudence or to listen to a hadeeth. For answering a question on jurisprudence, he used to go to the door and answer his question right there and if it is to know a hadeeth the visitor would be seated and the Imam used to take a bath, wear nice clothes and apply perfume, then he used to sit with a pillow at his back with dignity and decorum and the student would be called to listen the hadeeth from him.

He used to say that he wanted to give due respect to the sayings of Rasoolullah sallallahu alaihi wasallam and narrate them only after performing ablution and with dignity. He did not like to narrate hadeeth on the way while walking or being in a hurry. Once he was passing by a group addressed by Hazrat Ibn e Haazim but did not join them. Some one asked him why he did not attend the discourse. He replied that he did not want to listen to Ahaadeeth while standing as there was no place for him to sit there. Abdul rahman bin Mahdy used to say that he did not find any one like Imam Malik on narrating ahaadeeth, who could not even tolerate any minor mistake on recitation of "ba" or "ta".

One time Khaleefa Harun Al Rasheed came to Madinathul Munawwara to pay a visit to Rauzatul Rasool sallallahu alaihi wasallam. Imam Malik went to meet him there. While Khaleefa was going back, he requested Imam to teach his children Mamoon and Ameen every day by coming to the Masjid e Nabwi Shareef. Imam Malik angrily replied to him: Ya Ameerul Mumineen! Why are you trying to degrade a thing which Allah has elevated? People had to come to the knowledge to seek it and the knowledge does not go to the people.

Khaleefa Haroon Al rasheed realized his mistake and replied; Ya Sheikh! I committed a mistake, please forgive me. Later both of his children used to come to Imam's house to learn from him and he never used to teach until other students joined them.

Khaleefa while he was departing from Madeenathul Munawwara told Imam; May it happen! If you would come to Baghdad, the world shall see how much I respect you. Imam Malik preferred to stay at the door of Rasoolullah sallallahu alaihi wasallam at Madeenathul Munawwara rather than seating himself on the most prestigious seat offered by the king. Great Poet Allama Iqbal has narrated about it in his poetry Israar e Ramoos.

Imam Malik profoundly loved Rasoolullah sallallahu alaihi wasallam. Hazrat Imam Shafiee saw the best horses and mules of Kharasaan in Imam Malik's stable which he never saw the kind before. He told Hazrat Imam Malik surprised that these animals looked so great. Immediately Hazrat Imam Malik said that he is presenting all of it to him. Imam Shafiee said, please at least keep one for your use. Imam Malik replied that I feel shy to ride on a horse in Madeenathul Munawwara where Rasoolullah sallallahu alaihi wasallam is resting. He was so fond of Madeenathul Munawwara that he never left Madinah except while performing Haj once in his lifetime when he visited Makkah on the fear that he may not pass away out of the city of Madinathul Munawwara.

Hazrat Ibne Saeed said because of his astounding love towards Rasoolullah sallallahu alaihi wasallam Hazrat Imam Malik told him that there was no night he did not see Rasoolullah sallallahu alaihi wasallam in his dream.

Abu Abdullah a pious scholar narrated that he once saw in a dream that Rasoolullah sallallahu alaihi wasallam was seated in Masjid e Nabwi Shareef while He was crowded among people and Imam Malik was standing before Him. Rasoolullah sallallahu alaihi wasallam had Musk with him and He was giving a handful every time to Imam Malik to distribute it to the people. Abu Abdullah said that I took the meaning of this dream that Imam Malik is following Sunnat e Nabwi and he is gifted with knowledge of Hadeeth.

Hazrat Imam Shafiee commented about the book "Muatta" of Hazrat Imam Malik that there is no other book correct and superior to it. Hazrat Imam Malik was born in the year 95 Hijri and passed away in the year 179 Hijri Rahmathullahi alaih.

Al Imamul Hafiz Sheikh ul Islam Fakhru'l Mujahideen Abdullah ibn e Mubarak rahimallah

He is the first person to compile Ahaadeeth e Nabwi in Kharasaan. He possessed the best of character as well as knowledge. People were astonished at so many different good qualities he possessed at the same time. He was the best in Fiq, language, grammar, piety, courage, horse riding, as well as night vigil prayers, jihad and performing Haj. He never used to waste his time in unnecessary talk and he was a person practicing justice and equality.

Hazrat Sufyan Thoury used to say: If I try to be like Ibn e Mubarak and practice his routines even for three days in a year, I would not be able to do it.

Day and night Ibn e Mubarak used to spend on studying ahaadeeth. Shafeeq bin Ibrahim said that someone asked Ibn e Mubarak why don't you come and sit with us after performing prayers?

He replied; I get up from you and go to Sahaaba e Kiraam and Taabie'e Kiraam. We asked him where are the Sahaaba and Taabieen now? He replied; I review knowledge available and I find their sayings and their practices, so what shall I do by sitting with you?

Hazrat Ibn e Mubarak collected twenty thousand Ahaadeeth. Abu Usaama said that I have not seen a person like Ibn e Mubarak in the whole world. He used to emphasize on the purity of intentions and used to say in this regard; if two persons go together on a journey and if one of them intended to pray two rakath and for the sake of his friend if he did not, then he is showing off and if he prays two

rakath just to show him, then he is committing a shirk. There are volumes of books regarding his accomplishments.

Hazrat Ibn e Mubarak was born in the year 118 Hijri and he passed away in the year 181 Hijri, rahimallahu ta'ala Ajmaeen.

Writing and compiling of Ahaadeeth was carried out between the years 100 Hijri and around 200 years Hijri. All of these scholars were compiling the sayings of Rasoolullah sallallahu alaihi wasallam along with the sayings of Sahaaba e Kiraam too. This does not mean that they mixed both of these such that you cannot make out what is what, but they used to indicate that this is the Hadeeth of Rasoolullah sallallahu alaihi wasallam and the other is the hadeeth or saying of Sahaaba e Kiraam rizwanallahum alaihim ajmaeen, while they will be placed in the same paragraph..

The Period of Organizing and Separating Ahaadeeth

During this period which started after the year 200 Hijri and the Hadeeth Compilers Muhadditheen Kiraam started working on the compilation of Ahaadeeth by separating the sayings of Rasoolullah sallallahu alaihi wasallam and the sayings of Sahaaba e Kiraam rizwanallahum alaihim ajmaeen by providing the chain of the Ahaadeeth. Hence Hazrat Asad bin Moosa who died in the year 212, Naeem bin Hammad who died in the year 228, Musaddid Basry who died in the year 228 Hijri and Hazrat Obeidullah bin Moosa Kufy who died in the year 413 Hijri had written and compiled Ahaadeeth comprising the Ahaadeeth with chains reaching Rasoolullah sallallahu alaihi wasallam

Al Imam Ahmad bin Humble rahmathullahi Alaih

He was brought up in Baghdad and he acquired the initial knowledge in Quran and hadeeth in and around Baghdad. He was second to none in the knowledge of Hadeeth, jurisprudence, piety, performing prayers, intelligence and memory. He later traveled towards Kufa, Basra, Makkah Mukarramah, Madeenathul Munawwara, Yemen, Syria, Tabrez and many other places to acquire further knowledge. His teachers were Yazeed bin Haroon, Yahya bin Saeed, Sufyan bin Ainiya and Hazrat Imam Shafiee rahamathullahi alaihim. His students were numerous and famous among them are Imam Bukhary, Imam Muslim, Abu Zara'a and Abu Dawood Sajistany.

Daarmy said that my eyes did not witness any person other than Hazrat Imam Ahmad in memorizing ahaadeeth as he remembered seven hundred thousand ahaadeeth and he compiled thirty thousand of them in his books. Even during his period of time his books and writings were considered the best among others.

This is Sunnat e Ilaahi that Allah imposes various tests, hardships and afflictions on His beloved slaves. This might be to prove to the world that their selection and the crown of benevolence and nobility placed on their head is not just free without their deserving it and it is also to keep the incapables away from acquiring their position by witnessing such hardships and afflictions. Whatever the reasons, it is the practice Sunnat of Allah in this regard from the inception and would continue till end, as He himself says in Quran: *وَلَنْ نَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا* 33-62: *Walan tajida li sunnathallahhi tabdeela*. **And you will never find any deviation in the practice of Allah.**

Bashr Mareesy and Qazi Abu Dawood who were among Mu'tazilee invented a sedition (fitna) of Khalq e Quran and the Khaleefa Maamoon and Mu'tasim used their blood ridden swords in enforcing it, there were several rightly guided scholars who faced this dreaded storm of afflictions. Like the present deviated scholars attacking the knowledge of rightly-guided scholars they too were blamed for their bigotry, following their predecessors blindly and neglecting Quran. By going through their history these new students might realize that they are yet to learn a lot. Those rightly-guided scholars

underwent all those afflictions with great patience and the way Hazrat Imam Ahmad bin Hunmble faced those miseries with courage and patience is a riddle to the persons who could understand those afflictions.

His only crime was that he was of the opinion that Quran e Kareem is as old as its creator Allah from its inception. He was imprisoned and they chained both of his legs and both of his hands and in that state they took him from Baghdad to Tartoos on a camel and they made him ride and get down from the camel on his own with those four chains on his legs and hands. Right during the last week of the month of Ramadhan, he was stroked with a whip and the inflictor would lash him twice with all of his might and another inflictor would replace him to lash again with full force. In spite of this dreaded punishment Hazrat Imam Ahmad would never cry or howl, instead he used to repeat his stance by proclaiming: *Al Quran Kalaam Allah Ghair Makhloq*. Means Quran is the saying of Allah and it is as old as Allah and ever living.

The Khaleefa Mu'tasim Billah who could even make the King of Rome tremble used to tell Imam: Ya Ahmad by Allah you are beloved to me than my own son Haroon. If you listen to me and say, Quran is Makhloq and Haadith that means Quran is the creation of Allah and it is not ever lasting, I shall remove those chains from my own hands; What do you say?

Imam Ahmad said: bring to me the proof of your saying through Quran and Hadeeth, so that I could follow.

Khaleefa Mu'tasim used to get fed up and tell Qazi Abi Dawood to have a dialogue with Imam Ahmad and convince him. While they tried, they could not convince Imam through Quran and Hadeeth, hence tried to place sayings of Greek philosophy mixed with other talks and hearing them the Imam used to say: I do not understand all of these, bring to me the proofs from Quran and Hadeeth so as to agree with you.

Ponder over the demand and condition placed by Imam Ahmad to quote Hadeeth e Nabwi sallallahu alaihi wasallam for their claim and he did not say that Ahaadeeth are only valid during the lifetime of Rasoolullah sallallahu alaihi wasallam.

Son of Hazrat Imam Ahmad said that my father always used to supplicate for a person by telling let Allah Bless Abil Haitham and forgive his sins. I asked him who is Abil Haitham? He replied that he was a blacksmith by profession but a thief. Once the police were dragging me to inflict lashes and upon seeing me, he came and advised me by showing his back that I had been lashed several thousand times for stealing but I did not stop stealing, so Imam do not stop saying the truth for the fear of few lashes. I was contented by his advice and for this reason I always remember him and supplicate for him.

Hafiz Ibn e Jouzy quoted Muhammad bin Ismail Bukhary narrating that Imam Ahmad was inflicted with eighty lashes and if those were applied to the elephants they would have definitely howled, but Imam at every lash upon him used to repeat his dialogue: Al Quran is Kalaamallah and it is not a creation and to get peace of mind he used to utter: *Lai'ny yuseebana illa maa kataballah..* means there is no infliction on us which is not ordained by Allah.

This was the affair ongoing through the reign of Mamoon, Mu'tasim and Wasiq, but when Mutawakkil took over the khilafat, he tried to compensate for the excesses inflicted on him by his predecessors by showing kindness towards Imam Ahmad. Once he had sent one hundred thousand Dinars and advised him to accept it, but Imam refused it telling that he does agriculture at home which is sufficient for him and he cannot carry this load of Dinars. The employees of Khaleefa who brought the money advised him to accept the Dinars as they were sent by the king and later distribute it among beggars if he did not want to keep it. Upon hearing this advice he said to them, as there are

hundreds of them gathered around the palace of the king, so distribute it there and I do not want to be disturbed by such gathering at my house.

Upon witnessing the respect and kindness bestowed on him by the Khaleefa Mutawakkal, Imam used to tell him; *Haza amr ashaddu a'la min zak - Zak fitnatuddeeni wa haaza fitnathud dunya*. Means, that this test upon him is more strenuous and difficult than the punishment he had earlier, as that was a test of Deen and this is a test of Dunya.

He used to avoid accepting the gifts from his own friends. Once Hasan bin Abdul Azeez got one hundred thousand gold coins as an inheritance from his father and he sent bags of one thousand gold coins each to Imam Ahmad and pleaded to accept it and spend on him and his family as they are lawful and obtained through inheritance, but Imam Ahmad refused to accept it by telling, I do not need it. As per Farsi poetry:

*Garche Aalooda za faqram sharm baad az humtum
Gar ba aabe chashma e khursheed daaman tur kanam*

All his lifetime Imam Ahmad lived in poverty and hunger but he was never lax in preserving the ahaadeeth and sunnat e Nabwi Shareef.

The persons who blame recklessly and accuse that the kings were taking care of all the needs of these scholars and they were used as tools by them to protect their kingdom and these scholars are responsible to initiate the hierarchy similar to the Brahmins among Hindu religion, now let someone ask these persons whether their accusations are true against these rightly-guided scholars citing their sacrifices as stated above? They never used to budge in any manner to safeguard the right path and bore all the infliction without any complaints. These persons should know as they are under the influence of their government and supporting them how courageous they are to comment on these rightly-guided scholars with angel like qualities.

We the Muslims even today can challenge the whole world to give even one example from their side compared to the services and sacrifices of our scholars of that period.

What could be the best example on recognizing the position of Hazrat Imam Ahmad Rahmathullahi Ta'ala alaih as the Great Sufi Wali Allah Shekhush Shuyookh Qudwatul Awliya Qutbul Aqtaab Ghous e Azam Syedina Muhayyiddeen Aby Muhammad Abdul Khader Jeelaany Raziallahu Anhu wa ardhahu ana, in spite of he being a Mujtahid in jurisprudence, followed the Hanmbaly Maslak or Madhab of Hazrat Imam Malik rahmathullahi alaih.

Hazrat Imam Ahmad was born in Rabee ul awwal 164 Hijri and passed away in Rabee ul awwal 241 Hijri on Friday Rahmathullahi alaih Rahma Wasi'a. There were scholars during his period Ishaq bin Rahwiya and Uthman bin Shaiba who compiled the Ahaadeeth.

Imam e Ilahy Watheen Muhammad bin Ismail Al Bukhary rahimallah.

Writing and compilation of Ahaadeeth went on during that period of time until Hazrat Imam Bukhary was born and he innovated the writing of ahaadeeth to its perfection by introducing certain rules and regulations such that no one could question its validity. The whole of Ummah owe to Hazrat Imam Bukhary for this noble service rendered to us. Following are few notes of his life history:

His family surname is Abu Abdullah and his name is Muhammad bin Ismail bin Ibraheem and he was born in Bukhara in the year 194 Hijri. Right in his boyhood he memorized all of the ahaadeeth written by Abdullah bin Mubarak. He sought his education on Ahaadeeth from the scholars of Bukhara Muhammad bin Salaam, Al Masandy and Muhammad bin Yousuf Bekand. Later with her mother and sister he left Bukhara to various countries in order to seek knowledge. In Bulkh, he studied under

Makky bin Ibrahim, in Baghdad under A'ffan, in Makkathul Mukarrama under Al Muqry, in Basra under Aby a'asim and Ansaary, in Kufa under Obeidullah bin Moosa, in Syria under Abil Mughaira and Faryaaby, in A'sqalaan under Adam, in Hamas under Abil Yamaan and in Damascus under Aby Mashar. All in all he obtained knowledge from more than one thousand teachers. (Tahzeeb ul Asma un Nauwy bil Ikhtisaar part 1, page 71)

He was too intelligent and before gaining puberty he started writing books and narrate ahaadeeth. He himself said that at the age of eighteen he wrote the book "History" in Madeenathul Munawwara within the premises of Haram e Shareef.

He had an unbelievable memory power. His colleague Haashid bin Ismail said Imam Bukhary used to go with them to learn ahaadeeth from the scholars and all of us used to write them down, but Imam Bukhary never used to write. This went on for a long period and we started warning him that he is wasting his time and life and advised him to write down the ahaadeeth before he forgets them. He just used to ignore our advice and one day he got fed up with our reprimanding him and said Ok, go and bring whatever you people have written so far. When we brought our notes, he said Ok you just see your notes and I shall recite them. Haashid says that all of us had written fifteen thousand Ahaadeeth in our notes and Imam Bukhary had recited all of it without looking at it, which astonished us.

After seeking the knowledge he had a chance to go back to Baghdad which was the center of learning those days and was named Uroos ul Balaad, meaning the Bride of Cities. When the scholars over there heard about Bukhary's knowledge and memory power they intended to test him, so they conducted a meeting of selected scholars while Imam Bukhary was just twenty years old. The test was that the scholars shall narrate ahaadeeth and Bukhary was supposed to find the mistakes of the ahaadeeth in their matter or chain of narrators.

One of the scholar narrated ten Ahaadeeth in such a way that he misplaced the narrator from one to another and placed the student in place of the teacher and wronged the narrators, all of it to create utmost complications. Hazrat Imam Bukhary was just listening to all of such manipulations from all the ten Scholars in a row which amounted to hundred ahaadeeth that is ten from each scholar. When all of them finished narrating, Imam Bukhary raised his head and addressed to the first scholar and explained all of his mistakes. Similarly, he explained all the mistakes and their manipulation done by all the ten scholars. All the scholars of Baghdad were astonished to know about this incident and recognized his astounding capabilities.

Imam Bukhary himself had said that he remembered one hundred thousand correct ahaadeeth and two hundred thousand incorrect ahaadeeth. It was necessary to memorize the incoorect ahaadeeth, without which it is impossible to differentiate the correct ahaadeeth out of them. (Tahzeeb ul Asma part 1, page 68)

The renowned scholar of hadeeth of his period Imam Muslim visited Imam Bukhary once and he kissed his forehead and said: *"Da'ny aqbal rajulaik ya tabeebuul hadeeth ya ustaazul asaatisa ya syed ul muhadditheen"* means O possessor of clean ahaadeeth, teacher of teachers and the leader of the narrators of ahaadeeth! Allow me to kiss both of your feet.

Imam Tirmizee used to say that he never saw anyone equal to imam Bukhary and Allah had made him the decoration of the Ummath e Mustafwy. Hazrat Ibn e Khazeema used to say that there is no one beneath the seven skies better than Imam Bukhary in the knowledge and memorization of ahaadeeth. Some Scholars used to say that Imam Bukhary was a sign among the signs of Allahu Ta'ala.

Imam Bukhary was well to do financially and he had a gracious and generous heart. He used to spend from his purse on the needs of his poor students and take care of the poor and needy around him. His

piety was such that for forty years he ate bread without curry. A person of such caliber had written Saheeh Bukhary taking utmost care and precautions and clean intensions which shall be explained as follows:

Hazrat Imam Bukhary said that the reason for writing Saheeh Bukhary was because of a dream he had in which he saw the Master of the Worlds sallallahu alaihi wasallam is seated and I am fanning him and keeping the flies away not to reach his face too by it. When I woke up in the morning, I narrated the dream to one scholar who could interpret it and he told me that Allah shall guide you to keep away the lies attributed towards Rasoolullah sallallahu alaihi wasallam. Thereafter, I thought of compiling the Ahaadeeth and in the course of sixteen years I completed it.

