RIYĀD AL-ṢĀLIHĪN
AS A STANDARD TEXTBOOK OF ḤADĪTH

by
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Dedicated
to
my mother **ZAITHUN KHAN**
for encouraging me to study Islam
and
**BUZMI IKHWANUS SAFFA**
for financing my entire studies in Pakistan
CONTENTS

ACKNOWLEDGEMENTS iii

INTRODUCTION iv

Chapter One

LIFE AND WORKS OF IMĀM AL-NAWĀWĪ 1

1.1 His Parents 1
1.2 His Childhood 1
1.3 Education 2
1.4 His Teachers 4
1.5 His Students 5
1.6 Imām al-Nawawī: The Sāfi (Ascetic) 6
1.7 Some of His Monumental Works 7
1.8 His Travels 20
1.9 His Demise 20
1.10 Assessment by His Contemporaries 21

Chapter Two

STATUS OF HADĪTH IN ISLAM 24

2.1 Definition of Hadīth 24
2.2 Hadīth and Sunnah 25
2.3 Mission of the Prophet Muhammad (s.a.w.s.) 29
2.4 The Link between the Hadīth and the Holy Qur’ān 31

Chapter Three

COMPILATION AND SPECIAL FEATURES OF RIYĀD AL-ṢĀLIHIŅ 36

3.1 Historical Background 36
3.2 Compilation of Riyād al-Ṣāliḥin 38
3.3 Its Special Features 39
3.3.1 Its Structure 39
3.3.2 Its Contents 41
3.3.3 Its Concise Nature 43
3.3.4 Explanation of Certain Ahādīth 43
3.3.5 Explanation of Difficult Words and Expressions 44
3.3.6 Classification of Ahādīth 45
3.3.7 Juridical Classifications 47
Chapter Four

MAJOR TRANSLATIONS OF RİYĀD AL-ŞĀLIHĪN

4.1 Urdu Translations
4.2 English Translations

Chapter Five

EVALUATION OF RİYĀD AL-ŞĀLIHĪN AS A HADĪTH TEXTBOOK

5.1 The Recording of Hadīth
5.2 The Importance of Riyād al-Ṣāliḥīn
5.2.1 The Scholar
5.2.2 The Student
5.2.3 The Layman
5.3 Commentaries on Riyād al-Ṣāliḥīn
5.4 Comments by Scholars on Riyād al-Ṣāliḥīn
5.5 Riyād al-Ṣāliḥīn as a Hadīth Textbook

CONCLUSION

TRANSLITERATION SYSTEM

GLOSSARY

BIBLIOGRAPHY

ii
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INTRODUCTION

*Riyād al-Sālihīn* (Garden of the Righteous) is a compilation of *Ahādīth* (sayings of the Prophet Muḥammad - s.a.w.s.) by the celebrated Shafi‘ī jurist, Abū Zakariyā Yaḥyā ibn Sharaf al-Nawawī (d. 676/1277).

Although he authored no less than 28 books, *Riyād al-Sālihīn* is his most popular work. This collection is prescribed as a text book in the curriculum of all the major Dār al-‘Ulūms and institutions of higher Islamic learning all over the world. This book is equally popular among the lay Muslims also.

*Riyād al-Sālihīn* comprises such *Ahādīth* which have a bearing on the socio-ethical values of Muslim society. However, interestingly, this work has also been used as a standard source book for *Hadīth* and Islamic juridical studies.

In view of its immense popularity and wide readership, various Muslim scholars have chosen to translate *Riyād al-Sālihīn* into both English and Urdu. However, surprisingly no one has as yet done any serious study to evaluate the academic value of this work and to investigate the reasons for its popularity and indispensibility as a source of *Hadīth*. Thus the objectives of my study are to:

a) evaluate the academic standing of al-Nawawī;

b) analyse the special features and characteristics of *Riyād al-Sālihīn*;

c) investigate the reasons for its popularity;

d) evaluate its academic standing and value as a source book of *Hadīth*.
This dissertation consists of five chapters. Chapter one deals with the life and works of Imām al-Nawawī; chapter two discusses the status of Hadīth in Islam; chapter three touches upon the compilation and special features of Riyāḍ al-Ṣāliḥīn; chapter four sheds light on some of the major Urdu and English translations of Riyāḍ al-Ṣāliḥīn and in chapter five an evaluation of Riyāḍ al-Ṣāliḥīn as a Hadīth textbook placed in perspective.

The transliteration system used throughout this dissertation appears on page 72 and for the benefit of those who are not conversant with the Arabic language, a glossary of Arabic terms has been included on page 74.
Chapter One

LIFE AND WORKS OF IMĀM AL-NAWĀWĪ

Abū Zakariyyā Yahyā ibn Sharaf ibn Murrī al-Ḥizāmī al-Nawawī, hereinafter referred to as Imām al-Nawawī, was born in 631 AH/1233 CE in Nawā, a township of al-Hurān in the south of Damascus, the capital of present-day Syria.

1.1 HIS PARENTS

Sharaf b. Murrī, the father of Imām al-Nawawī, was a merchant, trading in Nawā. He was a pious and saintly figure. He passed away nine years after the demise of his son, Imām al-Nawawī, at the age of over 70 years. There is no mention of Imām al-Nawawī’s mother’s name in any of the biographies that have been consulted, except that she also survived her son’s death. His family life is obscure and not much details are available. It appears that Imām al-Nawawī was the only son of his parents.

1.2 HIS CHILDHOOD

From early childhood, Imām al-Nawawī was interested in the study of the Holy Qur’ān. He was not keen in playing with other children. The legend has it that Shaykh Sālih

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Yāsīn (d. 687/1309) a visiting ṣūfī (mystic) of Morocco, saw Imām al-Nawawī in his childhood and predicted the future scholarly status and piety of the lad to his father.¹

1.3 EDUCATION

At the age of 18, Imām al-Nawawī left Nawa for Damascus with his father. On reaching Damascus, he met the Imām of the Grand Mosque (al-Jāmiʿ al-Umawī) of Damascus, Shaykh Jamāl al-Dīn ʿAbd al-Kāfī (d. 689/1311). This Shaykh introduced him to the academic circle of the grand Muftī of Syria, Ṭāj al-Dīn ʿAbd al-Rahmān b. Ibrāhīm, popularly known as Ibn al-Farkāh (d. 690/1312). Imām al-Nawawī approached the Muftī, his first tutor, to arrange for his living quarters as was the case with other students who came to Damascus to study. Ibn al-Farkāh referred him to al-Kamāl Iḥṣāq al-Maghribī (d. 650/1272), the great Muhaddith (traditionalist) at the institution of learning, al-Rawahiyah. Imām Al-Nawawī took up temporary residence at al-Rawahiyah and later on moved to another institution of higher Islamic learning, al-Ashrafiyyah. This institution was so named because it was built by King Muzaffar al-Dīn Musā b. ʿAdīl al-Ashrafi in 630/1252. It was at al-Ashrafiyyah where he later assumed professorship, after completing his studies, a post which he held till his last days.²

By that time, Damascus, the capital of Syria, had become the centre of Islamic learning since the day when Ḥadrat Abū al-Dardāʾ (d. 32/654), a prominent Companion (r.a.) of

the Prophet Muḥammad (s.a.w.s.). Ḥadrat Abū Dardā’s (r.a.) proper name was Uwaymir ibn Amīr al-Anṣārī (d. 32/654) arrived as a missionary disseminating Qur’ānic learning and knowledge of Ḥadīth (Prophetic tradition). Ḥadrat ‘Umar the second caliph deputed him to Syria as a juro-consultant and was noted for his brilliance.

Damascus was the capital of the Umayyad dynasty and this city produced such great luminaries of Islam, the likes of Abū Idrīs al-Khwālānī (d. 80/682), a juro-consultant and a Tābi‘ī, Makhūl al-Dīmāshqī (d. 118/720), also a juro-consultant, ‘Umar ibn ‘Abd al-‘Azīz (d. 101/723), a scholar and Umawī Caliph who is considered as the fifth Pious Caliph, and ‘Abd al-Raḥmān al-Awzā‘ī (d. 157/779) who was also a juro-consultant of great repute.

Imām al-Nawawī was a very industrious student covering twelve lessons a day. He would spend the remaining portion of the day reading, writing and consulting his superiors. His curriculum included the following subjects: two lessons in al-Wasīf (which relates to al-Fiqh); a lesson in al-Muhadhdhab (which also relates to al-Fiqh); a collective study of al-Bukhārī and Muslim (ie. in Ḥadīth); lessons in Arabic grammar, syntax, etymology, logic, Usūl al-Fiqh (Principles of Jurisprudence), Encyclopaedia of Narrators of Traditions of the Prophet (s.a.w.s.), and ’Ulam al-Dīn (Islamic Sciences).

Imám al-Nawawi was privileged to study under the tutorship of leading Muhaddithún (scholars of Hadîth) and Fuqahá' (Muslim jurists). Some of the renown scholars under whom he studied various disciplines are listed below:¹

<table>
<thead>
<tr>
<th>Fiqh (Jurisprudence)</th>
<th>Hadîth</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ibn al-Farkâh (d. 690/1291)</td>
<td>1. Ibrâhîm ibn 'Isâ (d. 668/1269)</td>
</tr>
<tr>
<td>2. 'Abd al-Rahmân ibn Nûh (d. 654/1254)</td>
<td>2. Ibrâhîm ibn 'Alî Hafs</td>
</tr>
<tr>
<td>3. 'Umar ibn Asad</td>
<td>3. Zayn al-Dîn Abû al-Baqâ' (d. 663/1264)</td>
</tr>
<tr>
<td>4. Abû al-Hasan SaIar (d. 1271 AH)</td>
<td>4. Radî ibn Burhân</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Usûl al-Fiqh (Principles of Jurisprudence)</th>
<th>Grammar</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 'Umar ibn al-Bandar (d. 672/1273)</td>
<td>1. Ahmad ibn Sâlim (d. 664/1265)</td>
</tr>
<tr>
<td>2. Jamâl al-Dîn al-Tayy (d. 672/1273)</td>
<td></td>
</tr>
</tbody>
</table>

At one stage during his student career, Imám al-Nawawi contemplated studying Medicine, but he experienced gloominess enwrapping his heart. This caused him to reflect upon what he was experiencing and he received an inspiration from Allâh (SWT) that the cause of his state of dejection was his pre-occupation with al-Qânûn (The Cannon) a book on Medicine by Ibn Sînâ (Avicenna) (d. 428/1037). He sold the book and abandoned the idea of studying Medicine. He then concentrated his efforts towards

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the study of Prophetic Tradition and Islamic Jurisprudence. From then on, he felt at ease and his heart was illuminated.¹

1.5 HIS STUDENTS

_Imām_ al-Nawawī taught at _al-Ashrafiyyah_, a well known Islamic institution of Islamic learning in Damascus. Some of his notable students were the following:²

1. Ibn al-‘Attār who was nicknamed _Mukhtaṣar al-Nawawī_ (ie. miniature al-Nawawī, because of his close association with _Imām_ al-Nawawī).
2. Abū al-‘Abbās Aḥmad b. Ibrāhīm
3. Muḥammad b. ‘Alī Bakr
4. Muḥammad b. Ibrāhīm b. Sa’d Allāh
5. Muḥammad b. ‘Abd al-Khāliq
6. Ahmad b. Muḥammad b. ‘Abbās
7. Abū al-‘Abbās Aḥmad al-Darīr
8. Ismā’īl b. Ibrāhīm b. Sālim
9. Jibrā’il al-Kūrdī
10. Sālim b. Abī al-Dur
11. Sulaymān b. ‘Umar (_al-Qādī_)
12. _Qādī_ Sadr al-Dīn Sulaymān b. ‘Umar

13. 'Abd al-Rahmân b. Muḥammad
14. 'Alī b. Ayyūb b. Manṣūr
15. Yahyā b. al-Fāḍil
16. 'Abd al-Rahîm b. Yusuf al-Samhûdî
17. Al-Qâdi Diyâ' al-Dîn 'Alî b. Sâlim
18. Shams al-Dîn al-Baytâr
19. Shihâb al-Dîn al-Arbadî
20. 'Abd Allâh b. Muḥammad b. 'Alî

All the above pupils of Imâm al-Nawawî were jurists of repute.

