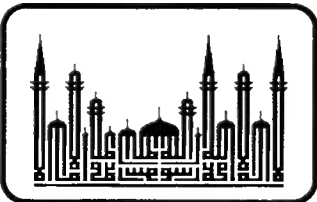




بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# Perspectives



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## Editorial

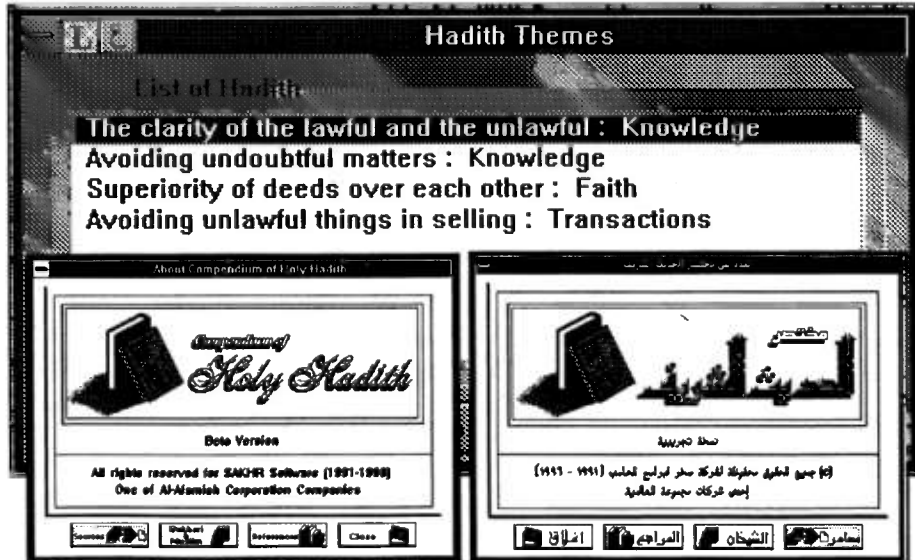
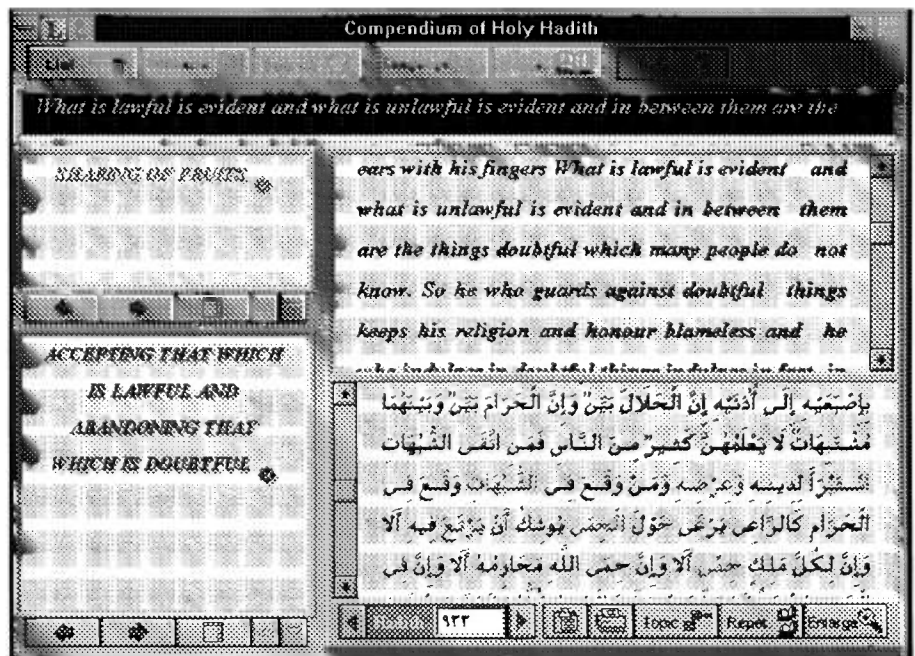
In the last few years, there has been a noticeable upswing in the level of awareness and acceptance of Islam in the United States. This year was the first year the White House held a celebration for *Eid-ul-Fitr* at the end of Ramadan. Muslims in Denver received strong support when a radio station there pulled a stunt inside a mosque. The prank came after a local Muslim professional basketball player refused to stand for the National Anthem. Despite these positive news, there are still misconceptions and stereotypes propagated about Islam, and a number of incidents of discrimination and violence against Muslims. There is a definite need for the national and local Muslim organizations to make a unified and concerted effort to correct the misconceptions and make *da'awa* for Islam. Some of the facts that need to be relayed to the American public are:

