

Staff Development
Package



Islam



Qur'an & Sunnah



Qur'an and Sunnah

(All words within the text in **bold** are in the glossary)

It is not possible to approach the World of Islam without an appreciation of the central importance of the **Qur'an**. The Muslim world cannot be understood without it. A fairly short book in the Arabic language, composed of 114 suras (chapters) of widely varied length, this book has been on Muslim tongues and in Muslim hearts for the 1400 years of their history since Muhammad.



قُرْآنٌ كَرِيمٌ

The Glorious Qur'an

Translations

The Qur'an is not understood to be the words of Muhammad, but the Word of God expressed in language comprehensible to man. As such it is understood by Muslims to be impossible to translate. The subtle connections of the Arabic words inevitably being lost in another tongue, the translator, with his need to translate the obvious meaning being forced to abandon many of the allusions of the original. Quite apart from the meaning, there is no way that a translation can capture the rhythms and cadences of the Qur'an itself, which impart to it a beauty which stunned the first Arabs to hear it, touching their hearts and moving them to tears, as it does for Muslims around the world today.

Of course, the impossibility of achieving perfection has never stopped man from making the effort, and as Islam spread around the world, those who did not speak Arabic did their best to express the meaning of the Qur'an in the languages of their communities, and Muslims have made several 'translations' into English, each with its own strong and weak points of connection. Several translations have also been made by non-Muslims, some well-intentioned, but others written with a less sympathetic purpose.



Qur'an and Sunnah

The first English version appeared in 1649, and in an address "to the Christian Reader" the translator makes his intentions clear.

"There being so many Sects and Heresies banded together against the Truth, finding that of Mahomet wanting to the Muster, I thought good to bring it to their Colours, that so viewing thine enemies in their full body, thou maist the better prepare to encounter, and I hope overcome them...Thou shalt find it of so rude, and incongruous a composure...farced with contradictions, blasphemies, obscene speeches, and ridiculous fables...Such as it is, I present it to thee, having taken the pains only to translate it out of French, not doubting, though it hath been a poyson, that hath infected a very great, but most unsound part of the Universe, it may prove an Antidote, to confirm in thee the health of Christianity."

Unfortunately, some much more recent translations by non-Muslims share many of the attitudes and intentions of their forerunner.

Of recent muslim translators, the three best known are:

- 1) Muhammad Asad - a scholarly and well-annotated volume published in 1980
- 2) Abdullah Yusuf Ali - a somewhat more stilted translation, but also with copious useful notes and commentaries. Available for over half a century, older editions are readily available, but text and commentaries have both recently been widely revised for the latest edition
- 3) Mohammed Marmaduke Pickthall - an English convert to Islam, this translation is also widely available, dating back to 1930, yet with a much more archaic sound to the language.

Less well known but equivalent is the work of Mahomedali Habib Shakir completed in 1959. Muslims have also produced compilations of selected passages from Qur'an, the most readily available being that by T.B.Irving, K.Ahmad, and M.M.Ahsan, a thematic anthology giving an easy introduction to the Qur'anic message.

Of the translations by non-Muslims, one clearly stands out from the rest. The work of A.J.Arberry is an eloquent interpretation, catching the rhythmic patterns of the Arabic, and catching a flavour of the Qur'an's poetic style.



The Bounteous Qur'an

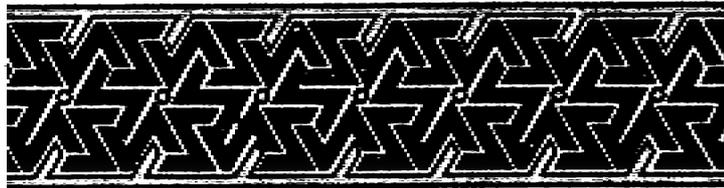


Qur'an and Sunnah

The Revelation

At the age of 40 the Muhammad received the first revelation of the verses of the Qur'an. In a fragmentary fashion, over the period of approximately 23 years until his death, he received moments of revelation that he heard and remembered in the Arabic language, words that he would never allow to be confused with his personal statements. The Prophet said this revelation came to him in two ways. "Sometimes Gabriel reveals to me as one man to another, and that is easy; but at other times it is like the ringing of a bell penetrating my very heart, rending me, and that way is the most painful."

