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KNOWLEDGE OF HADITH AND ITS IMPORTANCE IN ISLAMIC EDUCATION: A SPECIAL STUDY OF THE HADITH BOOKS OF PROFESSOR DR. MUFTI SAEED UR REHMAN

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Dr. Hafiz Hamid Ali Awan, Dr. Muhamad Zaffar Iqbal Saeedi, Amna Bibi, Dr. Muhammad Muslim, Dr. Zuha Qaisar, Madiha Mumtaz. Knowledge Of Hadith And Its Importance In Islamic Education: A Special Study Of The Hadith Books Of Professor Dr. Mufti Saeed Ur Rehman-- PalArch's Journal Of Archaeology Of Egypt/Egyptology 19(3), 1851-1864. ISSN 1567-214x

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ABSTRACT

The Subjective Study Of Hadith, Which Refers To The Study Of Sayings And Actions Of The Holy Prophet (Pbuh), Is A Critical Aspect Of Islamic Scholarship. After Quran, The Holy Book Of Islam, Hadith Is Considered The Second Important Source In Shaping The Beliefs And Practices Of Muslims Through All Our Ages In All Over The World. The Study Of Hadith Is Important For Understanding The Development Of Islamic Law And Theology In Islamic Societies. It Requires Extensive Knowledge And Expertise, And Is Cordially Studied At A Higher Level In Islamic Institutions Of Higher Education.

There Are Several Branches Of Hadith, Including Isnad E Hadith (Chain Of Transmission Of Hadith, Which Focuses On The Study Of The Chain Of Narrators In Transmission Of Each Hadith, Starting From Prophet Muhammad (Pbuh) To The Present Day Narrators, The Authenticity Of A Hadith Is Judged On The Basis Of Reliability Of Its Narrators), Matn E Hadith (Text Of The Hadith, Which Focuses On The Study Of The Text Of The Hadith Including Its Meaning, Context, And Interpretation), Ilm Al-Rijal (Science Of Biography, Which Focuses On The Study Of The Biographies Of The Narrators Of Hadith, Including Their Character, Reliability, Memory And Knowledge) And Finally Ilm Al-Dirayah (Science Of Hadith Criticism). By The Use Of All These Above Mentioned Branches Of Hadith, Dr. Saeed Ur Rahman Focuses On The Study Of The Methods Used To Authenticate And Evaluate Hadiths, Including Isnad Criticism, Matn Criticism, And The Study Of Contemporary Issues. This Article Focuses On The Interpretation Of Hadith And Its Application To Contemporary Issues And Problems In The Work Of Professor Dr. Mufti Said Ur Rahman.

INTRODUCTION

Thematic Study Of Hadith Is A Vital Discipline Of Islamic Sciences And It Is Needed To Procure Guidance And Proper Orientation To Carry Out Study And Research In This Field. A Summarized But Comprehensive Analysis Of Two Books Of Hadith Science Will Be Presented To Provide Dimensions For Attempting Further Research In This Study. A Qualitative Description And Narration Aided With Argumentative And Rational Explanation Will Be In Effect To Analyze The Aforementioned Subjective Study.

One Of The Prominent Scholars Having Worked On Thematic Study Of Hadith In Multan Is Professor Dr. Mufti Saeed Ur Rahman. Professor Dr. Mufti Saeedur Rahman Was Born In Rahmanabad (Chakwal) In 1378 Hijri /1959 Ad. He Belongs To "Awan" Tribe. He Started His Early Education From "Dar Al-Salaam" (Karachi) With The Memorization Of The Holy Quran And In 1388 Hijri/1969 Ad. He Completed The Memorization Of The Whole Holy Quran At The Age Of Ten. After That, Under The Patronage Of His Respected Father, He Began His Formal Education In Dars Nizami And Completed It In The Academic Environment Of "Jamia Islamia Banuri Town Karachi" In 1398 Hijri /1978 Ad. Later, He Got Enrolled In The Specialization In Jurisprudence And Completed It In 1400 Ah / 1980 Ad. In Those Days When He Was Studying In Jamia Uloom Islamia, Hazrat Maulana Abdul Aziz Rai Puri Quds Sira Also Often Used To Visit The Jamia. During His Studies, He Enamoured Of Him And Established His Spiritual Relationship With Him. Maulana Shah Saeed Ahmad Raipuri Was Also Introduced To Him During This Time, Who Was Busy In Organizing "Jamaat-E-Tawiyad-E-Islam" And Trying To Transfer Wali Allahi Fiqr To The Youth. During His Studies, He Became Associated With The Jamaat Under The Tutelage Of Hazrat Shah Abdul Aziz Rai Puri And After The Death Of Maulana Shah Abdul Aziz Raipuri In 1412 Ah / 1992, He Was Directly Under Maulana Shah Saeed Ahmad Raipuri's Training. Maulana Shah Saeed Ahamd Raipuri Bestowed Him With Special Training In The Context Of The Divine Philosophy Of Walie Elahi For The Comprehensiveness Of Religion And Blessed Him With Important Position Of Caliphate For The Promulgation Of The Thought And The Promotion And Propagation Of This Thought Among The Youth. His Position Is Very High In Tufqa O Rusookh Fi Deen. Alongwith The Comprehensiveness Of Shariah, Tariqat And Politics, He Has The Three Ingredients Of Intelligence, Integrity And Honesty. He Is Well

Versed In Thought And Philosophy Of Waliullahi And Ubaidullahi And Keeps A Keen Awareness Regarding The Contemporary Practical Application Of This Thought.