He started writing the notes of his book by sitting in Masjid e Hussam of Makkathul Mukarrama in such a way that before writing every hadeeth he used to take bath in Aab e zamzam, in zum zum water and later he would perform two Rakath nafil prayers at Muqaam e Ibraheem with an intension of Istikhara and after getting fully satisfied with the particular hadeeth intended for, he would write it down. This is the way he completed writing all the ahaadeeth and after completion he went to Madeenathul Munawwara and visited the Rowdhathur Rasool sallallahu alaihi wasallam and rewrote whole of the book by sitting in between the Roudha e Ather and Minmbar e Nabwi Shareef, also he followed the same routine of offering two rakath nafil istikhara prayers and Muraaqiba for a while to write every hadeeth.

Hazrat Imam Bukhary said that the ahaadeeth he wrote in his book were selected out of six hundred thousand ahaadeeth which took him sixteen years to complete the book Saheeh Bukhari Shareef and claimed: *Wa ja'altahu hujja bainy wa bain Allah*. Means; this book is a Hujjat between him and Allahu Ta'ala.

Imam Ibn e Hajr Shaarih Bukhary writes that Ahaadeeth Bukhary are in all of it 9682 and if the repetitions, quotations and connections are not accounted for, the total Ahaadeeth e Marfooa' shall be only 2623. Hazrat Imam Bukhary said that his intension was to record only the saheeh Ahaadeeth in his book, but his intension was not to write all the saheeh Ahaadeeth available in it (that would have been impossible to cover them all by him alone).

For this reason, it is wrong and against the truth to assume that the Ahaadeeth out of six hundred thousand not included in the book Saheeh Bukhari Shareef are wrong and might be fabricated before Imam Bukhary.

The amount of exertion, honesty, carefulness, responsibility and the clean intension by which Hazrat Imam Bukhary wrote his book was accepted by Allahu Ta'ala and Rasoolullah sallallahu alaihi wasallam, that Muhaddith Abu Zaid Marouzee said that while he was taking a nap at Masjid e Haram near Muqaam e Ibraheem he saw Rasoolullah sallallahu alaihi wasallam in his dream and He said to me "Abu Zaid, why don't you teach my book? I replied Ya, Rasoolullah sallallahu alaihi wasallam which book you mean? He replied the book of Imam Bukhary, Subhaanallah! Imam Bukhary at this accomplishment to whatever extent he could be proud of it is less and for the Ummat e Mustafawy whatever amount of thanks we pay to Allah for getting this blessing in the form of the book is less too.

The majority of the scholars of the Ummah after serious auditing and criticizing of the book written by Hazrat Imam Bukhary they awarded a Grand Title as "Ashal kutb e ba'd Kitaab Allah saheeh Bukhary". Apart from this book Imam had written several other books like Kitaab e Adabul Mufarrid, Tareekh e Kabeer, Kitaab ul Zu'faa, Jaami' Kabeer, Kitaab ul rajjal, Kitaab ul A'lal and Kitaab ul Kany.

He returned back to his native place Bukhara after a long period and the residents of the city with great joy arranged a procession in his respect and showered gold coins on him. He continued to teach

Hadeeth for many years, thereafter few mischievous fellows hatched a conspiracy against him and tempted the governor to order Imam Bukhary to come to him to teach the Hadeeth. Imam Bukhary refused to do so not to degrade the value of teaching hadeeth and sent a reply to him that if he is interested in learning hadeeth, he needs to come to his mosque. This made the governor angry and he was forced to go out of Bukhara. One night, the Imam got up to offer night vigil prayers and he supplicated: *“Allahumma qad zaaqat a’laiyal arza bimaa rahbat faqbizny ilaik”*. **Means, My Allah the world in spite of so wide had become narrow for me, please drag me towards you.**

Thereafter, the Imam fell ill in the same month and he passed away on the Day of Eid ul Fitr 225 Hijry. Rahmathullahi alaih.

Abu Bakr Khateeb mentions in his book Tareekh e Baghdad that Abdul Wahid Taraweesy said that one night in his dream he saw that Rasoolullah sallallahu alaihi wasallam was waiting along with his group of sahaaba e kiraam and I offered salaam and asked Huzoor Paak sallallahu alaihi wasallam for whom are you waiting? Rasoolullah sallallahu alaihi wasallam replied: *Untazir Muhammad bin Ismail Al Bukhary*. I am waiting for Muhammad bin Ismail Bukhary. After a few days he got the news that Imam had passed away on the same night he saw the Master of all the slaves Rasoolullah sallallahu alaihi wasallam, who never forgets them waiting for him. A’la Hazrat Brelvi had written Urdu poetry in this context.

Karoo’n tere naam pe jaa’n fidaa na ye jaan faqat, do jahaa’n fidaa
Nahee’n do jahaa’n se bhi jee bhara, karoo’n kiya ke kadoodo’n jahaa’n nahee’n

For a long period of time fragrance like Musk was dissipating from the mud of his grave and the visitors were taking that mud as relic. Why not as per the Farsi poetry:

Hur jaa ke too bugzary wa brathery paiy ** Gul raweed wa laala raweed under tahe waiy

Hujjathul Islam Abul Husain Muslim bin Hajjaj rahmathullahi alaih

He is from Neshapur and he was the teacher of Hadeeth during that period. He acquired the knowledge of Ahaadeeth from different scholars by traveling every nook and corner of Islamic countries. They were Yahya bin Yahya in Kharasaan, Ahmad bin Hunmble and Abdullah bin Muslim Qa’naby in Iraq, Sayeed bin Mansoor and Aby Musa’b in Hijaz, Umroo bin Sawaad and Harmala bin Yahya in Egypt riwanallahum alaihim ajmaeen and many others. Numerous students had sought the knowledge of hadeeth from him and among them Abu Haatim raazy, Musa bin Haroon, Abu Eisa Tirmizee and Abu Bakr bin Khuzaima are famous.

Imam Muslim too followed Imam Bukhary to write the Saheeh Hadeeth by selecting among three hundred thousand Ahaadeeth and he strived for fifteen years to compile his collection of twelve thousand Ahaadeeth, which is rated second to Saheeh Bukhary Shareef.

Hazrat Daar Qitny said that Hazrat Imam Muslim served Hazrat Imam Bukhary during his last days when he settled in Neshapur with great care. He wrote several other books apart from Saheeh Muslim.

Imam Muslim was born in the year 204 Hijry and passed away in the year 261, rahmathullahi alaih wa bajahahu a’laina ajmaeen.

These were the Scholars of great repute you have gone through, who were rare to find among others, who possessed the best of knowledge, piety, honesty, truthfulness and were straight forward apart from being in profound love with Huzoor e Paak sallallahu alaihi wasallam with a spirit of publishing the Quran and Hadeeth. They had performed the best to compile and protect the Ahaadeeth. Can you still say that they had wasted their time and their life towards a useless objective? Had they published Naozubillah lies dedicating it to Huzoor e Paak sallallahu alaihi wasallam? If not, for sure it is not, then we need to accept that because of their sincere efforts the sayings of Huzoor e Paak sallallahu alaihi wasallam were preserved and they strived hard enough

on this objective so as to pass this collection of Ahaadeeth to the future Ummah to enable them to guide and avail mercy until the Last Day of Judgment.

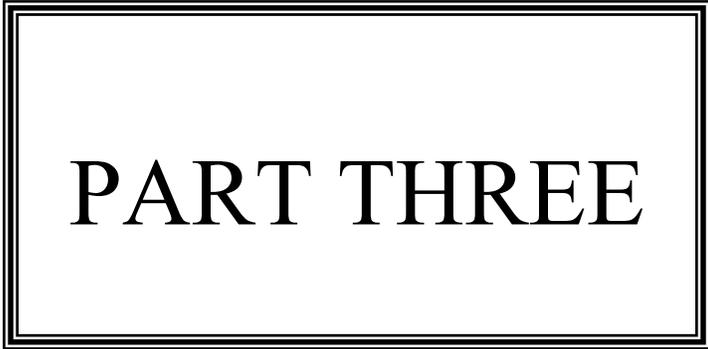
Now you better decide; were these Ahaadeeth meant only for the period of Huzoor e Paak sallallahu alaihi wasallam? If these are not for the coming generation, then why is that the wise follower of Huzoor e Paak sallallahu alaihi wasallam Hazrat Umer Farooq raziallahu anh delegated several scholars among Sahaaba e Kiraam to teach them in every part of the Islamic Rule? Why is that Sahaaba e Kiraam traveled hundreds of miles just to acquire one Hadeeth? Why is that thousands of the seekers of Knowledge spend all of their lives in seeking and spreading this knowledge?

All of the above actions were not the result of any misunderstanding and they were sure; if they did not preserve these precious Ahaadeeth for the sake of the future generation and among them their scholars who would be the slaves of their desire shall play with Quran childishly and ruin the spirit of Islam. Hence at any cost they preserved these Ahaadeeth and their success in this regard had earned appreciation even from the enemies of Islam.

On the other side our own Muslim Scholars are trying to hide the weakness of their faith (Eemaan) through so many excuses and are so impressed by the fancy actions of the Non Muslims that they are not able to visualize the magnificence of Huzoor e Paak sallallahu alaihi wasallam. Due to their lust and personal desire they are after an easygoing life. This chick of the hawk, which had been brought up in the company of crows is unaware of the style of the flying of the hawk. While we were expecting from these respectable scholars that they shall provide a new life and vigor to the tired, frozen and unmotivated Ummah, they too are supporting their shortcomings through their own Proofs and Fatwas. Who is there among us to startle the lover of the Non Islamic Beauties? Farsi Poetry in this regard:

*Aye Tamasha gaahe aalam Rooye too **Too kaja behre tamaashaa mee rawy*

Part Two ends here



PART THREE

PART THREE

Sunnat e Nabwi Shareef and its Importance in Shareea'

As far as I have estimated the difficulties of the Deniers of Sunnat e Nabwi Shareef, I understand that their studies are limited to only the incomplete translations of certain books of Ahaadeeth and they are unaware of the principles on which the Ahaadeeth are judged upon. They are also unaware of the implications of the hadeeth which results in either Farz, Sunnat or permitted and Mubah, and they did not try at all to know these differences, thereafter they got lost into the labyrinth of doubts and remain in that state of mind. Because of this at times they lose their balance of mind and start commenting unreasonably on Ahaadeeth. For this reason, Rasoolullah sallallahu alaihi wasallam had taught us the following supplication: *"Allahumma Arinal Ashyai kama hiya"* O Allah, enable us to know the realities of things. Let us pray, Allah you are the Knower of all the open and hidden, keep me, you and all the seekers of the truth informed about the realities of things, so that we shall not be bewildered by our ignorance. Aameen. Bajaan e Habeebihil Kareem Alaihs Salaatu Wat Tasleem.

There is no other example of others in the history of the world pertaining to the relentless efforts and hardships taken by the rightly guided scholars of the Ummat e Rasoolullah sallallahu alaihi wasallam in preserving the knowledge of Deen. They simply did not enforce on following the Ahaadeeth just because someone had narrated them, but they had conducted intensive research on it using the principles laid down by Allah as per: *فَطَرَهُ اللَّهُ الَّذِي فَطَرَ النَّاسَ عَلَيْهَا* 30-30: **Hold fast to the faith of Allah according to the pattern on which he created the mankind.** And they analyzed the Ahaadeeth in detail and only upon finding such a hadeeth fulfilling all its requirements, they placed it before the Ummah with all of its beauties.

While I had highlighted in the previous chapter, the precautions and efforts taken to preserve the Ahaadeeth by the rightly guided scholars, they even analyzed the possibility as the result of the weakness of human being on lying or forgetting, they highlighted those shortcomings wherever they found it, without getting scared at the apparent popularity or the position held by a scholar narrating the hadeeth or getting terrified by a king in this regard. To them it was not enough that a hadeeth has been narrated by a famous or a pious scholar, but it was necessary that the hadeeth was fully true and rationally acceptable.

You will be happy to know at one side of the research and dialogue in this regard, which shall make you realize, how far your scholars have gone deep into the human psychology. On the other side you will believe with assurance that Ahaadeeth are meant to follow them and at the same time all of your doubts and suspicions shall be cleared too, Inshallahul Azeez.

Before I could explain to you the details of those principles which are essential to analyze the position of the Sunnat e Nabwi Shareef in the Jurisprudence Shareea' Law, I would like to explain to you the meaning of Sunnat in all its details which is essential for our dialogue.

The Explanation of the Word Sunnat

This word is used in three contexts, first is its literary meaning, second is its meaning used in the matters of jurisprudence, third is its meaning which is important for the scholars of the knowledge of principles.

1. *Al Sunna fee lughatt tareeqatul mutaada mahmooda kaanat awla.*
Sunnat in the dictionary is the way which is prevailing whether it is bad or good.
2. *Wa fil Fiqa maa wadhab Sallallahu alaihi wasallam a'la fe'lahoo ma' tarak ma bila u'zar.*
In Fiq jurisprudence sunnat is an act which had been always performed by Rasoolullah sallallahu alaihi wasallam or any time he did not perform it without giving any reason for it. (al tahreerul Imam ibn e Humaam wa sharhatul Taqreer part 2, page 223)
3. *Wa fil usool qawlahoo Alaihissalaam wa fa'lahoo wa taqreeraho mimma laisa minal umoorit tabeeiyya.*

In the knowledge of principles Sunnat is said to be the sayings, actions or Taqreer by Rasoolullah sallallahu alaihi wasallam on the matters which are not related to the nature of humans.

Right now I am interested in discussing the third kind of sunnat e Nabwi Shareef. The actions and sayings of Rasoolullah sallallahu alaihi wasallam might not be new and it might be understood what it means to all of us, but the word Taqreer might be new to few of us, as the word Taqreer is used by the scholars under certain conditions and certain meaning by it. Taqreer is said to be the silence or inaction by Rasoolullah sallallahu alaihi wasallam upon an action performed by others before Him. This means that Rasoolullah sallallahu alaihi wasallam did not mind on such an action by others, if that action would not have been permissible Rasoolullah sallallahu alaihi wasallam would have stopped it.

Let me make it clear that the Scholars are emphasizing us to follow and act upon those Ahaadeeth and Sunnat e Nabwi Shareef which are only the Sayings, Actions and Taqreer as explained above, only in the matters of Shareea. Other than that any other Ahaadeeth which are directly related to the human nature are not included in Shareea’.

Difference between the Commandments of Shareea’ and Human Nature

Before we could understand this difference it is necessary to know the intent or the goal of the Islamic Shareea’

Allahu Ta’ala imposed the Laws of Shareea’ on us with a valid reason, as he is The Most Wise and He will not order us without it being beneficial. He is the Best Evaluator and The Most Benevolent and you cannot expect injustice from His Dignity, He is Free from needs and He is independent, The Seal of His Mastery is imprinted on His creation being small or big, which no one can deny. His orders are ultimate which have to be followed whether some one likes it or not. It is mentioned clearly in both Quran and Ahaadeeth e Nabwi Shareef that these commandments of Shareea’ are meant to guide our lives and spirits for our own benefit in this worldly life and eternal life.

The Five Purposes of Shareea’

If you study the commandments of Shareea’ in depth, you will realize that there are five basic fundamentals on which our growth, our safety and our salvation is based upon. By the Mercy of Allah, we were provided with the guidance of Rasoolullah sallallahu alaihi wasallam in this regard.

Those Five items are 1. Deen (faith) 2. Nafs (self life) 3. Aqal (Wisdom). 4. Nasal (breed) 4. Maal (materials) (Al Muafiqatul Aby Ishaqush Shatiby part 2, page 10)

Deen: The faith keeps the bond between the Creator and His creations and for this purpose, we are ordered to believe in Allah’s Oneness, Prophet-hood and on the Day of Judgment etc., along with the mandatory worshipping prayers and to refrain from committing shirk, atheism or idolatry and their sources.

Nafs: The self apparent life is the period, in which the slave of Allah (humans) should utilize their senses and wisdom gifted by Allah in the manner guided by Rasoolullah sallallahu alaihi wasallam to reinforce the ties between them and their creator Allah. It is ordered to preserve the self life and any one trying to inflict injury or take this life away shall be punished accordingly or compensated as per laid down rules.

Aqal: This is the distinction of the humans without which the humans shall be degraded in comparison to and they shall be more harmful than animals. To preserve wisdom, Allah has forbidden the use of intoxicating elements and ordered punishment if someone uses them.

Nasal: The pomp of this world is sustained in the breeding of humans, without which the nature’s abundant gifts and provisions shall be of no use. To keep it going, it is ordered to marry and rules have been framed to protect the rights of husband and wife and ordered to keep us away from fornication and imposed punishments on the violators through lashing and killing them by stoning.

Maal: Material wealth by which all the businesses, industries are running and providing the means of living and prosperity. To keep up the above, rules are framed in running business and orders have been given to shun away from stealing, forcefully acquiring other's property, usury, oppression and inappropriate practices.

The Practices of Rasoolullah sallallahu alaihi wasallam

Once you know the practices of Rasoolullah sallallahu alaihi wasallam, you would be able to differentiate between the acts of Shareea' and non Shareea'. All the actions and sayings of Rasoolullah sallallahu alaihi wasallam which he ordered to keep away from or to perform, which might weaken the principles of Deen like atheism or idolatry or to slaughter animals on the names other than Allah or to avoid those actions by which there is an imminent damage done to wisdom, human body and material possessions. There are also rights mentioned by Rasoolullah sallallahu alaihi wasallam which are essential to keep up the relationships between husband and wife, maintenance, inheritance, relationships, keeping up promises and so many other obligations imposed on the Ummah in the form of practicing it or in the form of saying it are all the Rules of Shareea'.

But the sayings and practices of Rasoolullah sallallahu alaihi wasallam, which are not related to either Huqooq Allah (rights of Allah on us) or Huqooqul Ibaad (rights of humans on us) and which are not the tools to stop any damaging situation or condition are all considered as non Shareea', for example; habits, technology, agriculture and any other knowledge and craftsmanship concerning discussion or experimenting. Any sayings of Rasoolullah sallallahu alaihi wasallam in these regards are known as "Irshaad" and they are not from Shareea'. (Al Minaar chapter 9, page 303)

The Scholars of "Usool", principle have designated Three Categories of the actions of Rasoolullah sallallahu alaihi wasallam, which are either assigned or permitted only to him and not to Ummah, like He could marry more than four wives, which is not permitted for others. Secondly, He was fasting continuously for many days and nights without taking any food in the evening (iftaar) which was obligatory (Wajib) for Him only and not for us. Thirdly, the Night Vigil prayers (Tahajjud) were Obligatory (Farz) on Him and it is not obligatory on us but it is permitted (Mubah). (Irshaadul Mafhool Lil Shoukaafy page 35)

Secondly, Rasoolullah sallallahu alaihi wasallam's actions which are attributed to the living styles of humans like sleeping, relaxing, meeting, eating, drinking, walking etc, are not considered as part of the prayers (Ibaadat). So all of His actions in these regards are not obligatory on the Ummah to follow, but it is liked (Mubah) if done and followed.

Thirdly, the actions of Rasoolullah sallallahu alaihi wasallam, which are meant to fulfill the obligations of Huqooq Allah and Huqooqul Ibaad. (Al Ihkaam Allah Ul Amdy chapter 1, page #89) are obligatory on Ummah to perform and this is what is known as Sunnat e Tashry e'e, which we shall continue to discuss further.

The Deniers of Sunnat E Nabwi Shareef either did not get the time to know the actual meaning of Sunnat or they are just ignoring it, if not they would not have commented that the actions of Rasoolullah sallallahu alaihi wasallam, which are related to the day to day living habits are also made a part of Deen by the Scholars and they are advising you to eat barley, wear hand woven clothes, use wooden and mud pots, live in houses with the roofs made out of the branches of date trees etc, without which you cannot be a pious Muslim.

Well, you have read the real meaning of Sunnat E Nabwi Shareef as explained in the above paragraphs and now I do not want to comment on the propaganda of these deniers of Sunnat e Nabwi Shareef who are trying their best to keep Muslims away from practicing it.