The revelation came sometimes in long passages, a whole surah at a time, and sometimes in brief verses only, but the revelation was fully integrated into the life of the Prophet's community, often referring to specific events, and even people, sometimes giving precise instructions regarding practical aspects of community relations such as inheritance, yet constantly exalting the spirit of those who heard its words. On a daily basis, the ideas, ideals and values expressed in the Qur'an were implemented by the Prophet's Companions in the first Muslim community. At the same time, the verses of the Qur'an were being repeated throughout each day as Muslims learned them for recitation in the Salaat.



Lailat-ul-Qadr

The first revelation came to the Prophet on a night towards the end of one **Ramadhan**, and this night came to be known as Lailat ul Qadr, the Night of Power, and one short chapter of the Qur'an is devoted to this event.

Behold, We sent it down on the Night of Power;

And what shall teach thee what is the Night of Power?

The Night of Power is better than a thousand months;

in it the angels and the Spirit descend,

by the leave of their Lord, upon every command.

Peace it is, till the rising of dawn.

(Q.97.1-5)



Qur'an and Sunnah

The first verses revealed, however, were those of Surah 'Alaq, the Chapter of the Blood-clot.

Recite: In the Name of thy Lord who created,
created Man of a blood-clot.

Recite: And thy Lord is the Most Generous
who taught by the Pen,
taught Man what he knew not.

(Q.96.1-5)

Compilation and Order

The final verses of the Qur'an to be revealed came during what was to be known as the Farewell Pilgrimage, shortly before the Prophet's death. The camel on which the Prophet was sitting buckled under the weight which came over the Prophet when the Spirit settled on him. Over the years, as each fragment of the Qur'an had been revealed, the Prophet placed it in the order of what had been previously revealed. The Prophet said that each year, he was visited by Gabriel who approved the correctness of his recitation, but after this last revelation the angel took him through the recitation twice, and thus he knew that his time on this earth was near an end.

The Qur'an was written down in part during the Prophet's lifetime, but above all it was committed to memory. Many of the Prophet's Companions had memorized the entire revelation by that point, and the Prophet made a point of twice going through the final form with his scribe to make sure that the Message was complete.

After Muhammad's death, there was at first no pressure to write out a complete text, and in fact there was opposition to the idea as an innovation on the Prophet's practise. But with the rise of internecine warfare, and the deaths of many of those who had learned the Qur'an from the Prophet first hand, coupled with the spread of Islam through distant lands and the rapidly ensuing corruption of the text, the early Caliphs saw the advisability of formally compiling the complete text to avoid loss and misrepresentation. This was completed in the Caliphate of Uthman, the third Caliph, and is the text that is used throughout the world today. Modern versions have the addition of vowel signs and punctuation marks to assist the reader, but are accepted with an extraordinarily complete unanimity as identical in content to the Uthmanic recension and the Prophetic original.

The ordering of the text, roughly following a pattern of the longest chapters at the beginning and the shortest at the end, has seemed so strange and disjointed to some non-Muslim translators that they have attempted to dissect the original (on the grounds that it was obviously put together in haste and with little thought on the part of the compilers) and rearrange the verses in a manner more to their liking. This unfortunately misses the fact, that the Qur'an's sudden shifts of emphasis and tone, in meaning, points of view and depth, are an integral part of the nature of the



Qur'an and Sunnah

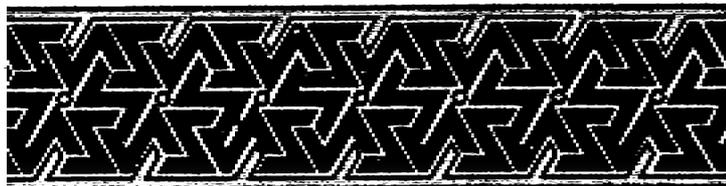
text. The Qur'an does not work according to our literary expectations, and Muslims throughout history have had no problem in seeing coherence in the text. Indeed, the Qur'an is seen as an exemplary expression of Tauhid, that concept of God's Oneness that is central to Islamic thought.