He Attained Llm In Sharia At International Islamic University, Islamabad. He Completed This Degree In 1405 Ah / 1985 And Was Appointed As A Lecturer In Bahauddin Zakariya University Multan In 1406 Ah / 1986. In 1416 Ah / 1996, He Wrote A Research Paper Under The Supervision Of Prof. Dr. Bashir Ahmad Siddiqui On A Delicate And Precise Topic Like "Istihsan" From Bahauddin Zakaria University And Obtained Phd Degree. From 1406 Ah / 1986 To 2019, He Served By Teaching In The Department Of Islamic Studies, Bahauddin Zakaria University, Multan. Along With Other Teachers, He Has Played A Prominent Role In The Development Of Islamic Studies Curriculum And Progress Of Department. After Retirement From Department Of Islamic Studies, He Is Currently Associated With The Institute Of Southern Punjab. He Is A Great Thinker And Amender Of His Time Who Reminds Us Of The Great. It Is A Matter Of Truth That He Bears A Great Example Of Great In This Late Age Of Intellectual Decay. In Piety, Asceticism, Godliness, Knowledge, Selflessness, Simplicity And Modesty, He Is The Second "Maulana Muhammad Badi-Ul-Zaman".¹

In The Shadows Of Faith, A Special Study Of Sahih Bukhari

Regarding Hadith Science, One Of Dr. Saeed's Books Is Called "In The Shadows Of Faith, A Special Study Of Sahih Bukhari (ایمان کی چھاؤں میں، صحیح البخاری کا خصوصی مطالعہ)", In Which He Has Narrated That The People Of The Truth Agree On The Basic Reality Of Faith, While There Is A Difference In Interpretation. According To The Muhadditheen (Including Imam Bukhari), Faith Is Defined As Knowledge Of The Heart, Verbal Confession And Righteous Deeds. Apparently, This Interpretation Is Similar To The Position Of The Khawarij And Mu'tazilah, But The Muhadditheen Specify That Righteous Action Is A Part Of Faith, Like Affirming That The One Who Renounces It Loses Faith, While The Majority Of Mutkalmin Declare The Faith As The Resultant Of Confirmation And Confession While Does Not Declare Action As An Ingredient Of Faith, Although This Style Of Explanation Stands Close To Arjai Theory, But The People Of The Word Are Convinced That The Perpetrator Of Sins Will Definitely Suffer From Their Punishment Unless Allah Showers His Mercy.²

The Author Has Clearly Explained The Differences Found In The Debate Of The Truth Of Faith And Has Also Identified Their Source, And Concluded That The Differences Found Regarding Faith Are The Result Of The Environment And The Objective Conditions Of Surroundings Of That Time Of The World. Along With This, The Conditions Of The Era Of Imam Bukhari Are Mentioned

¹ Hasan, Muhammad Anas, Maulana Shah Ahmed Rai's contribution to the promotion of Walli Elahi thought, research paper M.Phil Islamic Studies Multan Jamia Zakaria, p. 160.

² Saeed ur Rehman, Dr., Mufti, In the Shadows of Faith, a Special Study of Sahih Bukhari, Beacon Books Multan, 2010, Pg. no. 12

And The Necessity Of Giving The Name Of Faith As "Word Of Action" In This Period, And The Position Of Imam Bukhari Has Been Explained With Arguments That During His Period Efforts Were Being Made To Reduce The Importance Of Righteous Deeds And The Position Of Marjiya Was Being Promoted, Thus Imam Bukhari Not Only Did Highlight The Importance Of Action, But Also Refuted The Theory Of Marjiya With The Arguments From

The Qur'an And Hadith.

After This Discussion, The Determination Of The Status Of Faith And Islam In Contemporary Times Has Also Been Stated By Dr. Saeed That The Status Of Islam In Today's Muslim Societies Has Become Merely Traditional And Formal, So He Writes That

"In The Present Era, While Deviation From The Requirements Of Faith In Muslim Societies Is Not Considered Harmful To Faith, Imam Bukhari's Narrative Style Strongly Refutes This Modern "Arjai" Way Of Thinking And Reminds Us That Faith Instead Of Being Limited To The Tongue, There Should Be Continuation Of It In Practical Life As Well. In Fact, Faith Is The Name Of The Determination And Belief In Natural Principles And Ideals Which Makes A Human Being A Complete Manifestation Of Action Through Which Intellectual Order And Social Centrality Are Established In Life And Life Is Built On Concrete Facts Instead Of Illusions And Ideas. Belief In Allah Is An Ideal On Which Maturity Frees A Person From Germs Such As Selfishness, Luxury, Self-Seeking, Expediency, Talkativeness, Scheming And Suspicion, And Prioritized The Social Interest Under The Spirit Of Self-Sacrifice. Every Situation Has Precedence, Therefore It Is Necessary For The Believer To Observe The National Rites".³

Apart From This, In This Book, The Discussion Of Differences In Faith Has Also Been Recorded In A Detailed Manner. In This Regard, Both Positive And Negative Opinions Have Been Listed With References. It Has Been Discussed About The Fluctuation In Faith By Recording Incidents From The Qur'an, Hadith And Books.