Following the Personal Living Styles of Rasoolullah Sallallahu Alaihi wasallam

Even though it is not obligatory on us to follow the personal habits of Rasoolullah sallallahu alaihi wasallam because they are not part of the Shareea' and we will not be questioned by Allah if they are not followed, the lovers of Rasoolullah sallallahu alaihi wasallam had adapted His habits extensively and taken care not to go against it in their lives. Hazrat Abdullah ibn e Umer raziallahu anh used to even follow the routes of travel during his journey and rest at the places where Rasoolullah sallallahu alaihi wasallam had rested earlier. He used to pray at the locations where He prayed and make his She camel sit at the same spot where Rasoolullah sallallahu alaihi wasallam had disembarked from His she camel. He used to water a plant where Rasoolullah sallallahu alaihi wasallam had rested under to keep it fertile. (Tahzeeb ul Asmaul Imamun nouwy chapter 1, page 279)

Similarly, if you go through the life histories of the great Awliya Allah rahimallahu alaihim ajmaeen, who propagated Islam without the help of any army or force in every corner of the world, you will be amazed to see their following the actions of Rasoolullah sallallahu alaihi wasallam. Hazrat Ba Yazeed Bustami rahmathullahi alaih did not eat the melon all his life just because it was not known how Rasoolullah sallallahu alaihi wasallam used to eat it. Maybe you disliked the way he followed the action of Rasoolullah sallallahu alaihi wasallam, but before passing any comments please read the following poetry of Allama Iqbal alaihir rahma in his Farsi poetry Israr e Khudy:

Kaifiat ha khaizad az sahbay e ishq ** Hast hum taqleed az asmay e ishq
Kaamil e Bustaam dur taqleed e fard ** Ijtinaab uz khoordan kharbooza kard
Aashiqee? Muhkam shu az taqleed e yaar ** Taa kamand tu suwad yazdaa'n shikaar

It was necessary on our part during this dark period of atheism, materialism and degradation of character, to enlighten our hearts from Sunnat e Nabwi, so as to keep ourselves on the right track and guide others too on it. It is so disheartening to note that there are some scholars among Ummah who are advising us to put off the light of the Sunnat e Nabwi Shareef which we are carrying. They say go with the wind, otherwise people will say that you are not civilized and you are remains of the ancient civilization, while the whole world was enlightened when a Sun rose from the mountains of Faraan.

Kinds of Sunnat E Nabwi Shareef

After knowing what is Sunnat E Nabwi Shareef, now let us place its kinds.

Sunnat e Musnad: This hadeeth is narrated by the chain of narrators, who reach Rasoolullah sallallahu alaihi wasallam without interruption and no narrator missing in between. According to Hanafi Jurisprudence it is of three kinds namely; 1. Khabar Mutawaatir 2. Khabar Mashhoor or Mustafeez 3. Khabar Wahid.

Now we shall explain in detail about each of the above Hadeeth and its implication on Shareea' and you will be thankful to Allah for creating such faithful scholars to guide us in this regard.

Khabar e Mutawaatir (Multiple Hadeeth)

Every Hadeeth, which was narrated by numerous narrators in every period at different locations, it is impossible that all of them would have accepted it if it was wrong.

Please tell honestly, should we not believe those pious and rightly guided scholars who were not expecting any personal gain for their services while they were narrating a hadeeth? Whichever hadeeth had reached this level cannot be denied by any wise person with courage. So all the scholars say such hadeeth is useful for us to strengthen our belief and has to be followed.

Suppose, some one asks you what is the proof that Quran e Kareem is the same book of Allah, which was revealed to Rasoolullah sallallahu alaihi wasallam? You shall answer; as this book is written and recited by numerous persons with all its authenticity in every period of time and every place of the world,

uncountable persons cannot agree on a lie. The same answer is to be given on the authenticity of the hadeeth too.

So it is proved that Riwayat e Mutawaatir is a source of knowledge by which you are sure of a ruling. For example, the ruling on five times prayers and their raka'ths and the rate of the Zakaat are few of the rules of Shareea' which are based on the Hadeeth e Mutawaatir free from any doubt.

For the sake of hadeeth e mutawaatir the minimum number of narrators are not a condition, but their numbers so as to enable the wisdom to believe it is enough. Again if those narrators of the hadeeth are pious and famous for their piety, their few numbers are not going to affect its authenticity and we shall believe them as they would never agree to a lie collectively.

Some persons without thinking just comment that such a hadeeth with all of the above qualities and conditions is scarce. This proves their ignorance and they did not read those famous books of Ahaadeeth. Even if the same hadeeth is narrated with different chains which reach Rasoolullah sallallahu alaihi wasallam it has to be accepted owing to the same principle that those rightly guided pious persons cannot agree to lie collectively. (Muqaddama Fathul Mulhim)

Khabar Mashhoor (Famous Hadeeth)

Khabar Mashhoor is the Hadeeth which was narrated as heard by Rasoolullah sallallahu alaihi wasallam by only one or two Sahaaba e Kiraam and later the same was narrated from them by so many other Sahaaba and others that there cannot be a doubt on its authenticity.

Khabar Mashhoor is placed second to Mutawaatir as the number of Sahaaba who listened to it directly from Rasoolullah sallallahu alaihi wasallam are only one or two compared to Mutawaatir. Even though it might not be taken as a ruling but it gives the assurance to accept it as the Sahaaba e kiraam cannot tell lies towards Rasoolullah sallallahu alaihi wasallam.

By the above conditions as the hadeeth e Mashhoor cannot be taken as ruling and if some one denies it deliberately he will not be called as a Kaafir but he is sure to be a person who went astray, as the implication of this hadeeth e Mashhoor is yet to be followed.

Khabar Waahid (Single Hadeeth)

This topic is too important as many of the Ahaadeeth e Nabwi Shareef are with a single narrator who heard it from Rasoolullah sallallahu alaihi wasallam. A lot is written on this topic in the books of Usool, which need to be contemplated by us so as to avoid any misunderstanding and complications on it. The following information even though is elaborate I shall request the readers to be patient and in the end they will definitely appreciate it.

This topic shall be divided into six different headings so as to understand it clearly:

1. Meaning of Khabar and its kinds.
2. The definition of Khabar e Waahid
3. Zun, (supposition) its definition and its meaning.
4. The Mental analysis (aqly dalai) of Khabar e Waahid, so as to make it eligible to be followed.
5. The General analysis (naqly dalai) of Khabar e Waahid so as to make it eligible to be followed.
6. Qiyaas (conjecture) and Khabar e Waahid.

1. Meaning of Khabar and its kinds:

There are many definitions provided by many Ulama on it, but the best to me is the one specified by Imam Raazi rahimallah in his book Al Mahsool attributed to Hazrat Abul Husain Basry:

Khabar is said to be a saying by which an item is proved by another item.

For example, it is said that Khalid is studying. Here studying is proved for the sake of Khalid. Similarly Khalid does not cry, here crying is not attributed towards Khalid. Again, there are three kinds of Khabar.

First is the khabar by hearing it you are sure that it is true and cannot be a lie, for example commandments of Allah and sayings of Rasoolullah sallallahu alaihi wasallam or name of a country or a city or a river or a mountain or famous persons of the past mentioned in the history.

Second is the khabar by hearing it you are sure it is a lie and there cannot be any truth in it, for example anything which is against the common sense, wisdom, understanding which is well known or against the Book of Allah and Sunnat e Nabwi Shareef.

Third is the khabar just by hearing it you cannot decide whether it is true or false, but you need additional support to take a decision. If you find anything to support it you will decide it to be true, if not to be false.

We come across the above situations in our daily life by which we take a decision whether it is wrong or right. (Al Mustasfa Lil Imam e Ghazaaly chapter #1 page # 90)

2. The Definition of Khabar e Waahid

The definition and its divisions are about Khabar e Waahid which is used by the scholars in the particular context as explained below:

Khabar e Waahid is a Hadeeth which is narrated by one, two or more than two narrators, but the number of narrators is few as compared to Hadeeth e Mashhoor.

Here you can make out that Khabar e Waahid is a kind of Khabar which needs additional support to decide, whether it is true or false. When we are told that certain Khabar e Waahid has to be followed upon, then we need to look at those points supporting it and the scholars had laid down certain conditions for it.

Conditions laid upon Khabar e Waahid: There are eight conditions laid upon Khabar e Waahid so as to make it eligible to be followed upon, four of which are related to the narrator of the hadeeth and four are related to the matter of hadeeth itself.

The four conditions to be possessed by the narrator are 1. Wisdom (aqal) 2. Reasoning (adalat) 3. Memory power (zabt) 4. Islam.

Upon seeing these conditions can any one still doubt the authenticity of such hadeeth? For this reason, Hazrat Imam Ahmad bin Hunmble, Dawood Zahiry and others had stated, if the scholars have verified the Khabar Wahid and decided it to be true, then it is beneficial to be followed upon. (Kitaabul Tahqeeq Babus Sunna)

Wisdom (aqal): Acquired at puberty, for this reason any hadeeth narrated by a child who did not reach puberty is not acceptable, as he might not be able to distinguish between right and wrong and might not be able to fulfill all the obligations. Again if an adult has lost his senses through a disease or a shock or he loses the senses now and then, then his narration of a hadeeth shall not be valid.

Reasoning (adaalat): Allama Khudry rahimallah has stated in his Usoolul Fiqa as: Adaalat is a quality by which a person adapts piety. The least indication of it that the person refrains from greater sins (gunah e kabeera) and does not insist on committing minor sins (gunah e sagheera) and if at all he commits a minor sin he repents for it and avoids it further. He should also possess generosity. (Usoolul Fiqa page #271)

The actions which are against generosity as stated by Allama Khudry are those actions which will indicate the less degree of courage, mean mentality and liking towards sinful actions even if they are minor in nature and the talk or actions which shall degrade a person before others and the company of the persons of inferior character. (Usoolul Fiqa page # 271)

Memory power (zabt): The person's memory power should be high as it is known among others and his narrations are according to the narration of famous narrators of the earlier period. Again regarding

memorizing the hadeeth, as a student he should have been fully alert before the teacher and he had memorized the hadeeth through several repetitions and continue to do so until he narrates it to others. If all of these conditions are not fulfilled his narration shall not be accepted.

Islam: Apart from all of the above qualities, if that person has not embraced Islam, then his narration of hadeeth shall not be acceptable. It is not enough for a person that he was born to Muslim parents, underwent circumcision, but he needs to possess the required knowledge about the qualities of Allah, prophet-hood, Day of Judgment and the obligations laid upon him to be a Muslim. (kitaabut Tahqeeq Babus Sunnah)

Now the matter of a hadeeth needs to possess four qualities, which are:

1. *“An la yakoonu mukhalifal kitaab”* means the hadeeth should not be against the Quran. If at all a hadeeth possesses such matter which is against Quran, it will be fully analyzed to find anything available in its support then it shall be accepted, otherwise rejected.
2. *“An la yakoonu mukhalifal lis sunnat e mashhoora”* the second condition is that the hadeeth Khabar e Waahid should not be against any famous hadeeth (Khabar e Mashhoor) If it is, it shall be rejected.
3. *“An laa yakoonu fee haaditha ta’mul balwy”* the third condition is that the matter of the hadeeth should not be about performing any important and useful obligation, as such it would have been narrated through hadeeth e Mashhoor and not through Khabar e Waahid. Any such hadeeth shall be abandoned on the above ground as well as establishing the action related to the hadeeth is obsolete or the narrator had misunderstood it.
4. *“An laa yakoonu matrookal muhaaja inda zuhoorrul ikhtilaaf”* the fourth condition on the matter of hadeeth was controversial and the sahaaba e kiraam had different opinions on it, but it is not mentioned in the hadeeth, then it shall be rejected too.

Any hadeeth, Khabar e Waahid which fulfills all of the above requirements of the narrator as well as its contents, then it shall be adapted without any hesitation.

The command of Khabar e Waahid

In spite of fulfilling all the above conditions the Khabar e Waahid is taken as the knowledge of supposition (zun) and not the knowledge of surety (yaqeeny) as decided by the majority of Ulama e kiraam, even though few Ulamas had stated that such hadeeth is beneficial and has to be believed and followed.

The deniers of Sunnat e Nabwi Shareef, when they read the above statement of the Ulamas, they start criticizing them, by telling that even though it is not the level of surety, why is that it is advised that it has to be followed? They accuse the mullahs that they are encouraging to follow Zun (supposition) while Quran advises us to refrain from Zun and they recite related aayath ul Quran one after another in this regard. When people read their comments, they feel that all of these centuries the Mullahs had misguided the Ummah and refrained them from following Quran under their authority visible through their wearing long shirt and turbans. They mean to say that Quran was not understood all these centuries and only now the people have taken birth to understand it? Let us analyze this criticism without any bias.

The Research on the word “Zun” (Supposition)

Every one knows; in any language there are certain words which have their own literal meaning, but the word is used in another aspect to an extent that it has been adapted that way. For example; when we say Zila’daar its literal meaning is an officer of that Zillah, but now in Punjab it is understood to be an assistant in that department. Another example is Subedaar; its literal meaning is the Governor of the area, but now it is a post in the military between a lieutenant and Hawaldaar.

Similarly if you read a word in Persian, where that has been used in its literal meaning but you assume it to be in its general meaning which is in your mind, Is it appropriate?

Similarly the word “Zun” in the branch of Ilm e Usool and Ilm e Mantaq is used in a particular meaning, while the same word is used in different aspects in Arabic language. If we try to take that word in only one meaning and apply it everywhere, then we will trip at every step while trying to understand the contents of a subject.

Let me tell you this through an example, how this word Zun is understood by the Ulama. You came to know that Arshad has passed in the exam. If this is being told by responsible persons, then you will not doubt about it.

If this is told by any irresponsible person or you already know that Arshad has not appeared for the exam, then you will certainly say it is a lie.

Suppose Arshad was not fully prepared for the exam and he was not competent enough and you got the news that he passed the exam, then you will not be sure of his passing the exam even though it was told by a reliable person. This is exactly the situation called as doubt.

“*Al Zunnul e’tiqaadur raaji’ ma’ ihtimaalun naqeedh*”

So, the “ZUN” is a belief which has strong points to support such a belief and you do not possess solid proofs to negate it, while there might be its possibility.

Multiple meanings of Zun and its details

You cannot apply the meaning of Zun as explained above at every place you see that word because of the reason that the word Zun in Arabic has got composite meanings like knowledge (Ilm), certainty (Yaqeen), doubt (Shak) and allegation (tuhmat). Therefore Sahib e Tajul Uroos writes that in the book Basaar it is written that in Quran e Kareem, Zun has been used in four different meanings 1. Yaqeen 2. Shak, you will not be able to decide if it is wrong or right as there is a possibility of both. 3. Tuhmat 4. Husbaan (waham/gumaan) and related them to the Aayat e Quraany as follows:

Ulama e kiraam say that Zun is used in different and opposite meanings and to support their views they have placed the following Aayat ul Quran:

قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهِ كَمْ مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ

2-249: *Qaalallazeena yazunnoona annahum mulaqullahi kum min fiatin qaleelatin ghalabat fiatan katheeratham bi iznillahi, Wallahu ma’as Saabireen.*

But those of them who reckoned that they were going to meet their Lord said: Many a time has a small party defeated a mighty army by Allah’s Command. And verily Allah is with the steadfast.

Here it is mentioned about the Mujahideen who were few in numbers with Hazrat Taloot alaihissalaam to fight the massive army of Jaloot. Allah mentions about their belief, courage and the desire to give away their life in the way of Allah. Allah did not say that they just said like that but Allah has said that He is with them. So here Allah wanted to display their courage and their desire to give away their life for the cause of Allah and indicates that even though they were small in number they stood courageously against the massive army of Jaloot. Allah has indicated in particular that **they were so sure** of meeting their Lord and they shall get their award for it.

Suppose we shall give the meaning of this word “Yazunnoon” in this Aayat e Quran as presume or suspect, will it be right? No one is supposed to be called a Mumin unless he is sure of the Day of Judgment and how can we think of these Mujahideen that they were not sure of the Day of Judgment and they presumed it. So the word Yazunnoon in this Aayat e Kareema is used in the meaning of “being sure of”. Hence Scholar Hazrat Abu Abdullah Al Qartaby says:

“*Waz Zun Hinaa ba Ma’ny Al Yaqeen*” Here the word Zun means certainly.

2. Second example:

وَمَا هُوَ عَلَى الْعَيْبِ بِضَنِينٍ

81-24: *Wama huwa alal ghaibi bi zaneen.*

And this prophet is not at all niggardly as to the disclosing of the unseen.

There is also another type of recitation of this Aayat, where Zuay is used in the place of Zuaad Here its meaning is that the prophet of Allah has not been blamed for the unseen (Ghaib).

Abu Abdullah Al Qartaby writes in this regard, that Ibn e Katheer and Aby Umroo and Kasayee had read it as Zaneen with “Zuay” in Arabic and it means allegation.

3. Third Example:

مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمِذْدُ بِسَبَبِ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ فَلْيَنْظُرْ هَلْ يُدْهِبَنَّ كَيْدَهُ مَا
يَغِيظُ

22-15: *Man kaana yazunnu an'layn yansurahullahu fid dunya wal aakhirati fal yamdud bisababin ilas sammaai thummal yaqt'a fal yanzur hal yuzhibanna kayduhoo maa yagheez.*

And whosoever imagines that Allah will not help His favored Apostle in the world, nor in the Hereafter, let him hang himself with a rope tied to the ceiling (with the noose round the neck), then cut it off and let them see whether his device (to commit suicide) has taken away the rage in his heart.

Allahu Ta'ala in this ayat e kareemah is addressing the Kuffar and Munaafiqeen who were in doubt that Allah will not help His Apostle or not. Here the word Zun means an idea or doubting.

4. Fourth Example:

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى
دَافُوا بِأَسْنَانِهِمْ هَلْ عَنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ

6-148: *Sayaqoolullazeena ashrakoo law shaa Allahu maa ashrakna wala aabauna wala harramna min shayin, kazaalika kazzaballazeena min qablihim hatta zaqoo ba'sana, qul hul I'ndakum min ilmin fatukhrijoohu lanaa, in tattabioona illazzanna wa in antum illa takhrusoon.*

Now will those who associate (partners with Allah) say: “if Allah had willed we would not have associated (other gods with him), nor our forefathers, nor would we have forbidden anything, “Thus had denied those who were before them, until they tasted Our Torment. Say you: “Is there with you any (certain) knowledge then bring it forth to us? You follow only mere **Conjecture; and you make only wild guesses.**

Here Zun means absurd talk which has been asserted through the wild guesses without any proof to it. The word *Yakhrusoon* in the ayath supports this meaning, as the word *Khurs* mean decision made on a guess. Imam ul Lughah wa Tafseer Jarallah Zamakhshary states: “*Al Zun ul Waham wa Khayaal*”.

By the above detailed discussion I wanted to explain that the word Zun has multiple meanings, hence a particular meaning has to be asserted only upon going through the context.

The Objection on Khabar e Waahid and its Answer

The deniers of Sunnat e Nabwi Shareef place the following objections on the Khabar e Waahid. They say that you agree that the Khabar e Wahid gives you the advantage of Zun and in spite of it you people say that following the Khabar e Waahid is necessary. That means to say you are telling that following Zun is necessary, while Quran had condemned Zun and the above Aayath e Quran is placed in its support.

Well, we like to answer them respectfully that we do agree that Quran e Kareem has condemned following upon Zun, but the word Zun is being used in so many meanings, then every meaning of Zun is condemnable? They too might agree on this point if the word Zun is used for certainty. Then we need to go through the Quranic Aayaaths where Allah has forbidden us to follow Zun, then to know its meaning. In the above ayath Zun is related to the doubts and wild guesses for which there is no proof and again the words *Illa Yakhrusoon* further clears its meaning. It is the miracle of Quran that if you ponder over it you shall grasp the context. Wherever the word Zun has been used in Quran there are other words supporting the exact meaning of Zun used therein.