Nowadays, Qur'ans are also marked by divisions into thirty approximately equal parts, known as `ajza' (sing. `juz'), for the purpose of regular reading. One juz is allotted for each day of the month, and each juz is also divided into two `ahzab' (sing. `hizb') for those who wish to read half in the morning and half at night. These divisions can usually be seen marked in the margins of a Qur'an.

Commentaries

Throughout their history, the Muslims have applied themselves with unceasing effort to attempts to understand and interpret the Word of God in the Qur'an. The authors of these Tafsir, or commentaries, not only cast light and give insight into the meaning of the Qur'an, but mirror the religious and social thought of their times and their communities. Works of tafsir come in several kinds. There are those which particularly concern themselves with the historical context of the revelation, explaining the circumstances of the occasion of the revelation of the verses, and the events and characters to which they relate. On the other hand, there are those which are highly linguistic, concentrating on the relationships between words, and their subtle shades of meaning, a type of tafsir of central importance in the history of Muslim thought.

Some tafsir are of prodigious length, and of modern tafsir, one of the best known was written in the nineteen-fifties and sixties by the Egyptian author Sayyid Qutb, though at the moment only volume 30 is printed in translation (entitled `In the Shade of the Qur'an'). The work of Sayyid Abul Ala Mawdudi (`Towards Understanding the Qur'an'), completed in 1973 has been of great influence in its Urdu original amongst Muslims of Pakistan and the Indian sub-continent. A translation of this work is now being undertaken, and the first few volumes of what is hoped will be completed in fifteen are now available. But the vast majority of tafsir literature is untranslated, and hence unheard of by the average English speaker, a serious omission to which numerous translators around the world are applying their efforts.





Qur'an and Sunnah

Themes from the Qur'an

Throughout the superficially disjointed length of the Qur'an, are woven together numerous themes. Concentrations of ideas cluster throughout the book, and stories recur time and time again, being seen in a new light with each change of context. No list of themes can be definitive, but some are so consistently present that they are easy to pick out.

a) God

The Nature of God is expressed in the Qur'an both in terms of the Oneness, and in terms of the various aspects of the Divine embraced by what are known as 'The Beautiful Names' (or 'the 99 names').

Allah is existent, before-time, going-on, separate from events-in-time, entirely self-sustaining, and One in His essence, attributes and actions. He has power, will, knowledge, life, hearing, sight, and speech. He is Powerful, Willing, Knowing, Living, Hearing, Seeing, and Speaking.

Say: "He is God, One,
 God, the Everlasting Refuge,
 who has not begotten, and has not been begotten,
 and equal to Him is not any one."

(Q112.1-4)

All that is in the heavens and the earth magnifies God;
 He is the All-mighty, the All-wise.
 To Him belongs the Kingdom of the heavens and the earth;
 He gives life, and He makes to die,
 and He is powerful over everything.

He is the First and the Last, the Outward and the Inward;
 He has knowledge of everything.

It is He that created the heavens and the earth in six days
 then seated Himself on the Throne.
 He knows what penetrates into the earth, and what comes forth from it,
 what comes down from heaven, and what goes up unto it.
 He is with you wherever you are;
 and God sees the things you do.

To Him belongs the Kingdom of the heavens and the earth;
 and unto Him all matters are returned.
 He makes the night to enter into the day
 and makes the day to enter into the night.
 He knows the thoughts within the breasts.

(Q57.1-6)



Qur'an and Sunnah

b) The Creation of Humanity

The creation of Adam and Eve, and their place in the hierarchy of Creation is described. Iblis, or Satan is sent down from God's presence for refusing to bow before this new creature, and the story of the couple's own fall from grace is told.

And when thy Lord said to the angels,
 "I am setting in the earth a viceroy."
 They said, "What, wilt thou set therein
 one who will do corruption there, and shed blood,
 while We proclaim Thy praise and call Thee Holy?"

He said, "Assuredly I know what you know not."

(Q.2.30)

And when We said to the angels, "Bow yourselves to Adam";
 so they bowed themselves, save Iblis;
 he refused and waxed proud,
 and so he became one of the unbelievers.

And We said, "Adam, dwell thou, and thy wife, in the Garden,
 and eat thereof easefully where you desire;
 but draw not nigh this tree, lest you be evildoers."

Then Satan caused them to slip therefrom
 and brought them out of that they were in;

and We said, "Get you all down, each of you an enemy of each;
 and in the earth a sojourn shall be yours,
 and enjoyment for a time."