The Second Title In The Discussed Book Is Related To Matters Of Faith, In Which Various Matters Of Religion Are Discussed, And Faith And Goodness Are Termed In The Same Sense And Here A Text Of A Hadith Is Recorded Which Is Narrated By Hazrat Abu Hurairah Ra. It Is Narrated That

"The Prophet PbuH Said That There Are Almost More Than Sixty Branches Of Faith And Modesty Is Also A Branch Of Faith."⁴

The Third Title Of The Debated Book Is The Characteristics Of A Muslim. It Discusses The Order For Muslim To Protect Another Muslim From His Tongue And Hand And Also Explains The Hadith. Linguistic Harassment Has Been

³ Saeed ur Rehman, Dr., In the Shadows of Faith, Pg. no. 19

⁴ Sahih Muslim 35b

Stressed As More Dangerous By Defining "Linguistic Harassment" And "Yid (Hand) Harassment".

The Fourth Title Is Recorded Under The Name Of Sahib Fazilah Muslim And In It The Hadith Narrated By Hazrat Abu Musa Ash'ari States That Once The Respected Companions Said, "O Messenger Of Allah ﷺ! Which Muslim Is Better?" The Prophet (ﷺ) Said: "May Other Muslims Be Safe From The Harm Of His Hands And Tongue." This Hadith Has Been Explained In Detail.

The Fifth Title Is "Meeting The Need For Food." It Contains The Hadith Of Hazrat Abdullah Bin Amr Bin Al-Aas That A Person Asked The Messenger Of Allah, Peace And Blessings Of Allah Be Upon Him, "Which Is The Best Quality Of Human Beings?" So The Prophet (Peace Be Upon Him) Said, تطعم الطعام وتقرأ (السلام) "A Good Trait Is To Feed And Greet." This Text Has Been Interpreted And Explained. And In The Book Under The Introduction, Each One Hadith From The Chapters Of Sahih Bukhari With The Above-Mentioned Order Has Been Interpreted And Explained By Taking The Text. In This Way, Sahih Bukhari Has Been Specially Studied Under Forty-Nine Titles, And Each Title Has Been Listed According To The Sequence Of Chapters Established By Imam Bukhari, And By Taking The Text Of A Holy Hadith From It, Its Interpretation And Contemporary Significance Has Been Clarified. For Example, The Title "Love Of The Holy Prophet ﷺ" Is Listed On The Seventh Number. Under This Title, Dr. Sahib Has Recorded The Complete Text Of The Hadith And Has Also Explained Its Literal And Terminological Interpretation. This Hadith Is Derived From The Chapter "Hab Al-Rasul ﷺ Min Al-Iman" In Book Kitab Al-Iman In Bukhari Sharif. The Words Of The Hadith Are As Follows,

"عن ابي هريره ان رسول الله قال فوالذي نفسي بيده لا يومن احدكم حتى اكون احب اليه من والده وولده"⁵.

On The Authority Of Hazrat Abu Huraira, The Messenger Of Allah, Peace And Blessings Be Upon Him, Said: "By God In Whose Hand Lies My Life, None Of You Can Be A Believer Until I Am More Beloved To Him Than His Father And Children."

In The Interpretation Of This Hadith, It Is Declared That Love For The Prophet ﷺ As A Vital Part Of Faith And Has Also Given Examples. For An Example, See: He Writes That To Join Into The Circle Of Islam, Love Of Faith Is Primarily Intended.

That Is, Rationally, The Love Of Allah Ta'ala Requires That Every Muslim Should Love The Messenger Of Allah (Pbuh) Knowing That Because The Love Of Allah Ta'ala Is Necessary For Him, And For His Love, It Is Necessary To Love And Follow The Messenger Of Allah (Pbuh). At The Same Time, Hab Ehsani Requires That His Favors On Humanity Should Be Kept In Mind That Because Of Him, The Society Was Enlightened With The Destination Of The Religion Of Nature And Eternal Welfare. Rather, Hab E Kamali Wishes That

⁵ Saeed ur Rehman, Dr., In the Shadows of Faith, Pg. no. 30

His Dexterities Should Be Kept In Mind And Acknowledged Even Every Muslim Should Develop The Love For The Messenger Of Allah ﷺ To Such An Extent That All Physical Love, Including That Of Parents And Children, Should Be Sacrificed.