- Islam is a religion of peace and moderation. No believer in Islam can be fanatic, radical, extremist, or terrorist.
- Islam, through the formal articles of worship, teaches its followers discipline and gives them a structure for their lives : five daily prayers, fasting a full lunar month, paying the poor-tax, and pilgrimage to the city of Mecca in Saudi Arabia - once in life time.
- Practising Muslims are required to

## Multimedia Program of *Hadith* in Four Languages to be released soon

A compendium of the *hadith* compiled by *Bukhari* and *Muslim* on CD-ROM is expected to be released soon. The multimedia program for the IBM PC comes with four languages: Arabic, English, Malay, and Turkish. The user can switch to any of the four languages, and can display the text in any two of them at the same time (see the figures below).

The program provides basic information with charts about the science and terminology of *Hadith*. It has indexes of Qur'anic verses and of *hadith*. It has search facility by words and themes. The program is developed by **Sakhr Software Company, Cairo, Egypt** and is Distributed by **Digitek International Inc., 7631 Leesburg Pike, Suite B, Falls Church, VA 22043-2520, Tel (703) 883-0137**



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## Reflections

Dr. Ahmed K. Noor

### Adam and his Wife in the Garden

#### آدم وزوجته في الجنة

The story of Adam and his wife as mentioned in the Qur'an raises a number of questions in our minds, including: Was the Garden that Adam and his wife briefly inhabited, part of our earth? How did the *Shaitan* (*Iblis*) succeed in making them disobey Allah? Was the tree an apple tree? Had Adam and his wife not eaten from the tree, would they, and their descendents, have remained in the Garden (paradise)? In this article an attempt is made to answer these and other questions on the basis of the Qur'an and traditions of the Prophet (PBUH).

To begin with, the story of Adam is mentioned in six *surahs* of the Qur'an, namely, *Al-Baqara* (2), *Ali-Imran* (3), *Al-A'raf* (7), *Al-Isra'* (17), *Al-Kahf* (18), and *Taha* (20); and the word Adam is mentioned 25 times. Allah (SWT) tells us in the Qur'an that He created Adam, and the human beings, to be His *Khalifah* (vicegerent) on earth.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي  
جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً  
(سورة البقرة - من آية ٣٠)

Behold, your Lord said to the angels,  
"I will create a vicegerent on earth".  
(Qur'an 2:30)

The word *Khalifah* refers to one who exercises the delegated powers on behalf of the supreme authority. Therefore, the human being does not possess any powers, other than those delegated to him by the real master - Allah.

The first question is raised because the word *Jannah* is used in the Qur'an for the eternal Garden (paradise), as well as for some places on earth. For example, the Qur'an refers to : the two men, one of whom was provided with two gardens of grape-vines (Qur'an 18:32,33); the territory of Sab'a having



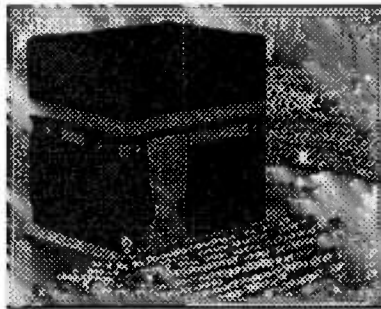
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا  
وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (سورة البقرة - آية ٣٥)

And We said : " O Adam! dwell and your wife in the Garden and eat of the bountiful things therein as (where and when) you will; but approach not this tree, or you run into harm and transgression" (Qur'an 2:35)

two gardens - to the right and to the left (Qur'an 34:15,16); and the story of the people of the Garden (Qur'an 68:17).

The Arabic word *Jannah* comes from the root *Janna* which means covering. The trees of the Gardens mentioned in the Qur'an had many fruits and thick branches, which covered who ever lived there. The word *Jannah* and its derivatives are mentioned 147 times in the Qur'an.

The *Jannah* which Allah (SWT) send Adam and his wife to was neither a place on earth, nor was it the eternal *Jannah* of the hereafter. Rather, it was a place of trial for Adam and his wife before they were send to the earth - the place, where they were appointed as vicegerent.



وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ  
عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ  
وَمَتَاعٌ إِلَى حِينٍ (سورة البقرة ٣٦)

And We said : " Get ye down, all (ye people), with enmity between yourselves. On earth will be your dwelling place and your means of livelihood for a time". (Qur'an 2:36)

Allah (SWT) wanted Adam and his wife to go through the practical experience of learning about the code of life to be applied on earth - the lawful and the unlawful, the temptations of the *Shaitan* - the enemy of Adam and all his descendents, the consequences of disobeying Allah (SWT), and very importantly, to learn how to repent to Allah (SWT) when they sin. Allah

(SWT) wanted the experiences of Adam and his wife to provide a number of lessons for all of us. Some of these lessons are discussed subsequently (see the figure at the bottom of page 3).

### The Lawful and unlawful

Allah (SWT) made everything in the Garden lawful to Adam and his wife, except one tree. The tree has not been named, or pointed out specifically, in the Qur'an because there was nothing intrinsically evil in the tree itself. It was merely chosen for the purpose of trial. Note that the command of Allah (SWT) was not "do not eat of this tree", or "do not touch this tree", but rather "do not approach, or come near, this tree". Allah (SWT) knows that because of the weakness of the humans, if they come near the unlawful they are liable to fall into it.

الحلال بين ، والحرام بين ،  
وبينهما أمور مشتبها ، لا  
يعلمها كثير من الناس ، فمن  
إتقى الشبهات فقد إستبرأ  
لعرضه ودينه ، ومن وقع في  
الشبهات وقع في الحرام ، كراع  
يرعى حول الحمى ، يوشك أن  
يواقعها ، ألا وإن لكل ملك  
حمى ، ألا وإن حمى الله تعالى  
في أرضه محارمه  
(حديث شريف)

The lawful is clear and the unlawful is clear, and between them there are doubtful things, which many people do not know - so whoever guards against doubtful things keeps his/her religion and honor blameless, and whoever indulges into doubtful things is liable to commit the unlawful (Prophetic saying)

### Temptations of the *Shaitan*

Allah (SWT) warned Adam and his wife against the *Shaitan* (*Iblis*)

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ  
وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ  
الْجَنَّةِ فَتَشْقَى  
(سورة طه - آية ١١٧)

Then We said : " O Adam! Verily, this is an enemy to you and your wife : So let him not get you both out of the Garden, so that you are landed in misery". (Qur'an 20:117)

Despite the warning, Adam and his wife yielded to the temptations of the *Shaitan*. The methodology used by the *Shaitan* is described in the Qur'an. It is based on capitalizing on the weaknesses of the human - natural yearning for obtaining immortality, higher position and better condition; and on deceptions by the *Shaitan*- claiming to be a well-wisher and a sincere advisor, and making promises that he knew could never be fulfilled.

وَقَالَ مَانِهَا كَمَا رُبُّكُمْ عَنْ هَذِهِ  
الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ  
تَكُونَا مِنَ الْخَالِدِينَ  
(سورة الأعراف - من آية ٢٠)

He said: "Your Lord only forbade you this tree, lest you should become angels or such things as live forever".

(Qur'an:7:20)

قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ  
الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى  
(سورة طه - من آية ١٢٠)

He said: "O Adam! shall I lead you to the tree of eternity and to a kingdom that never decays". (Qur'an 20:120)

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِينٌ  
النَّاصِحِينَ  
(سورة الأعراف - آية ٢١)

And he swore to them both, that he was their sincere adviser. (Qur'an 7:21)

*Shaitan* tempted Adam and his wife to eat the fruit of the tree by claiming that they might get eternal life, everlasting kingdom, become angels and immortal. On the day of judgment the *Shaitan* will admit that all the promises he made to us were false.

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ  
إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَّ الْحَقُّ  
وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ  
(سورة إبراهيم - من آية ٢٢)

And Satan will say when the matter is decided; "It was Allah who gave you a promise of truth : I too promised, but I failed in my promise to you.

(Qur'an14:22)

Note that the Qur'an puts the blame for disobeying Allah equally on both Adam and his wife. There is no mention that the *Shaitan* tempted the wife and then used her to mislead Adam.

### Consequences of disobeying Allah

When Adam and his wife disobeyed Allah (SWT), they were deprived of all the facilities provided to them. But, the immediate effect felt by them was the stripping of their garments and exposing their nakedness to them.

فَأَكَلَا مِنْهَا فَبَدَتَ لَهُمَا  
سَوْآتُهُمَا  
(سورة طه - من آية ١٢١)

They both ate of the tree, and so their nakedness appeared to them.