(Q.2.34-36)



c) Humanity as Individuals

The Qur'an is filled with guidance for our individual behaviour. The moral values upon which we should base our actions are set out, and the limits of our freedoms are defined. It makes clear that humans are responsible for their own actions, regardless of the behaviour of others around them.



**d) Humanity in Society**

Guidance is frequently given as to the desired norms in various areas of human mingling, such as: Marriage and the Family and Matters of Inheritance, Laws of Economics and Principles of Trade, Attitudes towards the enslavement of others, and Tolerance of Religious Diversity with specific reference to the Jews and Christians.

Let not detestation for a people who barred you from the Holy Mosque
 move you to commit aggression.
 Help one another to piety and godfearing;
 do not help each other to sin and enmity.
 And fear God;
 surely God is terrible in retribution.

(Q.5.3)

e) Creation

The Qur'an describes numerous 'Signs of God' in which to look for an expression of His Will. These can be beyond our reach, such as the sun, the moon and stars and their interaction. They can be seen in natural phenomena and the worlds of science, the lightning, the cycle of clouds forming over the sea, falling landwards as rain, forming rivers and returning to the sea again, and they can be seen in the variety of humanity and its reflection of the Will of the Creator.

And of His signs is that He created you of dust;
 then lo, you are mortals, all scattered abroad.
 And of His signs is that He created for you, of yourselves,
 spouses, that you might repose in them,
 and He has set between you love and mercy.
 Surely in that are signs for a people who consider.

And of His signs is the creation of the heavens and earth
 and the variety of your tongues and colours.
 Surely in that are signs for all living beings.
 And of His signs is your slumbering by night and day,
 and your seeking after His bounty.
 Surely in that are signs for a people who hear.

And of His signs He shows you lightning, for fear and hope,
 and that He sends down out of heaven water
 and He revives the earth after it is dead.
 Surely in that are signs for a people who understand.
 And of His signs is that the heaven and earth stand firm by His command;
 then, when He calls you once and suddenly,
 out of the earth, lo you shall come forth.

(Q.30.20-25)



Qur'an and Sunnah

f) Prophethood and Revelation

Muslims do not understand the Message of Islam as starting with Muhammad, rather that the message has been communicated throughout history by a series of messengers since the time of Adam, with the greatest of them prior to the coming of Muhammad being Abraham, Moses and Jesus. The stories of these and many others are outlined in Qur'an, and each story acquires different inferences and insights along with each recurrence. The life and experience of Muhammad himself is, of course, frequently mentioned in the revelation.

Say you: "We believe in God, and in that which has been sent down on us and sent down on Abraham, Ishmael, Isaac and Jacob, and the Tribes, and that which was given to Moses and Jesus and the Prophets, of their Lord; we make no division between any of them, and to Him we surrender."

(Q.2.136)



g) Eschatology

The End of the World and the Afterlife are a frequently recurring refrain. Qur'an makes the connection between sleep and death, and takes readers beyond their beckoning graves with descriptions of the end of Creation and the Judgement of the Last Day, when the recording angels reveal the value of the actions of our lives. It vividly describes the Reward and Punishment that we earn, in terms of the Garden and the Fire, yet tempers the fear that must accompany our hope, with examples of God's Mercy and Forgiveness.

And when heaven is split asunder,
 and turns crimson like red leather -
 O which of your Lord's bounties will you and you deny?
 on that day none shall be questioned
 about his sin, neither man nor jinn.
 O which of your Lord's bounties will you and you deny?
 The sinners shall be known by their mark,
 and they shall be seized by their forelocks and their feet.
 O which of your Lord's bounties will you and you deny?
 This is Gehenna, that sinners cried lies to;
 they shall go round between it and between hot, boiling water.
 O which of your Lord's bounties will you and you deny?

(Q.55.37-45)



Qur'an and Sunnah

h) Satan and Evil

Apart from the story of Iblis and his wilfulness on the occasion of mankind's creation, warnings are frequently given throughout the Qur'an against Satan, his works and temptations for humanity. There are also fearsome warnings against the most deadly sins, **Kufr** (disbelief), **Shirk** (Association of partners with God), Arrogation and Hypocrisy. The human tendency to crimes and moral failings is described, using the example of previous communities and the results of their misdeeds as a warning to those that follow.



