

ENGLISH–QUR'ANIC IMPACT ON ḤĀDĪTH IN IDEAS AND STYLE

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ABSTRACT:

This research paper discusses the significance of the literary level of Qur'an and its direct impact on the sayings of Prophet Muhammad (SAW). Qur'an is the word of God which is unchangeable and unquestionable and contains fundamentals and rules, regarding different aspects of life, whether religious, social, political, economic or legal matters and Āḥādīth are important because the Prophet (PBUH) was the final and perfect messenger to follow and Āḥādīth expand on the Qur'an and they are interlinked so are the two main (primary) sources which they never disagree, but rather complement each other. Moreover the Qur'an gives a brief teaching the Āḥādīth are referred to for fuller details, similarly where the Qur'an is silent on a point the Āḥādīth are referred to, so both they are the authority for the foundation of legal matters. The Qur'an is an authority in Islamic law; it is the word of God; it is not questioned or contradicted by the other sources; the Ṣūnnāh is the Prophet's example and is recorded in the hadith. Literally Qur'an and Sayings of Prophet are both in Arabic language but they are two different styles.

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KEYWORDS: Qur'an, Ḥadīth, Style, Ideas, Arabic Language, Eloquence.

1. Introduction:

The Qur'an is revealed by Allah and sayings of Muhammad (SAW) is from the Prophet of Allah, but still we can feel and notice the deep imprint of the Qur'an on the thinking and speech of the Prophet (SAW). The sentences contain usual words instead of unusual, technical, archaic or dialect ones. Abstract and concrete nouns can be observed easily in them. In this article, a very few examples are quoted from the Qur'an and Hadith for comparison that how closer is the style of Al-Hadith to that of the Qur'an. In addition to that we notice a great similarity of argumentation and reasoning that is common to both Qur'an and Hadith, especially in respect of Ṭāwḥeēḍ and the Day of Resurrection. This research highlights the resemblance of styles, meanings and ideas shared by Qur'an and Hadith. Sayings of Prophet Muhammad (SAW) are actually explanations of Holy Quran. So the idea and themes of the both are not different. There are many things explanations and orders by the Prophet Muhammad (SAW) are not in the Qur'an but with deep study these are not different in themes and ideology. The paper also present some examples that show the resemblance in styles and usage of the words that could be give the same meanings.

2. Literature review

The Qur'an in Islam, its Impact and Influence on the Life of Muslims:
By Āllāmāḥ Ṣāyyīḍ Mūḥāmmāḍ Ḥūṣāyn Āṭ-Ṭābāṭābā'ī - World Islamic Network (WIN)

The book, although short, distills many volumes into its pages and is like the synopsis of a major commentary. It brings out the significance of the Qur'an for the life of Muslims, the features of the sacred Text which

seems enigmatic, the inner and outer levels of meaning of the Text and the sciences of the Qur'anic exegesis. It also treats in a clear and direct manner the Shi'ite understanding of the Qur'an and the role of the *Imams* in its interpretation. It is a veritable prolegomenon to the study of the Sacred Book, and it is perhaps the most accessible introduction available in English to the study of the Qur'an as traditionally understood by the mainstream of *Shi'ite* thought, in fact Islamic exegetical thought in general.

What is the Significance of Hadith in Islam?

By Şheikh Āḥmād Kūṭṭy -

Hadith is integral to the Qur'an, since they are inseparably linked to each other. It is impossible to understand the Qur'an without reference to Hadith. The Qur'an is the message, and the Hadith is the explanation of the message by the Messenger himself. This paper mentions the main idea to clarify the issue. The Qur'an makes it abundantly clear that the function of the Messenger is not merely that of a deliveryman who simply delivers the revelation from Allah to us. Rather, he has been entrusted with the most important task of explaining and illustrating the Qur'an.