(Qur'an 20:121)

Then gradually, as they felt thirsty and hungry, they realized that they had been deprived of all the facilities that they enjoyed in the Garden.

The experience of Adam and his wife makes it quite clear that whenever

## Lessons to be Learned from the Experience of Adam and his wife in the Garden

### Lawful and unlawful

- The lawful is the clothing of righteousness. It covers one's weaknesses
- By coming near the unlawful, the person is liable to fall into it

### Temptations of *Shaitan* through

- Deceptions
- Promises that could not be fulfilled

### Consequences of Disobeying Allah

- Weaknesses (in behavior, character, manners, ...etc) uncovered in front of others

### Repentance and forgiveness

- Allah provides opportunities for sinners to repent
- Special *du'a* for repentance taught to Adam and his wife

a person disobeys Allah, he/she is exposed and is disgraced sooner or later. Allah (SWT) covers our weaknesses, and all things we do not want to expose to others, as long as we obey Him. As soon as we transgress the bounds of His obedience, He withdraws His protection and leave us on our own.

### Repentance and Forgiveness

Allah (SWT) is aware of human weaknesses. He opens the doors of His mercy to the sinners, who feel sorry for their guilt, turn to Him and repent, as He did to Adam and his wife. They were ashamed of their disobedience, and could not find appropriate words for asking Allah's forgiveness. Allah taught them the appropriate words.

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ  
فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ  
الرَّحِيمُ  
(سورة البقرة - آية ٣٧)

Then Adam learned from his Lord certain words and His Lord turned towards him; for He is oft-returning, most merciful. (Qur'an 2:37)

قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ  
تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ  
الْخَاسِرِينَ  
(سورة الأعراف - آية ٢٣)

They said : " Our Lord we have wronged our own souls: If You do not forgive us and have mercy upon us, we shall be totally ruined". (Qur'an 7:23) Allah (SWT) in His mercy, gives a message of hope to the sinners who sincerely turn to Him, repent and beg His forgiveness. He teaches us not to despair - no one is beyond redemption.

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى  
أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ  
إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ  
هُوَ الْغَفُورُ الرَّحِيمُ  
(سورة الزمر - آية ٥٣)

Say : " O my servants who have

transgressed against their souls! Despair not of the mercy of Allah : for Allah forgives all sins : for He is the oft-forgiving, most merciful"

(Qur'an 39:53)

The story of Adam and his wife teaches us the importance of fighting against the Satanic deceptions; understanding and counteracting his cunning devices; being on guard to protect ourselves from his evil designs; and sincerely repenting to Allah if, in spite of all precautions, we sometimes fall victims to *Shaitan* and disobey Allah. We should then, acknowledge it, feel sorry for it, be ashamed of it, turn to Allah, and make amends for it. □

### IslamiCity in Cyberspace

A new site on the Internet has been established by the Human Assistance and Development International (HADI) organization, in cooperation with a number of other organizations including American Muslim Council (AMC), Council on Islamic Education (CIE), International Institute of Islamic Thought (IIIT), Islamic Computing Center, Islamic Relief, and Muslim Matrimonial Link. The site has extensive information about Islam; Islamic subjects; and world directories covering Islamic organizations, Islamic schools; Islamic Book Sellers Muslim Financial Institutions, Islamic centers, Muslim lawyers; Islamic cyber port. It has free prayer times software for windows 95, NT, 3.11, and 3.1. The URL address is <http://www.islamicity.org/>. □

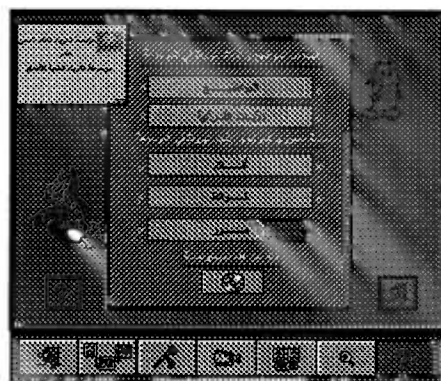


### Arabic Encyclopedia for Children

A multimedia Arabic Encyclopedia for the IBM PC has recently been released. It requires 486 (66MHz) or

higher, 8 MB RAM, double speed CD-ROM, 50 MB free space on the Hard disk, windows 3.1 (with Arabic support and Video for windows), PC sound board, and SVGA with min 512 video RAM or 640 x 480 256 color. The encyclopedia contains the equivalent of 350,000 pages of material covering large number of topics, and divided into five parts. It has pictures, film strips, and sound. For each topic it provides the relevant verses from the Qur'an.