Respect and Reverence

It must be understood that the Qur'an did not exist in book form during the life of Muhammad, so it is quite apparent that any manifestations of reverential behaviour with regard to a material book are not part of the practice of the Prophet. In fact, the reserve of his companions when considering the Qur'an's compilation into book form was precisely because it had not been part of the practice of the Prophet. Nonetheless, the importance of the Qur'an to their identity made it inevitable that Muslims would treat its written form as a precious object, and as such try to protect it from the ravages of the environment.

We do not have to look as far back as the padlocked Victorian Family Bible to understand this reverence for books, which still have dustcovers for hardback editions and even protective boxes for more expensive "coffee table" versions. We also see this very human urge to protect treasured things in relation to other objects, from a housewife's display cabinet for precious china and crystal, to plastic dustcovers for "Sunday-best" clothes, to the framing of a picture of a football team, to present day man's Sunday morning occupation of washing and waxing his car.

Over the 1400 years of Islamic history as Islam spread around the world, a wide variety of popular forms of expressing reverence for the Qur'an became habitualised, and in some cases almost institutionalised. What is the norm in one culture will often be considered an irrelevance or even un-Islamic in another culture, or even in a different social or religious grouping within the same culture. Considering the variety and complexity of Muslim world cultures, it is hardly surprising that Muslim attitudes should be so wide ranging.

Many Muslims see the Qur'an as inspired words of guidance to be integrated into all aspects of their lives and at every moment, studied and contemplated for greater understanding of their meaning and importance concurrently with other fields of study and unafraid of empiricism. Such Muslims think of "Dawah" (the communication of Islamic understanding) as the duty of all Muslims at all times,



Qur'an and Sunnah

considering it simply to be the communication of universal truths rather than the imposition of a legal or socio-cultural system. Clearly, such attitudes require that the Qur'an be made as accessible as possible following the guidelines of the example of the Prophet and his companions.

At the other extreme, some Muslims approach the Qur'an in a much more mystical fashion, putting great stress on its "holiness", the personal experience of which is instilled and emphasised through ritualised actions in accordance with societal traditions highlighting the distance of mankind from such perfection. As the Qur'an is ultimately beyond the limits of any individual comprehension, they consider reverence to be the most important aspect of any human relationship with Divine Revelation, not understanding. Thus the attitudes of such Muslims accent the unapproachability of the Qur'an by making access to it as difficult as possible, requiring personal purification and stringent conformity to behavioural guidelines before its use, and often quite literally putting it out of reach.

The Muslim communities in Scotland display a variety of traditions of reverential behaviour in honour of the Qur'an. Many will prefer that the Qur'an should be kept covered and above all other books when not in use. Yet in most mosques you can find numerous uncovered Qur'ans, as well as other reference books on higher shelves, and this is also the case in the homes of most people who use the Qur'an frequently and familiarly.



Some Muslims will demand that a person must make **wudu** before touching it. Wudu is a necessary requirement for salaah, and indeed may be the preferred state for a Qur'an reader if he/she is making a formal recitation, yet it is also a preferred state for life. To insist on wudu before touching a Qur'an makes its' use as a work of reference for constant use in daily life somewhat impractical, which is why this injunction tends to be quoted by those who use the Qur'an least. The injunction is actually drawn from Qur'an -

No! I swear by the fallings of the stars
 (and that is indeed a mighty oath, did you but know it)
 it is surely a noble Qur'an
 in a hidden Book none but the purified shall touch,
 a sending down from the Lord of all Being.

(Q.56.75-80)

Clearly, Muslims interpret these phrases in different ways, and as the guidance is applied to the modern situation, with Qur'an saved on magnetic material such as tape cassettes and disks, Muslims need to consider if it is just the Arabic script that they consider sacred, or whether the injunction is also to apply to digital recordings.



Qur'an and Sunnah

Many Muslims will say that the Qur'an should not be handled by a woman who is menstruating. A whole book of Sahih al Bukhari is devoted to behaviour during the time of women's periods, and at such a time women receive dispensation from the **salaat**, yet they can perform all the rituals of pilgrimage except Tawaf.