1.6 IMĀM AL-NAWAWS: THE ŠŪFI (ASCETIC)

Imâm al-Nawawî was extremely absorbed in his literary pursuit and this hardly left him any time for his worldly concerns. He would partake of only one meal late in the evening and would drink a glass of water before dawn. He observed fast quite regularly. His life was that of a scholar cum-ascetic. Imâm al-Nawawi's father supported him financially. He refrained from eating of any fruit grown in Damascus because the majority of orchards were on endowment properties and some of the lands belonged to minors and the disabled which were under government protection.¹

Imām al-Nawawi’s ṣūfī leanings and concern for the purification of the soul became abundantly evident from three of his works, namely, Kitāb al-Adhkar (Book of Supplications), Bustān al-‘Arifīn (Garden of Mystics) and Riyāḍ al-Saliḥīn (Garden of the Righteous). His spiritual master was Shaykh Muḥammad Yāsīn al-Maракāshī (d. 687/1309). According to al-Dhahābī, Shaykh Muḥammad Yāsīn was, in his early life, a scholar of Qur’ānic recitation and was noted for his spiritual insight. He lived to the ripe age of 80. However, there is no mention of the Ṣūfī order into which he initiated his disciples.¹

After the demise of Shihāb al-Dīn Abū Shāmah ‘Abd al-Rahmān b. Ismā‘īl al-Maqdisī (d. 665/1267) who was a juro-consultant, historian and traditionalist, Imām al-Nawawī was appointed rector of al-Ashrafiyyah. The salary which Imām al-Nawawī received was either donated to al-Ashrafiyyah or books were purchased with it and donated to the Dār al-Hadīth (Faculty of Ḥadīth). After a while he refused to accept any form of remuneration from al-Ashrafiyyah.²

1.7 SOME OF HIS MONUMENTAL WORKS

Imām al-Nawawī began his writing career at around 660/1262, producing no less than 36 scholarly works. Twenty-six of his major writings have so far been published. He has a brief commentary on al-Jāmi‘ al-Sahīh (a well known collection of Ḥadīth) of Imām al-Bukhārī and Kitāb al-Sunan of Imām Abū Da‘ūd.³ His enormous literary contribution

is highly commendable considering his untimely demise at the early age of 46. *Imām* al-Nawawī has undoubtedly carved a niche for himself amongst Muslim traditionalists and jurists. Some of his popular literary works are:

1.7.1  *Minhāj Sharh Sahīh Muslim (Way to the Commentary on Sahīh of Imām Muslim ibn al-Ḥajjāj al-Qushayrī)* (d. 261/883)

This commentary on the *Sahīh* of *Muslim* was completed in 674/1276. Besides being written in a language which is accessible to both scholars and students, this commentary expounds upon every aspect of *Ḥadīth* and the Science of *Ḥadīth*. Some of the sub-topics which this commentary deal with are: *Aḥkām al-ʿUsūl* (Rules of Principles) of *Ḥadīth* and *Fiqh* (Jurisprudence) and *Furūʿ* (Details of *Fiqh*), *ʿĀdab* (Literature), Asceticism, Principles of *Shariʿah* (Principles of Law), *Asmāʾ al-Rijāl* (Biographies of Narrators), *ʿUsūl al-Ḥadīth* (Principles of the Science of Prophetic Traditions): explanation of vocabulary, simplification of terms, reconciliation between conflicting reports, grammatical analysis of constructions of sentences and expounding upon the practical aspects of a *Ḥadīth*. However, one notes that *Imām* al-Nawawī has maintained brevity in his entire commentary on *Sahīh Muslim* and does not delve into lengthy deliberations.

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1.7.2 Rawdat al-Tālibīn wa ‘Umdat al-Muṣṭiyyīn (Garden of the Seekers and Help for the Deliverers of Legal Opinions)

This is an abridged version of al-Sharḥ al-Kabīr of Imām ‘Abd al-Karīm al-Rifā‘ī (d. 603/1225). The book deals with the various aspects of Shafi‘ī jurisprudence. It gained prominence amongst students and scholars of Islamic Jurisprudence alike. Many commentaries have been written on al-Rawḍah by eminent scholars, thereby adding to the value of the book. A second edition of al-Rawḍah was published by al-Maktab al-Islāmī, Beirut, in 1985, in twelve volumes.

1.7.3 Minhāj al-Tālibīn (Path for the Students)

This is one of Imām al-Nawawī’s most consulted books on Shafi‘ī jurisprudence. Like al-Rawḍah, Minhāj al-Tālibīn is a synopsis of ‘Abd al-Karīm ibn Muḥammad ibn ‘Abd al-Karīm al-Rāfī‘ī’s al-Muḥarrir (The Liberator). Numerous scholars such as Abū al-‘Abbās Aḥmad ibn Abī Bakr ibn ‘Irām (d. 820/1442), Abu al-Ma‘ālī Muḥammad ibn ‘Alī ibn ‘Abd-al-Wāḥid (d. 863/1455), and Taqī‘-al-Dīn ‘Alī ibn ‘Abd al-Kāfī al-Subkī (d. 739/1361) have written commentaries on this work of Imām al-Nawawī. Al-Subkī entitled his commentary al-Ibtihāj (The Delight) and commenting on Minhāj al-Tālibīn states:

This book, in this period and time, is a source of help for students and numerous jurists in their quest for a School of Thought.1

Burhān al-Ja'barī (d. 832/1454) has this to say:

How excellent has this Imām of asceticism and piety brought forth for us from the decrees of jurisprudence a path (mithāj), the words of which are like shining necklaces of pearl strewn on gardens adding lustre to the beauty.¹

Shams al-Dīn ibn al-Muṣalī (d. 774/1367) has presented his commentary of this work in poetry form.² Al-Mīnḥāj was completed in the year 669/1271 and it was only published in 1958 by Mustafā Bābī al-Ḥalabī in Cairo.

1.7.4  Bustān al-'Ārifīn (Garden of Mystics)

As evident from the title of the book, the central theme of Bustān al-'Ārifīn is the purification of the rūḥ (soul) and character building. In its table of contents, the following topics are listed:

a) sincerity of intention;

b) essence of sincerity and veracity;

c) self-sacrifice;

d) miracles of saints and their achievements;

e) documented transmissions of miracles of saints;

f) elegant narratives.

². ibid, p. 85.
The book is well documented with Qur'anic verses and *Ahādīth*. Every narration is supported by a reliable chain of narrators. The book makes good reading for students of *tasawwuf* (Islamic Mysticism).¹

### 1.7.5 Al-Adhkār al-Muntakhabah (Selected Litanies)

*Imām* al-Nawawī wrote *al-Adhkār* in the 665/1267. It is divided into 396 long and short chapters and deals with the significance of *adhkār* (sing. *dhikr*). It deals with supplications to *Allāh* (SWT) for various occasions. These supplications have been extracted from the *Holy Qurʾān* and *Hadīth*.¹

Some of the great *Muḥaddithūn* (scholars of Prophetic Tradition) such as Shīhāb al-Dīn Ahmad in ‘Alī ibn Hajar al-Asqalānī (d. 852/1454) and Muhammad ibn ‘Abd al-Rāhmān ibn Muḥammad Shams al-Dīn al-Sakhāwī (d. 902/1504) used to dictate *al-Adhkār* to their students. Jalāl-al-Dīn ‘Abd-al-Rhman al-Suyūṭī (d. 911/1513) abridged *al-Adhkār* and named it *Tuhfat al-Abrār* (*Gift of the Pious*). The most extensive commentary on *al-Adhkār* was done by Muhammad ‘Allān al-Siddiqī (d. 1057/1659).

### 1.7.6 Al-Irshād wa al-Taqrīb (Guidance and Conciliation)

It is an abridged form of *Ulūm al-Hadīth* (*Sciences of the Prophetic Tradition*) by the great traditionalist Abū ‘Amr ibn al-Ṣalāḥ. The first version of this work was entitled

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al-Irshād (The Instruction) and its second version was named al-Taqrib wa al-Taqṣīr li Ma’rifat Sunan al-Bāshīr al-Nadhīr (The Conciliation and Briefing of the Knowledge of the Traditions of the Messenger in relation to Good News and Admonishment). This book deals with the Science of Prophetic Tradition. Jalāl al-Dīn al-Suyūṭī wrote a commentary on al-Taqrib and entitled his commentary Tadrīb al-Rāwī. (Training of the Narrator).¹

1.7.7 \textit{Al-Arba’in (Forty Hadīth)}

\textit{Al-Arba’in} is a famous compilation of forty sayings of the Prophet Muḥammad (s.a.w.s.). According to Imam al-Nawawi, each Hadīth in this compilation has a bearing on aspects of Islamic principles and beliefs. The reasons he gives for undertaking the compilation of this work are: (1) there are numerous sayings of Prophet Muhammad (s.a.w.s.) which emphasize the merits of memorising forty Hadīth. (2) He cites that scholars like ‘Abd-Allāh ibn Mubārak (d. 181/760), Abū Bakr Ahmad al-Husayn al-Bayhaqī (d. 458/1037), Muḥammad ibn Aslam al-tūsī (d. 242/821) had all compiled their own separate collections of forty Hadīth and that was how he received inspiration from them to compile his \textit{Al-Arba’in}.

\textit{Imām} al-Nawawī’s \textit{Al-Arba’in} has been translated in both English and Urdu. This work is taught in most Institutions of Islamic learning, both in South Africa and abroad in the Indo-Pak subcontinent and even in Middle Eastern countries, as an introduction to \textit{Hadīth} for beginners.

1.7.8 *Manaqib al-Shafi‘i* (Outstanding Features of Imam al-Shafi‘i)

This work is in effect an abridged version of *Imam Ahmad ibn Husayn al-Bayhaqi*’s (d. 458/1060) *Manaqib al-Shafi‘i* which was originally in two volumes. *Imam al-Nawawī* reduced it into one volume.¹ The book gives factual details about the life and works of *Imam al-Shafi‘i* (d. 204/820).

1.7.9 *Al-Majmū‘* (The Collection)

*Al-Majmū‘* is regarded as one of the greatest books written about Shafi‘i Fiqh (jurisprudence of the Shafi‘i School). Unfortunately due to his untimely demise, *Imam al-Nawawī* could not complete this work and managed only to complete nine volumes. A Shafi‘i scholar Al-Taqī ‘al-Subukī (d. 771/1373) attempted to complete the remainder of *al-Majmū‘*, but death did not allow him to do so. He succeeded in adding three volumes to the existing ones. These volumes deal with principles of sales up to the section covering profits. Dār al-Fikr al-‘Arabī, Beirut, has published *al-Majmū‘* in twenty volumes. Shams al-Dīn al-Dhahabī, a great traditionalist (d. 748/1370) regards *Al-Majmū‘* as an extremely excellent work. ‘Imad al-Dīn Ismā‘īl ibn al-Kathīr (d. 774/1376), the great historian and commentator on the *Holy Qur‘ān*, states in his *Tabaqāt al-Shafi‘iyyah* that he had not come across any book written by a classical Muslim scholar that could be compared to *al-Majmū‘*.² Some of the special features of *al-Majmū‘* are:

². ibid, p. 93.
i. Imam al-Nawawi comments on the Qur’anic verses and relevant Ahadith and their classifications. He then gives a simplified grammatical breakdown of words and also comments on the life of the narrators.

ii. He explains and simplifies the principles of jurisprudence.

iii. He discusses issues upon which scholars agree or disagree and pinpoints the most acceptable of the two views.

iv. He discusses the views of scholars, pointing out any irrelevant viewpoint, and subjects such a view to severe criticism.

1.7.10  Sharḥ al-Talkhis (The Abridged Commentary)

Imam al-Nawawi attempted to write a commentary on Sahih al-Bukhari as he himself states in the preface of his commentary on Sahih Muslim. He does not give any reason for his commentary. He managed only to comment up to the chapter entitled Kitab al-‘Ilm (The Book of Knowledge) and thereafter death overtook him.¹

1.7.11  Sharḥ al-‘Irāz (The Concise Commentary)

This work was an attempt made by Imam al-Nawawi to write a commentary on the Sunan of Imam Abu Da’ud. However he only managed to cover up to the Kitab al-Wudh (The Chapter on Ablution).²

1.7.12 *Tahdhīb al-Asmā’ wa al-Lughāt (Refinement of Names and Vernaculars)*

This book is more of a lexicon dealing with grammatical analysis of Arabic and foreign words that appear in *Mukhtasar al-Muzanī, al-Muhadhdhab, al-Wasīf, al-Tawdīh, al-Wajīz* and *al-Rawdah*. *Mukhtasar al-Muzanī (Al-Muzanī’s Brief Exposition)* was written by one of the students of *Imām al-Shafī‘ī*, Ḫayyā ibn Ṭayyib al-Muzanī (d. 264/879). Basically all these books deal with Shafī‘ī Jurisprudence. *Imām al-Nawawī* regarded his *Tahdhīb al-Asmā’ wa al-Lughāt* to be of utmost importance to students of all disciplines because the depth he goes into explaining technical words.¹

1.7.13 *Tanqīḥ Sharḥ al-Wasīf (Reexamination of the Median)*

*Al-Wasīf* is one of *Imām al-Ghazālī*’s writings on the Shafī‘ī School of Jurisprudence. It is regarded as very reliable source of information in the realm of Shafī‘ī Jurisprudence. *Imām al-Nawawī*’s *Tanqīḥ Sharḥ al-Wasīf* is a commentary on a major portion of that book.²

1.7.14 *Al-Khulāsah fī Ahadīth al-Ahkām (The Essence of Prophetic Tradition Related to Islamic Rulings)*

This book deals with juristic principles deduced from Prophetic Traditions. In this work, *Imām al-Nawawī* covers upto the section on *Zakāt* (The Poor Due). According to some Muslim scholars this book is a must for *Muhaddithūn*, especially the *Fuqahā‘* (jurists).³

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This work deals with the rituals of Hajj (Pilgrimage). It has one chapter especially dedicated to matters related to women. ‘Alī ibn ‘Abd Allāh ibn Ahmad al-Hasan (d. 911/1533) has written a commentary on this book and Ahmad b. Muhammad b. ‘Alī b. Hajar al-Makkī (d. 974/1569) has appended extensive marginal notes to this work.¹


According to Imam al-Nawawī he undertook to compile the above treatise after witnessing the dedication of the people of Damascus for the study of the Holy Qur’ān.