It has indexes for subjects, pictures, Qur'anic verses, maps, and film strips. The system is distributed by Memco International Inc. 806 Wedgewood Way, Dunwoody, GA 30350, Tel / Fax (770) 952-9493. □



### Hajj and Umrah from A to Z

A unique manual for Hajj and Umrah has been published by Hufatz Book, 2831 Gallows Rd., Suite 251, Falls Church, VA 22042, Tel/Fax: (703) 591-5234.

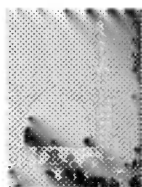
The material is designed to assist the Muslims in performing the pilgrimage in accordance with the Sunnah. It is very easy to follow, contains charts, diagrams, and elaborate color photographs. It provides quotations from the holy



Qur'an and the authentic sayings of the Prophet (PBUH) concerning Hajj and Umrah. The author Br. Mamdouh N. Mohamed is a Ph. D. candidate at George Mason University in Virginia, majoring in instructional design. □

## The Science of Hadith

### علم الحديث



The promise made by Allah (SWT) in Qur'an 15:9 is obviously fulfilled in the undisputed purity of the Qur'anic text throughout the fourteen centuries since its revelation. However, what is often forgotten by many Muslims is that the divine promise also includes, by necessity, the *Sunnah* of the Prophet (PBUH), because the *Sunnah* is the practical example of the implementation of the Qur'anic guidance, the wisdom taught to the Prophet (PBUH) along with the scripture, and neither the Qur'an nor the *Sunnah* can be understood correctly without the other.

Allah (SWT) preserved the *Sunnah* by enabling the companions and those after them to memorize, write down and pass on the statements of the Prophet (PBUH), and the descriptions of his way, as well as to continue the blessings of practicing the *Sunnah*.

Later, as the purity of the knowledge of the *Sunnah* became threatened, Allah (SWT) caused the Muslim *Ummah* to produce individuals with exceptional memory skills and analytical expertise, who travelled tirelessly to collect thousands of narrations and distinguish the true words of prophetic wisdom from those corrupted by weak memories, from forgeries by unscrupulous liars, and from the statements of the large number of *Ulama* (scholars), the companions and those who followed their way. All of this was achieved through precise

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (سورة الحجر - آية ٩)

We have, without doubt, sent down the message : and we will assuredly guard it (from corruption). (Qur'an 15:9)

attention to the words narrated, and detailed familiarity with the biographies of the thousands of reporters of *hadith*.

The methodology of the expert scholars of *hadith* in assessing the narrations and sorting out the genuine from the mistaken and fabricated, forms the subject matter of the science of *hadith*. In this article a brief discussion is given of the terminology and classifications of *hadith*.

### Components of Hadith

A *hadith* is composed of three parts (see the figure at the bottom of this page) :

*Matn* (text), *isnad* (chain of reporters), and *taraf* (the part, or the beginning sentence, of the text which refers to the sayings, actions or characteristics of the Prophet (PBUH), or his concurrence with others action). The authenticity of the *hadith* depends on the reliability of its reporters, and the linkage among them.

### Classifications of Hadith

A number of classifications of *hadith* have been made. Five of these classifications are shown in the figure on page 6 , and are briefly described subsequently.

1. According to the reference to a particular authority - four types of *hadith* can be identified.

*Qudsi* - Divine; a revelation from Allah (SWT); relayed with the words of

the Prophet (PBUH) .

*Marfu* - elevated; a narration from the Prophet (PBUH), e.g. I heard the Prophet (PBUH) saying ....

*Mauquf* - stopped : a narration from a companion only, e.g., we were commanded to ...

*Maqtu'* - severed : a narration from a successor.

### 2. According to the links of *Isnad* - interrupted or uninterrupted

Six categories can be identified.

*Musnad* - supported : a *hadith* which is reported by a traditionalist, based on what he learned from his teacher at a time of life suitable for learning; similarly - in turn - for each teacher until the *isnad* reaches a well known companion, who in turn, reports from the Prophet (PBUH).