Here it was said: وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ then it is said إِنَّ تَتَّبِعُونَ إِلَّا الظَّنَّ to make it clear that Kuffar just use their wild guesses and do not use logic or proof.

Similarly in Surah Younus it is said By Allah: 10-66 وَإِنْ هُمْ إِلَّا يَخْرُصُونَ after explaining about kuffar.

Similarly in Sura Najam it is said by Allah: 53-62 **الْأَنْفُسُ وَمَا تَهْوَى الظَّنَّ إِلَّا الظَّنَّ وَمَا تَهْوَى الظَّنَّ وَمَا تَهْوَى الظَّنَّ** after He mentioned that Kuffar worship idols that they are following their own wild guesses that they are following their own desires which they liked without any proofs and in the last he added: **وَلَقَدْ جَاءَهُمْ مِّن رَّبِّهِمُ الْهُدَى** Whereas there has already come to them for sure the guidance from their Lord.

It is our utmost belief that following ZUN which is based upon Kufr and personal desire or against any Aayath e Quran or any Hadeeth e Mutawaatir has to be rejected.

It is also told by the Ulama e hadeeth that Khabar e Waahid is not acceptable while it is against Quran or any clear Hadeeth e Mutawaatir.

Then the baseless comments and objections raised by these scholars is absurd on their telling that following the Khabar e Waahid is like following Zun. While it is clearly explained in Quran that Allah has forbidden us to follow upon Zun which means wild guesses against the Aayat e Kareema of Quran.

The Mental Proofs to Follow upon Khabar e Waahid

In spite of all the preceding explanations if these deniers are still insisting that Allah has forbidden us not to follow any type of Zun as per Quran and unless we get any solid proof, we shall not follow it.

Then I shall say to them; if the witnesses say before a Judge that certain person has murdered another person and if the witness is accepted after interrogation, then is it not obligatory on the Judge to punish the murderer as per the laws? Even though there might be a chance that the witnesses are lying or they might have wrongly identified another person instead of the murderer. In spite of these possibilities the Judge is forced to order the punishment as per the laid down laws.

Similarly related to a hadeeth in question, if it has been fully verified for authenticity, then as per the laid down laws of Allah we need to Follow Rasoolullah sallallahu alaihi wasallam and it is mandatory.

Second Proof

We are advised to pray in the direction of Ka'ba. Now while we are thousands of Miles away from the Ka'ba we try our best through any means to follow this direction while praying and we are fulfilling the obligation by doing so. Now if some one insists that unless I am sure of facing Ka'ba I shall not pray as it is obligatory what would you say about him? You shall say that this person wanted to refrain himself from offering prayers by this excuse.

Similarly we are forced to follow the hadeeth, which has been verified fully by the knowledgeable scholars and if you do not, then you are like the person mentioned above, who wants to give an excuse.

Third Proof

Well, we would like to address the deniers of Sunnat e Nabwi Shareef to forego the above two proofs and answer the following argument:

All of you accept that as per the Islamic Law, no human has the right to rule another, as only the Rule of Allah is affective on all of us. Now you abrogate all the Ahaadeeth e Nabwy and assert the meaning of Quranic Aayaaths through a board of intellectuals among you to follow them. Can you say that the rules and commandments you people have asserted from Quran are exactly as per the wish of Allah or you are certain that this is what Allah wants?

Certainly No! Being a human we can make mistakes. At the best you could say that you or your board or a central authority has done their best honestly to ascertain the rulings of Quran. While your argument has weight it still has chances of committing mistakes. This is what is called as Zun by Ulama.

Now if you try to impose these rulings formed by your own authority on the public and if they refuse to follow it arguing that they shall follow only the commandments of Allah and Allah has told us not to follow Zun and we doubt your efforts in this regard and start reciting numerous aayath e Qurany to defy

following Sunnat e Nabwi Shareef without knowing its meaning, then what will be your reaction to it? Will you just accept their argument and leave the Ummah in anarchy?

For sure you will not; then is it justifiable for you to place a Zun which was cleared by your mind on to the Ummah to follow and degrade the persons negating it and on the other side if we place Sunnat e Nabwi sallallahu alaihi wasallam which has been fully verified by a group of Ulama who were superior to your group eligible for following, you create doubts in the minds of the present followers and humiliate them for their following and use all your resources to stop it.

How many meanings the word Zun has? What is the meaning of Zun on which Quran e Kareem has ordered us to keep away? What is the context of the saying of the scholars, who say that Khabar e Waahid benefits us of Zun and what is the meaning of Zun they talk about? If that word Zun is proved to be useful to act upon without violating Quran and Hadeeth, Is it not valid to be followed upon?

I think I had already discussed satisfactorily on all the above points of questions and now let me explain to you what were the noble actions of Rasoolullah sallallahu alaihi wasallam and whether Sahaaba e Kiraam rizwanallahum alaihim ajmaeen were following him or not.

The Noble Actions of Rasoolullah Sallallahu Alaihi Wasallam on Khabar e Waahid

Huzoor e Paak sallallahu alaihi wasallam had sent emissaries one or two each to different countries and to different heads of the tribes for the sake of propagation of Islam and educating Muslims. For example in Yemen Hazrat Muaaz and in Makkah Mukarramah A'taab bin Aseed raziallahu anhum for propagation. Hazrat Wajeeh Kalaby raziallahu anh towards Qaiser e Room, Hazrat Huzaafa Al Sahmy raziallahu anh towards Kasra, Hazrat Umroo bin Ummya al Zumary raziallahu anh towards King Najaashy, Uthman bin Al A's raziallahu anh towards Emirs of Taif, Haatib bin Balta' raziallahu anh towards Maqrees ruler of Iskandriya, Hazrat Shuja' bin Wahab Asady raziallahu anh towards the governor of Damascus with his written messages to them.

What was the purpose of sending one or two responsible Sahaaba e kiraam towards those places? Is it not that they could go there and educate the people? Then Huzoor e Paak sallallahu alaihi wasallam too was confident that the talk of one or two persons is sufficient for the people to follow them. This is called Khabar e Waahid.

Again if some one used to say some thing to Huzoor e Paak sallallahu alaihi wasallam He used to believe them. Once Hazrat Salmaan Farsi raziallahu anh brought some stuff and said one portion of it is Hadya and other portion is Sadaqa. As the Sadaqa was forbidden and Hadya was permissible to Huzoor e Paak sallallahu alaihi wasallam, He believed his statement. Once Hazrat e Umme Salma raziallahu anha brought similarly both Sadaqa and Hadya and Huzoor e Paak sallallahu alaihi wasallam believed her statement. When Huzoor e Paak sallallahu alaihi wasallam can declare a person's talk, can it not be followed by the Ummah? Is justification needed?

The Actions of Khulafa e Raashideen on Khabar e Waahid

Similarly if a case is presented before the Khulafa e Raashideen, first they referred it through Quran e Kareem, if they found anything in relation to it, they used to pass an order accordingly. If they could not find anything related to it in Quran e Kareem then they used to refer Ahaadeeth e Nabwi. Even there if they could not find anything related, then they used to give judgment according to their own opinion. It never happened that they used their own opinion and judgment while it was present in Hadeeth e Shareef. It so happened many a times that they could not find a Hadeeth and they acted upon their own opinion and while they were about to pass the order, some Sahaaby came and stated that Rasoolullah sallallahu alaihi wasallam had already given a ruling in this regard, so they used to abandon their own opinion and follow whatever had been said by Rasoolullah sallallahu alaihi wasallam by trusting a Sahaaby's statement in this regard. There is a saying of Hazrat e Umer Farooq in this regard.

Law lum fasamh haaza liqazaina feehi bakhilaaf e zaalik.

(Almustasfy lil Imaamul Ghazaaly chapter 1, page 90)

Means; if we would not have received this Hadeeth we would have given the judgment against it.

Khulafaa e Raashideen had never used their own opinion and reasoning while the Hadeeth in the form of Khabar e Waahid was presented to them. Numerous examples in this regard are available in various books of Ahaadeeth and history. While there is not much room here for it, let me place a few instances in this regard.

1. During the Khilafat e Siddiquee a grandmother represented her case before Abu Bakr Siddique raziallahu anh and demanded that she needs to get a share from her grandson's property. Hazrat Abu Bakr raziallahu anh referred Quran e Kareem, but he did not find any quotation about it and he did not remember any ruling of Rasoolullah sallallahu alaihi wasallam in this regard, hence by using his own opinion he said, she is not eligible to receive it. Meanwhile Hazrat Mughaira bin She'ba arrived and narrated a Hadeeth in which the grandmother was awarded a share. Hazrat Muhammad bin Muslima too had supported this Hadeeth and acting upon it Hazrat Abu Bakr Siddique reverted his ruling and settled the claim of the grandmother according to the Khabar e Waahid.

(Al ahkkamul Amdy chapter 1, page 174) (Almustasfa Al Ghazaaly chapter 1, page # 95)

2. (Hazrat Umer Farooq was hesitant on imposing jizya on Majoos (Fire worshippers) similar to the Ahl e Kitaab. Upon hearing from Hazrat Abdul Rahman that Rasoolullah sallallahu alaihi wasallam had said to treat them like Ahl e Kitaab and imposed jizya on them..

It is also mentioned in Abu Dawood book of Hadeeth that Hazrat Umer raziallahu anh was not taking Jizya from Majoos upon hearing from Hazrat Abdul Rahman raziallahu anh that Rasoolullah sallallahu alaihi wasallam had received jizya from majoos, he too started taking jizya from them.)

So Hazrat Umer Farooq raziallahu anh acted upon the Khabar e Waahid and did not reject it.

3. Hazrat Umer Raziallahu anh acted upon the Khabar e Waahid, a Hadeeth narrated by Abdul Rahman bin A'uf to be away from the place infested by Plague.
4. Once a woman had approached Hazrat Umer raziallahu anh and claimed to receive a part of the compensation which had been paid over the murder of her husband in place of the killing of the murderer.

This was the first case of its kind and nothing was mentioned in Quran about it and he himself did not know any Hadeeth about it. So he said to the woman that she will not get any compensation in this regard. Meanwhile Hazrat Zahaak bin Sufyaan raziallahu anh narrated a Hadeeth of Rasoolullah sallallahu alaihi wasallam in which he gave a part of the compensation to the wife. Hence Hazrat Umer Farooq raziallahu anh on whose name the Kings of Iran and Rome used to shiver had taken back his ruling and acted according to the Hadeeth which was Khabar e Waahid stated by only Zahaak bin Sufyaan raziallahu anh. (Almustasfa Al Ghazaaly chapter 1, page # 95)

5. Once Hazrat Umer Farooq raziallahu anh was deciding upon the compensation of killing an unborn child (janeen). His opinion was to charge fully if the child is alive and nothing to be charged if it is dead. But he acted according to the Hadeeth narrated by Hamal bin Maalik raziallahu anh, which stated that the compensation for the unborn is twentieth of the full compensation. (Ghurrah wahiya nusfy ashraaddiya qadar e maa khamsaaiya dirham, Fataawa Khabriya part two)

He said I was about to give my own judgment while there was a Hadeeth available in this regard (means I would have wronged by doing so).

These deniers of Sunnat e Nabwi Shareef say boldly that Khulafaa e Raashideen used to pass judgments against the Hadeeth e Shareef, hence the above examples might be enough for them to realize the truth. Yes Khulafaa e Raashideen had not accepted certain Ahaadeeth, when they doubted its authenticity. They have placed one example in this regard, where upon a Hadeeth was narrated by a woman Fatima bint e Qais before Hazrat Umer Raziallahu anh and he rejected it by stating:

Laa natrak kitaab e Rabbanaa wa Sunnat e Nabiiyana ba Qawl e Imrata laa na'lam zikrat am naseet.

We cannot reject the book of Allah and Sunnat e Nabwi by hearing a woman's saying and we are not sure whether she remembers for sure or she had forgotten.

It is clear here that Hazrat Umer Farooq has not followed the Hadeeth because Hadeeth was not fit to be followed, but this Hadeeth was against Quran and the famous Ahaadeeth.

It has been stated earlier that Khabar e Waahid will not be subjected to be followed if it is against Quran and Hadeeth e Mashhoor.

The deniers of Sunnat e Nabwi Shareef are bold enough to state the above example of this doubtful Hadeeth as an example and as an excuse to defer authentic Ahaadeeth.

What to be followed between Qiyas and Khabar e Waahid

I would like to highlight a ruling of jurisprudence, which would benefit the readers. Suppose the Khabar e Waahid is against the Qiyas (reasoning), which should be preferred? Is it Qiyas or Khabar e Waahid? The answer to this question is; if the Hadeeth has been narrated by a sahaabi who is among the Faqeeh like Khulafa e Raashideen, Hazrat Ayisha raziallahu anha, The three Abdullahs raziallahu anhum, Ma'az bin Jabal and many others, then their narrated Hadeeth shall be preferred over Qiyas. If the Sahaabi narrating the hadeeth is not among the Fuqaha as mentioned above, but his memory and his character and reasoning power is good, then in place of two different opinions if his narration is in favor of at least one of it, then the hadeeth narrated by him shall be considered, in case his narration is against all the opinions and estimations then his narration will be rejected and the opinions will be considered. (Al Taqreer Sharh ul Tahreer part 2, page # 299)

Another solution to such a problem is written by Allama A'amidy as stated by Abul Husain Basry rahmathullahi alaih is worth mentioning. Before that I would like to explain to you; what is Qiyas? As I had already explained to you about the Khabar e Waahid, if Qiyas too is understood then you will understand the problem explicitly.

According to Ulamaa e Kiraam, Qiyas means the following:

Istikhraaj mithlul hukmul mazkoor lima lum yazakkir bijaami' bainahuma

It means; if there is a clear command or rule for a certain thing, let us say; alcoholic drink is forbidden then what should be the ruling for opium? As it is not mentioned, we would consider the property of alcohol which is intoxication then the same ruling will be applied to opium as this too intoxicates. This sort of reasoning is named as "Qiyas" by Ulama.

By the above example we could see that the topic contains four parts. First is the ruling on alcohol, second is its property intoxication, third is the thing which is not mentioned in the books (opium), fourth is the property of opium, possessing the intoxication.

Now after knowing what is meant by Qiyas, let us read what Hazrat Abul Husain Basry rahmathullahi alaih says about it. He says, if there is a conflict between the Khabar e Waahid and Qiyas, which cannot be solved, then we shall consider the property (illat) against which the rule has been laid down. Again we shall see whether that illat has been derived by reasoning or it is already there as a ruling. Then we shall see if that illat is present in the thing in question, then we shall reject the Khabar e Waahid and approve the reasoning. In case if that property is not present in that thing, then we shall reject the Qiyas and consider the Khabar e Waahid.

Again we shall see, whether the ruling is not explicitly referred to the illat in question, then we shall see by what reasoning that ruling is imposed, is it by Khabar e Waahid or any other reasoning, if it is decided upon the Khabar e Waahid then Qiyas will be rejected and Khabar e Waahid will be

considered, if that is proved through reasoning and not Khabar e Waahid then it is left to the jurist to decide upon the circumstances.

(Al Ahkaamul fy Usoolul Ahkaam lil Imam abil Hassan al Aamidy part 1, page 201)

If you are further interested in knowing how the Shareea' Ruling and the Reasoning agree each other explicitly, then read the book "Al Qiyas fish Sharu'l Islaamy" written by Allama Ibn e Timia.

The writer had proved that all the rules formed by Shareea which are normally understood to be not as per reasoning are explicitly agreeable by common sense and reasoning. By telling that these rules of Shareea are as per reasoning too, does not mean that any selfish scholar could give his own reasoning and Qiyas against any laid down ruling. What has to be understood is that all Ahkaam e Shareea are compatible to the reasoning or Qiyas by a noble and pious scholar. It is imperative that our Qiyas has to be in line with principles of Shareea'. But it is heartening to note that these days Muslims are looking upon the Qiyas of the brain of Jurist against the clear Ahkaam e Deen.

The Argument on Nasakh (Abrogation)

Usually we use Arabic words in our Urdu language and some times we assert an additional meaning related to that word when used in a sentence, which might be applied to the meaning of the whole of the sentence.

Once I was listening to a Turkish Radio Station broadcasting Urdu news and the announcer was a Turk himself. I heard a sentence from him which stated "*Falaa'n Chauoony men Fawzy Chaqmaa*q (*then commander of forces*) *falaan platoon key ziarat kargaye*" To me the word Ziarat used by him to make up that sentence look strange in Urdu. No doubt the word ziarat is an Arabic word which means going after meeting some one, which is right what the announcer has used, But the word ziarat in Urdu language is used only when some one goes to see or meet some one who is most respectable. We may not use that word in Urdu to say that the Minister of education made ziarat of the students of a particular school.

My intension to mention the above example is to say that some times we use an Arabic word while making up a sentence in such a way that the real meaning of that Arabic word looks absurd. This sort of mistake creates more complications and an act to make fun of the religious explanations and create misunderstandings.

The word "Nasakh" is such a word in jurisprudence which has a particular meaning, which I shall give you. Before this I shall tell you that whenever the word Nasakh is used it is understood that a Ruler has ordered some thing and it turned out to be wrong so he cancelled the previous one and gave another order in its place. So when we use the word Nasakh, we think of two things, one is that the first order was not right as the Ruler or Governor was ignorant and unaware of his inference. Keeping this view in our mind, when we come to know that a particular Aayath of Quran is "Mansookh" (not effective) or a particular Hadeeth of Rasoolullah sallallahu alaihi wasallam is Mansookh, we get an assumption; why is that Allah and His prophet Rasoolullah sallallahu alaihi wasallam gave earlier such wrong order or ruling? Is it that they were not knowing it was wrong? Naoozubillah. Was it a fickle? When you do not know what is meant by Naasikh and Mansookh, such understanding and resentment shall come to your mind. For that reason I shall explain to you what is the meaning of Naasikh.

This is certain that Allahu Ta'ala who is Perfect in all respects, whenever He declares certain commands, it must be beneficial and whenever He orders you to refrain from an action, it must be harmful. So it is against the Quality (Qudrat) of Allah to give a harmful order and keep you away from an action of benefit. The fact is that the period in which the first order was given was of benefit then and later a different order was given in its place to suit the prevailing situation of that period.

You might have witnessed the way an experienced teacher attracts a beginner towards gaining knowledge. He will not try to impose on the beginner with lack of discipline and understanding to follow all the laid down rules right from the beginning, but tries to make him follow the rules little by little, and as the student gets used to the discipline and takes interest in the studies, the restrictions are imposed on the student accordingly. This process goes on until the student reaches the required level and he enjoys his studies and fulfills all the obligations in this regard, without which the student himself will not be satisfied and automatically he refrains from recreation and long sleep and finds solace in his serious efforts used in seeking knowledge.

If the teacher would have imposed all the rules and discipline on that beginner at once, the beginner would be disgusted and could have discontinued his studies forever. Is not the change in the rules of discipline imposed on the student by the teacher from time to time right? Definitely it is and this proves the ability of the teacher.