As its name suggests, this treatise deals with the ethics of handling and recitation of the Holy Qur’ān. This book was published in 1993 by Dār al-Kitāb al-‘Arabī, Beirut.

This book deals with grammatical explanations of words and juristic terminologies that appear in al-Tanbih (Caution) of Abū Ishāq al-Shirāzī. Certain technical words used by Abū Ishāq al-Shirāzī are beyond the comprehension of students and thus Imam al-Nawawī had to explain and simplify those terms. Imam al-Nawawī’s Tadhīb al-‘Asmā’ and Al-Tahrīr fī Alfāz al-Tanbih enhance his status as an expert lexicographer.²

1.7.18  Ṭabaqāt al-Fuqahā' (Ranks of The Jurists)

Ṭabaqāt al-Fuqahā' deals with the biographies of the jurists belonging to the Shafi‘ī School of Jurisprudence. This work is an abridged version of Abū ‘Amr b. Silāh’s al-Ṭabaqāt al-Shafi‘iyat. In this work, every jurist is listed according to his rank and file.  

Imām Al-Nawawī passed away leaving behind a draft manuscript of this work which was later compiled in a book form by his student al-Ḥāfiz al-Jamāl al-Mizzī.¹

1.7.19  Al-‘Umdah fi Tashīḥ al-Tanbih (The Basic Issue in the Correction of the Advice)

Al-‘Umdah is one of the earliest compilations of Imām al-Nawawī. He has put to pen his observations on al-Tanbih which is the work of the great Muslim jurist, Abū Ishāq al-Shirāzī. ‘Umar b. ‘Alī b. Aḥmad b. Mulqīn al-Ansārī praises the efforts of Imām al-Nawawī in the compilation of this work.²

1.7.20  Mukhtasar Usud al-Ghabah (An Abridgement of the Biographies of the Companions of the Prophet - s.a.w.s.)

This is an abridged version of the work of the classical Muslim traditionalist Abū al-Ḥasan‘Alī b. Muhammad b. al-Athīr al-Jazarī entitled Usud al-Ghabah which deals with Ma‘rifat al-Ṣahābah (Knowledge of the Companions of the Prophet). This book acquaints the reader with some major Companions (r.a.) of Prophet (s.a.w.s.).

1.7.21 \textit{Al-Masā’il al-Manthurah (Scattered Problems)}

This work represents a compilation of \textit{Imām} al-Nawawī’s \textit{fatāwā} (legal opinions) which was compiled by his pupil ‘Alā al-Dīn b. al-ʿAṭṭār.\footnote{1} This book has been published by Dār al-Kutub al-Islamiyah, Beirut.

1.7.22 \textit{‘Adab al-Muftī Wa al-Mustaftī (Etiquette of the Doctor of Law who gives Legal Opinion and One who asks for Legal Opinion)}

It is a book pertaining to the ethical code which is binding upon a \textit{muftī} and the one who is seeking legal opinion.\footnote{2}

1.7.23 \textit{Takhmīs al-Ghana‘īm (One fifth of the Booty)}

This book expounds on \textit{Imām} al-Nawawī’s conflict with the Shāfi‘ī jurist Ibrāhīm b. Tāj ‘Abd al-Rahmān b. Ibrāhīm, popularly known as Ibn al-Farkāh (d. 729/1351), concerning the issue of slave-girls brought in as captives of war by Malik al-Ẓāhir Baybars, a Mamlūk Sultān (1260CE -1277CE), of Syria. Ibn al-Farkāh acknowledged in his \textit{Fatāwā} the permissibility of distributing slave-girls amongst the citizens as war-booty. \textit{Imām} al-Nawawī, on the other hand, strongly opposed this view and was of the opinion that slave girls cannot be utilised as consorts if they did not fall under the \textit{khumus} (one fifth of the booty which goes to the State).\footnote{3}

\footnotesize{\begin{itemize}
\item[1.] Al-Minhāj al-Sawfī Tarjamat al-Imam al-Nawwār, p. 65
\item[2.] Al-Daqr, ‘Abd al-Ghanī, op. cit., p. 93.
\item[3.] ibid, p. 93 and 113.
\end{itemize}}
1.7.24  

*Al-Tarkhiṣ fi al-İkrām Wa al-Qiyyām (Permission for Honouring and Standing)*

This work deals with the merits of standing as a mark of respect in honour of Muslim scholars and pious Muslim personalities. In this work, *Imām* al-Nawawī discusses the rationale and the ethics of such practice and advocates the permissibility of standing up when any scholar enters the place where one is seated.

1.7.25  

*‘Ādab al-Istisqā’ (Etiquettes Concerning Prayer for Rain); Ru‘ūsul Masā’il (Primary Issues); and Tuhfat al-Tullāb al-Fadā’il (Gifts for the Seekers of Merits)*

All these three works are held to be extracts from his other work entitled *Sharḥ al-Muhadhdhab*. *‘Ādab al-Istisqā’* deals with the rules pertaining to the manner in which the prayer for rain should be conducted and the supplications to be made. *Ru‘ūsul Masā’il* deals with various Islamic juridical issues. *Imām* Al-Nawawī has, in these works, cited *tafsīr* (exegesis), *Ḥadīth*, and *Fiqh* sources in order to lend support to what has been discussed in them. He has also included in these works grammatical analysis of words and terminologies.¹

1.7.26  

*Daqā‘iq al-Minhāj Wa al-Rawdah (Finer Points of the Path and the Garden)*

The writing of this book was accomplished in 669/1271. This work contains additions to the contents of *Imām* al-Nawawī’s two previous works, namely, *Minhāj al- Ṭālibīn*

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1. Al-Daqr, ʿAbd al-Ghani, op. cit., p. 94.
and al-Rawdah. In this work, he discusses the finer points that were previously discussed in both books.¹

1.7.27 *Riyāḍ al-Ṣalīḥīn Min Kalām Sayyīd al-Mursalīn* (*Garden of the Righteous from the Sayings of the Master of the Messengers*)

This epic compilation of *Hadīth* is Imām al-Nawawī’s most popular work both amongst scholars of Prophetic Tradition and laymen alike. This work will be discussed in detail in chapter three of this dissertation.

1.8 **HIS TRAVELS**

Since the time Imām al-Nawawī left Nawā, he settled in Damascus where he lived for 28 years. After he finally settled in Damascus, he continued to visit his family in Nawā occasionally. He travelled to Makkah twice for the Pilgrimage. His great admiration for Imām Muhammad Idrīs al-Shāfi‘ī took him to Cairo to visit his tomb and on beholding the dome of the tomb of Imām al-Shāfi‘ī, he stopped and retraced his steps in respect for that great scholar, without entering the mausoleum.²

1.9 **HIS DEMISE**

It seems that Imām al-Nawawī had a premonition of his death. Towards the end of his life he started visiting the graves of his mentors. He paid a visit to his colleagues and

². *ibid.*, p. 181
some of the great masters of learning and thereafter he returned to his home town, Nawa.

From Nawa he travelled to al-Quds (Palestine) and visited the tomb of Prophet Ibrāhīm Khalîl Allâh (friend of Allâh) (a.s.). Then he returned to Nawa where he took ill for a short period of time after which he recovered. However, four days after his recovering from his illness, he passed away on a Thursday night, 24 Rajab, 667/1269 at the age of 46 as a celibate. His tomb is frequented by people in Nawa where he eternally rests.

1.10 ASSESSMENT BY HIS CONTEMPORARIES

Imâm al-Nawawî gained recognition amongst his contemporaries for his scholastic acumen, his piety, dedication and unflinching devotion to the dissemination of Prophetic Traditions. In what follows are the views expressed by some of his contemporaries:

‘Alâ al-Dîn ibn Dâ’ûd ibn Sulaymân ibn Sulaymân ibn al-‘Aţâr (d. 724/1346) wrote the following:

My Shaykh, my mentor, the Imâm and author of valuable and praiseworthy books, the unique master, observant of fast and prayer, an ascetic in his worldly outlook, inclined towards deeds of the hereafter. He was a research scholar, very particular of his duties and responsibilities; a hâfîz (one who has committed to memory) of Prophetic Traditions, knowing each and every category thereof, including unfamiliar

1. It is to be noted here that there is popular belief that Prophet Ibrāhīm (a.s.) was buried in Palestine. However, there is no historical evidence of his actual burial site.  
words and its meanings, and had full grasp of the meaning of the Hadith. He was the propounder of the Shafi’i School of Islamic Jurisprudence and the defender of its principles..."\(^1\)

Abū ‘Abd al-Rahīm Muḥammad ibn al-Ḥasan ibn Ismā‘īl al-Akhmīrī (d. 684/1506) expressed the following sentiments:

_Shaykh_ Muḥyī al-Dīn treads the path of the Sahābah. I do not know anyone in our age who has lived up to this standard of piety amongst scholars besides him."\(^2\)

Al-Shaykh Qutb al-Dīn al-Yunīnī (d. 726/1348) who was a historian had this to say:

_Imām_ al-Nawawī was unique in knowledge, piety, devotion, and austere living. He had many confrontations with the King al-Zāhir in the ministering of justice. The king is reported to have said, ‘I fear this man.’\(^3\)

Ṭaqī al-Dīn ‘Alī ibn ‘Abd al-Kāfī al-Subkī (d. 756/1358) himself a renowned Shafi’i scholar remarked:

*After the Tābi‘īn* (successors of the Companions - r.a.), the masses did not fervently follow anyone as they followed al-Nawawī.\(^4\)

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2. _Al-Minhāj al-Sawī_ ft _Tarjamat al-Imām al-Nawawī_, op. cit., p. 27.
3. ibid, p. 27.
Tāj al-Subkī ‘Abd al-Wahhāb ibn ‘Alī ibn ‘Abd al-Kāfī (d. 771/1369), the son of the Tāqī al-Dīn ‘Alī ibn ‘Abd al-Kāfī al-Subkī, made the following observation:

The leader of his age, unique of achievements in his era, the blessing of the period.
He had no parallel in his religious practices, his knowledge, piety and godliness.
His intentions were noble and his actions dedicated to Allāh.¹

It is evident in the light of the comments cited above that Imam al-Nawawī was a scholar of outstanding repute.

¹. Al-Daqīr, ‘Abd al-Ghanī, op. cit., p. 175
Chapter Two

STATUS OF HADĪTH IN ISLAM

The *Holy Qurʾān* is the final code of guidance for mankind and it was revealed to the last and final messenger of Allāh (SWT), Prophet Muhammad (s.a.w.s.), over a period of 23 years from 610-632 C.E. The *Hadīth* (sayings of the Prophet Muhammad - s.a.w.s.) supplement the divine commandments, and serves as an exposé to the injunctions revealed in the *Holy Qurʾān*. Such injunctions which concern the realm of beliefs are absolutely explicit, whereas injunctions related to the implementation of certain rituals like *salāt* (the compulsory five daily prayers), *zakāt* (the compulsory poor due), *sawm* (fasting during the holy month of *Ramadān*) and *hajj* (pilgrimage to Makkah) etc., require both theoretical and practical elaboration and explanation which the *Ahādīths* (sing. *Hadīth*) of the Prophet Muhammad (s.a.w.s.) provide in much greater details.¹

2.1 DEFINITION OF HADĪTH

*Hadīth* is a verbal noun derived from the verb *haddatha* which means to narrate, speak, talk, discuss or converse. From this we gather that *Hadīth* literally means a communication, word, narration, story, or conversation. However, the term *Hadīth* in the Islamic terminology refers to any report which concerns the Prophet’s (s.a.w.s.) sayings or practices. Technically, therefore, the term *Hadīth* stands for what was transmitted by the *sahābah* concerning the deeds, sayings and tacit approval of the Prophet (s.a.w.s.).¹

Closely connected to the term Hadīth is the term Sunnah. Sunnah (pl. Sunan) is a verbal noun derived from the Arabic root verb sanna which means to prescribe, introduce, enact, establish (a law or custom). Hence the term Sunnah literally means a trodden path, a way, course, rule, mode or manner of acting, or conduct of life, whether good or bad. The technical meaning of the term Sunnah is the practice and way of life of the Prophet (s.a.w.s.). According to the Fuqahā’ (Muslim jurists), Sunnah stands for the established, non-compulsory religious practice without its being fard or wājib (compulsory).

Although the two terms Hadīth and Sunnah are used interchangeably there is a technical difference between these two terms. Hadīth is the narration or report which may or may not contain the practice of the Prophet (s.a.w.s.), while Sunnah is the practice of the Prophet (s.a.w.s.).

‘Allāmah Tāhir Fattānī, a traditionalist, defines Sunnah as “the road and life pattern and in the context of the Sharī’ah it signifies the commands of the Prophet (s.a.w.s.) and his prohibitions and recommendations both in terms of speech and action in areas where the Qur’ān is silent or its injunctions require explanation.”

Since the source of knowing the Sunnah is Hadīth, many Muḥaddithūn have named

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their compilations of *Ḥadīth as al-Sunan* (sing. *Sunnah*). For example, *Kanz al ‘Ummāl fī Sunan al-‘Aqwāl wa al-‘Af’āl* (Treasure of Workers in the Traditions Regarding Words and Actions) of Shaykh ‘Alā al-Dīn al-Muttaqī (d. 955/1577); *Kitāb Sunan Abī Dā’ūd* (The Book on Traditions) of Imām Sulaymān b. al-‘Ash’ath (d. 182/804); and *al-Sunan al-Sughrā* (The Minor Traditions) and *al-Sunan al-Kubrā* (The Major Traditions) of Imām Ahmad b. Shu`ayb b. ‘Alī (d. 905/1527), etc.