Research Design and significant contribution:

The paper includes the brief introduction of the topic and presents some examples from Qur'an & Hadith for its proof. It not only includes the Ayats and Hadith in Arabic scripts to understand the impact of Qur'an on Hadith in style but also presents its translation to see this impact in ideas.

Its contribution to the academic and literary community is important as it guides the researchers to get the idea of impact of Qur'an on Hadith and they can explore it many other things such as semantics

side, rhetoric side and phonetics and linguistics.

Engagement of students and its significance in Asian environment.

Muslims in Asian countries are famous in their intense love to Prophet Muhammad (SAW) So they have intense loyalty of respect to anything belongs to the Prophet Muhammad (SAW) either his any physical belongings, persons, relatives or sayings. This research may include in their love while reciting the Holy Qur'an and relating it to the sayings of the prophet Muhammad (SAW) because when they attempt to study and analyze the style of a great man we certainly take into consideration the factors that go to make up and contribute to his moral and intellectual growth and development. Besides, we have also to take into account the education he received; the teachers at whose feet he sat and who helped him find himself; the influence which went to shape and mold his nature; the books he read and the persons whom he met and who have left indelible mark and lasting impact on his life and personality.

Likewise, when we embark upon the study of the prophet's style in Hadith literature we cannot dispense with the factors and influences which went to make up his personality. The prophet Muhammad (SAW) was illiterate in the sense that he did not receive and formal or informal education of his time. He was not taught by any human being. His sole teacher was Allah (SAW). In his first encounter with the angel Gibril, in the cave of Hira, where he would daily retreat for some time, he received his first revelation from Allah;

" إِفْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ، خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ، إِفْرَأْ وَرَبُّكَ الْأَكْرَمُ، الَّذِي عَلَّمَ بِالْقَلَمِ، عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمَ."¹

“Read in the name of Lord who created, created man from an embryo. Read, for your Lord is most beneficent, who taught by the pen, taught man

what he did not know.”

In Surah Al-Ala, The Prophet (SAW) is addressed:

"سَنَقُرُّكَ فَلَا تَنْسَى" ².

“We shall make you read (The Qur’an) so that you will not forget.”

At another place in the Qur’an, Allah (SWT) says to the Prophet Muhammad (SAW):

"لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ، إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ، إِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ، ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ" ³.

“Do not forestall (the revelation) by moving your tongue. Surely its collection and recitation are our responsibility. So as we recite it follow its reading. The exposition of its meaning surely rests on us.”

The Qur’an declares that Allah (SWT) has taught the Prophet the Book and the wisdom.

Once Ābū Bākr (R.A) the first Rightly-Guided Caliph told the Prophet that he visited the whole Arabian Peninsula and heard great orators of the time but he did not find better eloquent than the Prophet and further asked him who taught him. The Prophet replied:

"أَدَّبَنِي رَبِّي فَأَحْسَنَ تَأْدِيبِي" ⁴.

“My Lord taught me and what a nice and excellent education I have received.”

The Prophet was directly influenced by the ideas and the language of the Qur’an. The Qur’anic ideas and language dominated and molded his thoughts.

His wife *Aysha* (R.A) was once asked about His behaviour and conduct. She replied:

"كَانَ خَلْقَهُ الْقُرْآنَ" ⁵.

“His conduct and behavior was the Qur’an.”

We can clearly observe and notice this influence in authentic traditions that have been transmitted to us. It is very interesting to note especially in authentic traditions. When one starts studying and analyzing the style, a general impression that one gathers about the *Al-Hadith* is that the author and the personality is the one despite that these traditions have reached us by word of mouth and in the form of written speech through different sources. It also shows that how carefully, diligently and honestly this treasure has been preserved by the companions of the Prophet and then passed down from generation to generation. Had it not been done with meticulous care, it seemed, there would have been as many authors as the transmitters of the traditions.

The Qur’anic impact is quite visible and can easily be traced in his style both from syntax and semantics point of views. To prove this point we quote a few *Ayats* (verses) of the *Qur’an* and some *Al-Hadith* for purpose of comparison. The reader can look at both.