This Level Of Love Is Encouraged In This Hadith, And Until This Level Of Love Is Achieved, It Is Deficient. The Supreme Perfect Love Can Be Estimated From The Numerous Incidents Of The Companions Of Rusool Saw Jotted Down In History, For Example, The Incident Of The Sahabi Woman Whose Son, Father And Husband Were Martyred In The Cause Of The Truth, But She Was Eager To Know The Well-Being Of The Prophet ﷺ. And His Anxiety Was Removed Only After Knowing The Well-Being Of The Prophet ﷺ.⁶

This Is A Unique Book Written In This Style In The Present Era And It Is A Great Effort Of Doctor Saeed Regarding The Science Of Hadith In General And The Topical Study Of Hadith In Particular. May Allah Accept It And Grant Him The More Courage To Serve In The Science Of Hadith.

The Name Of The Second Book Of Professor Dr. Mufti Saeed Ur Rehman In The Field Of Hadith Text Is "Zuhd, Meaning And Requirements, A Special Study Of Sahih Muslim". This Book Is Published By Beacon Books Multan With One Hundred And Sixty Eight Pages. In The Beginning Of This Book, A Preliminary Discussion Is Described Under The Title Of The Author's Presentation. In This Discussion, Dr. Saeed Has Paid Homage To Those Honoured Muhadditheen Who Collected Hadith From Various Aspects And Thus, Added A New Chapter In Religious Literature. Then Their Names Have Been Listed, In Which The Name Of Imam Abu Muhammad Abdullah Muhammad Bin Ismail Bukhari And His Disciple Imam Muslim Bin Hajjaj Qashiri Have Been Listed At The Top. In Addition, The Characteristics Of Imam Muslim's Book "Al-Sahih Muslim" Are Listed, In Which Dr. Sahib Writes,

"If A Brief Introduction To This Book Is Presented, We Can Say That This Book Is Of Special Importance In The Interpretation Of Hadiths Related To Zohd (Asceticism)" And It Is Also Important That The Available Source Of Hadiths Related To Asceticism, Especially In Urdu Language Is Not Available Enough To Understand The Explanation And Interpretation Of These Hadiths And In This Book Dr. Saeed Ur Rehman Has Interpreted The Hadith Of Zohd (Asceticism) Within The True Nature Islam And In The Larger Context Of Quran And Hadith. And In This Regard, He Has Made Full Use Of The Available Interpretations Of Muslim. Besides, Assistance Has Been Employed From Other Important Books. First Of All, While Trying To Clarify The Meaning Of Asceticism, Dr. Sahib Has Written That Asceticism Does Not Necessarily Mean That A Person Should Live An Ascetic Or Ascetic Life In This World And Part Himself From The Worldly Luxuries. Therefore, The Teaching Directed For Human Well-Being And Success In The Holy Qur'an Is Related To Both This World And The Hereafter. Reluctance From The World Is Neither In Declaring Something Halal As Haram Nor In Wasting Wealth. The

⁶Saeed ur Rehman, Dr., In the Shadows of Faith, Pg. no. 41

Meaning Of Disinterestedness In The World Is Not To Have More Trust In The Things That Are Directly In Human Possession Than In The Things That Are Entrusted To Allah, As Well As To Be More Interested In Getting The Reward Of The Trouble Faced.”⁷

Apart From This, To Make The Meaning Of Asceticism More Clear, The Definitions Given By The Scholars Of The Ummah Have Been Listed, So That The Reader Does Not Have Any Difficulty In Understanding The Meaning Of Asceticism. As An Example, He Writes With Reference To Imam Ahmad Bin Hanbal That Imam Ahmad Bin Hanbal Says That Not Being Overly Happy When The World Comes And Not Being Overly Sad When It Leaves Is Zohd. When It Is Inquired From Him If The Owner Of 1000 Dinars Can Be A Zahid. He Said: “Yes! Provided That He Does Not Feel Overwhelmed With Joy When He Gets More Of It, And Does Not Feel Heart-Rending Sadness When He Gets Less, So Hazrat Dawud And Hazrat Sulaiman Are The Greatest Ascetics Of Their Time, Although They Have Wealth, Worldly Possessions And Monarchy.”⁸ And Concluding This Discussion, He Writes As Follows: "The Summary Is That Asceticism Is Actually Another Noun For The Reality Between Capitalism And Monasticism, The Adoption Of Which Is A Blessing For Every Believer And The Welfare Of Every Society."⁹

After This, A Special Study Of The Hadiths Of Zahud With Reference To Sahih Muslim Is Conducted, According To Which, At The Beginning, The Title Of The Hadith Is Given In Urdu Language, The Original Text Is Listed, And Then A Special Study Is Presented In The Similar Way According To The Order Of Sahih Muslim. Accordingly, By Establishing Forty-Eight Titles Similar To The Sequence Of Sahih Muslim, The Hadiths Of Zohd Have Been Interpreted And Clarified, And The Contemporary Significance Of Each Hadith Has Also Been Explained. The First Title Is "The Status Of The World" And The Last Title Is "The Event Of Migration".