Here it ought to be pointed out that establishing the source of *Sunnah* as having its basis in the *Ḥadīth*, ie. the sayings, actions and approval or otherwise of the Prophet (s.a.w.s.), establishes the fact that besides the *Holy Qur’ān*, the *Ḥadīth* also constitutes the second primary source of the *Sharī’ah* (the Islamic Canonical Law). Imām al-Nawawī confirms this in the introduction of his *Commentary on the Sahīh of Muslim*:

> The proof of what I have mentioned is in the fact that our *Sharī’ah* is based on the Holy Book and Prophetic Traditions which contain both words and the practice of the Holy Prophet (s.a.w.s.) and both of which became the second original source of Islamic Law.\(^1\)

At this juncture, it is necessary to point out that there are two types of *Ḥadīth*, one that has direct bearing on matters of religious observances (*al-‘Ibadāt*) like *salāt* (the compulsory five daily prayers), *zakāt* (the compulsory poor due), *sawm* (fasting during the holy month of *Ramadān*) and *hajj* (pilgrimage to Makkah), and personal transactions

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(al-mu'āmalāt), such stipulations relating to inheritance and, maintenance, etc., in which case adherance to the instructions of the Hādīth becomes obligatory (fard). The second type of Hādīth pertains to personal etiquettes, advices on general issues, etc., which are optional in nature.

It may be appropriate also to point out that there are basically three types of Sunnah.

1. Al-Taqrīr: This is the strongest type of Sunnah because it is established by the practice of the Prophet (s.a.w.s.) and also the deed (ta'āmul) of the Sahābah (r.a.). Under this category are included all that the Sahābah (r.a.) did in the presence of the Prophet (s.a.w.s.) and he either approved it or disapproved it. For example, the Prophet (s.a.w.s.) did not stop them from practising 'azl (coitus interruptus), but stopped them from wearing gold and silk.¹

2. Al-Fi'l: This signifies the practical teachings of the Prophet (s.a.w.s.) in the form of demonstration like the method of wudu' (ablution), ṣalāt (obligatory prayers); the mode of observing siyām (fasting) and the manner of performing ḥajj (pilgrimage), etc.²

3. The personal action of the Prophet (s.a.w.s.) which was not imposed upon his followers, e.g., his personal habits, mode of dressing, manner of eating, his likes and dislikes.

Out of the three abovementioned Sunnah, the first two categories are binding on the Muslim community. The last category constitutes the personal privilege of the Prophet (s.a.w.s.) and if any Muslim omits to observe it, he/she will not be held accountable. However, if one upholds it with the intention of following the practice of the Prophet (s.a.w.s.), one will be rewarded accordingly.

From what has been discussed above it is evident that the Hadith enjoys paramount importance in the life of every Muslim. It serves to guide them in all walks of life and teaches them how to practically uphold and implement the commandments of Allāh (SWT). It is indispensable as far as Muslims are concerned. Neglecting the Ahadīth is tantamount to neglecting the vast treasure of information which helps one in the understanding of the Holy Qur'ān.

Prophet Muhammad (s.a.w.s.) conveyed to the people what was revealed to him in the form of the Holy Qur'ān and from the very outset it was never confused with his own personal pronouncements which were from the very beginning termed as Hadith.

The Prophet (s.a.w.s.) is reported to have said: "Do not write what you hear from me besides the Qur'ān" and this was a precautionary measure to safeguard his words from being confused with the verses of the Holy Qur'ān. But when his Companions (r.a.) clearly understood the difference between the Qur'ānic revelation and the Prophet's (s.a.w.s.) sayings, this restriction was later lifted.
2.3 MISSION OF THE PROPHET MUHAMMAD (S.A.W.S.)

The *Holy Qur’an* spells out the mission of the Prophet Muhammad (s.a.w.s.) in the following citations:

"We have sent thee not, but as a Mercy unto all the worlds." (21:107)

The Prophet (s.a.w.s.) is a mercy in the sense that his personal conduct also serves as light which dispels the darkness of ignorance.

"Blessed is He who sent down the Criterion to His servant, that he be a warner to all the worlds." (25:1)

As a warner, the Prophet (s.a.w.s.) instructed people in the dos and don’ts of Islam which are duly preserved in the *Hadith*.

"It is He who has sent amongst the unlettered an Apostle from among themselves, to rehearse to them His signs, to sanctify them, and to instruct them in Scripture and Wisdom." (62:2)

This verse has practical implications which has a direct bearing on the *Hadith*. The word *hikmah* (wisdom) which appears in the above passage, is explained by al-Qatādah ibn Di‘āma (d. 117 A.H.), a renowned traditionalist, to be synonymous to *Sunnah* (Prophetic
tradition),\(^1\) while al-Mujāhid is of the view that it means "understanding of the Holy Qur'ān."\(^2\) In *Lubāb al-Ta'wīl fī Maʿānī al-Tanzīl (The Essence of Interpretation in the Meanings of the Revelation)*, popularly known as *Tafsīr al-Khāzin* (The Commentary of Abundance), the word *hikmah* is defined as "knowledge of the Holy Qur'ān and acting upon it."\(^3\) Dr Muṣṭafā al-Sībāʿī mentions that Imām Muhammad ibn Idrīs al-Shāfīʿī was of the opinion that *hikmah* means the *Sunnah* (Tradition) of the Prophet (s.a.w.s.). In this regard he states:

Here, it is not permissible to imply from the term *hikmah* anything else other than Tradition of the Prophet (s.a.w.s.) because it is mentioned separately from *al-Kitāb* (the Book). Surely Allāh (SWT) has ordained the obedience of His Messenger (s.a.w.s.) and imposed strict observance of his injunctions. Furthermore any statement declared as *fard* (obligatory) is done in reference to the *Kitāb* and *Sunnah*. Allāh (SWT) has linked faith in the Prophet (s.a.w.s.) to faith in Him. Inevitably one also has to accept the pronouncements of the Prophet (s.a.w.s.) as binding.\(^4\)

In other words, therefore, *hikmah* is other than the *Holy Qur'ān*. The Prophet (s.a.w.s.) taught his Companions (r.a.) the *Kitāb* and *hikmah* (i.e. wisdom which is the practical interpretation of the *Holy Qur'ān* by the Prophet - s.a.w.s.) It is in effect what Allāh (SWT) has inspired to the Prophet (s.a.w.s.) concerning the mysteries of the divine

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2. ibid, p. 19. 
injunctions and the Laws of the *Shari'ah*. This is interpreted by Muslim scholars as the *Sunnah*.  

### 2.4 The Link Between the Hadith and the Holy Qur'ān

The *Holy Qur'ān* is the revealed Book of Guidance and the *Hadith* supplements the dictates of the *Holy Qur'ān*. In many instances, the *Holy Qur'ān* spells out the divine commandments without providing the details as to how these commandments ought to be implemented. It is the *Hadith* which provides the necessary details. For example, the Prophet (s.a.w.s.) explained how the *wudūʿ* (ablution) is to be performed and how to offer the *salāt* (the five times compulsory daily prayers). Thus the responsibility of expounding, explaining and elaborating upon the divine revelation was duly assigned to the Prophet (s.a.w.s.) and the words that he uttered are, according to *Holy Qur'ān*, divine inspiration to him:

"Nor does he say (aught) of (his own) desire, it is no less than inspiration sent down to him." (53:3-4)

Commenting on the above verse *Imām* al-Suyūṭī states:

The *Aḥādīth* of the Prophet (s.a.w.s.) were also not spoken of his own accord, instead they were revealed to him. Revelation is of two types:

1. *Wahī jallī* - (i.e. manifest,

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clear); and b) \textit{wahē-khaftī} (i.e. hidden and concealed)." The manifest revelation refers to the \textit{Holy Qur'ān} and concealed revelation refers to the \textit{Ahādīth}.\footnotemark

The status which the \textit{Holy Qur'ān} accords to the personal pronouncements of the Prophet Muhammad (s.a.w.s.), hence his \textit{Ahādīth}, can be deduced from the following Qur'ānic citations:

\begin{quote}
"So take what the Apostle assigns to you, and deny yourselves that which he withholds from you." (59:7)
\end{quote}

\textit{Imām} al-Suyūṭī is of the view that the above verse generally applies to all what the Prophet (s.a.w.s.) assigns to believers. In its general application this verse includes the issue of the spoils of war.\footnotemark

\begin{quote}
"You have indeed in the Apostle of Allāh a beautiful pattern of conduct." (33:21)
\end{quote}

Here too the personal conduct of the Prophet (s.a.w.s.) is divinely endorsed for emulation. Believers have to mould their lives in accordance with the Prophetic lifestyle as enshrined both in the \textit{Holy Qur'ān} and \textit{Hadith}.

\footnotetext{1. \textit{Tafsīr al-Jalālayn}, op. cit., p. 437.
2. ibid, op. cit., p. 455.}
"It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Apostle, to have any opinion about their decision. And he who disobeys Allah and His Apostle, he is indeed on a clearly wrong path." (33:36)

For the believers, the decisions of the Prophet (s.a.w.s.) are ever binding upon them. It acts as an acid test for their faith.

"He who obeys the Apostle, obeys Allah." (4:80)

Obedience to Prophet (s.a.w.s.) is in acutality obedience to Allah (SWT). One has to submit to the Prophet (s.a.w.s.) in toto to qualify as a true believer.

"Say: If you (O Muslims!) love Allah, follow me (practically, as your ideal of human perfection) Allah will love you and forgive you your sins. For Allah is Oft-Forgiving, Most Merciful." (3:31)

The proof of divine love coupled with the reward of forgiveness hinges on one’s willingness to follow the Prophet (s.a.w.s.).

"But no, by your Lord, they can have no (real) faith, until they make thee judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction." (4:65)
The way to \textit{Allah} (SWT) is enhanced by accepting the role of the Prophet (s.a.w.s.) as arbiter in all affairs of one’s life.

"\textit{O you who believe! Obey \textit{Allah} and His Apostle, and turn not away from him when you hear (him speak).}" (8:20)

One has to pay heed to the words of the Prophet (s.a.w.s.), any display of disregard to the Prophet (s.a.w.s.) could be detrimental to one’s faith:

"\textit{Nor does he say (aught) of (his own) desire. It is no less than inspiration sent down to him.}" (53:3-4)

The speech of the Prophet (s.a.w.s.) does not stem from any other source but divine inspiration. As a result thereof, we affirm the divine nature and source of the \textit{Hadith}. This is duly attested by \textit{Allah} (SWT) in the above verse.

"\textit{Then let those beware who withstand the Apostle's order, lest some trial befall them, or a grievous penalty be inflicted on them.}" (24:63)

The role of the Prophet (s.a.w.s.) as the expounder of the law is evident from the above verse. He is commissioned by \textit{Allah} (SWT) to decide on matters mundane and spiritual affecting the life of the believers. His decisions bear the seal of approval from \textit{Allah} (SWT). Abiding by his decisions augurs well for the believers. This means that the Prophet (s.a.w.s.) taught and commanded people to do as he instructed them to without
which none of the religious obligations could be correctly performed. Thus it is to be emphasised that any contempt or disregard directed towards the Prophet’s (s.a.w.s.) pronouncements, or any attempt to discredit his decrees could result in disbelief and in rendering one liable for severe chastisement in the hereafter.\(^1\) Thus the status that Hadīth enjoys as a supplementary to the *Holy Qurʾān* needs no further elaboration and elucidation.

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Chapter Three

COMPILATION AND SPECIAL FEATURES
OF RİYAD AL-ŞALİHİN

3.1 HISTORICAL BACKGROUND

During the time that Imām al-Nawawī lived, Damascus, the capital of Syria was under the rule of the Mamlūk Sultān Baybars (1260-1277 C.E.). He fortified Syria against enemy attacks and even dealt a final blow to the Syrian Assassins (1272 C.E.). The assassins belonged to the Shiʿite Ismāʿīlī sect. This murderous sect was founded by Hasan Saḥāh. He acted on behalf of the Fatimides of Egypt. His task was the destruction of legitimate authority by poison and the dagger. They operated from Jabal, Kuhistan and Syria. Nizām al-Mulk (d. 1091 C.E.), the vizier of the Seljuk Sultān Malik Shāh (d. 1181 C.E.) was murdered by the Assassins. The Mongols were wiped out in 1260 and even the Franks were constantly repelled by the distinguished general Baybars.¹

During the Crusade, Baldwin invaded Damascus. The Franks maintained their presence in Syria for a period of time. The Zangid Sultān ‘Imād al-Dīn Zangī (d. 1146) drove the Franks out of Damascus. With their presence in the Middle East, the Franks constantly harassed the frontiers of Syria. They were constantly repelled by the forces of Sultān Baybars.