Example one:

"عن أبي هريرة - رضي الله عنه - قال الرسول - صلى الله عليه وسلم - : مثلي كمثل رجل استوقد نارا
كُلَّمَا أَضَاءَتْ مَا حَوْلَهُ جَعَلَ الْفَرَاشُ، وَهَذِهِ الدَّوَابُّ الَّتِي يَقَعْنَ فِي النَّارِ يَقَعْنَ فِيهَا"⁵

“Ābū Ḥūrāirah (R.A) reported God’s messenger (SAW) as saying:
I may be compared with a person who kindles fire and when its glow has illuminated the air the moths and the insects which are attracted by fire start falling into it.....”

And now you compare this tradition with the following verses of the *Qur’an* you will find how similar are the two both in language and thought contents. How exact is the similitude!

"مَنْلَهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا، فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ...."⁶

"They are like a man who kindles a fire, and when its glow has illumined the air God takes away their light....."

Example Two:

"عن أبي عمر: قال رسول الله - صلى الله عليه وسلم - اللهم لا مانع لما أعطيت ولا معطي لما

منعت".⁷

"It is reported by Ābī Ūmār (R.A) that the Prophet (SAW) said: O God, there is none who can withhold what you have bestowed and there is none who can bestow what you have withhold."

"ما يفتح الله لئناس من رحمة فلا تمسك لها وما يمسك فلا مرسل له من بعده".⁸

"There is none who can take away the favors. He bestows on man; and there is none apart from him to restore what he has withheld."

You compare the piece of *Hadith* with the *ayat* of the Qur'an; you will find how close they bear the similarity in ideas.

Example three:

"عن أبي هريرة - رضي الله عنه - قال رسول الله - صلى الله عليه وسلم - : من يرد الله به خيرا يفقهه في

الدين".⁹

"It is reported by Abu Hurairah (R.A) that the Prophet (SAW) said: If God wants to do good to a person, He makes him comprehend the religion."

"فمن يرد الله أن يهديه يشرح صدره للإسلام".¹⁰

"Thus God guides whom-so-ever he please by opening wide his breast to surrender."

"عن عبد الله بن عمر: قال الرسول - صلى الله عليه وسلم - قد أفلح من هدي إلى الإسلام ورزق

الكفاف وقنع به".¹¹

"It is reported by Abdullah Bin Umer (R.A) that the Prophet

(SAW) said :He has surely succeeded (blessed with felicity) who is guided to Islam, lives at subsistence level and is content with it.”

Example four:

(عَنْ أَبِي أُمَامَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ الرَّسُولُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مِنْ شَرِّ النَّاسِ مَنْزِلَةٌ عِنْدَ اللَّهِ يَوْمَ

الْقِيَامَةِ: عَبْدٌ أَذْهَبَ آخِرَتَهُ بِدُنْيَا غَيْرِهِ.¹²

“It is reported by Abu Umamma (R.A) that the Prophet (SAW) said, “The worst of creatures in the sight of God on the day of judgment would be a man who sold out his After-life to benefit another man.”

" إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ " ¹³

“Verify the worst of creatures in the sight of God are those who deny (the truth) and will not believe.”

" إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ " ¹⁴

“Verily the worst of creatures in the eyes of God are those who are deaf and dumb and devoid of sense.”

Example five:

" عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ يَقُولُ: اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ

إِذَا أَحْسَنُوا اسْتَبَشَرُوا وَإِذَا أَسَاءُوا اسْتَغْفَرُوا. ¹⁵

“It is reported by Aysha (R.A) that the Prophet (SAW) was saying: O my Lord, make me one of those, who when they do good, feel happy and when they commit some wrong they seek forgiveness.”

" وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ " ¹⁶

“And those who if they commit shameful act or more wrong against themselves, remember God and seek forgiveness.”