Similarly Prophet Rasoolullah sallallahu alaihi wasallam had been given the responsibility to mend the most ignorant people who were living freely for centuries without any restriction or rules imposed on them. Moreover they were proud of their own ways of living and rambling. It was not an easy task to reform people of such an attitude with a completely new way of living with restrictions and self control. The way Rasoolullah sallallahu alaihi wasallam molded these people is mentioned in Quran in full detail. All those rules of Shareea' were not imposed on them in one stretch but it was induced little by little in the course of twenty two years. The strategy used was to be lenient on some commands and once they were used to the change full restrictions were applied. Similarly in certain matters full restriction was imposed in the beginning itself and upon fulfillment of the objective it was eased. So, Rasoolullah sallallahu alaihi wasallam imposed the Shareea' rules by using his wisdom in such a way that these rules shall remain strong until the Day of Qiyamah

By the above explanation you would have understood, why Allahu Ta'ala or Rasoolullah sallallahu alaihi wasallam had cancelled a certain rule and imposed another, not because the earlier rule was wrong but it was beneficial at that time and as the situation had changed the new rule was imposed. By Allah the Most Wise and this is what Nasakh is. Do you find anything wrong in it?

The short definition of Nasakh is: *Wahuwa rafa'ush shaare' hukman shariyan ba daleel e share'e*
Replacing one sharee'a rule with another sharee'a rule by the Master of Sharee'a.

Nasakh could be understood in two different ways. One is with our own thoughts, we might think that we will think that the first order was nullified and the other has taken its place and the other with reference to Allah or Rasoolullah sallallahu alaihi wasallam as they had imposed earlier rule for a certain period of time and once that period was over, they induced another rule in its place. It is also mentioned in Kitaab ul Tahqeeq:

Wafy huq saahibush shar'a bayaan mahadhul intihaaul hukmul awwal laisa feehi ma'ny ar rafa'

In the eyes of the imposer of Shareea', nasakh is the completion of a period of time and it is not nullifying the earlier rule.

Kinds of Nasakh

Nasakh is based on four foundations namely 1. Book of Allah 2. Sunnat e Rasoolullah sallallahu alaihi wasallam 3. Ijmaa' (collective decision) 4. Qiyaas (reasoning)

These are the four proofs upon which any Rule of Shareea' is imposed. Now we need to see which of it is Naasikh (effective) and which are Mansookh (abrogated). It is a collective agreement of Umma that Ijma' and Qiyas cannot nullify the Ahkaam rulings imposed by Quran and Ahaadeeth e Mutawaatira (repeated Ahaadeeth) and after the revelation of this Aayat e Quran, there cannot be any Nasakh (abrogation):

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

5-3: *Al yauma akmaltu lakum deenakum wa atmamtu a'laikum ne'maty wa razeetu lakumul Islami deenan.*

This day I have perfected for you your religion, and have completed My favor to you and I have Islam as the religion for you.

The remaining two items Book of Allah and Sunnat e Nabwi, here there are four possibilities. 1. Nasakh of the Book of Allah by the Book of Allah 2. Nasakh of Sunnat by Sunnat 3. Nasakh of Sunnat by the Book of Allah 4. Nasakh of the Book of Allah by Sunnat. The first two are permitted and agreed by all the Ulama and for the remaining two there is a difference of opinion among Shafiee and Hanafy.

Nasakh of an Aayath of Quran by another Aayat of Quran:

Let me place before you the first two with example for each of them:

إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا

8-65: *Wain'yyakum minkumi'shroona saabiroona yaghliboo miatain, wain'yyakum minkum miatun'y yaghliboo alfam minal lazeena kafaroo*

If there be twenty of you steadfast, they shall overcome two hundred; and if there be a hundred of you (steadfast), they shall overcome a thousand of the infidels.

Here the Mujahideen were ordered that even if there are ten times more than you in numbers, they should fight with them. Later this order was abrogated by the following Aayat:

الآن خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ

8-66: *Al aana khaffafallahu a'nkum wa'alima anna feekum zu'faa, fa inyyakum minkum miatun saabiratun'y yaghliboo miatayni, wa in'yyakum minkum alfun'I yaghliboo alfaini bi iznillah.*

(O Muslims) now Allah has lightened your task, and He knows that you suffer from weakness; so if there be a hundred of you steadfast, they shall overcome two hundred, and if there be a thousand of you (steadfast), they shall overcome two thousand by the Command of Allah.

Previously it was ordered to fight even if the enemies are ten times more and now it is ordered to fight if they are double than them.

Example of Nasakh of Sunnah by Sunnah:

Rasoolullah sallallahu alaihi wasallam had said:

Kuntu naheetukum min ziyaratul quboori illa fuzooroohaa.

I stopped you from making ziyaratul quboor earlier but now I insist you to make ziyaratul quboor.

The earlier order of Rasoolullah sallallahu alaihi wasallam was abrogated by this order.

Hazrat Imam Shafie'e rahimallah says that the remaining Nasakh of Sunnah by Kitaab and Nasakh of Kitaab by Sunnah are prohibited.

The abrogation of Sunnah by the Book of Allah

Hanafee fiq believes that Nasakh of Sunnah by Quran is permitted and they place the following example of the change of Qibla as a proof of their claim. Huzoor e Paak sallallahu alaihi wasallam when he migrated from Makkathul Mukarramah towards Madeena Munawwara, he prayed by facing towards Baithul Muqaddas for a period of six months. By the following Aayat e Quran, facing towards Baithul Muqaddas was abrogated and it was ordered to face towards Ka'bathullah.

قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

2-149: *Fawalli wajhaka shataral masjidil haraam*

My Beloved Apostle sallallahu alaihi wasallam! Now face towards Masjidul Haraam while praying.

Sunnath is not Naasikh e Quran

Now the remaining fourth matter Nasakh of Kitaab by Sunnah has to be looked upon in detail. These deniers of Sunnat e Nabwi Shareef also objected, how is it possible that the Prophet sallallahu alaihi wasallam could abrogate anything ordered by Allah, while it is his duty not only to obey His orders but also see that others too obey it. They are right in their objection. Allah Says:

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنَّا بُرْهَانَ غَيْرِ هَذَا أَوْ بَدَّلَهُ فَلِمَ يَكُونُ لِي أَنْ أَبَدِّلَهُ
 مِنْ تَلْفَاءِ نَفْسِي إِنْ أَتَّبَعُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

10-15: *Waiza tutla alaihim aayaatuna bayyinaatin qalallazeena laa yarjoona liqaa ana'ti bi quraanin ghairi haaza auw baddilhu, qul maa yakoonu ly an ubaddi lahoo min tilqaayee nafsy, in attabi'u illa maa yooaha ilayya inny akhaafu in a'saitu rabby a'zaaba yaumin azeem.*

And when Our Clear Revelations are recited to them, then those who have no hope of Meeting with Us start saying: “Bring us a Quran other than this (Quran) or change it” Say you: “It is not for me to change it of my own accord. I do not follow (anything) except that which is revealed to me. Verily if I disobey my Lord, I myself do fear for the torment of a Mighty Day.

So it is impossible for Huzoor e Paak sallallahu alaihi wasallam to abrogate any command of Allah. Shwaafi' and Hunaaf are united on this stand that whatever is proved right by the command of Quran it cannot be abrogated by any Hadeeth. A Hunafee Hazrat Imam Qaazy Abu Zaid rahmathullahi alaih had clarified that: *Lam youjid fee Kitaab Allah maa nasakh bis Sunnah* (Kitaabul Tahqeeq Baabun Nasakh) it means; There is no command of Quran which had been abrogated by Sunnah.

Now the disagreement between Shafee and Hanafi, as Hunafa say that Sunnah is Naasikh of Kitaab and Shuafi' say it is not a point of knowledge as it is said:

Ziyaadatut takhsees a'lan nas Nasakh ummu laa?

Means; **Is it Nasakh or not, when a General command of Quran is made as a Particular command?**

The Shafees do not consider the above a Nasakh, but Hanafee say it is Nasakh too. Hanafee say that a general command is applicable to everybody but a particular one is applied only to a few and remaining are free from that command. So for those people who got free from it, the earlier command was abrogated for their sake. For this reason, the Shuwaafi' consider the Khabar e Waahid enough to consider against the Quran, while Hunafa do not as they consider it to be Nasakh, for which they require Hadeeth Mutawaatir or Khabar e Mashhoor.

Ahnaaf does not say that Sunnat in that sense is Naasikh of Kitaab by which even a proved matter could be abrogated and they take utmost care not to use Khabar e Waahid to modify any general command but they require Khabar e Mashhor or Mutwaatir for it. As it is said in Farsi:

Yeh hain tafaawaat e raah az kajaa ast taa ba kajaa

These principles which I mentioned above are only a drop compared to the ocean of knowledge which has been recorded strenuously keeping awake all the night by the Ulama for hundreds of years. The present day critics should have selected only the Ahaadeeth related to all the commands of Sharee'a. Again they would have segregated those Ahaadeeth into Khabar e Mutwaatir, Khabar e Mashhoor and Khabar e Waahid and later they would have compiled the commands of Sharee'a according to the categories of the above three hadeeth. This would not have been an impossible task and with some efforts definitely we can achieve the objectives. Instead of carrying out a task towards the right direction which needs efforts, these critics, who like to be named as reformers had taken an easy course to criticize the Ahaadeeth, criticize the compilers of Ahaadeeth (muhadditheen) and make fun of Ulama of jurisprudence.

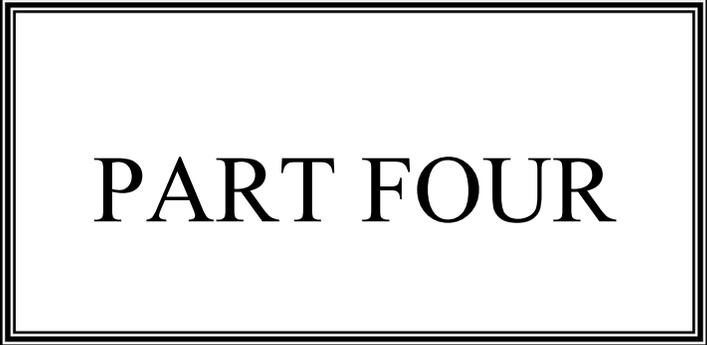
The sad situation is; by virtue of the gifted qualities of intelligence good writing to these scholars by Allahu Ta'ala they should have benefited the Ummah, instead they are using their gifted qualities in creating doubts and dissention, which makes us weep with the tears of blood.

Ghany roz e siaah peer e kana'an raa tamaasha kun

Ke noor e deeda ush roshan kanad chashm e zulaikha raa

Rabbana ihdinassiraathal mustaqeem sirratallazeena an'amta alaihim ghairil maghzoobi alaihim walaz zallen. Aameen Ya Rabbul A'alameen.

Part three ends here



PART FOUR

Part Four

Answers to the Objections raised on Few Ahaadeeth

By reading the previous chapters it might be clear that obeying Khaatimul Anmbiya Ashraful Mursaleen sallallahu alaihi wasallam is obeying Allahu Ta'ala. The explanation of Quran e Kareem given by Rasoolullah sallallahu alaihi wasallam is also based upon the command of Allah, and Allah has ordered us to follow it as we follow the Quran. Rasoolullah sallallahu alaihi wasallam had advised us to preserve his Sunnat in the same way we preserve Quran. Khulafaa e Raashideen followed upon the Ahaadeeth e Nabwi along with Quran e Kareem. Ulamaa e Kiraam had spent their lives in collecting, preserving and formulating the procedures to confirm the authenticity of Ahaadeeth which are providing the right guidance for us even today.

In this last part of the book, let us take a look at the criticism made upon certain Ahaadeeth by the deniers of Sunnat e Nabwi Shareef.

If the intension of these critics is to find out the truth and to attain confidence, they are welcome and their efforts commended for such an attitude and if their intension is to sow the seeds of disliking and abhorrence towards Sunnat e Nabwi Shareef, then Allah the Best Knower of the Secrets knows what is hidden in their hearts. Let us now analyze their objections to see if it carries any weight and find out whether the human mind hesitates on certain Ahaadeeth as they claim and find out whether certain Ahaadeeth are against Quran as they say.

When you shall go through their objections, the reality will be exposed and you will definitely conclude that their doubts and reasoning by which we were scared all these days are nothing compared to the tricks laid upon by the magicians of Pharaoh as said:

*Izaa Jaa'a Moosa wa alqaaul a'saa ** Qad battalus Sahr was Saahir*

Means; when the spat of Moosa Kaleemullah Alaihissalaam comes to light then the darkness created by the magicians vanishes.

Papaaiyat (Priesthood) and Brahmaniat (Brahmanism)

There is an epidemic nowadays that everyone wants to use the principles of Islam according to his own whims and fancies and they say it is their right to do so. Every scholar and every ignorant person is trying to become a Mujtahid (Master of Jurisprudence). When they are told you are welcome to come and sit with us to examine your doubts but do not make the fun of Deen, then they say angrily there is no Priesthood and Brahmanism in Islam and we do not want the authority of Mullahs in the matters of Deen. Further they say; those days of blind following is over and now it is the period of freedom to analyze and criticize these matters as the Deen is easy to follow and every one can understand it easily and we do not need any teacher for it. Seeing their flame of anger burning the wisdom keeps away hiding in a corner crying and the Deen of Islam is laughing at their stupidity.

This is true that Islam is free from the ills of priesthood and Brahminism and any Mullah or any gentleman has no authority on it. Islam does not award any rights in the matter of Deen and its ruling because of family lineage or any position held by anyone. It is the right of every Muslim to acquire the knowledge of Deen, but it does not mean that there is no distinction maintained between a scholar and an ignorant person or the position of a person who has spent all his life in acquiring the knowledge of Deen is equal to an ignorant person. Quran clearly says:

قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ

6-50: *Qul hal yastawil a'amaa wal baser*. Can there be a blind and the seeing be equal?

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

39-9: *Qul; Hal yastawillazeena ya'lamoona wal lazeena laa ya'lamoona*.
Say you: Can those who know and those who know not, be equal to?

It is the demand of wisdom that there should be a distinction between an ignorant and a scholar. If you prefer a comment of a scholar who is profoundly knowledgeable in the matters of Deen through Quran and Sunnah, then it cannot be called as following him; similarly as following in the system of Priesthood and Brahminism. Similarly by not paying attention to an opinion of a person who is not qualified in the Deenic knowledge is not because we are strictly following the rule of any Mullah and we are in the need of his relationship between us and Allahu Ta'ala.

Do we not prefer the opinion of a Doctor in the science of medicine and the opinion of an engineer in construction and the opinion of a barrister in the matters of law? If the association of engineers starts objecting that the doctors have monopolized the surgery and medicine and we are not allowed to do so, will you not say that they have crossed the limits of complaining unreasonably?

Keep similar allegory in mind while studying the matters of Deenul Islam. We do not give preference to a scholar just because he is the son of a reputed person or a family, but it is because he is a profound scholar of Quran and Sunnah and well versed with the Sharee'a matters and reasoning and their applications. If this is called Brahminism and Priesthood, then it is as per the following Farsi poetry.

Ein' Gunaahheest ke dur shehr e shumaa neez kanand

If you go through the list of the objections raised by the deniers of Sunnat e Nabwi Shareef, you will certainly decide that they did not seek the knowledge of Sunnat e Nabwi from a reputed scholar; otherwise they would not have raised such illogical doubts and objections.

You can estimate the suffering of the ill-fated patients who were treated by a doctor who attained the knowledge himself by going through the books and not through a professor of that discipline. If the worldly education cannot be attained without undergoing studies and training by the experts of the trade and discipline, then further more efforts and blessings of the rightly-guided scholars is required in acquiring the knowledge of Quran and Sunnah than mere studying the books.

By assuming that the knowledge of Deen is easy and not to sit with discipline before a teacher by thinking it is Brahminism and Priesthood are the two blunders which are the causes of our tripping in that line.

Chapter One

Now let us go through the objections raised by the Deniers of Sunnat e Nabwi Shareef and our answers to conclude that their objections are either due to their ignorance or their vicious intentions.

Their First Objection:

Qala Rasoolullah sallallahu alaihi wasallam: Nahnu ahaqqu bish shakki min Ibraheem iz qaala Rabbi ariny kaifa tuhyil mautaa Qaala awalum tumin, qaala balaa walaakil liyatmainna qalby.

(Rawaahul Bukhary wal Muslim)

Rasoolullah sallallahu alaihi wasallam said, we have more rights than Hazrat Ibraheem alaihissalaam to clear our doubts, when he said: My Lord! Show me You shall bring the dead back to life. Allah said: Abraham! Do you not then believe? He submitted: Of course I do believe but this question is just to reassure my heart. (Narrated in Bukhary and Muslim)

Answer to it:

Believe it; that the meaning of the above hadeeth is not doubt, but here the doubt is negated and this is the best way of negation. The truth is when this aayath e Quran was revealed some people thought when Hazrat Ibraheem Alaihissalaam has doubted, why is that our prophet Rasoolullah sallallahu alaihi wasallam did not? Then Rasoolullah sallallahu alaihi wasallam had answered them with the above sentences, to see that no one think that Ibraheem Alaihissalaam had a doubt and he asked that question: Rabbi ariny kaifa tuhyil mautaa? He was free from any doubts and he asked the question only to believe it further. Ibraheem Alaihissalaam being the forefather of prophets and the builder of Ka'bathullah and

founder of Islam, if he can doubt then we should doubt further more than him in this regard. As we do not doubt, how come Ibraheem Alaihissalaam could doubt about it?

Allama Qurtaby rahimallah too explains about the saying “Nahnu Ahaqqun” of Rasoolullah sallallahu alaihi wasallam, that it means if Ibraheem Alaihissalaam had doubted then we too would have doubted further more, while we ourselves do not doubt how can he doubt about it? (Tafseerul Jaami’ul Ahkaamul Quran lil Qurtaby part 3, page # 298)

Now you tell me, can we take the other meaning of that hadeeth? Can there be a better way of negating it, than expressed by Rasoolullah sallallahu alaihi wasallam? If we assume a wrong meaning then who is responsible for it?

Hafiz ibn e Hajr rahimallah had given another explanation for it, he writes in Arabic, which means:

The experts of the Arabic grammar say that the word “Afa’l” is used for both positive and negative as it is used in Quran by Allah” **أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ** 44-37: *Ahum khairun um tubba’in*. Are they (kuffar) better or the people of Tubba. Here both the kuffar and the tribe of Tubba’ are said to be wrong. It is like saying “that Satan is better than some one” it means that both are bad. So as per the experts of Arabic Grammar the word “Nahnu Ahaqqu bish Shuk” used in the hadeeth negates both, neither we doubted nor Hazrat Ibraheem Alaihissalaam.

I am sure that the matter is fully clear in your minds as to what did it mean with the hadeeth of Rasoolullah sallallahu alaihi wasallam. Alas! Those critics would have referred their doubt to a knowledgeable person and if they do not want to owing to their own high thinking, they would have at least referred to the books written by the scholars of early period.

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

16-43: *Fas aloo ahlizzikri inkuntum laa ta’lamoon*. So ask men of knowledge if you know not

Second Objection:

The critics are objecting the last words of the same hadeeth. Qala Rasoolullah sallallahu alaihi wasallam:

“*Law labisthu fis sijni tool labis Yousuf li ajabtud da’ayee*”

Means; if I would have stayed that long as Hazrat Yousuf Alaihissalaam stayed in the prison, then I would have accepted the invitation.

Here the critics have wronged in understanding the meaning of the word “dayee”. They would have assumed that “dayee” means the wife of the King of Egypt Zulekha, where upon Yousuf Alaihissalaam had rejected her invitation and offer. If the reader has that meaning in his mind then definitely he shall have giddiness, but the question is, who told them that dayee means the wife of the ruler of Egypt? If you read the following aayathul Quran, you will get the real meaning of dayee:

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ

12-50: *Wa qaalal maliku’ toony bihee, falamma jaa ahur rasoolu qaalarji’ ilaa rabbika fas alhu maa baalun niswatil laaty qatta’ana aidiahun, inna rabby bi kaidihinna Aleem*.

The King said: Bring him to me (forthwith); so when the messenger came to Joseph (with the royal summons) he said: Go back to your Lord and ask him: What was the actual truth about the women who had cut their hands? Verily my Lord knows their guile.