While the power and wealth of Iraq shrank with the destruction caused by the Mongol

invasions and the end of the Abbasid Caliphate (1258 C.E.), some dynasties were able to establish a stable order, unchallenged by powerful forces from outside the settled Islamic world, in particular the Hafsids in Tunis (1228 - 1574 C.E.), a successor state of the Almohad (al-Muwahhidûn) Empire and the Mamluks in Egypt and Syria (1250 - 1517 C.E.), a self-perpetuating military elite which had grown up in the service of the previous dynasty, the Ayyubids.¹

Cultivation was carried on over a wide area, the government servants were able to bring in the surplus wealth that was generated from the rural areas to the cities, and "urban production and trade flourished within the framework of a generally accepted Sunni Shari'ah (School of Law). A certain symbiosis was maintained between ruling groups and urban population".²

This period of peace and stability was due to the successful military campaigns of the Ayyubids and Baybars against the Crusaders and the Tartars. The Crusaders from Europe had nothing to offer to the Muslims in terms of culture in view of the fact that the Crusaders were bankrupt in terms of culture and morals.³ Against this background, Imám al-Nawawî undertook to compile his Riyâd al-Sâlihîn which dealt with the Islamic pattern of life in order to prevent the followers of Islam from inculcating the effects of foreign influence, through the inevitable interaction between people of divergent cultures.

². ibid, p. 213.  
3.2 COMPILE OF *RIYĀD AL-ṢĀLIHĪN*

*Imām* al-Nawawi compiled *Riyād al-Ṣālihīn* at a juncture in Islamic history when there was relative peace and prosperity. His selection of topics from the relevant *Hadīth* collections indicate great concern towards social and spiritual reformation. *Riyād al-Ṣālihīn* serves as an eye-opener to the ephemeral nature of the material world. This work was finally accomplished on 14 *Ramadān* 670A.H./1272 C.E., six years before *Imām* al-Nawawī passed away.¹ Expressing his noble intentions in compiling *Riyād al-Ṣālihīn*, *Imām* al-Nawawī states the following in the preface:

I saw it appropriate to compile a concise book comprising of authentic *Ahādīth* which should serve as a guide to those who seek salvation in the hereafter and which would prove beneficial to them both in their spiritual and mundane affairs. This work includes exhortations and warnings, and every mode of spiritual discipline derived from the *Ahādīth* related to austerity, self-mortification, character refinement, purification of the hearts, and such noble objectives as pursued by the ‘Arīfīn (Mystics). I have confined myself only to authentic and unambiguous *Ahādīth* related in the well known authentic compilations of *Hadīth*.²

*Imām* al-Nawawī’s concern, therefore, was to bring the people back on track so that they could experience spiritual upliftment. Due to one’s absorption in material pursuits, the

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ultimate goal of a Muslim’s life, which is to seek Allāh’s (SWT) pleasure and nearness through soul purification, is totally neglected. Concentrating one’s total efforts in order to fulfil one’s carnal desires will certainly impede one’s attainment of eternal bliss. As much as the body requires nourishment for healthy development, the soul also requires replenishing. Spiritual vitality can only be attained through Prophetic guidance. However, it is to be noted here that Islam does not promote monasticism. Islam aims at maintaining equilibrium between the biological needs and the process of attaining eternal salvation through observance of morality.

3.3 ITS SPECIAL FEATURES

Riyāḍ al-Ṣāliḥīn is, as mentioned earlier, a compendium of authentic Ḥadīth. Its special features are as follows:

3.3.1 ITS STRUCTURE

In all, Riyāḍ al-Ṣāliḥīn comprises of 17 kutub (books); 357 abwāb (chapters) and incorporates a total of 1,894 Ḥadīth. These Ḥadīth were carefully selected from the two most authentic compilations of Ḥadīth, namely al-Jāmi’ al-Ṣāḥīh of Imām al-Bukhārī(d. 256/878) and Imām Muslim (d. 261/883), as well as from al-Muwatta’ of Imām Anas b. Mālik (d. 179/801) and other works which are included as part and parcel of al-Sīḥāh al-Sittah (The Six Authentic Compilations of Ḥadīth).

In order to impress upon the reader that the Holy Qurʾān and Ḥadīth constitute the
original sources of Islam, *Imâm* al-Nawawî has prefaced each book and chapter with relevent verses from the *Holy Qur'ân*. This was deliberately done in order to emphasise the fact that the *Holy Qur'ân* cannot be separated from the *Hadîth*. Furthermore, it is to be noted that *Hadîth* alone or the *Holy Qur'ân* alone will not be of help in expounding the *Shari'ah* rulings. In order to illustrate this, the following examples are cited here:

The first chapter on Sincerity of Motive (*Al-Ikhlâs*) is prefaced by the Qur'anic verse:

"And they have been commanded no more than this: To worship Allâh, offering Him sincere devotion." (98:5)

The second chapter on Repentance (*Al-Tawbah*) is prefaced by the Qur'anic verse:

"O You who believe! Turn to Allâh with sincere repentance." (66:8)

The third chapter on Patience (*Al-Sabr*) is prefaced by the Qur'anic verse:

"O You who believe! Persevere in patience and constancy: vie in such perseverance." (3:200)

Thus in every chapter of *Riyāḍ al-Sâlihîn*, *Imâm* al-Nawawî has established the Qur'anic basis for the *Ahâdîth* which he has included in his compilation. As already discussed in chapter two, this method of prefacing the chapters with Qur'anic verses further emphasises the important link that exists between the *Holy Qur'ân* and *Hadîth*. Here it
ought to be noted that the details of Salāh, rules of fasting, Hajj or Zakāh are not found in the Holy Qurʾān. The Holy Qurʾān only cites the broad principles, while the details as to how they ought to be upheld are found in the Hadīth.

3.3.2 ITS CONTENTS

Riyāḍ al-Sāliḥīn covers a fairly broad spectrum of topics which have direct bearing on the spiritual, moral and social aspects of the life of a Muslim. It serves as interesting reading for Muslims in general. It touches upon the duty of a Muslim towards his Creator as well as the various aspects of al-ʿĪbadāt (formal acts of worship) which comprise of the five pillars of Islam, namely, salāt (compulsory daily prayers); sawm (fasting during the holy month of Ramadān); zakāt (compulsory charity); and ḥajj (pilgrimage). This is so because, in Islam formal acts of worship are of paramount importance. Based on the principles of monotheism these acts are dedicated solely to the Creator. They help in establishing communication between the ‘abd (servant) and his/her Rabb (Cherisher and Sustainer). Polytheism in any form is not tolerated in Islam. Imām al-Nawawī, therefore, opens his book with a chapter on al-Ikhlaṣ (Sincerity) in order to draw the attention of the reader to the fact that only when one is sincere in one’s devotion to the Creator would one then certainly attain purity of worship, thereby resulting in gaining Divine Pleasure.

The main objective of the book is to exhort the Muslim community to uphold sound and noble character and morals, individually and collectively. That is why the bulk of its chapters deal with such issues which pertain to everyday life.
The book also deals with *al-Muʿāmalāt* (social transactions). *Allāh* (SWT) created humankind and blessed them with guidance through the teachings of His Prophets (a.s.). He (SWT) has provided them with laws which assist them to live as human beings interacting amongst themselves as vicegerents of *Allāh* (SWT). These social laws are termed as *al-Muʿāmalāt* and they help to maintain peaceful co-existence in society. Every good deed that helps promote a healthy standard of social life is viewed as an act of worship in Islam. Therefore, *Imām* al-Nawawī selected relevant *Ahādīth* which touch upon such topics like "cooperation in good and virtuous Deeds"; "sincere advice"; "enjoining good and forbidding evil"; "kind treatment of women"; "excellence of doing good towards parents, wives and children", and "kind dealings with orphans, girls, the poor; "prohibition of adulteration and cheating"; "prohibition of breach of covenant", and "prohibition of backbiting", etc.

Moreover, *Imām* al-Nawawī also included in his compilation such *Ahādīth* which deal with *al-Hudād* (the Penal Code). The Penal Code in Islam constitutes part and parcel of the *Sharīʿah* (Islamic Law) which was divinely revealed to the Prophet (s.a.w.s.). Thus we find that the prescribed punishments of some of the major crimes in Islam like adultery and fornication, defamation, theft, brigandage, apostasy, rebellion and corruption, etc. are also dealt with in this work.

As human beings, we all have shortcomings. *Allāh* (SWT) has provided us with the opportunity to atone for our sins in order that we may attain spiritual upliftment. Thus its penultimate and final chapters deal with *al-Istighfār* (Seeking Forgiveness from *Allāh*) and *Bayān mā Aʿda Allāhu Taʿālā li al-Muʿminīn fī al-Jannah* (Explanation of what
Allāh has in store for Believers in Paradise). These two chapters emphasize upon the reader that one would be eligible to attain the bounties of Paradise only after repenting for one’s sins.

3.3.3 ITS CONCISE NATURE

Muslim scholars found Riyāḍ al-Ṣāliḥīn to be very useful due to its concise nature and the wide range of topics that it covers. This one volume gave them quick access to the authentic Ahādīth. Thus this work was significant because they no longer had to delve into the Ṣīhāh Sittah which ran into volumes to extract the relevant authentic Ahādīth which deal with those topics which are mentioned in Riyāḍ al-Ṣāliḥīn. The aim of Riyāḍ al-Ṣāliḥīn is to assist one to strengthen one’s belief (Iḥān), to enable one to observe the worship obligations (al-ʿĪḥāḍḥ) and to build individual and collective character, ethics and morality (al-Akhlaq).

It is interesting to note that Riyāḍ al-Ṣāliḥīn also forms part of the curriculum in Dar-al-ʿUlam (Higher Institutions of Islamic Learning) in many parts of the World. It was found to be suitable as an introductory textbook on the Prophetic traditions because the relevant topics that it covers gave the students an overview of the broad Islamic teachings. Translations of Riyāḍ al-Ṣāliḥīn are also easily available in both English and Urdu.

3.3.4 EXPLANATION OF CERTAIN AHĀDĪTH

Iḥām al-Nawawī took pains in explaining certain Ahādīth that he had included in his
work. For example Hadīth no. 3 which appears in Chapter 1, namely, "There is no (Hijrah) migration after al-Fath (the conquest of Makkah in 8/630)...") is explained by Imām al-Nawawī as follows: "One need not migrate from Makkah anymore since it has become Dār al-Islām (the place which is under Islamic rule), before the conquest of Makkah by the Prophet (s.a.w.s.) it was Dār al-Ḥarb (the place with which the Islamic government was at war)."¹

It may be added here, that this Hadīth refers to the sincerity of motive. Worldly considerations alone should not compel a person to undertake an action. When undertaking any act, a believer has to keep sight on Divine Pleasure. During the time of the Prophet (s.a.w.s.), Hijrah was a symbol of a compulsory act and was a proof of sincerity to Islam. A believer had to divorce himself/herself from one "period in history "and embrace a brighter future being offered by Islam. In another Hadīth, the Prophet (s.a.w.s.) explains that Hijrah also means relinquishing the dictates of the baser-self as well as fleeing from a country of persecution for the protection of one's faith.

3.3.5 EXPLANATION OF DIFFICULT WORDS AND EXPRESSIONS

Imām al-Nawawī also explained the difficult words and expressions that appear in the Hadīth texts. This certainly enables the reader to grasp the full intended meaning of the text. For example, in the fourth Hadīth which appears in chapter 5, it is mentioned that Anas (r.a.) said: "You indulge in things which you account as less than a hair, whereas during the time of the Prophet (s.a.w.s.) we considered them as al-mūbiqāt."

¹. Riyād al-Ṣāliḥīn, op. cit., p. 5.
Imām al-Nawawī explains that according to Imām al-Bukhārī, al-mūbiqīt means al-muhlikāt (i.e. fatal or destructive, which in other words imply serious evil or grave sins).

Another example that may be cited here is the following Ḥadīth which appears in the beginning of chapter 282:2: “Ibn ‘Umar (r.a.) relates that the Messenger of Allāh (s.a.w.s.) said: ‘A woman was tormented on account of a cat which she had tied up till it died. On that account she entered the Fire. She did not give it any drink or food when she had tied it up, nor did she leave it free to pick up nourishment from among khashāsh al-‘ard.’” Imām al-Nawawī then explains that khashāsh al-‘ard means hawāmmuhā wa hasharātuhā (i.e. rodents and insects of the earth). Thus throughout the book he has gone out of his way to explain the meaning of unfamiliar words and expressions mentioned in the Ḥadīth. This certainly facilitates the understanding of the Ḥadīth.

3.3.6 CLASSIFICATION OF ḤADĪTH

Scholars of Ḥadīth have graded the Ahādīth into two groups ie. maqbul (accepted) and mardūd (rejected). Maqbul Ḥadīth are divided into two groups, namely, sāḥīh (sound/authentic) and hasan (agreeable/good). A Sāḥīh Ḥadīth is one which has been narrated by such ruwāt (narrators) who were noted for being ‘adāl (just). Moreover, in its isnād (chain of narrators), there is absolutely no break. A Hasan Ḥadīth is such that has been reported by ruwāt whose truthfulness and trustworthiness are not under any cloud. As for Mardūd Ḥadīth, it is one which has certain defects or weakness in its chain of

2. ibid, p. 613.
It is to be noted here that most of the Ahādīth which Imām al-Nawawī has included in his Riyāḍ al-Sāliḥīn are from the two most authentic collections of Ḥadīth, namely, Ṣaḥīḥ al-Bukhārī and Sahīḥ Muslim and they are all regarded Sahīh and thus there was no point for him to mention that such Ahādīth are Sahīh. Therefore, he only mentions the source of the Ahādīth ie. either from al-Bukhārī or Muslim or from both al-Bukhārī and Muslim (i.e. muttafaqun 'alayhi - i.e. unanimously agreed upon it). However, wherever Imām al-Nawawī has included Ahādīth from other sources like Sunan of al-Tirmidhī or Sunan al-Nasā‘i or Sunan Abī Dā‘ūd, Imām al-Nawawī makes a point of giving the opinions of the Muhaddithūn (scholars of Ḥadīth) with regard to the status of these Ahādīth, ie. whether they were graded as sahih or hasan. Two examples may suffice to illustrate this point:

1. The following statement is made on the status of Ḥadīth no. 1707 in chapter 302 after the recording of this particular Ḥadīth: Buraydah (r.a.) relates that the Messenger of Allāh (s.a.w.) said, "He who swears by his integrity is not of us." (This is a Sahīh Ḥadīth and it has been reported by Abū Dā‘ūd with a sound chain of authorities).