It is reported that Aisha, the Prophet's wife said: "The Prophet used to lean on my lap and recite Qur'an while I was menstruating"

(Sahih al-Bukhari Bk.6 Ch.5 296)

It is sufficient for non-Muslims to be aware that some members of the Muslim community may have a strict behavioural code which they expect to be followed, especially with regard to the Qur'an, and should recognize that the unwary can easily give offence in this area. Those coming in contact with practising Muslims should make a particular point of ascertaining what specific conduct might be expected of them in the way of good manners, and thus forewarned avoid what is considered to be unacceptable behaviour.

Recitation

The recitation of Qur'an is governed by the science of `tajwid' (meaning adornment, making beautiful, or striving for excellence), which determines the pronunciation in context of each letter and syllable. On this foundation there are three speeds of recitation:

- Tartil (slow and measured)
- Tadwir (moderate),
- Hadr (rapid),

Within this framework the **qari** (reader) expresses his own emotions and melodic inclinations.

From an early age, children in the Muslim community in Scotland will generally be expected to visit the mosque after school or at weekends to learn Qur'an recitation. Some communities have special events to celebrate a child reaching certain levels of achievement. The children can also enter competitions for correctness of reading, style and beauty, with trophies and other prizes to be won. Adult Muslims will spend time reading the Qur'an in study circles in the mosque or in the homes of individual study group members.

Many of the Prophet's Companions knew the entire Qur'an by heart, and this tradition of memorization can still be seen in the mosque schools today. All children will learn at least some verses by heart, but memorization on a part time basis takes many years even for those who are talented and persistent. It is possible for a teenager with sufficient willpower and inclination, however, to take three years of



Qur'an and Sunnah

full time study and learn the Qur'an in its entirety. Someone who has memorize the full Qur'an is referred to as **Hafiz** (protector). Traditionally, those who learn without understanding will begin at the beginning of the book with the long surah known as "the cow", but those learning verses along with their meaning will start with the short chapters at the end of the book, and work backwards through the surahs to the beginning.

In recent years, Qur'an recitations have become readily available on cassettes or CDs, and it is possible to buy several versions of the complete Qur'an recitation performed by different Qurra (the plural of Qari), and the best of them are renowned throughout the world. Malaysia in particular is home to some outstanding women reciters, and on TV in Indonesia late at night, Qur'an is read first by a man, with the translation read by a woman, with the roles then being reversed. Yet in other parts of the Muslim world, the pious may well consider it forbidden for a woman to recite the Qur'an in public.

The Sunnah

Whereas the Qur'an is the central and essential basis for Islamic beliefs and practice throughout the world, from the very earliest times this central factor was integrally linked with the everyday speech and actions of the Prophet himself. The Prophet's behaviour pattern (known as the **Sunnah** and transmitted through the generations by collections of quotations of his and his companions sayings - known as **Hadith**) was always used as the primary means of interpreting and understanding the Qur'an after the context of the Qur'an itself, and the Sunnah was soon integrated as an essential aspect of the formulation of all the Islamic sciences and Islamic Law.

Although the Qur'an is indeed the primary source of all Islamic knowledge, many topics are very difficult to relate to it in any detail without reference to the Sunnah. Those choosing to search the Qur'an for any detail of Islamic belief or practices, for example, might well find themselves in some difficulty. In fact, with regard to the articles of Belief there is quite a wealth of material in the Qur'an, but in the case of the **Five Pillars** of the practice the information it contains is minimal. Although the pillars are frequently mentioned they tend to be in a context of purpose and significance, rather than "informational". Virtually all the details of Islamic practice are drawn solely from the Sunnah. In the case of the preparation for, practice of, and times of **salaat**, no details at all are in the Qur'an. Similarly it contains none of the rules for the calculation of **zakat**, few of the rules of (or exemptions from) **saum**, and none of the details of the **hajj**.

The Prophet's example was always used to understand how the general Qur'anic statements could be made specific and particular, while the opposite was also the case, and his example was used to show how particular statements in Qur'an could be translated into general behaviour patterns.



Qur'an and Sunnah

Hadith

Traditions relating to the words and deeds of the Prophet, as recounted by his Companions, hadith are divided into two groupings, **hadith sharif** (the Prophet's acts and utterances), and **hadith qudsi** (sacred hadith).