In This Article, The Introduction Of Two Books Written By Dr. Saeed Ur Rehman Has Been Presented. Further Details Of These Books Are Given Below In The Context Of Analytical Study. There Is No Doubt That Professor Dr. Saeedur Rehman Is A Futuristic Scholar With A Modern Thought. We Try Our Best To Study Analytically And Topically The Books Of Prof. Dr. Saeed Ur Rahman Sahib. First, An Analytical Study Of His Book "In The Shadows Of Faith, A Special Study Of Sahih Bukhari" Is Presented. If This Book Is Studied Analytically, The Following Points Will Emerge:

Research And Intellectual Style Of Writing:

In All The Books And Magazines Written On Thematic Study Of Hadith In Multan, Dr. Sahib's Work Has A Special Place Because He Has Written The

Saeed ur Rehman, Dr., Zuhd, Meaning and Requirements, Beacon Books Multan, 2010,⁷
Pg. no. 09

⁸ Also Pg. no. 12

⁹ Saeed ur Rehman, Dr., Zuhd, Meaning and Requirements, Beacon Books Multan, 2010, Pg. no. 13

Book Keeping In Mind The Advanced Quality Of Research. This Book Of His Was Actually Written To Meet The Academic Needs Of The Students Of M.A. And M.Phil Islamiat, But When It Got Completed And Gone Through The Stages Of Printing, It Was Introduced As The Best Knowledge Collection Especially In Explaining And Interpreting The Meaning Of Hadith And Kitab Al-Iman For The Students And Scholars Alike In General And The Scholars Of Hadith In Particular. The Writing Style Of The Book Is Both Research And Intellectual. In This Context, He Has Explained The Meaning Of Oppression As Follows: "Just Like Disbelief, There Are Degrees And Ranks In Oppression, And This Is Also Proven From The Hadith That In The Qur'anic Verse (إِنَّ الشِّرْكَ (لَظْمٌ عَظِيمٌ)¹⁰ On Polytheism Azeem" Has Been Applied As An Adjective To "Oppression," Which Means That There Is A Lower Degree Of Oppression, That Is, The Level Of Which Is Lower Than Shirk. Also, Levels Of Oppression Are Part Of Observation. The Literal Meaning Of Oppression Is To Allocate Something To Remove It From Its Decided Place Or Time Or Make Any Modification To It.¹¹

Moreover Dr. Saeed Ur Rahman Has Quoted The Types Of Oppression With Reference To Shah Waliullah Muhaddith Dehlavi, Which Are As Follows: The Oppression Of Humans Towards Allah, Such As Denying Allah, Making Someone A Partner Of Him, Lying About Allah Or To Relate To Allah Of Any Such Thing That Is Not Worthy Of Him, As Well As Mutual Oppression Of Human Beings Such As Usurping One's Rights, Exploiting, Imposing Coercion And Tyranny, Committing Fraud, Abusive Language, Etc. Cruelty To The Self Means That A Person Does Something That Results In His Own Loss, And Where The First Two Types Of Cruelty Exist, There Must Be A Third Type, That Is, In Every Sin There Is Personal Loss.¹² A Consideration To The Above Style Of Writing Shows That The Author Has A Very High Academic Outlook And Is Fully Aware Of Research Standards, And Is Fully Capable Of Doing Justice To This Article.

A Higher Standard Than Sectarianism:

After An Analytical Study Of The Book, We Can Say That The Discussion Of The Thematic Content Of Hadith In The Book Is Perfectly Balanced And Appropriate. His Writing Definitely Does Not Give The Impression That It Represents A Specific School Of Thought Or Is Inclined Towards A Particular Group, While The Writings Of His Contemporary Scholars Indicate Group Division As Soon As You Turn The Pages, But This Quality Is Just Associated To Dr. Saeed Ur Rehman That Sectarianism Is Not Visible At All In This Writing Of His.

This Is The Merit Of This Book Because For The Unity Of The Ummah, It Is Necessary To Discourage Group Discussions And To Understand The Delicacy

¹⁰ Al Quran, Surah Luqman 13:31

¹¹ Saeed ur Rehman, Dr., In the Shadows of Faith, a Special Study of Sahih Bukhari, Beacon Books Multan, 2010, Pg. no. 94

¹² Saeed ur Rehman, Dr., In the Shadows of Faith, a Special Study of Sahih Bukhari, Beacon Books Multan, 2010, Pg. no. 95

Of Deteriorating The Situation In The Cycle Of Rejecting Others. This Purpose Has Been Gently Fulfilled In The Book Of Dr. Saeed Ur Rehman. For Example, The Hadith Narrated By Dr. Saeed From Sahih Bukhari's Kitab Al-Iman Under The Title "Religion Is An Exhortation", First See Its Text And Then Its Interpretation:

(باب قول ﷺ الدين النصيحة لله ولرسوله ولائمة المسلمين وعامتهم وقوله تعالى اذا انصحو لله ورسوله)¹³

“The Prophet ﷺ Said That Religion Is Obedience To Allah And His Messenger, Muslim Leadership, And The Good Will Of All Muslims And It Is Just The Demystification Of Order Of Allah Almighty What Allah Has Said In Surah Towbah Is That When They Wish Allah And His Messenger Well." In The Aforementioned Hadith, The Meaning Of Benevolence Has Been Explained By Respected Dr. Saeed Ur Rahman In These Words: “Benevolence With Allah Is That Man Considers Him From The Heart As The Only Partner And Endowed With All Attributes And Perfections, Worships Him And Does Not Consider Anyone As A Partner In The Creation And Legislative Decrees. Good Wishes To The Prophet ﷺ Is To Implement The Instructions Given By Him, Promulgate Them And Respect His Personality.