2. Likewise, the status of Ḥadīth no. 18 which appears in the second chapter entitled "Repentance" is also mentioned after this particular Ḥadīth: Abū `Abd al-Raḥmān
ibn 'Umar ibn al-Khattāb (r.a.) relates that the Prophet (s.a.w.s.) said, "Allāh, the Lord of Honour and Glory, will accept the repentance of a servant of His till his death-rattle begins." (Reported by al-Tirmidhī, who said that this is a good Hadīth).

3.3.7 JURIDICAL CLASSIFICATIONS

Imām al-Nawawī also gives the juridical classifications of certain actions and deeds ie. whether they are wājib (obligatory); ḥaram (forbidden); or mustahab (commendable) as opening statements of the headings of certain chapters. For example, chapter 17 is entitled "The Obligation (Wujūb) of Obeying the Decision of Allāh, and What Will Be Said By One Who Is Called To Do So And Commanded To Do Good And Refrain From Evil;" chapter 26 is entitled "On Prohibiting (Tahrīm) Injustice and Cruelty And Commanding to Repel them;" and chapter 131 is entitled "The Commendable Act (Istihbāb) of Greeting When Entering One's House." These juridical classifications help the reader to understand the nature of a particular act or behaviour being discussed in the respective chapters.

3.3.8 OMITTING THE LONG ISNĀD

In practically all compilations of Hadīth, the isnad (chain of authorities) are prefixed to the matn (text) of the Hadīth. This makes it cumbersome upon the reader in that he/she has to read the names of all the reporters of a particular Hadīth before coming to the

2. ibid, p. 92.
3. ibid, p. 270 and p. 45.
actual text of Hadîth itself. Imâm al-Nawawî, in his compilation, has chosen to omit the long isnâd and has chosen to include only the name of the first râwî (narrator/reporter) who heard the particular Hadîth directly from the Prophet Muhammad (s.a.w.s.).

It may be appropriate here to explain further the relevance of isnâd (sing. sanad). Here it ought to be pointed out that since Hadîth (saying of the Prophet - s.a.w.s.) was transmitted orally from the Prophet (s.a.w.s.) to his Sahâbah (r.a.) and they in turn transmitted whatever they heard from the Prophet (s.a.w.s.) to others who were either Sahâbah or Tâbi‘ûn (ie. those who never saw the Prophet - s.a.w.s., but met the Sahâbah. The Tâbi‘ûn then subsequently transmitted the Hadîth to the Tab‘ Tâb‘ûn (ie. those who neither met the Prophet - s.a.w.s., nor the Sahâbah - r.a.). The practice of reporting the Hadîth was to quote the name of the persons whom the Hadîth was heard from and tracing the link to the Prophet (s.a.w.s.). These people then came to form what is termed as the isnâd (ie. chain of authorities). An example of isnâd is the following: Ādam bin Abî Ilyâs narrated to us; Shu‘bah narrated to us; ‘Abd al-‘Azîz bin Úhmâyb said: I heard ’Anas bin Malik (may Allâh be pleased with him) say that the Messenger of Allâh (s.a.w.s.) said, "Take suhûr (the pre-dawn meal during the month of Ramadân) as there is blessing in it."¹ This same Hadîth is included by Imâm al-Nawawî by omitting the entire isnâd and is thus recorded: ’Anas (may Allâh be pleased with him) said that the Messenger of Allâh (s.a.w.s.) said, "Take suhûr (the pre-dawn meal during the month of Ramadân) as there is blessing in it."²

² Riyâd al-Sâlihîn, op. cit., p. 482.
3.3.9 PROVIDING THE FULL NAMES OF CERTAIN REPORTERS OR RUWĀT

Certain ruwāt (narrators/reporters) that appear in the isnād of a Ḥadīth are mentioned in most compilations of Ḥadīth by their kunyah (appellations or nicknames) only. İmām al-Nawawī, on the other hand, took the trouble of identifying them by providing their full names. For example, he states that the real name of Abū Dujānah (r.a.) is Simāk bin Kharsah¹ (d. 12/633) who was a famous Sahābi who was martyred in the battle of Yamāmah which took place in 12/633 against the imposter, Musaylimah, during the Khilāfah of Abū Bakr (r.a.). The real name of Abū Hurayrah (r.a.) (d. 56/679) is given by İmām al-Nawawī as ‘Abd al-Rahmān bin Sakhr². He was a famous Sahābi who had memorised and reported the most number of Ḥadīth which are 5 374 Ahādīth in all. As for the real name of the first Caliph of Islam, Abū Bakr al-Siddīq (r.a.) (d. 13/634), İmām al-Nawawī mentions it fully as ‘Abd Allāh bin ‘Uthmān bin ‘Āmir bin ‘Umar bin Ka’b bin Sa’d bin Tayyim bin Murrah bin Lu’ayy bin Ghālib al-Qurashī al-Taymī.³

¹ Riyād al-Sāliḥīn, op. cit., p. 40.
² ibid, p. 6.
³ ibid, p. 53.
Chapter Four

MAJOR TRANSLATIONS OF *RIYĀḍ AL-ṢĀLIḤĪN*

*Riyāḍ al-Ṣāliḥīn*’s popularity as a textbook of *Hadīth* can be assessed from the fact that Muslim scholars, in order to make it accessible to all Muslim students, scholars and lay Muslims alike, undertook to translate it into two widely read languages, namely Urdu and English. Every translation is a sincere attempt on the part of the translators to introduce this august compendium of *Hadīth* to the Urdu and English speaking readership. The writer of this dissertation has not come across any Turkish or Persian translations of *Riyāḍ al-Ṣāliḥīn*.

4.1 URDU TRANSLATIONS

The major Urdu translations of *Riyāḍ al-Ṣāliḥīn* which the writer of this dissertation had access to are as follows:

4.1.1 *Riyāḍ al-Ṣāliḥīn* - Urdu translation by ‘Ābīd al-Raḥmān Śiddīqī. This Urdu translation was published by Muḥammad Saʿīd and Sons, Karachi, Pakistan, in two volumes. The date of its publication has not been mentioned.

Special features of this Urdu translation are as follows:

a) It received a favourable review by an eminent scholar of *Hadīth*, namely,
the late Mawlānā Muḥammad Mālik Kandahlvī son of Mawlānā Idrīs Kandahlvī, well known jurist of Dār al-‘Ulam al-Islāmiyah, Ashrafābād, Tando Allāh Yār, Pakistan, who later on moved to Jāmi‘ah Ashrafīyah, Lahore.

b) The preface has been written by ‘Ābid al-Rahmān Siddīqī. He introduces Riyāḍ al-Ṣāliḥīn and deals quite elaborately on the status of Ḥadīth. He also gives a brief biography of Imām al-Nawawī.

c) The translation includes a short preamble by Mawlānā Subhān Mahmūd of Dār al-‘Ulam Karachi. In it, he highlights the pains that the translator and publisher underwent in order to bring that particular translation in print form.

Some of its shortcomings are as follows:

i. The Qur’ānic references which appear in the Urdu translation are incorrectly cited since the verse numbers are totally omitted. This makes it difficult to cross check the relevant verses. For example, on p. 80, he translates the first verse and the reference is given as follows (Ḥadīd, pārā1 27). On page 117, the reference for the Qur’ānic verse is given as (Baqarah, para 2).

ii. Explanations of difficult Arabic words and expressions are retained in the

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1. Para is an Urdu word which denotes part in reference to the Qur’ānic text. The Holy Qur’ān is divided into 30 parts which are known as ajzā’ (pl. of juz).
original Arabic and no attempt was made to translate them. This makes it difficult for someone who does not know Arabic to grasp their meanings. However, the translator has commented on certain Ahādīth and tried to simplify certain Arabic terms. For example, on p. 79 he comments on the implication of truthfulness and on p. 206 he explains the term mursal.

iii. The real value of ‘Ābid al-Rahmān Siddīqī’s Urdu translation of Riyād al-Sāliḥīn lies in the fact that he has included the entire Arabic texts and Urdu translations, side by side.

4.1.2 Riyād al-Sāliḥīn - Urdu translation by Mawlānā Muhammad Siddīqī Hazarwī was published in 1986 by Ḥamīd and Company Printers, Lahore, Pakistan, in two volumes.

Special features of this Urdu translation are as follows:

a) It includes the publisher’s note.

b) The preface deals with Imām al-Nawawī’s biography and it touches upon some of the topics that are covered in Riyād al-Sāliḥīn. For example, it is stated that Riyād al-Sāliḥīn comprises of Ahādīth dealing with the rights of Allāh and the good deeds that draw a person nearer to the Creator such as repentance, forbearance, sincerity and contemplation etc. It also mentions that it contains Ahādīth which deal with both the meritorious and abominable acts. Some of the meritorious acts comprise
of the recitation of the *Holy Qur'ān*, Fasting, *Jihād* (striving in the path of *Allāh*) and the acquisition of knowledge, etc. As for some of the abominable acts that ought to be refrained from are backbiting, gossiping and spying on each other, etc.

It includes a brief introduction of the translator which has been written by Mawlānā Muḥammad ‘Abd al-Ḥakīm Sharaf Qādirī of Jam'īah Radwiyah, Lahore, Pakistan.

In this Urdu translation the Arabic text is also retained side by side and the Qur'ānic verses are quoted in full and the references of both chapters and verse numbers are given. However, the flaw in Mawlānā Muḥammad Siddīqī's Urdu translation of *Riyād al-Sālihīn* is that Imām al-Nawawī's commentary and footnotes have totally been omitted. This deprives the reader of Imām al-Nawawī's scholarly opinion and explanations that would assist one in understanding the Arabic expressions.

4.1.3 Zād-i-Safar (Provision for a Journey)

This work is an Urdu translation of Imām al-Nawawī's *Riyād al-Sālihīn* and was accomplished by Amat Allāh Tasnīm who died a few years ago and was the sister of the late renown Mulim scholar, Mawlānā Abū al-Ḥasan ‘Alī Nadvī (d. Ramadān 2000). It was published in 1983 by Maktabat-i-Islām, Lucknow, India, in two volumes.

Special features of this translation are as follows:
a) Its introduction has been written by the renown Muslim scholar, Mawlānā Muhammad Manzūr Nu‘mānī (d. 1997), who was the editor of al-Furqān, a leading Urdu monthly journal.

b) The illustrious Muslim scholar, Mawlānā Sayyid Sulaymān Nadvī (d. 1953) wrote the preface in which he discusses the utility of the book.

c) The translation carries many valuable footnotes.

d) Every Hadīth quoted in the relevant chapters carry a sub-title making it easier for the reader to grasp the contents of the relevant Hadīth. She is the only translator who has resorted to this technique. For example, in the chapter on Contemplation she adds the following subtitles: The fear of Allāh (p. 58); the remembrance of Allāh, asking Him and seeking His help (p. 58); and disregard of certain deed (p. 59), etc.

Some of its shortcomings are as follows:

i. While the Qur’ānic references are cited in full, only the numbers of the chapters are mentioned and hence it makes it difficult to cross check the relevant verses since the numbers of the verses are not given.

ii. Throughout the translation the Arabic text has been omitted. Thus one cannot refer to the actual Arabic text to verify the translation and to understand the text fully. No reason has been given for this omission.

iii. Although the translation makes easy reading for the layman, it is not of much interest to scholars or to those who know Arabic.
4.2 ENGLISH TRANSLATIONS

The major English translations of *Riyād al-Ṣāliḥīn* which the writer of this dissertation had access to are as follows:

4.2.1 *Gardens of the Righteous (Riyād al-Ṣāliḥīn)* - English translation by the late Qādiyānī scholar Muhammad Zafrullah Khān was published in 1975 by Curzon Press Ltd., London, England, in one volume. He gives no reason for his undertaking the translation *Riyād al-Ṣāliḥīn*.

Special features of this English translation are as follows:

a) It consists of a foreword by C.E. Bosworth, a famous European scholar.

b) Its introduction is by the translator himself, i.e. Muhammad Zafrullah Khān.

c) It contains a brief note on invocation of blessings on the Prophet Muhammad (s.a.w.s.). He states that the words of invocation are expressly set out in the manuscript, but are omitted in the print in order to accommodate the text to the modern reader.

d) The translation carries a useful subject index at the end.