Example six:

"عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَ الرَّسُولُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَسْرُوا وَلَا تَعْسُرُوا وَبَشَرُوا وَلَا تَنْفَرُوا
وَسَدِّدُوا وَقَارِبُوا وَأَحْبُّ الْعَمَلِ إِلَى اللَّهِ أَدْوَمُهُ"¹⁷

“It is reported by Ayesha (R.A) that the Prophet (SAW) said: make easy for the people, do not create difficulties, make them happy and do not spoil their pleasure, fulfil their needs and bring them closer. The acts most pleasing to God which are done most continuously.”

"لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وَسْعَهَا"¹⁸

“God does not burden a soul beyond capacity.”

"..... وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ"¹⁹

“.....and laid no hardship on you in the way of faith.”

Example seven:

"عَنْ أَبِي أُمَامَةَ - رَضِيَ اللَّهُ عَنْهُ - : قَالَ الرَّسُولُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : أَلَا أُدْرِكُكُمْ عَلَى خَيْرِ مَا يَكُنُّ
الْمَرْءُ الْمَرْأَةَ الصَّالِحَةَ: إِذَا نَظَرَ إِلَيْهَا سِرَّتَهُ وَإِذَا أَطَاعَتْهُ، وَإِذَا غَابَ عَنْهَا حَفِظَتْهُ فِي مَالِهِ وَعَرَضَهُ"²⁰

“Ābū Ūmāmmā (R.A) reported that the Prophet (SAW) said: “Should I tell you that a man gains nothing better than a good wife: who please him when he looks at her; who obeys him if he gives her a command; and guards her person and his property if he is absent.”

"..... هَلْ أُدْرِكُكُمْ عَلَى أَهْلِ بَيْتٍ يَكْفُلُونَهُ."²¹

“Should I tell you of a household that could bring him up for you?”

Example eight:

"لَا تَقُومُ السَّاعَةُ حَتَّى يَمُرَّ الرَّجُلُ بِقَبْرِ رَجُلٍ فَيَقُولُ يَا لَيْتَنِي مَكَانَهُ"²²

“The Day of Resurrection will not occur until a man passes by a

grave of another man and would say: would that I was in his place.”

23 "وَلِلَّهِ الْمُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُحْسِرُ الْمَبْطُلُونَ."

“God’s is the kingdom of the heavens and the earth. The day the hour is proclaimed, the liars will be the losers.”

24 ".....ويقول الكافر باليهي كنت ترابا."

“.....and the believer will say: woe alas Ah would that I was dust.”

Example nine:

25 "عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ الرَّسُولُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ."

“Ābḏūllāh Bīn Ūmer (R.A) reported that the Prophet (SAW) said: Be in this world if you were a stranger or a way- farer.”

26 "وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا هُوَ وَ لَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ."

“The life of this world is only a sport and frolic. It is surely the home of the Hereafter that will indeed be life extended and new, if only they knew.”

27 ".....وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ"

“As for the life of this world, it is no more than merchandise of vanity.”

Example ten:

28 "عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ الرَّسُولُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : مِنْ حَسَنِ إِسْلَامٍ تَرْكُهُ مَالًا يَعْنِيهِ."

“Ābū Ḥūrāirah (R.A) reported that the Prophet (SAW) said: One of the best attributes of a man as believer is that he avoids and gives up what does not concern him.”

" خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ....." ²⁹

“Cultivate tolerance, enjoin justice and avoid the fools.”

" وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا....." ³⁰

“If they come across unbecoming folk ignore it and pass by in a sedate way.”

" وَعِبَادُ الرَّحْمَانِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا." ³¹

“Devotees of Rāḥmān are those who walk with humility on the earth, and when they are addressed by the ignorant say: “Peace.”