The Good Will Of The Imams In Politics Is To Obey Them In Those Matters That Do Not Disobey The Orders Of Allah Almighty. The Benevolence Of Imams With Knowledge And Guidance Is To Implement Their Guidance, And The Benevolence Of Ordinary Muslims Is To Treat Them With Kindness, Compassion, Brotherhood, Equality And Justice At The Individual And Collective Level. And Provide Them With A Balanced Society."

The Above Mentioned Text Seems To Be Advising Benevolence And Benevolence Towards All Muslims While In Promoting Sectarianism And Factionalism, One Addresses Only To The People Of One's Own Group Or Creed. In This Regard, It Is Proved That The Author's Writing Is Beyond Sectarian Literature And Has A Special Place In Academic Terms.

Interpretation Of Terms:

Another Quality Of The Book Under Review Is That The Terms Mentioned In It Are Explained In The Light Of Arabic Grammar, Which On The One Hand Gives An Idea Of The Author's Firm Understanding Of Arabic Grammar And On The Other Hand, This Thing Would Increase The Reading Interest Of The General Reader And He Reads The Book More Intensively. For Example, In The Context Of The Interpretation Of Ehsan And Sufism, Dr. Saeed Says That Sufism Is Another Name For Ehsan. When Hearing The Word Sufism, One Usually Thinks Of Conservatism And Reaction, And Sufism Is Generally Considered To Be The Antithesis Of Action, Whereas The Reality Is That Man Is Not Just A Name For Flesh, But Within This Flesh Is Something That Speaks, Thinks And Works With The Organs And Parts, Call It The Nafs Or The Soul, Sufism Is The Name Of Creating Ecstasy In The Human Soul. Sufism Gives It

¹³ Al Qura'an, Surah Tauba 9:91

A Spiritual Dimension. It Creates A Mobility In Him To Think, Want Something And Get Busy For It. Sufism Is Like An Electric Current That Runs Through A Person. Sufism Does Not Prescribe Any Particular Course Of Action In Life, But It Is A Spirit Of Courage And Persistence In The Decided Course Of Action, Which Exhorts One To Do Good Deeds With Sincerity, Devotion And Heart.¹⁴

The Interpretation And Explanation Given On Sufism And Ihsan Is Also Important In The Context Of Contemporary Conditions That The Dominance Of Materialism Has Deprived People Of The Light Qualities At The Individual And Collective Level And That Environment For Us Or Our New Generation Is No Longer Available In Which One Can Be Familiar With The Conditions Of Ihsan And Sufism. Dr. Sahib Has Also Recorded The Manner Of Creation Of These Qualities With Reference To Consciousness And Awareness That These Qualities Of Kindness And Sufism Are Not Created By Reading Books And Listening To Speeches, But Obtained By Sitting In Company Of Conscious, Sincere And Righteous Saints, Friends And Beloved People Of Allah And Paying Attention To Them. Then There Are Many Ranks In Ihsan, The Highest Rank Is Bestowed To The Prophets, One Is To The August Companions Of Rusool, In This Way There Are The Ranks Of The Saints And Peacemakers, Thus One Attains The Status Of Ihsan By Regular And Frequent Practice Of The Shariah, Which Is A Combination Of Faith And Islam.¹⁵

Implementation In Faith And Action:

Among The Books Of Servants Of Hadith In Multan, The Discussed Book Of Dr. Sahib Has A Priority In This Regard That The Contemporaries Has Not Explained Faith And Action Equally In Such A Clear And Simple Manner, The Way They Have Been Made Equally Obligatory In This Book While Being Mindful Towards The Modern Requirements. For A Sample, See A Quote From His Writing, "Faith Is The Name Of Both Word And Deed. In The Hadith, The Basis Of Islam Is Not Merely The Faith In Touheed (Monotheism) And The Risalat (Messengership), But Also The Actions Such As Prayer, Zakat, Hajj And Fasting Are Said To Be The Basis Of Islam. Then Each Person Is Different From The Other In Terms Of The Decrease Or Increase In The Observance Of These Deeds, From Which The Decrease Or Increase In Faith Can Also Be Estimated".¹⁶

Among The Five Matters Mentioned In The Above Text, The Commandments Of Tawheed And Risalat Can Be Clarified, That The Testimony Of The Oneness Of God And The Messengership Of Muhammad Should Be Given With A Sincere Heart That Allah Is One Not Only In His Nature But Also In His Attributes And Actions. He Has No Partner In It, Similarly There Is No Partner In Obeying Him. The Spark Of Monotheism Removes Cowardice From The Human Heart And Creates Feelings Of Courage And Bravery, As A Result

¹⁴ Saeed ur Rehman, Dr., In the Shadows of Faith, Pg. no. 187

¹⁵ Also, p. 163

¹⁶ Also, p. 164

Of Which He Speaks With His Head Raised Instead Of Submitting To All Power.