The hadith sharif deal with all aspects of the Prophet's life, from interpretation of Qur'an to the way he tied his sandals. These hadith were widely exchanged and discussed by the early Muslims, and some 200 years after the Prophet the great collections were formed with the six most famous being known as the Sitta Sahih. The most authoritative are those of Bukhari and Muslim, the others being the collections of Abu Dawud, At-Tirmidhi, An-Nisai, and Ibn Maja. Other well known collections are the Muwatta of Malik ibn Anas (the first collection ever written down), and the Musnad of Ibn Hanbal.

The collections tend to be arranged in thematic groupings, typically covering Faith, Knowledge, Ritual Purity, The Mosque, Prayer, Burial, Charity and Zakat, Fasting, Pilgrimage, Jihad, Marriage and Divorce, Buying and Selling, Wills and Inheritance, Foods and Drinks, Ethics and Morality, The State.

Hadith Qudsi are so named, because unlike the majority of Hadith, their authority is traced back not to the Prophet, but to God. A sacred hadith is from Allah as to the meaning, but as to the wording it is from the Prophet. It is what God communicated to the Prophet through revelation or in dream, and which he communicated in his own words. Thus the Qur'an is superior to it because besides being revealed the wording is also from God.

On the authority of Abu Hurairah, the Prophet said:

“Allah the Almighty says: ‘I am as My servant thinks I am. I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself, and if he makes mention of Me in an assembly, I make mention of him in an assembly better than it. And if he draws near to Me a hand’s span, I draw near to him an arm’s length; and if he draws near to Me an arm’s length, I draw near to him a fathom’s length. And if he comes to Me walking, I go to him at speed.’”

(Bukhari, Muslim, at-Tirmidhi and Ibn Majah)

Smaller collections, especially of those hadith considered by the compiler to be the most useful, were also compiled, often in groups of forty (for which obvious reason these collections are often referred to as ‘Forties’). One widely available forty is that of an-Nawawi.

The authenticity of a hadith is traditionally examined in terms of its chain of transmission (**isnad**), each human link in the chain being considered for his trustworthiness. The **Shi'a** call hadith Khabar, of which they have large and different collections from the **Sunni**, however, and for them authenticity is guaranteed not by an isnad, but by its transmission through **Ali**, and the Shi'a **Imams**.



Qur'an and Sunnah

Sayings of Muhammad



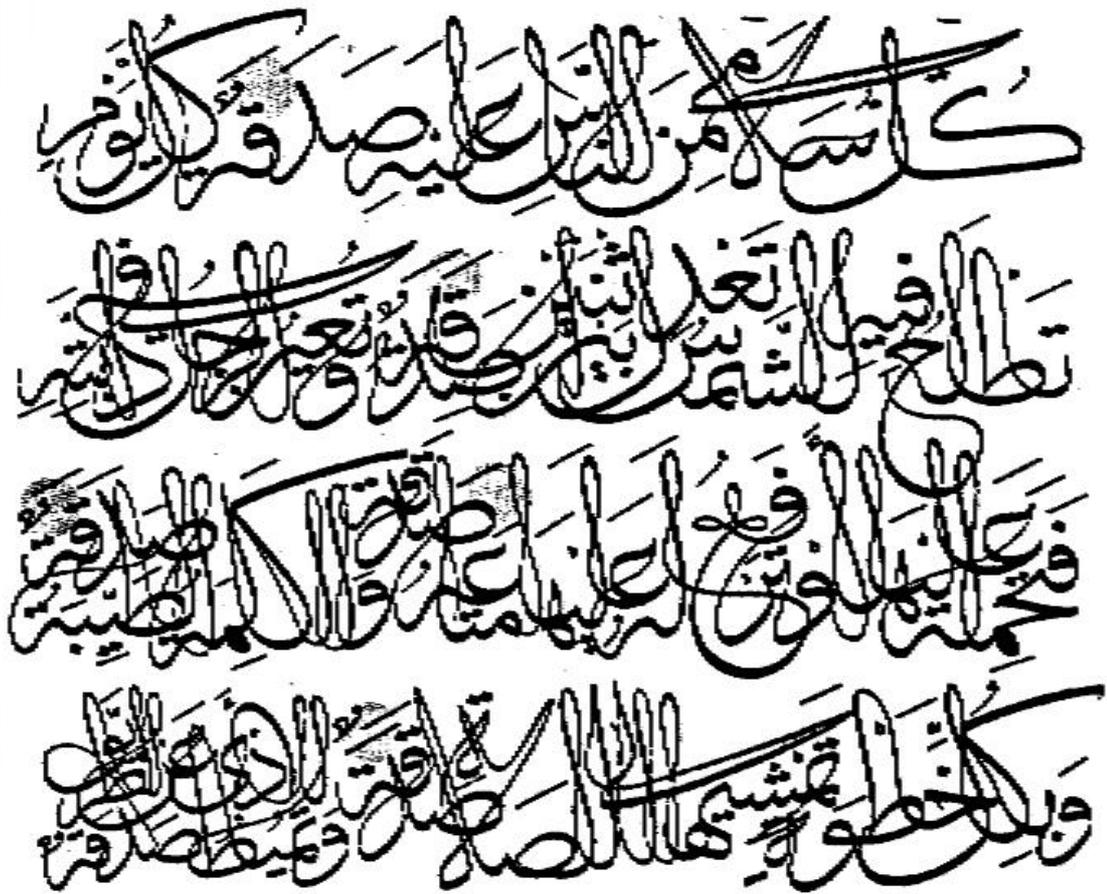
Righteousness is good morality,
and wrongdoing is that which wavers in your soul
and which you dislike people finding out about.