Some of its shortcomings are as follows:

i. The Arabic text is completely discarded and no reason is provided for this
omission.

ii. Introductory remarks at the beginning of the chapters to explain the theme of the chapter have been ignored. For example, chapter 53, p. 99 entitled "Combining Hope and Fear", the following introductory remarks are omitted: "Know that it is accepted that a servant (of Allāh) while in good health should have both fear (of Allāh) and hope (for the mercy of Allāh). Both the fear and hope should be in equal proportion. In a state of illness, he should rely totally on the mercy of Allāh. This is based on the principles of the Shari‘ah as evident from the Qur‘ān and Sunnah."

iii. The Ahādīth which have been repeated in the original Arabic work has been omitted and only their numbers are mentioned. For example, on p. 21 the Hadīth which is repeated is mentioned as Hadīth 68, etc.

iv. Kunyah (appellations) of the ruwāt are discarded. For example, in Hadīth 2, p. 1, in the original Arabic work the name of the Prophet Muhammad’s (s.a.w.s.) wife ‘A’ishah (r.a.) is preceded by Umm al-Mu’minīn Umm ‘Abd Allāh, but these appellations do not appear in the translation.

v. References to the status of the Ahadīth as mentioned in the original Arabic work do not exist in the translation. For example, after the citation of Hadīth 66 on p. 21 the status of the Hadīth which is given in the original Arabic work as hasan is not mentioned in the translation.

vi. The accepted transliteration pattern has not been adhered to. For example, the name Yazīd has been transliterated as Yathrid. The Sahābi Abū Bakrah (r.a.) has been transliterated as Abū Bakarāh. The al which prefix
Thaqafi has been omitted and Thaqafi has been transliterated as Thaqfi.

vii. The contents' page as it appears in the original Arabic work has been totally omitted. In its place a new contents' page has been affixed at the beginning of the translation which contains the following headings: Forward - Introduction - Translation - Index.

4.2.2 *Riyād al-Ṣāliḥīn* - English translation by S.M. Madani ‘Abbāsī was published in 1984 by Idarat 'Ishā’at-i-Dīniyāt, New Delhi, in two volumes.

Special features of this translation are as follows:

a) It contains a lengthy preface which deals with the importance of *Sunnah* (tradition), the preservation of *Hadīth* (Prophetic discourse) and a brief introduction to *Riyād al-Ṣāliḥīn* by the translator himself.

b) It also contains a short biography of *Imām* al-Nawawī in which his educational career and achievements are highlighted.

c) The Arabic text is retained alongside the translation.

d) References to the Qur'ānic chapters and verses are provided.

Some of its shortcomings are as follows:
1. At certain places the translator uses Urdu words without translating them from Urdu into English.

ii. Kunyah (appellations) of the ruwāt have been deleted.

iii. The translation contains only a few explanatory notes.

iv. The accepted transliteration pattern has not been followed.

4.2.3  *Riyād al-Ṣāliḥīn* - English translation by ‘Abd al-Rahmān Shād was published in 1988 by Kazi publications, Lahore, Pakistan in two volumes.

The special features of this translation are as follows:

a) It carries an acknowledgement by Kazi Publications.

b) The translation contains an index of the Qur’ānic Verses mentioned in the text.

c) It also carries an index of the ismād (chain of authorities).

d) The Arabic text is retained alongside the translation.

Some of its shortcomings are as follows:

i. The last page of the contents has been erroneously bound in between the pages of the Introduction in volume 1.¹

ii. Pages of the introduction are wrongly collated and some are even missing.

For example, page ix of the introduction is followed by p. xiv.

iii. It carries a write up by Muhammad Iqbāl Siddiqī, the opening passages of which are missing.

v. It has a translator's note which is also misplaced making the reading of this translation cumbersome.

vi. Kunyah and even proper names of the ruwāt have been left out.

vii. The translation does not carry any explanatory notes or commentary.

viii. In most instances construction of sentences are grammatically incorrect.

ix. The captions at the beginning of every chapter has been shortened and the juridical classifications of the Ahadīth have been omitted

4.3.4 Gardens of the Righteous (Riyād al-Ṣāliḥīn) - English translation by Muhammad Saghīr Hasan Ma'sūmī (d. 1997) was published in 1992 by National Hijra Council Islamabad, Pakistan and printed by Maṭbū‘āt al-‘Arabiyyah, Lahore, Pakistan in one volume.

The special features of this translation are as follows:

a) It contains a foreword by Syed Sharifuddin Pirzada.
b) The preface is by the translator himself.
c) It includes a brief biography of the Imām al-Nawawī.
d) Notes on the art of transliteration and abbreviations are provided.
e) It contains a detailed table of contents.
f) The Arabic text is retained alongside the translation.
g) An exhaustive index appears at the end of the translation.
h) The Qur'ānic verses and *Ahādīth* are numbered, facilitating easy reading.

Some of its shortcomings are as follows:

i. There are errors in the transliteration of Arabic expressions. For example, the Arabic expression in *Hadīth* no. 1163.2 which appears on page 306 is transliterated as *Taraqahū* instead of *taraahu* and is explained as ‘alāhu *laylan* instead of *atāhu laylan*. *Atāhu laylan* is then translated as "he visited them at night" instead of "he visited him at night".

ii. In a number of instances the classification of *Hadīth* is only transliterated but not translated into English. For example, after *Hadīth* no. 456.10, in brackets the following appears (Tirmidhī who called it *hasan*).

iii. It is replete with typographical errors. Thorough fare on p. 1 should be written as one word; and the word dirhams appears as dirhems on p. 79.
Chapter Five

EVALUATION OF RIYĀD AL-ṢĀLIHĪN AS A HADĪTH TEXTBOOK

It was during the lifetime of the Prophet Muhammad (s.a.w.s.) that Muslims became aware of the fact that the Holy Qur‘ān and Hadith constitute the two inseparable original sources of Islam. Interestingly, these two original sources in due course gave rise to other branches of Islamic disciplines like al-Fiqh (Islamic Jurisprudence), al-Tafsīr (Qur‘ānic Exegesis), al-Nahw (Grammar), al-Tārikh (History), al-Sīrah (Life of the Prophet - s.a.w.s.), al-Akhlaq (Ethics) etc.

5.1 THE RECORDING OF HADĪTH

The Prophet Muhammad (s.a.w.s.) used to educate and teach his Sahābah on a platform (Suffah), hence the term ‘Ahl al-Suffah (Companions of the Platform). This Suffah forms part of al-Masjid al-Nabawī (The Prophet’s - s.a.w.s. - Mosque) and exists to this day in al-Madīnah al-Munawwarah. Here some of them used to spend hours learning about Islam directly from the Prophet (s.a.w.s.). Abū Hurayrah (r.a.- d. 56/679) actually was so enthusiastic in his quest for knowledge that he spent all his time recording in his memory many Ahādīth which he heard directly from the Prophet (s.a.w.s.). That is why he was able to report the largest number of Hadīth.

At this juncture, it is necessary to reiterate the fact that the sayings of the Prophet (s.a.w.s.) played a fundamental role in expounding the injunctions of the Holy Qur‘ān.
Hence, while the *Holy Qur'ān* was being revealed to the Prophet (s.a.w.s) and written down by the scribes of the Prophet (s.a.w.s.), there were Companions of the Prophet (s.a.w.s) who actually wrote down and collected the *Ahādīth* for their personal use. This led to the compiling of several private collection of *Hadīth*. For example, Abū Hurayrah (r.a.) confirms that he had memorised the most *Ahādīth*, but 'Abd Allāh b. 'Amr b. al-‘Ās (r.a.) was the one who actually wrote down the *Ahādīth* he heard from the Prophet (s.a.w.s). His personal handwritten copy was entitled *al-Ṣahīfah al-Ṣādiqah* (*The Truthful Tract*). Abū Hurayrah (r.a.), on the other hand, dictated a selection of *Ahādīth* which pertains to Islamic morals to his disciple Hammām b. Munabbih and entitled it *al-al-Ṣahīfah al-Saḥīhah* (*The Correct Tract*). This collection was later edited and published by Dr Muhammad Hamīdullāh. The *Musannaf* of ‘Abd al-Razzāq was published recently. Likewise, *Hadrat* ‘Alī (r.a.), the fourth Pious Caliph, had in his possession a *Ṣahīfah* in which he had recorded the *Ahādīth*. The enthusiasm to record the *Ahādīth* did not cease after the demise of the Prophet (s.a.w.s). For example, 'Urwhah (r.a.), the student of *Hadrat* ‘Ā’ishah (r.a.), recorded the *Ahādīth* he heard from *Hadrat* ‘Ā’ishah (r.a.). It is even mentioned that many years later, the Ummayad Caliph 'Umar b. 'Abd al-'Azīz (d.101/720) issued a governmental decree to his governors ordering the compilations of *Ahādīth* handed down from the Companions (r.a.) lest they could be lost for ever. However, it ought to be mentioned

4. ibid, p. 138.
that the first systematic compilation of Hadīth was actually undertaken by Imām Mālik b. 'Anas (d. 179/795) entitled al-Muwatṭa' (The Trodden Path) and thereafter other compilations appeared including al-Ṣiḥāh al-Sittah (The Six Authentic Compilations of Hadīth).

It ought to be noted here that the enthusiasm for the compilation of Hadīth never ceased. Many later scholars took great pains in compiling condensed works of selected and important Ahādīth for the benefit of those who did not have the necessary skills and time to consult the bulky and voluminous collections of Hadīth. For example, we find that a Muslim scholar, namely, Abū Muḥammad al-Husayn al-Baghawī (d. 516/1122) compiled his famous Maṣābiḥ al-Sunnah and some two hundred years later another Muslim scholar by the name of Wali al-Dīn Muḥammad al-Ṭabrizī (d. 749/1348) revised and enlarged upon Maṣābiḥ al-Sunnah and entitled his work Mishkāt al-Maṣābiḥ. Later on when Islamic institutions of higher learning were established throughout the Muslim world, many of these Ḥadīth compilations formed an integral part of the curriculum.

5.2 THE IMPORTANCE OF RIYĀḍ AL-ṢĀLIḤĪN

The importance of Riyāḍ al-Ṣāliḥīn is evident from the fact that a cross section of people do benefit from it, irrespective of the school of thought which they are affiliation to. It is thus a book that is acceptable to all Muslims.
5.2.1 THE SCHOLAR

A scholar’s interest in *Riyāḍ al-Ṣāliḥīn* lies in the fact that *Imām* al-Nawawī has collated *Saḥīḥ* (sound) *Ahādīth* from the authentic sources such as *Saḥīḥ al-Bukhārī*, *Saḥīḥ Muslim*, *Sunan al-Tirmīdī*, *Sunan al-Nasā‘ī*, *Sunan Abī Dā‘ūd*, and included them in a single corpus saving the scholar time in finding a particular *Hadīth* relevant to their research or discourse. Likewise, each chapter is supported by relevant verses from the *Holy Qur’ān*. Moreover, *Imām* al-Nawawī included the classification of *Hadīth* after mentioning the sources and this is extremely useful to the scholar. Furthermore, this particular compilation of *Hadīth* enlightens the scholar on the socio-ethical system of Islam, principles of Islamic economics, rituals, guidelines on Islamic politics, character building and guidelines on soul purification etc.

5.2.2 THE STUDENT

A student too benefit tremendously from *Riyāḍ al-Ṣāliḥīn*. *Imām* al-Nawawī provides an explanation of all difficult words and phrases and this certainly helps the students to grasp the full meaning of the text of the *Hadīth*. Moreover, since *Imām* al-Nawawī makes cross references to the variations of the text from other sources, it gives the students a broader outlook on the topic under discussion. Furthermore, it serves as an introduction to *Hadīth* literature and it evokes within the student a passion to further his studies in the field of Prophetic Traditions.
5.2.3 THE LAYMAN

For the layman *Riyād al-Ṣāliḥīn* provides interesting reading for it covers a vast number of relevant topics that have a bearing on the moral and social aspects of Islam. It also acquaints the layman with his/her duties towards the Creator and his/her fellow human beings in general. It also spells out what is permissible and prohibited for Muslims to indulge in. Hence, for the layman, it is a very useful work as it deals with the basic teachings of Islam.

5.3 COMMENTARIES ON *RIYĀD AL-ṢĀLIḤĪN*

*Riyād al-Ṣāliḥīn* has, since its compilation, evoked a lot of interest in the Muslim world. The writer of this dissertation has in his possession two such commentaries. ‘Allāmah Muḥammad ‘Alī b. Muḥammad ‘Allān al-Ṣiddīqī (d.1057/1659) was the first renowned scholar that undertook to write a commentary on *Riyād al-Ṣāliḥīn*. His commentary is entitled *Dalil al-FiililJ-ih li Ṭuruq Riyād al-Ṣāliḥīn* (*The Guide for the Successful to the Paths of the Gardens of the Pious*). This commentary was finally published in 1984 by al-Maktabah al-‘Ilmiyyah, Beirut, in four volumes. This commentary discusses grammatical construction of words, it deals with the opinions of leading scholars when making a point and it includes a biographical sketch of the Companions (r.a.) of the Prophet (s.a.w.s.). Another commentary also exists which has been written by a group of Muslim scholars, namely, Dr Muṣṭafā Saʿīd al-Khin, Dr Muṣṭafā al-Bughā, Muḥyī al-Dīn Mistaw, ‘Alī Shirjī and Muḥammad Amīn Luṭfī. It is entitled *Nuzhat al-Muttaqīn Sharh Riyād al-Ṣāliḥīn* (*Gardens of the Pious - A Commentary of the Gardens*
of the Pious) and was published in 1413/1992 by Mu'assasat al-Risālah, Beirut, in two volumes.