The Meaning Of Risalat Can Be Explained As Follows: Prophet Muhammad ﷺ Is The Messenger Of Allah And Through Him The Last And Eternal Message Of Allah Has Been Conveyed To Humanity. Though There Are Senses, Wisdom And Mirth Present To Guide The Human But These Sources Cannot Determine The True Path And Destination Because Being Affected By Psychological Demands, The Guidance Of These Senses Is Disturbed And This Is What Dr. Saeed Has Described In These Words,

"Apparently Heart Is Doing His Routine But It Lacks The Ability To Get To The Bottom Of The Situation. The Eyes Are Apparently Observing, But The Facts Remain Hidden From Their Sight, And The Sounds Are Coming In The Ears, But The Purposeful Hearing Ceases, Then The Person Himself Feels Thirsty In Spite Of The Means Available To Him. For The Exploitation Of This Remnant Feelings, Sometimes The Priestly Class Also Comes Into Existence, Which Declares Itself As A Means Of Establishing The Relationship Between God And The Servant, And Sometimes Such Philosophies Also Come Into Existence, Which, By Losing In Their Oblivion, Man Thrusts His Reign Of Thought In The Hands Of Philosophers And Thinkers Who Keep Him Confined Under Their Influence With Their Intellectual Whips. Prophets And Messengers (Peace Be Upon Them) Were Sent To Quench Man's Thirst For Truth And Save Him From Religious, Practical And Intellectual Exploitation."¹⁷

In This Way, The Author Has Presented A Unique Style Of Writing In The Description Of Prayer, Fasting And Hajj, That Is His Own Example.

Zuhd, Meaning And Requirements, A Special Study Of Sahih Muslim

This Book Is Also Written By Dr. Saeed Ur Rahman And Is Written With The Aim Of Fulfilling The Academic Needs Of Ma And Mphil Islamiat Students. This Book Is An Important And Unique Book In The Field Of Hadith Knowledge In General And Zohd (Asceticism), The Meaning Of Asceticism, Its Importance And Contemporary And Intellectual Interpretation Of Asceticism. Analytical Study Of This Book Reveals The Following Points.

Arabic Entry Of Hadith Text:

"Zuhd, Meaning And Requirements, A Special Study Of Sahih Muslim" Is A Comprehensive And Complete Book On Hadith In Urdu Language In Multan, In Which The Author Has Presented The Complete Arabic Text Of Hadiths Of Zahud And Its Translation Into Urdu Language. Of Course, For Those Who Know Urdu, The Knowledge Of Hadith Provides A Golden Opportunity To Know The Meaning Of Hadith In General And The Meanings Related To Zohd In Particular, And This Is A Book That A Person Belonging To Every Class After Reading It Carefully Can Understand The Meaning Of Zohd And Reach The Command Of The Hadith, So Let's See Some Of Its Quotes As A Sample.

¹⁷ Also, p. 27

Condemning The Prevailing Concept Of Worldliness, The Doctor Writes On Page Number 13-14 Of The Book That,

“Therefore, Islam Has Declared A Society That Receives Its Share From Both The World And The Hereafter As A Better Society And Has Made It Clear That The World (And Its Gains) Should Not Be Condemned. It Is Like A Better Rider For The Believer That He Performs Good Deeds Through Him And Gets Rid Of Evil Due To Him. But At The Same Time, It Is Also Important To Avoid Giving Priority To The Temporary Abode Of This World Over The Destination Of The Hereafter, Because This Attitude Is Of Those Who Do Not Fear The End And Are Narrow-Minded, While The Eyes Of The Believers Are Wide From This Place To The Next And Far-Seeing Is Their Attribute.”¹⁸

Reference To Primary Sources:

If An Attempt Is Made To Conduct An Analytical Study In An Unbiased Manner, It Is Clear That The Material In The Book Under Review Has Been Derived From Primary Sources And Has Been Recorded In The Book With Great Responsibility And The Hadiths Have Been Listed Under The Headings, Interpreted And Explained In Contemporary Terms And Verified According To Modern Research Standards. In This Regard, See The Translation Of The Hadith Recorded By Dr. Saeed Under The Title "Treatment Of Inferiority",

"It Is Narrated From Hazrat Abu Huraira That The Messenger Of Allah, Peace And Blessings Be Upon Him, Said: Look At The Person Who Lower Than You (In Wealth And Beauty) And Don't Keep Your Eyes (Eagerly) On Him Who Is Greater Than You (In Wealth And Beauty). If You Do So, You Will Not Despise The (Acquired) Blessing Of Allah Upon You"^{19 20}