(Related by Muslim)



Qur'an and Sunnah

Sayings of Muhammad



Each persons joint must perform a charity every day the sun comes up:
 to act justly between two people is a charity;
 to help a man with his mount,
 lifting him on to it or hoisting up his belongings on to it is a charity;
 a good word is a charity;
 every step you take to prayers is a charity;
 and removing a harmful thing from the road is a charity.

(Related by Bukhari and Muslim)



Qur'an and Sunnah

Sayings of Muhammad

اِنَّ اللّٰهَ كَتَبَ الْحَسَنَاتِ وَالشَّيْءَ بِرَبِّكَ
 فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللّٰهُ
 عِنْدَ احْسَنِ كَامِلَةٍ وَاِنْ هَمَّ بِهَا فَعَمَلَهَا
 كَتَبَهَا اللّٰهُ عِنْدَ عَشْرٍ حَسَنَاتٍ اِلَى سَبْعِمِائَةٍ
 ضَعِيفٍ اِلَى اَضْعَافٍ كَثِيْرَةٍ وَاِنْ هَمَّ بِسَيِّئَةٍ
 فَلَمْ يَعْمَلْهَا كَتَبَهَا اللّٰهُ عِنْدَ احْسَنِ كَامِلَةٍ
 وَاِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللّٰهُ عِنْدَ وَاحِدَةٍ

God has written down the good deeds and the bad ones.
 He who has intended a good deed and has not done it,
 God writes it down with Himself as a full good deed,
 but if he has intended it and has done it,
 God writes it down with Himself as from ten good deeds to seven hundred times,
 or many times over.
 But if he has intended a bad deed and has not done it,
 God writes it down with Himself as a full good deed,
 but if he has intended it and done it,
 God writes it down as one bad deed.

(Related by Bukhari and Muslim)



Sayings of Muhammad



None of you believes until he wishes for his brother what he wishes for himself.

(Related by Bukhari and Muslim)



Sayings of Muhammad

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ
 تَرْكُهُ مَا لَا يَحْنِيهِ
 حَدِيثٌ حَسَنٌ رَوَاهُ الشُّرَيْبِيُّ وَغَيْرُهُ كَذَا

Part of someone's being a good muslim
is his leaving alone that which does not concern him.

(Related by At-Tirmidhi)



Sayings of Muhammad

مَنْ أَمِنَكَ مِنْكَ كَرَاهًا
فَلْيُخَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ
فَلْيَسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ
فَلْيَقْبَلْهُ وَذَلِكَ أَوْفَرُ الْأَمَانَةِ

Whosoever of you sees an evil action, let him change it with his hand;
and if he is not able to do so, then with his tongue;
and if he is not able to do so, then with his heart - and that is the weakest of faith.

(Related by Muslim)