5.4 COMMENTS BY SOME PROMINENT SCHOLARS ON RIYĀD AL-ṢĀLIHĪN

Some prominent Muslim scholars have expressed their views on the Riyād al-Ṣālihīn.

‘Abd al-Ghānī al-Daqr states:

There are many books of Hadīth that have been compiled dealing with religious exhortations and reflections, but none has gained such popularity and authority as Riyād al-Ṣālihīn. It is a magnificent book, very beneficial, gainful and abundantly blessed.¹

Muhammad Sa‘īd, the publisher of one of the Urdu translations of Riyād al-Ṣālihīn done by ‘Abid al-Raḥmān Siddīqī made the following comments:

Imām Yaḥyā b. Sharaf al-Nawawī’s compilation is a link in such a chain (of religious books) in which the panacea for the collective and individual ailments of Muslims has been provided in the light of the Qur’ān and Hadīth.²

Mawlānā Ḥāmid al-Raḥmān Siddīqī in his preface of the Urdu translation of Riyād al-Ṣālihīn by ‘Abid al-Raḥmān Siddīqī makes the following comments:

... Another outstanding feature of *Riyāḍ al-Ṣāliḥīn* is that both the layman and the scholar stand to benefit equally from it. It contains (*Aḥādīth* on) character building, reformation and soul purification. In the opinion of scholars, after the commentary on *Ṣaḥīḥ Muslim*, no other writing of *Imām* al-Nawawī has gained such prominence as *Riyāḍ al-Ṣāliḥīn*.¹

Mawlānā Muḥammad Mālik Khandahlvī, the illustrious son of the great scholar Mawlānā Idrīs Khandahlvī, penned down the following statement:

*Imām* al-Nawawī’s *Riyāḍ al-Ṣāliḥīn* is an excellent compilation which has been used by scholars and *Muhaddithūn* over the centuries for the purposes of propagating the *dīn* (the faith) and effecting changes in the sphere of conduct and morals.²

Shaykh 'Abd al-'Azīz Rabāh and Shaykh Ahmad al-Daqqāq expressed the following:

The most beneficent, the most circulated and the most publicised work among the professional and layman is *Imām* al-Nawawī’s *Riyāḍ al-Ṣāliḥīn* because firstly, it caters for the spiritual and social needs of the masses and secondly, due to the eminence of the author amidst scholars of his era.³

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2. ibid, p. 17.
\textit{Riyāḍ al-Ṣāliḥīn} is one of the contributions of \textit{Imām} al-Nawāwī to this \textit{ummah} (community). It is an excellent book on conduct and morals. The \textit{Imām} has shed light on good deeds and meritorious acts in the light of the \textit{Qur'ān} and authentic \textit{Ahādīth} ... Studying this book motivates the reader in the direction of good deeds and cautions him against evil.\textsuperscript{1}

\begin{flushleft}
\textit{Mawłānā} Muḥammād Śiddīqī Hazarvī, the Urdu translator of \textit{Riyāḍ al-Ṣāliḥīn} states:
\end{flushleft}

This book of \textit{Imām} al-Nawāwī is most beneficial and spiritually stimulating. The book details the lifestyle of the pious and presents a programme based on the \textit{Qur'ān} and \textit{Hadīth} for the consumption of a believer.\textsuperscript{2}

\begin{flushleft}
Māḥmūd Ḥasan Rabī‘ writes:
\end{flushleft}

\textit{Riyāḍ al-Ṣāliḥīn} is one of the most priceless compilations on religious exhortations which includes every aspect of spiritual training. What has enhanced its beauty and excellence is the selection of authentic \textit{Ahādīth} from prominent sources.\textsuperscript{3}

\textsuperscript{1} Zād-i-Safar, op. cit., p. 4.
\textsuperscript{3} Daʕl al-Fāliḥīn li Ṭuruq Riyāḍ al-Ṣāliḥīn, op. cit., p. 5.
5.5 *RIYĀD AL-ṢĀLIHĪN* AS A *HADĪTH* TEXTBOOK

In the recent past, a number of scholars have undertaken to have *Riyād al-Ṣālihīn* published anew in Arabic in the Middle Eastern countries. One such publication appeared in Beirut under the supervision of Shaykh Hasan Tamīm and it also carries a brief biography of *Imām* al-Nawawī. Another such edition was printed in Damascus and Shaykh ‘Abd al-‘Azīz Rabāh and Shaykh Ahmad Yusuf Daqāq have taken great pains in including in it an assessment of the standard and quality of the *Ahādīth* which are found in *Imām* al-Nawawī’s work. They regard *Riyād al-Ṣālihīn* to be an important contribution and acknowledge that it is the most widely consulted and circulated work.

*Riyād al-Ṣālihīn* has always been recognized as a *Hadīth* textbook. To this day *Riyād al-Ṣālihīn* remains an integral part of the syllabus of many Islamic institutions of higher Islamic learning in the Indo-Pak subcontinent. In the various *Dār al-‘Ulāms*, it is prescribed for beginners so as to initiate them to *Hadīth* literature. For example, at the Aleemiyah Institute of Islamic Studies, Karachi, Pakistan, it is included as a textbook in the second year syllabus.

In South Africa, it is heartening to note that *Riyād al-Ṣālihīn* also forms an integral part of the syllabus in the following Islamic institutions: *Dār-Argam*, Educational Institute of the Muslim Judicial Council, Cape Town, *Dar al-‘Ulūm* Pretoria, based in Laudium, *Dar al-‘Ulūm* Newcastle, *Dar al-‘Ulūm* Azaadville, *Dar al-‘Ulūm* Zakariyā, and the *Sunnī Jam‘iyat al-‘Ulama‘* of South Africa includes it in its ‘Ālimah (women scholars) classes conducted in Chatsworth, Durban.
Riyāḍ al-Ṣāliḥīn continues to be widely read and it is undoubtedly regarded as an essential Hadith textbook because of its concise nature, dealing with the basic teachings of Islam without delving into unnecessary and irrelevant details, hence its popularity.
CONCLUSION

The *Holy Qur'an* is the prime source of guidance for mankind revealed to the Prophet Muhammad (s.a.w.s.) and as already explained in this dissertation, the *Holy Qur'an* is not self explanatory in most instances. Therefore, Prophet Muhammad (s.a.w.s.) practically demonstrated the message contained in the *Holy Qur'an* and verbally elucidated its injunctions that were beyond the comprehension of the new adherents of Islam. As a result his pronouncements also attained primary status and constitutes a source of the *Shari'ah*.

His *Sahābah* (r.a.) followed by ardent seekers of Prophetic Traditions left no stone unturned in their zest for committing to memory and preserving the sayings of their Master (s.a.w.s.) during the golden era of Islamic History. Their endeavours gave birth to ‘*Ulām al-Hadīth* (Science of Prophetic Traditions). This science laid down stringent principles which made it difficult for bogus or fabricated *Ahādīth* to be left undetected. Hence Muslims are not at the mercy of pseudo-scholars for the explanations of such matters which pertain to *īmān* (faith).

This study was primarily undertaken in order to bring out the importance of *Riyāḍ al-Ṣāliḥīn* as a *Hadīth* textbook and to point out the prominence it gained over the years. It may be relevant to point out here that *Riyāḍ al-Ṣāliḥīn* evoked the interest of Muslim scholars by virtue of the fact that it was compiled by *Imām* al-Nawawī who was and is still venerated as a reputable Muslim scholar. He devoted his entire life in the quest of knowledge and in purifying his soul.
Riyād al-Ṣālihīn is certainly an important textbook of Hadīth. This can be deduced from the following facts: Firstly, a number of commentaries on it has been written; secondly, it has been translated into other languages such as Urdu and English; thirdly, it is included in the curriculum of Islamic educational institutions in the Indo-Pak subcontinent, the Middle East and South Africa; and finally it has received favourable comments from reputable Muslim scholars. One can, therefore, conclude that Riyād al-Ṣālihīn is an important Hadīth textbook. Had it not been so, it would not have sustained its popularity to this day.
## TRANSLITERATION SYSTEM

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<th>Arabic Letter</th>
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73
GLOSSARY

'Abd - servant
Abwāb (sing. bāb) - chapters
Adab - etiquette
Af'āl (sing. fi’l) - actions
Ahkām (sing. hukm) - rules
Ahl - People
Akhlāq - character
Alfāz (sing. lafz) - Words
‘Ālim (pl. ‘Ulamā‘) - scholar
Aqwāl (sing. qawl) - words/opinions
‘Ārifin (sing. ‘ārif) - Mystics

Bashīr - giver of glad tidings
Bayān - explanation
Bustān - garden

Dalīl - guide/"proof"
Daqā'iq (sing. daqīqah) - finer points
Dār-al-Ḥarb - abode of war (a country with which the Islamic government is at war)
<table>
<thead>
<tr>
<th>Arabic Term</th>
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<th>Description</th>
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<tr>
<td>Dār-al-Islām</td>
<td>Abode of Islam (where Islamic law prevails)</td>
<td></td>
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<tr>
<td>Dhikr (pl. adhkar)</td>
<td>Litanies</td>
<td></td>
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<tr>
<td>Dīn</td>
<td>Code of life</td>
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<tr>
<td>Dirham</td>
<td>Silver coin</td>
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<tr>
<td>Faḍā’il (sing. faḍl)</td>
<td>Merits/virtues</td>
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<tr>
<td>Fard</td>
<td>Obligatory</td>
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<tr>
<td>Fatāwā (sing. fatwā)</td>
<td>Legal opinions</td>
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<tr>
<td>Fiqh</td>
<td>Islamic Jurisprudence</td>
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<tr>
<td>Fuqahā’ (sing. faqīh)</td>
<td>Jurists</td>
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<tr>
<td>Furā’ (sing. far’)</td>
<td>Details</td>
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<tr>
<td>Ghanā’im (sing. ghanīmah)</td>
<td>Booty</td>
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<tr>
<td>Hadīth (pl. Ahādīth)</td>
<td>Saying of the Prophet (s.a.w.s.)</td>
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<tr>
<td>Ḥadrat</td>
<td>Respectful title</td>
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<tr>
<td>Ḥāfiz (pl. huffāz)</td>
<td>One who memorises the Qur’ān</td>
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<tr>
<td>Ḥajj</td>
<td>Pilgrimage to Makkah</td>
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<tr>
<td>Harām</td>
<td>Prohibited</td>
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<tr>
<td>Hasan</td>
<td>Good</td>
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<tr>
<td>Arabic Term</td>
<td>English Translation</td>
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<tr>
<td>Hijrah</td>
<td>migration of the Prophet (s.a.w.s.) to Madīnah</td>
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<tr>
<td>Hikmah</td>
<td>wisdom</td>
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<tr>
<td>Ḥudūd (sing. hadd)</td>
<td>penal code</td>
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<td>'Ībadah</td>
<td>religious observance/worship</td>
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<td>Ikhlās</td>
<td>sincerity</td>
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<td>Īmān</td>
<td>belief/faith</td>
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<td>Isnād (sing. sanad)</td>
<td>chain of authorities</td>
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<tr>
<td>Istighfār</td>
<td>seeking forgiveness from Allāh (SWT)</td>
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<tr>
<td>Jannah</td>
<td>Paradise</td>
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<tr>
<td>Juz’ (pl. ajzā’)</td>
<td>part</td>
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<tr>
<td>Kitāb (pl. Kutub)</td>
<td>book</td>
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<tr>
<td>Kunyah</td>
<td>appellation/nickname</td>
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<tr>
<td>Manāqib (sing. manqabah)</td>
<td>outstanding traits/features</td>
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<tr>
<td>Masā’il (sing. mas’alah)</td>
<td>problems/issues</td>
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<tr>
<td>Mu’āmalāt</td>
<td>social transactions</td>
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<tr>
<td>Muftī (pl. Muftiyūn)</td>
<td>one who gives legal opinionn</td>
<td></td>
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<td>Muhaddith (pl. Muhaddithun)</td>
<td>scholar of Ḥadīth</td>
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<tr>
<td>Mu’min (pl. Mu’minūn)</td>
<td>believer</td>
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<tr>
<td>Term</td>
<td>Translation</td>
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</table>

*Radi Allāhu 'Anhu (r.a.)*                  | may *Allāh* be pleased with him.                                              |
| *Rāwi* (pl. ruwāt)                          | narrator                                                                    |
| *Ramadān*                                   | ninth month of the Islamic calendar, the month of fasting                   |
| *Sahābah* (sing. Sahābi)                    | Companions of the Prophet (s.a.w.s.)                                        |
| *Salla Allāhu 'alayhi wa sallam* (s.a.w.s.)*| may peace and blessings of *Allāh* be upon him (a form of blessing for the Prophet) |
| *Subhānahu wa Ta'ālā (SWT)*                 | May He be Exalted (used for God)                                             |
| *Sharī'ah*                                  | Islamic Law                                                                 |
| *Sūfī*                                     | Muslim mystic                                                               |
| *Sunnah* (pl. Sunan)                        | way/practice of the Prophet (s.a.w.s.)                                      |
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