In the above Hadeeth Rasoolullah sallallahu alaihi wasallam has praised the patience and self respect and clean mind. Even though he was so long kept in jail, when he was freed and called by the King, he decided he will not leave the jail until it is proved that he was not guilty. Here this aayath e kareemah

does not mention the wife of the King, but the word dayee is referred to the messenger of the King who brought the royal summon to Hazrat Yousuf Alaihissalaam.

I do not understand how dare enough is the critic who could impose such degraded allegation towards the Hadeeth of Rasoolullah sallallahu alaihi wasallam.

Hafiz Ibn e Hajr rahimallah has further clarified this hadeeth in his book Fathul Bary kitaabul Anmbiya: The meaning of the word : *li ajabtud daayee*”used by Rasoolullah sallallahu alaihi wasallam means; if I would have been there, I would have immediately accepted to get out of the jail instead of waiting for the clearance from the women of Egypt. By this he meant to praise the patience and self respect of Yousuf Alaihissalaam.

Further some one may doubt; as Rasoolullah sallallahu alaihi wasallam was superior to Hazrat Yousuf Alaihissalaam, how could he have done so? Hazrat Ibn e Hajr further clarified this doubt as he says, by the statement of Rasoolullah sallallahu alaihi wasallam proves his simplicity and humbleness and by telling so to some one does not degrade him before that person, but in fact elevates his level further, or it could be that Rasoolullah sallallahu alaihi wasallam said this before he was informed by Allahu Ta’ala that he is superior to every creation.

To know further in this regard read Allama Qartuby’s Tafseer e Qurtaby (part 9, page 207).

Third Objection:

The critics object to the following Hadeeth recorded in Bukhary, Muslim and Tirmizee which is said to Hassan and saheeh.

Qala Rasoolullah sallallahu alaihi wasallam: Lum yakzib Ibraheem an naby fee shayinqattul afee thalaatha qawluhoo “Inne Saqem” wa qawlahoo “li Saraa Ukhtee” wa qawlahoo “bal fa’alahoo kabeeruhum”

It means Rasoolullah sallallahu alaihi wasallam has said that Ibraheem Alaihissalaam who was a Naby did not tell a lie except three times. First when the Kuffar invited him to join the fair, he said; I am not keeping well. Second time, when he said that his wife Sara is his sister and third time, when he was asked, who broke the idols? He said the biggest idols among them.

The objection over this hadeeth by the critics is that telling a lie is a greater sin and forbidden, how could we attribute this sin towards Honorable Prophet Ibraheem Alaihissalaam for whom Allah has said that he is “Siddiqin Nabiiyya” in Quran. Hence for this reason the Hadeeth is fabricated and not true.

Answer:

We admit that lying is the greatest sin and the Prophets are free from sins and attributing lies towards them is a greater sin, but before objecting the critics would have referred it to some qualified scholar or studied a reliable translation, then they would not have committed this mistake by assuming the meaning of “kizb” as a lie, while it is not so as the kizb is used in a particular meaning and in general meaning in Arabic. This word also possesses further meanings and lie is one of it, while in the other it is no where connected to lying, which is a greater sin. Let us know what are all the meanings of the word “kizb” in Arabic literature, as written in the book “Taajul Uroos” Fasl Kaaf, chapter Baa. Following is its translation:

Ibnul Anmbaary says; there are five types of Kizb as understood in Arabic Language:

1. **Kizb is the lie when some one interprets differently to what he listened and this is a greater sin.**
2. **Kizb is also used as “Khata’an” mostly in Arabic.**
3. **Kizb also means something went against the eagerness and desire, like they say “Kizbu Rajul” means that person’s hopes and ambitions were not fulfilled.**
4. **Kizb also means (aghraa) keeping some one in darkness.**
5. **Kizb is a saying by which it looks as though it is not the fact (lie) but when pondered it is the fact.**

If you refer it to the sayings of Ibraheem Alaihissalaam, whatever he said looks as a lie, but in reality it is true. The writer had given several other examples in his book, which will be of benefit to the interested.

Now that we came to know several meanings of the word Kizb which is in use by the Arabic language experts, then if you refer the word used in the Hadeeth to lie then it is an allegation towards the Prophets Alaihissalaam and it is a sign of enmity and sedition. Let Allahu Ta'ala keep us away from such acts of pride and keep us among the seekers of truth, Aameen.

This type of word usage in literature is explained by the scholars that it enhances the beauty of the talk. Let us see such an example by the following episode of a Sahaabiya raziallahu anha:

One of the child of Hazrat Abu Talha raziallahu anh was ill. One day he went out of the house and during his absence that child passed away. His wife Hazrat Umme Saleem raziallahu anha thought when the father of the child returns home tired after working so long, hence I should not inform him about the demise of the child as he enters the house, which could shock him. So she decided to delay this information till morning and she covered a sheet on the body of the child lying in the bed.

When Hazrat Talha returned home, he inquired "*Kaiful Ghulaam*" how is the child doing? She replied: *Hud anfusahoo wa arjoo an'y yakoona qad istiraah*" Means he is calmed down and I hope his suffering has subsided. (Saheehul Bukhary kitaabul Adab)

Hazrat Talha was convinced and he spent the night as usual. In the morning the faithful wife had explained the facts. He went to Rasoolullah sallallahu alaihi wasallam and narrated the episode. Rasoolullah sallallahu alaihi wasallam was too happy on the patience of Umme Saleem raziallahu anha and supplicated for them and they were blessed by Allah with another son.

The answer given by Umm e Saleem is right in a way. If a person dies, he is free from all sorts of disease, but apparently it might not be understood rightly. This sort of replying is called Ta'reedh in Arabic and it is one of the five meanings of the word Kizb and we cannot call it a lie. You have noticed now, what is the difference between Kizb and Lie. Now let us refer to the Hadeeth in question and decide whether the objection raised is based on the facts or it is the lack of understanding on their part?

Before finishing this argument let me also explain to you all about the three sayings of Hazrat Ibraheem Alaihissalaam for your benefit.

His First Saying: It was a festival day of his community and they were all going out of their place for a gathering and Ibraheem too was asked to accompany them. Hazrat Ibraheem thought as every one is leaving, I will have an opportunity to break their idols kept in their temple, so he gave them an excuse by telling; "*Inny Saqeam*" means I am not feeling well.

The word Saqeam has two meanings, one is the one generally used and understood that some one is not well. By this meaning it was not the fact as he was keeping well. But the same word Saqeam is also used to say that someone might fall sick shortly and by this meaning what Hazrat Ibraheem said was a truth, Similarly Allah says in Quran: *إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ* 39-30: *Innaka Mayyitun wa innahum mayyitoon* Surely you have to die; and they too are to die

It does not mean that you are dead and they too are dead, but it is said that in future you will die.

Similarly Hazrat Ibraheem Alaihissalaam too had said that he might get sick and the kuffar of his tribe understood that he is sick. So this is known as Ta'reedh, one of the five kinds of the word Kizb.

His Second Saying: When the people of his tribe left him behind and went away, Hazrat Ibraheem went to their temple, where he saw the rows of Idols with the plates of sweets kept in front of them and in the middle of them was a big idol. He hammered and broke all the idols except the big one which was in the middle and kept the hammer on its shoulder and left.

When the people returned back after enjoying their festival, they were dismayed seeing their broken idols in the temple. Every one was shocked as their Gods of rain, Gods of food, Gods of victory were all in pieces. They started investigating who could have done it and finally they caught hold of Hazrat Ibraheem

Alaihissalaam and produced him before their King Namrood. They questioned him: **قَالُوا أَأَنْتَ فَعَلْتَ هَذَا**
بِأَلِهَتِنَا يَا إِبْرَاهِيمَ

21-62: Qaloo aa anta fa'lta haaza bi aalihatinaa yaa Ibraheemu

Have you done this to our gods, O Ibraheem?

Hazrat Ibraheem Alaihissalaam answered by pointing out to the big idol:

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ

21-63 Qala, bal fa'lahoo kabeeruhum haaza fas aloohum in kanoo yantiqoon.

He said: Rather this big one of them would have done this, so ask them if they can speak.

The answer given by Hazrat Ibraheem Alaihissalaam, that he did not do, but the big idol is apparent, while he himself had broken them, but if you think, this reply was a befitting answer to the idol worshippers. Allama Zamakhshary sates:

By this answer of Hazrat Ibraheem Alaihissalaam his intension was not to deny that he did it, but it was to make them realize and admit that their belief of worshipping idols is baseless and wrong. This reply is like when a master calligrapher writes something and one of his friends asks him; did you write this? The calligrapher shall reply humorously; No! it is you who wrote this. Here it is a fact that his friend cannot write beautifully as he has written and by telling in that way it is like telling, when you cannot write it who else could write it other than me? So in this way of expression acceptance is expressed as negation. This way of answering is called Ta'reedh.

His third Saying: When Hazrat Ibraheem Alaihissalaam migrated from his country to Egypt, his wife Sarah accompanied him. During that period the Pharaoh ruling the Egypt was in the habit of forcibly taking away the wives of any man if he liked her. The agents of Pharaoh informed the king that a lady has newly arrived who shall be befitting him and he ordered to take her away from her husband and bring her to him. When the agents approached Ibraheem Alaihissalaam and asked what relationship the lady has with him. He replied that she is his sister so that he should not lose her.

Later, Hazrat Ibraheem Alaihissalaam explained to Hazrat Sarah why he did say so?

O Sarah, right now in Egypt there are no Mumins except me and you. When they asked me about you, I told them that you are my sister (sister here mean sister in Deen)

It is evident that Hazrat Ibraheem Alaihissalaam had not told the fact by his answer, but if you reason it out through Deen his answer by telling that she is his sister is right as Allah has said in Quran:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ 49-10: *Innamal muminona ikhwa* means Surely the Believers are like Brothers.

These are the three sayings of Hazrat Ibraheem Alaihissalaam which are in the form of Ta'reedh which is one of the five kinds of Kizb which has been explained to you earlier. So to say it is a lie is against the Arabic language. So if someone is attributing it towards Hazrat Ibraheem Alaihissalaam that he told a lie it is wrong and meaningless.

Fourth Objection

There is a Hadeeth of Rasoolullah sallallahu alaihi wasallam which states that Hazrat Adam Alaihissalaam's height was sixty hand lengths.

The critics of Ahaadeeth say that the average height of human rarely exceeds the maximum height of six and a half feet. Then how it could be that the height of Adam Alaihissalaam was ninety feet?

Answer: Well, let the critics think about the age of the humans now. While it is seventy years average and it rarely exceeds one hundred years and no one is two hundred years old present now. It is recorded in Quran about Prophet Nooh Alaihissalaam:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ
فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ

29-14/15: *Walaqad arsalna noohan ilaa qawmihee falabisa feehim alfa sanatin illa khamseena a'aman, fa akhazuhumut toofaanu wahum zaalimoon. Fa anjainahu wa ashaabas safeenati waja a'lnaaha aayatal lil a'alameen.*

And surely, We sent Noah (on him be peace) to his people and he dwelt among them for a thousand years less fifty. At length the Deluge (the great flood) overtook them while they were wrongdoers. So, We diverted Noah and those in the Ark, and We made the Ark a sign for the people of the entire world.

If the critics do not find a human of ninety feet height, they say that the hadeeth indicating it is a fabricated lie, now can any one of them or their students courageous to say what Quran says about the life span of Nooh Alaihissalaam that he lived for nine hundred and fifty years? Is it that these narrators of Ahaadeeth included this Aayath in Quran as they included a fabricated hadeeth as above?

It is a coincidence that these days a ninety fourth world conference of Dentists was conducted in USA, in which they had placed their research, which was published in the daily newspaper of Egypt "Al Misry" which is:

In the 94th conference of Dental experts in USA, it was stated that the changes in human body taking place are also affecting their teeth. The human of the earlier millennium had forty teeth, hence their jaws too were big so as to accommodate it. Now the present human possesses thirty two teeth and their jaws are smaller accordingly.

The experts have also expressed that after million years the humans shall possess only twenty teeth and thereby the size of their face shall be half compared to what it is now.

(Al Misry Qahira Egypt. 15th October 1953, page 8)

This type of change will not be restricted to the teeth alone but the size of the body as well. In case the estimation of those experts is true then the human will be half of the height of what we are now.

I am shocked over the critics who being Muslims criticize and comment on the true Ahaadeeth of Rasoolullah sallallahu alaihi wasallam, while they blindly accept the findings of the research.

Chapter Two

All of the earlier Ahaadeeth which were criticized by the deniers of Sunnat e Nabwi Shareef are not related to the Ahkaam e Sharee'a (rulings of sharee'a'). Now let us look at their objections on the Ahaadeeth which are related to the rulings of Sharee'a. The true intensions of these critics is to nullify those Ahaadeeth as they use all their might sometimes to say that they are against Quran and sometimes say that they are against the present situations. Let us analyze how far their objections are legitimate?

Fifth Objection on Stoning the Married Adulterer to Death (Rajam)

The critics say it is mentioned in Ahaadeeth that the married adulterer has to be stoned to death, while it is against the ruling of Quran and we do not accept all of the Ahaadeeth which are contrary to Quran.

Answer: Before going to answer this allegation, let me inform you that the first group which objected to the above mode of punishment was of "Khawarijeen". It is clear even to the beginner studying the history of Islam that the first group which created sedition among Ummah is of Khawarij. The pride of their practicing abstinence, continence and piety led them to openly violate the Sunnat e Nabwi and follow their own minds and opinions. They were with Hazrat Ali Karamallahu wajhahu for a while and when he ordered to form a jury of two persons to settle the dispute between him and Hazrat Amir Mua'wiyah raziallahu anhu they revolted against Hazrat Ali karramallahu wajhahu by pointing out the Aayat e Quran: *إِنَّ الْحُكْمَ إِلَّا لِلَّهِ* 12-40: *Inil Hukm illah lillah* means: None has (power of) Command but Allah. They went to the extreme extent of placing the fatwa of Kufr (naozubillah) on Imam Ali karramallahu wajhahu and fought with him several times and finally one of the Khawarij even killed him while he was leading the congregational prayers in the mosque raziallahu anhum.

This group of Khawarijeen had created sedition and inflicted severe injuries on Ummah. Their violations and rulings in the matters of Sharee'a are derogatory. Let me give you a few examples:

Khawarijeen have nullified the stoning of the married adulterer. They used to cut the hand of the thief up to the shoulders. They passed a ruling that the women during her monthly course should offer prayers. They used to call a person kaafir if any one in spite of possessing the necessary might did not stop any illegal act and did not force people to perform good acts. To them there was no difference between a Muslim committing a greater sin (Kabeera Gunah) and a Kaafir (infidel). They did not collect tax from

the Zimmi. They started killing Muslims openly whoever was not following their principles by taking their wealth, property and their wives which was legally permissible by them.

Any allegations or a fatwa by such a group against the Ummah itself is enough to label them as rebels, but I shall Inshallah try to answer all of their objections and allegations so as to make it clear that whatever the Ummah has adapted and following is only right.

The Khawarijeen had placed the following proofs to prove that it is wrong to stone the married adulterer to death and they should be only punished by lashing hundred times.

Their first argument in this regard: they say that Allah has said in Surah Nisa:

فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ

4-25: *Fa'alyhina nisfa maa a'lal muhsinaati*. Means, then if they commit adultery, on them is the half penalty than is on free woman.

They say the meaning of Muhsinaat is married women and if their punishment is stoning to death then the punishment for the slave women should be half of that. As it is not possible to half the punishment it is only hundred lashings for married women and fifty for slave women, and they claim this aayath clearly states that the punishment of adulterers is only lashing hundred times.

Abrogation of their Claim: The Khwarijeen had formed their opinion on the basis of the meaning of the word “Muhsinaat” as Married women. Let us research on this word so as to get the facts.

The word Muhsinaat is plural of Muhsina and its root word is Ihsaan and the linguistics have specified the following meaning of it:

The literary meaning of the word Ihsaan is preventing and even the word Hisana means the same. For this reason a city which is used to stop or prevent the enemies is called: “Madinathul Has'eena” and the armor used to prevent an injury is called Dara' Has'eena. (Mufarridaat e Raaghib)

This word is used for the quality of the men and women who safeguard their chastity and do not go near adultery for any reason and such men or women are called Muhs'in. The author of Taajul Uroos says:

Wa asl ul ihsaanul mana' wal mira' takoonu muhsina bil Islam wal a'faaf wal hurriya wat tauzeej

Taajul Uroos: Chapter al Haa min Baab un Noon)

Means the real meaning of His'aan is stopping or preventing. When it is a woman she is called Muhs'ina as (Islam prevents her to do so) this word is used even for a chaste woman as (the chastity and purity stops her from corruption) and this word is used for the unmarried woman too as (the unmarried does not go near fornication) even if the woman is married the same title is used as (the married woman should not go after adultery).

By the above explanation it is clear that the word Muhs'ina is used for both the married and unmarried women who keep away from fornication and adultery and this word Muhs'ina is mentioned many a times in Quran with the above mentioned composite meanings.

Even Imam Ibn e Jareer Tabry has stated as:

Al His'aan qad yakoonu bil hurriyya kamaa qaala Jalla Thanaa aho wal Muhs'inaatu minallazeena ootul kitaaba min qablikum wa yakoonu bil islam. Kamaa qala Ta'aala zikraho fa izaa uhs'inna fa in ataina bifaahishatin. Fa'alaihinna nisfu maa a'lal muhsinaati minal a'zaabi wayakona bil iffa kamaa qala Jalla Thana ahoo wallazeena yarmoonal muhs'naati wa yakoonu biz zouj (Jaamiu'l bayaan lil Imaam ibn e Jareer Al Tabry Part 5, page 6)

It means the word Ihs'aan is from Hurriyat as Allahu Ta'ala says: *Wal Muhsinaatu ilallazeena.....* means those unmarried women who were given the Book before you. Also, this word Ihs'aan is from Islam too, like in Aayath *Fa izaa Uhs'na.....* means when they accept Islaam. Also the word Ihsaan is from the Aayath: *Wallazeena yarmoonu.....* means when they slander the pure women. Also, this word is from His'aan means marriage like *Wal muhsinaati minan nisaaye...*

As explained above, we could see that the word Ihs'aan could have different meanings in different usages, therefore this could be applied to both men as Muhs'in and women as Muhs'na when they possess any of the explained qualities and this word is not limited to only married women as the Khawarijeen has used in its sense to go against the ruling placed by Rasoolullah sallallahu alaihi wasallam and His Khulafaa e Rashideen, Sahaaba e Kiraam and whole of Ummah. Thereby it is clear that the Khawarijeen had erred dangerously and they are notorious for such actions.

Now I shall ask the critic, which meaning we should take? If the first one is right, then you should admit that the the word Muhs'inaat in the Aayat is "Abkaarul Haraair" means those women who are virgin and unmarried and we too admit that the punishment imposed on the slave women is half of what is for free virgins, while the punishment for them is one hundred lashes the punishment for slave girls shall be fifty.

If you want to prefer and insist on the meaning given by the Khawarijeen over the explanation given by Rasoolullah sallallahu alaihi wasallam, then what we could say to you? Our stand is that the Sunnat e Nabwi is obligatory and it has to be considered for assessing the meaning of Quranic Aayaaths.

Fa'tabiroo yaa ulil absaar

The Second Objection and the Proof placed by Khawarijeen:

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ 24-2: *Az zaaniata waz zany fajlidoo kulla waahidin minhuma miata jilda.* Means Lash hundred times to the men and women who commit fornication.

The Khawarijeen say that the above aayat clearly states that the punishment for fornication is one hundred lashes and there is no distinction between the unmarried and married here. They say the hadeeth which says that the married men and women should be stoned to death is Khabar e Waahid and it is not permitted to nullify the above ruling mentioned in Qiran and they insist that applying this aayat on only unmarried is not correct and this aayat ul Quran shall be applied to both married and unmarried.