Example Eleven:

"عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - دَخَلَ عَلَى شَابٍّ وَهُوَ فِي الْمَوْتِ فَقَالَ كَيْفَ تُجِدُكَ؟ قَالَ أَرْجُو اللَّهَ يَارَسُولَ اللَّهِ وَأَخَافُ ذُنُوبِي فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَرَكَزِ إِلَّا أَعْطَى اللَّهُ مَا يَرْجُو، وَأَمَنَهُ مِمَّ يَخَافُ." ³²

“Ānās (R.A) reported to have said that the messenger (SAW) of God once visited one of His young companions and he was on his death bed. The Prophet asked how he felt. He replied: messenger of God I expect mercy from God and at the same time I fear the sins I have committed. The Prophet remarked that these two things (Hope and fear) never meet but when they are found together in the heart of a man, a place like this, God will bless him and protect him against things he fears.”

" وَادْعُوهُ خَوْفًا وَطَمَعًا، إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ." ³³

“And pray to him in awe and expectation. The blessing of God is at

hand for those who do well.”

"تَتَجَافَى جُنُوبَهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَ طَمَعًا....." ³⁴

“Their backs do not rest on their beds, and they pray to their Lord in fear and hope.”

"أُولَئِكَ الَّذِينَ يَدْعُونَ فَيَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَةً وَيَخَافُونَ عَذَابَهُ." ³⁵

“Those who invoke themselves to seek the way of their Lord, (Striving) which are one of them shall be nearest (to him), and hope for his mercy and dread his punishment.”

Example twelve:

"عن أبي هريرة - رضي الله عنه - قال الرسول - صلى الله عليه وسلم - إن الله لا ينظر إلى صوركم

وأموالكم ولكن إنما ينظر إلى أعمالكم وقلوبكم." ³⁶

“Ābū Ḥūrāirāḥ (R.A) reported that the Prophet (SAW) said: Verily, God does not look at your faces and wealth but he takes into account your actions and the intentions behind them.”

"لا يؤاخذكم الله باللغو في أيمانكم ولكن يؤاخذكم بما كسبت قلوبكم....." ³⁷

“God will not call you to account for that which is senseless in your oaths but only for what is in your hearts.”

"عن أبي هريرة - رضي الله عنه - قال الرسول - صلى الله عليه وسلم - : ثلاثة لا يكلمهم الله يوم القيامة

ولا يزكّيهم ولا ينظر إليهم، وهم عذاب أليم: شيخ زان وملك كذاب وعائل مستكبر." ³⁸

“Ābū Ḥūrāirāḥ (R.A) reported God’s messenger as saying: “there are three types to whom God will not speak on the day of Resurrection and whom he will not purify and at whom he will not look, and they will have a painful punishment; and old man who has committed fabrication; a king

who is a great liar; and poor man who is arrogant.”

Concluding Remarks:

We have quoted a very few examples from the Qur'an and Hadith for the reader to compare and judge for himself how closer is the style of Al-Hadith to that of the Qur'an.

There is no doubt, a marked difference between the style of the Qur'an and that of Āl-Ḥādīth. But still one can feel and easily notice the deep imprint of the Qur'an on the thinking and speech of the Prophet (SAW). The reader can observe the features of vocabulary e.g. lexis, which are common between the two. Vocabulary is simple and monosyllabic instead of complex and polysyllabic. The sentences contain usual words instead of unusual, technical, archaic or dialect ones. The reader might notice both abstract and concrete nouns in them.

It would be not beside the point to mention here that the modern Arabic begins with the Qur'an. The Qur'an has simplified the language and has dropped unusual, archaic and difficult vocabulary.

Again we notice a great similarity of argumentation and reasoning that is common to both Qur'an and Hadith, especially in respect of Ṭāwḥēd and the Day of Resurrection. The arguments of the Qur'an when it proves point of Ṭāwḥēd and Resurrection are such that equally appeal to the elites and the masses. The examples are given from natural phenomenon where we daily witness the events taking place. For example, Allah (SWT) while making the point of Ṭāwḥēd invites our attention to symmetry, discipline and an order in the universe. This leads to the conclusion that the Creator of the universe is one. If there had been more than one God there would have been chaos and disorder everywhere in the universe. The Qur'an refers to it:

39. "لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا."