In The Hadith, Actually The Remedy Has Been Mentioned To Be Safe From Competing In An Inappropriate And Unbalanced Way That When A Person Sees Someone Better Than Himself, He Will Inevitably Develop Feelings Of Deprivation And Jealousy In His Heart, By This Social Distortion Will Arise, Which Is A Big Obstacle In The Development Of Human Society. While Islam Wants Social Development, The Requirement And Intention Of Hadith Sharif Is That Instead Of Looking At Those Who Are Better Than Themselves, Each Individual Should Look At Those People Who Are Relatively Inferior In Worldly Glory. In The Interpretation And Explanation Of This Hadith, The Honorable Doctor Has Presented A Contemporary Explanation In A Scholarly And Intellectual Manner Regarding Khatib Baghdadi And Quotes Imam Nawawi With Reference To The Sharh (Interpretation) Of Muslim Sharif:

"Looking Towards The Inferior Will Create Moderation In Emotions And Balance In Attitudes And Thus He Will Be Able To Moderate His Feelings Instead Of Inferiority Or Superiority And Thus, He Will Thank Allah For

¹⁸ Saeed ur Rehman, Dr., *Zuhd, Meaning and Requirements: A Special Study of Sahih Muslim*, Beacon Books Multan, 2010, P.25

¹⁹ Also p.13

²⁰ Sunan Ibn Maja

Rewards Of Allah Instead Of Devaluing Them. However, Seeing Someone Grown In Virtue And Racing Him Is A Healthy Tendency, In The Presence Of Which The Society Develops In A Better Way”²¹.

Since Dr. Saeed Has A Special Interest In Extensive Study And Solving Contemporary Problems, According To Him, The Above Interpretation And Explanation Means That Lack Or Abundance Of Wealth Is A Special Kind Of Test From Allah Ta'ala That His Almighty Vouchsafes Wealth To A Rich So That He Should Not Spend His Wealth Only For Himself, But Despite His Ownership Of Wealth, He Must Acknowledge That The More Wealth He Earns, The More Collective Rights Over His Wealth Grow. It Means That He Is Not Only Earning That Wealth For Himself, But He Has Also Earned It For Other People, And The Purpose Of Islam Is That Whoever Does Not Have Wealth Should Not Be Ungrateful And Blasphemous To Allah By Looking At The Wealth Of Others, But Instead, He Should Earn Wealth Through Legitimate Methods With More Hard Work And Dedication In The Intellectual Struggle- In The Book Under Discussion, The Translation Of The Hadith Recorded By Dr. Saeed Regarding The Explanation Of The Hadith Of The Prophet ﷺ Is Presented Here:

“Hazrat Abu Saeed Khidri Ra Reported That Rusool Allah Saw Said: Don't Jot Down My Saying And If Someone Has Written By Hearing From Me Something Besides The Qur'an, He Should Erase It, But Narrate My Hadith, There Is Nothing Wrong With It, And Whoever Lies On Me On Purpose, Let Him Make His Abode In Hell.”²²

“The Reason For The Prohibition Of Writing The Hadiths Of The Messenger Of Allah ﷺ Is Known From The Hadith Was That In The Early Years Of The Prophet's Era, There Were Few Writers Among The Companions Of The Prophet, And Those Who Were There Used To Write Down The Revelations Of The Holy Qur'an. If They Started Writing Hadiths At The Same Time, There Was A Fear That The Holy Quran And The Hadiths Of The Prophet Would Be Mixed Up. Later, When The Holy Companions Became Familiar With The Style And Way Of Narration Of The Qur'an, And There Was No Longer Any Fear Of Interpolating With The Hadith, The Prophet (Peace And Blessings Of Allah Be Upon Him) Gave Permission.”²³

In Bringing This Blessed Hadith, Dr. Saeed Has Actually Explained The Order Of Prohibiting The Writing Of Hadith And Has Also Mentioned The Reasons That Led To The Prohibition Of Writing Hadith.

In The Aforementioned Writing, By Presenting The Command Of Writing Of Hadith As Permission, Respected Dr. Saeed Has Affirmed The Writing Of

²¹ Saeed ur Rehman, Dr., *Zuhd, Meaning and Requirements: A Special Study of Sahih Muslim*, Beacon Books Multan, 2010, p.34

²² *Sahih Muslim, Book 42, Hadith 7147*

²³ Saeed ur Rehman, Dr., *Zuhd, Meaning and Requirements: A Special Study of Sahih Muslim*, Beacon Books Multan, 2010, P.50

Hadith In A Distinct And Distinguished Way. However, Indirectly, The Subject Of The Book Is Not The Writing Of Hadith, It Is Zuhd, But Under This Title, The Hadith Has Been Recorded And Explained According To Rational Arguments And Objective Situations. Therefore, This Book Holds A Vital And Unique Position In The Science Of Hadith And Is Of Special Importance In The Contemporary Explanation Of The Teachings Of Zohd, And It Will Not Be Unfair To Say That This Book Is A Beautiful Gift For The Knowledge Seekers Of Hadith Science.

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