Our Answer to their Objection: We have already explained earlier in detail that a Hadeeth can modify the aayat ul Quran and as the Hadeeth is true it can be applied to the Aayat ul Quran, even the Khawarijeen say because the Hadeeth e Rajam is Khabar e Waahid, if it would have been a Hadeeth e Mashhoor or Mutawaatir, then it will be considered to be applied on Aayatul Quran. So, let us see whether this Hadeeth which is Khabar e Waahid has reached to the level of Tuwaatir (multiple) and Mashhoor (famous).

Qaala Abu Bakar Al raazy raawi ar rajam Abu Bakar wa Umer wa ali wa Jaabir bin Obeidullah wa Abu saeed al Khudry wa Abu Huraira wa Bareeda al Aslamy wa Zaid bin Khalid fee Aakhireen min al Sahaaba. (Ahkaamul quran lil Jasaas part 3, page 324)

It means; Abu Bakr Razy says that the following Sahaaba e Kiraam had narrated the Hadeeth of Rajam; Hazraat Abu Bakr, Umer, Ali, Jaabir bin Obeidullah, Abu Saeed Khudry, Abu Huraira, Buraida al Aslamy and Zaid bin Khalid rizwaanallahu Ta'ala alaihim ajmaeen.

Not only all the above Sahaaba e Kiraam narrated that hadeeth but also the Khulafa e Raashideen had followed it during the period of their Khilafat. Allama Ibn e Hajr states in Fathul Baary:

Ajma'us Sahaaba wa aimmatul amsaar a'laa a'nil muhs'in izaaz zany a'amida a'alimaa mukhtaara fa'alaihiur rajam.

It means that all the Sahaaba and all the Imaams of Islaam are unified, that is, if married men or women are found to be committing willful adultery, they should be stoned to death.

By the above explanation it is clear that the Khawarijeen declaring that the hadeeth which is Khabar e Waahid cannot be followed upon is a deceit.

We shall ask them by nullifying the Hadeeth e Rajam can they still follow the ruling of the Aayat e rajam in case some one commits such a heinous crime of adultery with someone's wife? They make faces when the following Aayat e Kareema is recited to them:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

16-44: *Wa anzalna ilaikaz zikra litubayyina linnasi maa nuzzila ilaihim wala a'llahum yatafakkaroon.*

We revealed to you this Discourse so that you may explain clearly to people what has been sent down to them so that they may reflect.

The following poetry of Farsi is befitting on their behavior.

Ba soukhte aql za hairat ke ee'n che bul ajaby sat

The Third Proof placed by Khawarijeen to prove their claim:

They say that we agree that stoning to death was done during the period of Risaalat e Nabwi sallallahu alaihi wasallam but it was before the revelation of this Aayat e Quran, hence it has to be abrogated.

Our Answer to their Claim:

While the Khawarijeen too agree that stoning to death was conducted during Risaalat e Nabwi Shareef, it is a proof that the Hadeeth in this regard is true and they need to accept that the Rajam was conducted even after the revelation of this Aayat e Quran by the following proofs:

Aayat e Quran: 24-2: *الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ*

Was revealed at the episode of Afak after returning from the battle of Banu Mustalaq in 5 Hijri, while the narrator of the hadeeth Rajam Hazrat Maa'iz has heard it from Hazrat Ibn e Abbas, who migrated from Makkah to Madinah during 9 Hijri. The translation of the hadeeth is as follows:

Hazrat e A'krama raziallahu anh narrated that he heard from Hazrat Abbas raziallahu anh that Sahaaby Maai'z bin Malik raziallahu anh came to Rasoolullah sallallahu alaihi wasallam and acknowledged that he committed adultery. Huzoor e Paak sallallahu alaihi wasallam said to him; might be you just kissed or you just gave indication (and because of your piety you might have thought it is adultery), but Hazrat Maai'z raziallahu anh said that it is not so. Then Rasoolullah sallallahu alaihi wasallam enquired; did you really commit adultery? Then Hazrat Maaiz raziallahu anhum accepted that he did so. Only then Rasoolullah sallallahu alaihi wasallam has ordered that he should be stoned to death.

The second Hadeeth of Rajam is narrated by Hazrat Abu Huraira who accepted Islam in 7 Hijri. His Hadeeth is as follows:

I was told by Hazrat Obeidullah that he heard from Abu Huraira and Zaid bin Khalid that we were in the company of Rasoolullah sallallahu alaihi wasallam and a person (petitioner) got up and said; For Allah's sake make judgment according to the book of Allah. Then another person who was (defendant) got up and said: Ya Rasoolullah sallallahu alaihi wasallam please make judgment between us according to the Book of Allah and please allow me to tell about our case. Rasoolullah sallallahu alaihi wasallam permitted him to say. He said my son was working on wages with this man and he committed adultery with this man's wife. After knowing this I gave one hundred sheep to him and freed a slave. Later when I enquired with the knowledgeable, they told me that my son will be lashed hundred times and he will be sent out of town for a year and this man's wife had to be stoned to death. Upon hearing this case, Rasoolullah sallallahu alaihi wasallam said to them Upon Allah in Whose Hand is my life, I shall give the judgment according to the Book of Allah and ordered that the hundred sheep and the slave shall be given back to the defendant and his son shall be lashed hundred times and shall be sent out of the city for a year. Then he addressed Hazrat Anees raziallahu anh and said to him to go to that woman and enquire if she is accepting to commit adultery. If the woman accepts so, then she shall be stoned to death. Later the woman accepted to committing the sin and she was stoned to death.

The above Hadeeth clearly indicates that the judgment of Rasoolullah sallallahu alaihi wasallam to stone the woman to death was after the year 7 Hijri when Hazrat Abu Huraira was present and the above Aayat e Quran was revealed in the year 5 Hijri. So the claim of the Khawarijeen that no stoning to death was carried out after this aayat e Quran.

Look upon the underlined words stated by Rasoolullah sallallahu alaihi wasallam that his judgment will be according to the Book of Allah, even if it is not mentioned in Quran and His ordering of Rajam even

though it is not there in Quran might not be compatible. For the Believers the wordings of Rasoolullah sallallahu alaihi wasallam are the wordings of Allah and this is the proof.

These are the proofs upon which the Khawarijeen have raised an objection over the unified stance on Rajam and the difference of punishment imposed on married and unmarried makes sense too. The punishment imposed is according to the severity of the crime committed. As such this crime of Adultery is more serious for a married person over an unmarried. Even though a person who possesses a spouse and children still commits adultery, it ruins the innocence in the society. You might have witnessed several families undergoing miserable conditions because of the fault of an individual and the future of innocent children getting ruined.

The severity of the punishment imposed on the married person will also serve as a warning to others so as to discourage them from committing this heinous crime. Again the more rewarded persons shall also be under severe restrictions, as an example read the following Aayat e Quran:

يَا نِسَاءَ النَّبِيِّ مَنِ يَاْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيَّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ

33-30: *Ya nisaain nabiiyi main' ya'ti minkunna bifaahishatim mubayyinatim yuza a'f lahal a'zaabu zi'fain*

O wives of the Holy Prophet! Whoever of you is guilty of an open indecency, her torment will be doubled for her.

Could you see! As the reward on the wives of Rasoolullah sallallahu alaihi wasallam was more, their punishment on committing a sin shall be more too.

This lesson of decency, chastity and modesty is taught first only by Islam and this crime of fornication is weighed as the crime as accepting partners of Allah (shirk) as far as the punishment is concerned. The punishment for a false allegation of fornication on any one is eighty lashes, which is imposed in comparison with that crime of fornication which is not imposed on falsifying some one on committing murder or shirk.

Well; we have answered befittingly the questions raised by the Khawarijeen on stoning to death by the Grace of Allah. It looks as though they are afraid of the criticism of western civilization in this regard and if it is so, it is meaningless as the chastity and virginity is of no value to them, while it is considered high by Ummah as the glow of the chastity is more than the glowing of the moon and sun. We are already witnessing the outcome of the fornication and adultery in the European countries; is it not that we should learn a lesson from it?

The Sixth Objection of Deniers of Sunnat e Nabwi Shareef and Its Answer

This is regarding the hadeeth concerning the Urine of the camel, which is as follows:

Hazrat Anas raziallahu anh narrated that few people of the tribe of A'kal or A'reena visted Madeenathul Munawwara and they fell ill as the weather of the city was not suitable to them. Rasoolullah sallallahu alaihi wasallam then instructed them to go to the place where the milk-bearing camels of the Baithul Maal were left to graze. He instructed them to drink the milk and urine of those camels as a treatment to their illness. They followed the instructions of Rasoolullah sallallahu alaihi wasallam and they became healthy. Later they murdered the shepherds and ran away with the she camels. When the news came to Rasoolullah sallallahu alaihi wasallam he ordered the riders to go after them. They were caught and brought back to Rasoolullah sallallahu alaihi wasallam and he ordered that their hands and feet be cut and hot iron be smeared on to their eyes and they were left to die even without giving water to drink. (Bukhary Sharief)

The critics and deniers of Sunnat e Nabwi Shareef objected to the mode of punishment imposed on these people by cutting of their hands and legs and hot iron smeared on to their eyes and left to die without giving them even water to drink. These critics would have taken some pain to go through the books of Ahaadeeth to find out what those people have done to the shepherds then they would not have commented. Read the following:

It is written in the book Tabaqaat e Sa'ad that Rasoolullah sallallahu alaihi wasallam had sent Kurz bin Jabir Alfuhry with twenty horsemen to catch the people of the tribe A'reena who were eight in numbers.

The milk-bearing camels were grazing in the field of Zil Hadhr which is six miles away from Madina. Hazrat Esaar raziallahu anh who was a free slave of Rasoolullah sallallahu alaihi wasallam reached them first and they fought with him and cut off his hands and legs and pinned the thorns in his eyes and let Hazrat Esaar raziallahu anh to die. When they were caught and brought to justice Rasoolullah sallallahu alaihi wasallam ordered the same mode of punishment related to their treatment to Hazrat Essar raziallahu anh.

Now I would like to address the respected critic that he is assumed to be a judge and a chargesheet is placed before him, which reads:

They were seriously ill and one doctor had treated them kindly by giving free food and service through his servants and those persons who had little chance to survive regained their health. Instead of being thankful and obliged towards their benefactor they inhumanly murdered the servants who served them. The Government police were sent to capture them and instead of handing over themselves to the authorities, they fought and cut off the hands and feet of a policeman while he was alive and pierced his eyes with thorns and left him to die, while enjoying upon seeing the suffering of the injured.

Now these violators are brought to justice before you and you are a judge:

To whom, criminal activities have to be curbed and not encouraged.

To whom, the life of the oppressor is not valuable compared to the life of the oppressed.

To whom, the body of the oppressor is not delicate as compared to the body of the deceased.

To whom, the screaming of the criminal is not in proportion to the screaming of the oppressed.

To whom, there is courage to write a verdict so as to snatch away the sword from the oppressor.

To whom, the dignity of the judiciary has value.

THEN

I am sure that you as a judge with above qualities will pass the similar judgment as passed by Rasoolullah sallallahu alaihi wasallam against those criminals of the tribe of A'reena.

If at all you are not a judge of such a caliber, then we do not have any grievance or complaint

You had objected to the Hadeeth Paak of Rasoolullah sallallahu alaihi wasallam, but you have not noticed the following Aayat e Quran:

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

5-33: *Innamaa jazaaulazeena yuhaariboonaallaaha wa rasoolahoo wa ysa'una fasaadan an'yaqtaaloo au yusalaiboo wa tuqatta'a aiydiahum wa arjulahum min khilaafin au yunfau minal a'rz. Zaalika khizyun fid dunya wa lahum fil aakhirati a'zaabun a'zeem.*

Verily the only punishment of those who have waged war against Allah and His Apostle and strive to spread mischief in the land is that they should be put to death (one and all) or be crucified, or have their hands and feet cut off on the opposite sides; or be banished from the land. Such shall be their disgrace in this world, and in the Hereafter for them there shall be a torment (still more) severe.

Any Law which is inclined to show mercy towards the criminals cannot bring in peace. Any law which preaches cutting of the hands of the oppressor is cruelty then it is impossible to get justice from it. Any law which cannot bear the sight of the hanging of the criminal then justice cannot be expected from it. Allah has instructed us to cut off the head of the criminal without any hesitation and by doing so you are saving thousands of other innocent lives, as Allah says:

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

2-179: *Walakum fil qisaasi hayaathun'y yaa ulil albaabi la'allakum tattaqoon.*

And there is life for you in Retaliation, O men of understanding, so that you may restrain (and save yourselves)

After going through all the above details and facts, will you not say without any hesitation that whatever is mentioned in the Hadeeth is true and according to the requirements of justice and equality? So

Rasoolullah sallallahu alaihi wasallam had done the same and the recording of the Muhadditheen too is the truth. Alhamdulillah zaalik.

Another objection of yours on the same hadeeth is that the urine of the camel is impure and forbidden, hence how could Rasoolullah sallallahu alaihi wasallam have ordered the people of the tribe of Arena to consume it? The short answer to this question is that Quran e Kareem has permitted to consume the forbidden items in case of utter necessity. The pig and the dead animal are forbidden to be consumed, but in case of a person dying without food he can consume it to the extent as necessary for survival. Allah Says:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

2-173: *Innamaa harrama a'laikumul maitata wad dama wal khinzeeri wamaa uhillah bihee lighairillahi famanidhturra ghaira baaghin walaa a'adin falaa ithma a'laih. Innallaha Ghafoorur Raheem.*

He has only forbidden to you dead meat and blood and swine-flesh and the flesh of an animal over which another name instead of Allah has been invoked at the time of slaughter. But if anyone is forced by necessity without willful disobedience and not exceeding the limits, to eat (according to the need) he incurs no sin. Surely Allah is the Most Forgiving, the Ever Merciful.

Similarly if it is sure that the patient cannot survive without using the forbidden item, then it is permitted for him. As Rasoolullah sallallahu alaihi wasallam was told by Allah through revelation (wahy) that the cure of their disease is in it, he permitted them to use it.

Seventh Objection on Hadeeth of Will and Inheritance

The critics and deniers of Sunnat e Nabwi Shareef also object, when Allah has stated in Quran that will is compulsory and no differentiation is made between the heir and others, then why is it enforced that will is only permitted for one third of the total assets and that too for others other than heirs? As will is not permitted for the heirs then the Ahaadeeth about this subject are against Quran, hence not acceptable. They also complain that the Ummah is following such wrong principles in Deen since centuries and no one was dare enough to object it.

Dear Sirs! You agree that the Ummah since centuries believed that Will is not permitted in respect of heirs and only one third maximum was fixed for the sake of others in case of will. Well, you did not specify since which year Ummah started acting against Quran. Might be that you could not find such date in this regard so as to say that Ummah was following the rules of Quran for a certain period, then later they had disregarded the rules mentioned in Quran.

Even if you do not give the importance to the Ahaadeeth and explanation of Quran as you think then even from the history it is seen that right from the period of Rasoolullah sallallahu alaihi wasallam the above principle was enforced and it was continued during the period of Khulafaa e Raashideen and even the Aimmah Arba', Fuqahaa and Muhadditheen too were united on these principles that Will is not permitted for the heirs and for others maximum one third of the total assets is permitted. Then it is strange to think that none among Ummah could understand the meaning of this Aayat e Quran and no one was dare enough to follow accordingly and no one among Khulafaa e Raashideen tried to correct this mistake. Leave all of the others; even (naouzubillah) Rasoolullah sallallahu alaihi wasallam did not explain the exact meaning of this Aayat e Quran. It is too miserable to note that you are so proud and confident on your own ability and understanding of Quran that you are accusing the whole of Ummah in this regard. It is for sure that you are mistaken and instead of accusing the whole of Ummah, it is better and easy to accuse you in this regard.

You might tell me that I am a blind follower of the scholars of the past while it is necessary that you do research on a subject leaving away the blind following. Is it wrong to follow them when they are on the right course? Does it mean that research is rejecting everything which is attributed to the past, even if it is glittering and benefiting more than the rays of the age old sun and moon? Did you not read the following Aayat e Quran?

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

2-133: *Am kuntum shuhadaa'a iz hadharal mawt, iz qaala libaneehi maa ta'budoona minm ba'dy, qaloo na'budu ilaahaka wa ilaaha aabaatika ibraaheema wa ismaaeela wa ishaaqa ilaahan'w waahidan wa nahnu lahoo muslimoon.*

Well, were you present at the time when death came to Jacob, when he asked his sons: What will you worship after I am gone? "They said we shall worship your God, the God of your forefathers Abraham and Ishmael and Isaaq, the One and Only True God, and to Him we all surrender ourselves".

Even here the children of Yaqoob Alaihissalaam promise to follow their forefathers and the prophets of the past as such Hazrat Yaqoob Alaihissalaam accepts their answer and passes away peacefully. Other than that Hazrat Yousuf Alaihissalaam too had said to his companions in the jail of Egypt:

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ

12-38: *Wattaba'tu millata aabaayee Ibraheema wa Ishaqa wa Yaqooba*

And I but follow the religion of my forefathers Abraham, Isaaq and Jacob.

So it is clear that it is right to follow your forefathers if they were right and it was the tradition of the Prophets.

Well, let me place before you the principles of Ahle Sunna unbiased, then you can decide whether it is right or wrong to place your Fatwa, while I still believe, if you will open your mind and go through the following proofs and references the truth shall surface itself.

You already agree that Quran was not revealed in one stretch but it was revealed in stages in the course of twenty three years. Similarly the rulings of Shareea' were not imposed on the Ummah at one time but it was enforced in stages. The age old traditions of the kuffar were not eradicated in one stretch but gradually. Even the Mushrikeen had their tradition of distributing the property of the deceased, but it was not in proportion towards their heirs, but according to the whims and fancies of the dying person. While that was the period in which the adultery, intoxication and gambling were acts of pride and burying their daughters alive was a sign of distinction. Similarly they used to make a will to give away their wealth to the unconcerned who were not at all related to them and by doing so they used to think it is an act of charity. Their tradition was; in case the deceased did not make any will, all of his wealth was distributed among the wife and children ignoring the rights of the parents. For this reason Allahu Ta'ala has stated in Quran about the will before the laws of heredity were enforced as a first step towards this subject:.. Allah has stopped the vague traditions to enforce the laws of heredity in its first phase, by the following Aayat:

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ فَمَنْ
بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

2-180/181: *Kutiba a'laikum iza hadhara ahadakumul mawtu in taraka khairanil wasiyyatu lil waalidaini wal aqrabeena bil ma'roofi haqqan a'lal muttaqeen. Famanm baddalahoo ba'da maa samia'hoo fa innamaa ithmuhoo alal lazeena yubaddiloonahoo, Innallaha Sameeun Aleem.*

It has been decreed for you that when death approaches any of you provided he leaves behind some wealth he should make a will for his parents and near relatives in justice. This (duty) is binding upon the God fearing (righteous). Then whoso alters the will after he has heard it, the sin thereof will be only upon those who alter it; Verily Allah is the All-Hearing, the All-Knowing.

The command of Allah is that justice has to be maintained while making a will so that the deserving is not deprived compared to the non deserving, while the laws of heredity were still not enforced. To avoid the injustice further Allah has revealed another Aayat e Kareema:

فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

2-182: *Faman khafa minm mausin janafan auw ithman fa aslaho bainahum falaa ithma alaih, Innallaha Ghafoorur Raheem.*

And if any one fears any partiality or sin on the part of the testator (person making the will) and so brings about a settlement between the parties, incurs no sin; verily Allah is the Most Forgiving, the Ever Merciful.

If you ponder over these Aayat e kareemah then it will be clear that Allah neither permitted the traditions of the Kuffar nor imposed restrictions, but forbid them not to make will in favor of unrelated but introduced that a share has to be given to the parents too. While definite percentage of the shares was not yet fixed, option was given to the testator to distribute the wealth appropriately and in case injustice is done to the deserving it was ordered to be corrected.