“Had there been gods apart from God, both the heavens and the earth, would have been despoiled.”

Similarly when it talks about the Resurrection, it says that to create a thing, for the first time is a difficult task but to repeat creation is easier one, It also refers to daily happenings in natural phenomenon and says that a dead soil when gets rain comes to life all of a sudden. The same applies to human life that it never completely dies out and it will be resurrected on the Day of Judgment. Once the Prophet was accompanied by his colleagues passed by an aged woman who was making thread on a spinning wheel. The Prophet stopped for a moment and asked her if she believed in God. She retorted that if the spinning wheel could not operate without a Creator. The Prophet was pleased to hear this argument and told his companions that they should have had the faith off the aged woman.



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References:

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- ² - Ibid; 87:6.
- ³ - Ībīd; 75:16-19.
- ⁴ - Bākri, Āmin, "Abab (a) Ilhadith (a) n-habavi", Dar (a)l-Sharuq, Beirut, 1975, p.103.
- ⁵ - Şāhifā Ūhmām ibn Mūnābbih, Rifāṭ Fāūziābdūl Mūttālīb, Māktābāh (a) l-Khanji, Cairo, 1985, p.201.
- ⁶ - Al-Qur'an; 2:17.
- ⁷ - Ibid, I, Ch.19, Hadith No: 863.
- ⁸ - Al-Qur'an; 35:2.
- ⁹ - Şūnān Ībn Mājāh, vol I, Chapter; 17, p.43.
- ¹⁰ - Al-Qur'an; 6:125.
- ¹¹ - Şūnān Ībn Mājāh II, Ch:p, p.145.
- ¹² - Sunan Ibn Majah, vol II, Abwab- (a)-fitan, Hadith No: 40014, p.372.
- ¹³ - Al-Qur'an; 8:55.
- ¹⁴ - Ibid; 8:22.
- ¹⁵ - Şūnān Ībn Mājāh, Vol. II. Ch. 58, Hādīṭh No.3865.
- ¹⁶ - Al-Qur'an; 35:2.
- ¹⁷ - Şūnān Mūşlīm, Kitāb-(ā) Ī-Jihād.
- ¹⁸ - Al-Qur'an; 28:12.
- ¹⁹ - Idid; 22:78.
- ²⁰ - Şūnān Nāşī, Kitāb-(ā) n-nikāh.
- ²¹ - Al-Qur'an; 28:12.
- ²² - Kanzl- (a) l-Ummal, Vol. V, p.328.
- ²³ - Al-Qur'an; 3:135.
- ²⁴ - Idid; 78:40.
- ²⁵ - Şūnān Tirmidhi, Vol. IV, Ch.24, p567.
- ²⁶ - Al-Qur'an; 29:64.
- ²⁷ - Idid; 57:20.
- ²⁸ - Sunan Tirmidhi, Ch.11, p: 558.
- ²⁹ - Al-Qur'an, 7:199.
- ³⁰ - Idid; 25:72.
- ³¹ - Idid; 25:63.
- ³² - Ībn Mājāh, Vol.II, Ābwāb-(ā) z-zūū, ḥād Hādīṭh No: 4315. P.440.
- ³³ - Al-Qur'an; 7:56.
- ³⁴ - Īdīd; 32:16.
- ³⁵ - Idid; 17:57.
- ³⁶ - Ibn Majah; p.416.
- ³⁷ - Mişkhāt-(ā) Ī-Māşābih, Bāb-(ā) Ī-ghdāb-wā-(ā) Ī-kībr.
- ³⁸ - Al-Qur'an; 2:225.
- ³⁹ - Īdīd; 21:22.