Heart is termed as “Qulb” in Arabic as it is prone to be always affected by the actions of love and hate. It comes to our notice in every day life that sometimes the parents start hating their children for some reason and some times they prefer one child over another. It is also seen that the children of the first wife are ignored compared to the children of the second wife. Some times it is seen that one step brother does not like to even see the face of another. Based upon these facts of every day life if we are given the full consent, then we might not be able to maintain the justice and equality. So Allahu Ta’ala has imposed the final commandments of heredity to avoid any injustice in that regard:

These Commands of Allah are stated in the following Aayat e Quran:

لرِّجَالٍ نَّصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ
نَّصِيبًا مَّفْرُوضًا

4-7: *Lir rijaali naseemubum mimma tarakal waalidani wal aqraboon, Walin Nisaai naseebum mimma tarakal waalidaani wal aqraboon mimma qalla minhu auw kathura, naseebam mafrooza.*

For men there is a share in what their parents and near relatives have left, and for women there is a share in what their parents and near relations have left, whether the bequest is small or big, it is a portion appointed (from Allah).

Means; earlier you were free to decide with justice the shares upon your will, but now the designated heirs among men and women shall be allotted shares according to the will of Allah and you have no say in it. There shall be a fixed amount of share for each of them. Allah says in this regard:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ

4-11: *Youseekumullahu fee aulaadikum, lizzikri mithlu hazzil unsayayaini.*

Allah commands you thus about your children (regarding their inheritance): the share of a male is equal to the share of two females;

Means; earlier you were distributing the wealth according to your will and now distribute it according to the will of Allah. The will of Allah shall supersede the will of humans. So it is clear that the shares from the wealth of the parents shall be as per the will of Allah and not as per the will of the individuals as it used to be earlier.

The very reason of the prophet hood of Rasoolullah sallallahu alaihi wasallam is to enforce the laws formed by Allah and to preach His Deen. This has been expressed by Allah through the following Aayat e Quran: وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِنُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

16-44: *Wa anzalnaa ilaikaz zikra litubayyina linnasi maa nuzzila ilaihim*

And thus We revealed to you this Discourse so that you may explain clearly to people what has been sent down to them.

Similarly Huzoor e Paak sallallahu alaihi wasallam stated in this regard at the time of Hujjatul Widaa’ in the valley of Arafat, which is written in saheeh Tirmidhi, the translation of it is as follows:

Umroo bin Kharija narrated that Huzoor e Paak sallallahu alaihi wasallam addressed us riding on his camel. I was standing right below the neck of the camel such that the secreted liquid from its mouth while it was chewing the cud was flowing on my shoulders (means I was so close and in that position) I heard Rasoolullah sallallahu alaihi wasallam saying:

Allah has given the share of every deserving heir and now it is not permitted for you to make a will.

Imam Tirmidhi says this hadeeth is saheeh and Hassan.

Imam Abu Bakar al Jass’as writes in his Tafseer of Quran that this hadeeth has been narrated by various Sahaaba e Kiraam with proper chain and the few names he mentioned are of Hazraat Umroo bin Kharija, Abu Amaama, Ibn e Abbas, Ibn e Umar and Ameerul Mumineen Hazrat Ali karramallahu wajhahu wa raziallahu anhum. He further writes in this regard, the translation of it is as follows:

This Hadeeth which is being narrated with different chains has reached the level of Mutawatir (continuous) and it became so popular among the Ummah among scholars and non scholars, such that all the scholars of fiq are united to accept it as saheeh and mutawaatir hadeeth. (Tafseer e ihkaamul Quran lil Jassas chapter 1, page 192)

You have read the Aayaat e Quran of will and inheritance and the above Hadeeth. Now we need to find out what is the relationship between these two? To decide; whether this hadeeth is affective (naasikh) or non affective (mansookh), then which is its Naasikh? Is it the Aayat e Meerath or this Hadeeth?

Please excuse me as I am involving you in such interactions which look to be not so interesting and elusive, but please try to realize my difficulties too. As I am not a story or a novel writer who takes the reader to the worlds of imaginations or entertain you with the dancing of the peacock or the melody of a nightingale, but my intension is to create the earnest desire in your heart to dive into the depths of the ocean of religious (Deenic) knowledge, the dashing waves of which do not allow the easy going seeker of knowledge but they are profoundly waiting to welcome the serious seeker.

The scholars of Islam had seriously discussed about this Aayat e Kareema in their books, let me place few excerpts from it:

This Aayat was not abrogated (mansookh) earlier, but was abrogated later with another Aayat, as the first Aayat was about the will and the second was about the inheritance and shares and further the Hadeeth has clarified it.

In the beginning I mentioned that the Aayat e Wasiyyat (will) was revealed first and before the Aayat of Inheritance (meerath) and its purpose was to put an end to the criminal system by which they used to inherit their wealth among the non relatives by depriving their own kith and kin or they inherit only to their children depriving their parents. When this Aayat was revealed it was general in nature, which means you can apply it to any such parties as meant. So when you say parents it meant all irrespective whether they were Muslims or not, either free or slaves, similarly when you say relatives it was taken as every relative without any distinction.

Later when the Aayat of Meerath (inheritance) was revealed, the portion of few of the relatives was declared while few of the relatives were not mentioned, like in the presence of the children the share of the brothers and sisters is not fixed even though they are relatives. So this Aayat had abrogated (takhsees) the earlier Aayat e Quran. That means to say that there shall be no will for the sake of the heirs for whom the share has been fixed and for the other relatives the permission to will was retained. As such the will for the sake of parents was retained.

For that reason Rasoolullah sallallahu alaihi wasallam has given the reason while ordering not to make the will for the heirs, which is as per the following hadeeth:

Innallaha a'taa kullu zee haqqa haqqahoo falaa wasiyyatal waarith.

While Allahu Ta'ala had given the share of every deserving heir, It is not permitted to make a will for them now.

The reason for it is clear as the deserving heirs have already obtained their share by inheritance, further will for them shall deprive the other deserving relatives which is an oppression not permitted in Islam.

It is possible that the critics may question; while it is not permitted to make a will for the heirs then why is it the following reminder is given repeatedly in the Aayat e Meerath?

4-11: *Minm ba'di wasiyyatin' yoosee bihaa auw dain.*

And this division takes effect after the payment of any bequest made by the deceased as well as (his) debts.

The answer to their question is that the bequest (will) made is on behalf of the relatives who are not heirs of the deceased or this instruction is valid after the Aayat of the inheritance. The repeated mentioning is for the reason that the heirs can always claim their share and they may not care to give the share as specified by the will to others. So this reminder is to see that the will written by the deceased should be respected and the debts paid, thereafter the remaining wealth has to shared among the heirs as mentioned in Quran.

Since the period of Rasoolullah sallallahu alaihi wasallam and till now the meaning of these aayaat are understood accordingly and acted upon that there is no will for the heirs and they deserve the share as specified by Allahu Ta'ala.

The Deniers of Sunnate Nabwi Shareef explain the meaning of these Aayaaths as follows and they advise the Ummah to follow it:

They say it is obligatory on every one to make a will and if his will covers all of his wealth or property then it will be divided as per the will of the deceased while neglecting the commands as mentioned in Quran about the inheritance. In case the will so made does not cover all of his wealth and still some portion remains, then the remaining portion of the wealth shall be distributed as per the commands of Quran among parties. If the deceased did not make any will, then only the wealth shall be distributed according to the rules laid down by Quran.

Now will it not mean that any body could make a will either to any one of his son to whom he likes most or to a wife he likes most or only to the sons and nothing to the daughters and neglect the other deserving relatives and still keep saying that whatever he did is as per Book of Allah, While Allah has specified in Quran:

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ
نَصِيبًا مَّفْرُوضًا

4-7: *Lirrijaali naseebum mimmaa tarakal waalidaani wal aqraboona walin nisaai naseebum mimma tarakal waalidaani wal aqraboona mimma qalla minhu auw kathura, naseebam mafrooza.*

For men there is a share in what their parents and near relatives have left, and for women there is a share in what their parents and near relations have left, whether the bequest is small or big, it is a portion appointed (from Allah).

And now our new Mufasssireen who claim that they are following Quran say that the share of the heirs and the deserving is not fixed but it can be fixed as per the will of the deceased. Is it following the Quran or abrogating Quran taking the advantage of one of its Aayat? This is as per the Farsi poetry:

Magar taaweelash under hairat e andaakht ** Khudaou Jibreel wo Mustafa Raa.
(Sallallahu alaihi wasallam)

The real motive behind it is that the western countries do not have a particular rule about the distribution of property or wealth; instead it is solely upon the will of the deceased. So these scholars who undergo inferiority complex and think if Islam does not accommodate it, there shall be a feeling that it is not progressive. For that reason these persons are trying to prove that even Islam has a rule of making a will to distribute the wealth or property and the existing proportions as mentioned in Quran are applicable only in case the deceased had not made any will

Who is going to tell these scholars that the dignity of Islam is not in copying some one's law, but its dignity and honor is maintained through its own commandments which are based on humanity and justice, which is glittering since centuries. The laws of heredity laid down by Islam have no flaws but it is a perfected model. In the absence of such laws in others is not a sign of their respect but it is leading them towards numerous difficulties.

These respectable critics are trying to disfigure the beauty of Islam through modernizing it, while the other nations are trying to come closer to Islam after tripping innumerable times. Mr. George White Cross Paton who is the Professor of Philosophy and Law in Melbourne University writes in his book of Jurisprudence about the damage done to the society through the freedom given to the society in making a free will. He also mentions the precautions taken to avoid those losses. An excerpt of his book is follows:

The freedom given to people in making a free will resulted in a way that a person nearing death would write on his death bead that all of his wealth shall be given to strangers depriving his own family members for some reasons. This resulted in the family undergoing starvation and suffering. To curb this

practice a law was passed in the year 1900, in New Zealand so as to monitor that a portion is allotted to the family members from the person's assets making a will.

Even in England such a law was passed in the year 1938, by which the court of law could intervene and allot a portion necessary to maintain the family members composed of wife, young children, unmarried girl and handicapped children.

We should be proud to possess the exemplary inheritance laws placed by Islam well before 1400 years, while the others are still lagging behind in this respect and struggling to reach this high place gifted to us by our beloved prophet sallallahu alaihi wasallam. But it is sad to note that some reformers within us are trying madly to get us away from this path of Sharee'ah laws instead of being delighted on it.

Islam has prohibited making a will for the heirs while allowing one to make a will for deserving which should not exceed one third of the total assets. The wisdom behind this decision is explained through the following hadeeth. Go through this hadeeth and be thankful to the blessing of Allah who awarded the prestige of being the Ummat of Rasoolullah sallallahu alaihi wasallam. The translation of the hadeeth is as follows:

Sa'ad bin waqaas raziallahu anh narrated that he fell ill at the time of Hajjat ul Widaa' in Makkatul Mukarrama and Rasoolullah sallallahu alaihi wasallam visited him. The narrator Sa'ad had a feeling that he should not die in a place which he migrated from. Huzoor e Paak sallallahu alaihi wasallam said upon visiting him that Allah show mercy on Abu I'fraa. Hazrat Sa'ad replied Ya! Rasoolullah sallallahu alaihi wasallam let all my wealth be distributed among the poor and needy. Huzoor e Paak sallallahu alaihi wasallam said no to it. Then he offered that half of his wealth be given to them, that was also not accepted. Then he offered at least one third of his assets be given in charity, then Rasoolullah sallallahu alaihi wasallam said; that is right and enough. Further He said; it is better to leave your family self sufficient rather than (giving every thing in charity and) leaving them helpless and force them to beg before people. Again whatever you spend for the maintenance of your family is a charity to the extent even a mouthful of food you feed to your wife is also an act of charity, which shall be accounted and awarded by Allah. Then He said to Saa'd raziallahu anh that he will get well and many will be benefited through him. At that time he just had one daughter.

Offer sacrifice towards the mode of the superior talk of Rasoolullah sallallahu alaihi wasallam by which He has pointed out the Sharee'ah law and its reason and by his God gifted ability he prophesied that he shall get well and live further to benefit others. As such every word of Rasoolullah sallallahu alaihi wasallam became true and Hazrat Sa'ad got well from his illness and during the period of the Khilafat of Hazrath Umer Raziallahu anh he was appointed as a commander of the Islamic forces which conquered Iran.

This Hadeeth e Paak which is mentioned in every Sihaah Sitta hadeeth books is enough to prove the knowledge of the prediction awarded to Rasoolullah sallallahu alaihi wasallam by Allah. Is it not enough for the critics in this regard? Once again go through the underlined wordings of this hadeeth; can you find a better guidance regarding the justice and care needed to be taken for the sake of a family? Why is that we need to ravage the turban of our head which is made out of the flowers of the garden of Rasoolullah sallallahu alaihi wasallam?

Eighth Objection on Hadeeth, Tossing Up (Qura')

A hadeeth narrated by Hazrat e Aisha raziallahu anha states;

Kaanan nabiyyu sallallahu alaihi wasallam iz akhraj aqra' binaan nisaa'a

It means whenever Rasoolullah sallallahu alaihi wasallam used to go on a journey, he used to toss for the names of his wives. Whichever name of the wives came out of it, she would accompany him during the voyage.

The critics and the deniers of Sunnat e Nabwi Shareef object to this hadeeth by quoting Hazrat Imam Abu Haneefa Alaihir rahma that Imam had rejected this hadeeth by giving the reason that tossing and gambling is prohibited in Islam.

I do not know from where these critics have attained this information of Hazrat Imam Abu Haneefa rahimallah. The recognized books of the Imam state the following translation:

Ibn e Manzar has recorded that Imam Abu Haneefa believed that tossing is legal. Imam further stated; my opinion (qiyaas) is that tossing is not appropriate but I shall forego my opinion over the Sunnat e Nabwi Shareef. (Umdatul qaary, Baab hal yaqra' fil qismah).

Further explanation of this hadeeth is given by Allama A'iny rahimallah as follows in translation:

It is proved by this hadeeth that tossing for the women is right and Hazraat Imam Malik, Imam Shafiee, Imam Ahmad and the majority of Ulama have quoted this hadeeth to allow Tossing. But it is made public that Hazrat Imam Abu Haneefa does not agree to it even though it is not the fact and he did not say so. He said that in my opinion (qiyaas) I do not accept it as it goes on to the toss rather than the rights and it is gambling, but as it is Sunnat which has been followed upon by Sahaaba and Taabie'en, I shall forego my own opinion (qiyaas). The reason for tossing by Rasoolullah sallallahu alaihi wasallam was to convince the wives. (Umdatul Qaary, Haithul Afak)

Now it might be clear to you that Imam Abu Haneefa did not reject this hadeeth but gave up his own opinion (qiyaas) for the sake of Sunnat e Nabwi Shareef. In fact Imam Sahib has clearly set precedence; in case if there is a confrontation between the opinions (qiyaas) however strong it is and Sunnah, forego your opinion and adapt the Sunnat e Nabwi. By doing so, you will be benefited in this world and the eternal world too.

At this topic I would like to clear a misunderstanding which is advertised that whenever Hazrat Imam Abu Haneefa encountered a conflict between a Hadeeth and his own opinion (qiyaas) he used to reject that hadeeth and follow his own opinion. This is utterly wrong propaganda and a false accusation.

Whoever had gone through the Fiq of Hanafi might encounter that Hazrat Imam Abu Haneefa had rejected his own opinion thousands of times against a Hadeeth even if it is Khabar e Waahid.

Now let us go through a few of the sayings of Hazrat Imam Abu Haneefa to further remove this misunderstanding. Imam Sahib had explained his method of reasoning (ijtihad) as following (translation):

We first follow the Book of Allah, then we follow Sunnat e Rasoolullah sallallahu alaihi wasallam and later we look at the decisions made by the Sahaaba e Kiraam. If we find the Sahaaba e Kiraam were united on a decision, we adapt it. In the matters where Sahaaba e Kiraam were not united on an issue (because there were no clear indications about it in Quran and hadeeth) then we try to form an opinion by comparing similar verdicts one upon another until the truth is apparent to reach a consensus.

(Al meezaan lish sha'raany chapter 1, page 51)

Another famous saying of Imam Abu Haneefa is that he used to follow his opinion in a matter only in case he could not find it in Quran or Hadeeth. Which is explained as follows (translation):

We never go after our opinion (ijtihad) unless we face extreme difficulty in a matter. First we go through the decision made as per Quran, Sunnah and the decisions taken by the Sahaaba e Kiraam, if we do not find any proof related to the matter in question, we form our own opinion as it is not mentioned in Quran and Sunnah as it is being advised.

Can any one be dare enough to make an accusation that Imam Abu Haneefa rahimallah was following his personal opinion by foregoing Sunnat e Nabwi Shareef? Further read the following saying of Imam Sahib which will enforce your faith Inshallah.

Wa kaana yaqoolu maa jaa'a u'n Rasoolullah sallallahu ta'alaaihi wasallam fa'rir ra's wal a'ain bi aby wa ummy wa laisa lanaa mukhalifata.

It means; He used to say whatever reaches us from Rasoolullah sallallahu alaihi wasallam is upon our heads and our eyes and my father and mother be sacrificed for the sake of Rasoolullah sallallahu alaihi wasallam that we go against his verdict.

These are the few sayings of Hazrat Imam Abu Haneefa rahmathullahi alaih, which I selected and placed before you to nullify the claim of the Deniers of Sunnat e Nabwi Shareef that Hazrat Imam Abu Haneefa rahimallah prefered his own opinion over Sunnat e Nabwi Shareef.

Following are the rebuttals of the objections made by the Deniers of Sunnat e Nabwi Shareef of The Mercy of the Worlds (Rahmat e Aalam), Greatest Reformer (Haady e A'azam) and the Perfected Light (Noor e Mujassim) My Honorable Leader (Syedina) and Master (Maulaana) Muhammadur Rasoolullah Sallallahu Alaihi Wasallam and later you can compare the reality of their objections stated earlier. Allah willing (Inshallah) through His mercy I shall rebut their remaining objections in due course.

By the Holy Names of Rahman and Raheem, upon which I started this Book, I shall end it with the same Holy names of Rahman and Raheem.

بِسْمِ اللّٰهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ
رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

Wayyada binusratika fakhrul ulamaul a'amileenwa qudwataul fudhalaul atqiyaul mujahideen

Maulaana Muhammad Qamruddeen

Saahibus Sajjada Shareefa bi Siyaalush Shareef

Waja'ahu rabbi qamram muneeraa

فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَكَّلْتُ عَلَى اللَّهِ وَأَنَا مِنَ الْمُسْلِمِينَ وَالْحَقْنِي بِالصَّالِحِينَ

Bajaah e Habeebikaal Mustafaa wa Rasoolakal Murudha Rahmatat lil A'alameen wa Shafeei'l Muznibeen wa Khatamal Anmbiyai wal Mursaleen Syedina Wa Sayyadul Khalqi Muhammadil Ameenur Rawoofur Raheem Wa:

*Salla alaika Allaha Yaa Ilmul Huda ** Maahinna Mushtaaq Ilaa Mithwaak
Wa'laa Sahaabatikal Kiraama Jameehum ** Wat Tabi'eena wa Kullu min Ahwaak*

Wafuraghat bi taufeeqihee Ta'alaai min tasweed haazihis safahaat fis sa'atul mubakkira min yamul juma'atul mubaarakathuth thaany wal a'shreen min Safar Sana 1373 Hijry. Wa Ana Taalib bi khismuth thakassus bi kulliyathush sharee'athul Islaamiya bil Azhar Ash Shareef Al Qahira.

Abdahul Muznib, ABUL HASANAAT MUHAMMAD KARAM SHAH