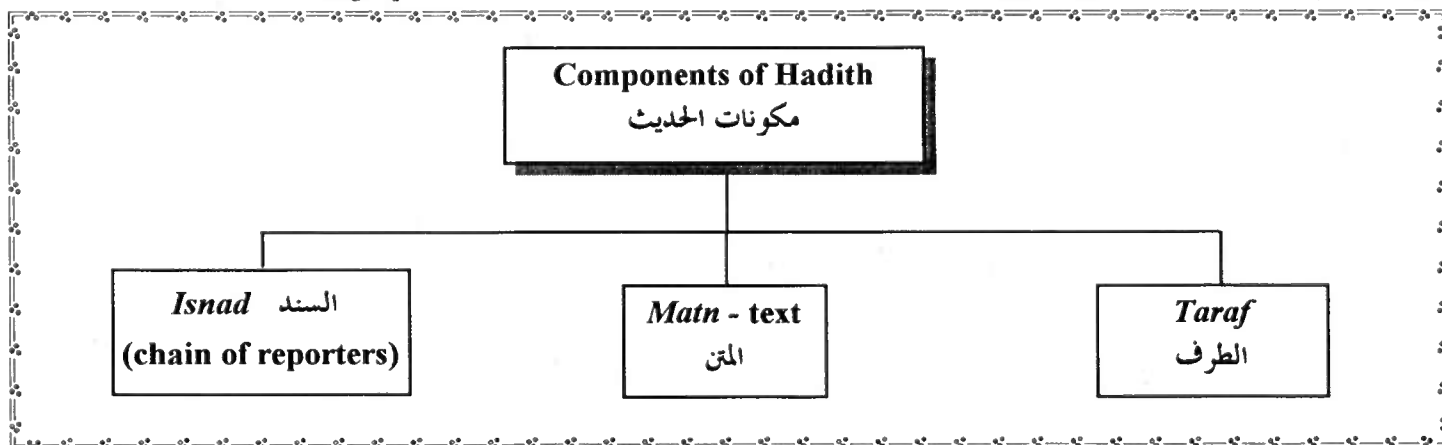
*Mutassil* continuous : is a *hadith* with an uninterrupted *isnad* which goes back only to a companion or successor.

*Mursal* - hurried : if the link between the successor and the Prophet (PBUH) is missing, e.g. when a successor says "The Prophet said...".

*Munqati* - broken : is a *hadith* whose link anywhere before the successor (i.e., closer to the traditionalist recording the *hadith*) is missing.

*Mu'adal* - perplexing : is a *hadith* whose reporter omits two or more consecutive reporters in the *isnad*.

*Mu'allaq* - hanging : is a *hadith* whose reporter omits the whole *isnad* and quotes the Prophet (PBUH) directly (i.e., the link is missing at the



beginning).

3 According to the number of reporters involved in each stage of *Isnad* - five categories of *hadith* can be identified.

*Mutawatir* - Consecutive : is a hadith which is reported by such a large number of people that they cannot be

expected to agree upon a lie, all of them together.

*Ahad* - isolated : is a hadith which is narrated by people whose number does not reach that of the *mutawatir*. It is further classified into.

*Mash'hur* - famous: hadith reported by more than two reporters.

*Aziz* - rare, strong : at any stage in the *isnad*, only two reporters are found to narrate the hadith.

*Gharib* - strange: At some stage of the *Isnad*, only one reporter is found relating it.

4. According to the nature of the text and *isnad*

## Classifications of Hadiths

تقسيمات الحديث

According to

① The Reference to a Particular Authority

من أسند إليه

*Qudsi* - Sacred قدسي

*Marfu* - Elevated مرفوع

*Mauquf* - Stopped موقوف

*Maqtu* - Severed مقطوع

③ Number of reporters involved in each stage of *Isnad*

*Mutawatir* - consecutive متواتر

*Ahad* - isolated آحاد

which includes

*Mash'hur* - Famous مشهور

*Aziz* - Rare عزيز

*Gharib* - Scrace, strange غريب

⑤ Reliability and memory of the reporters

*sahih* - sound صحيح

*Hasan* - good حسن

*Da'if* - weak ضعيف

*Maudu'* - fabricated, forged موضوع

② Links of *Isnad* (interrupted or uninterrupted)

*Musnad* - supported مسند

*Mursal* - hurried مرسل

*Muttasil* - continuous متصل

*Munqati* - broken منقطع

*Mu'dal* - perplexing معضل

*Mu'allaq* - hanging معلق

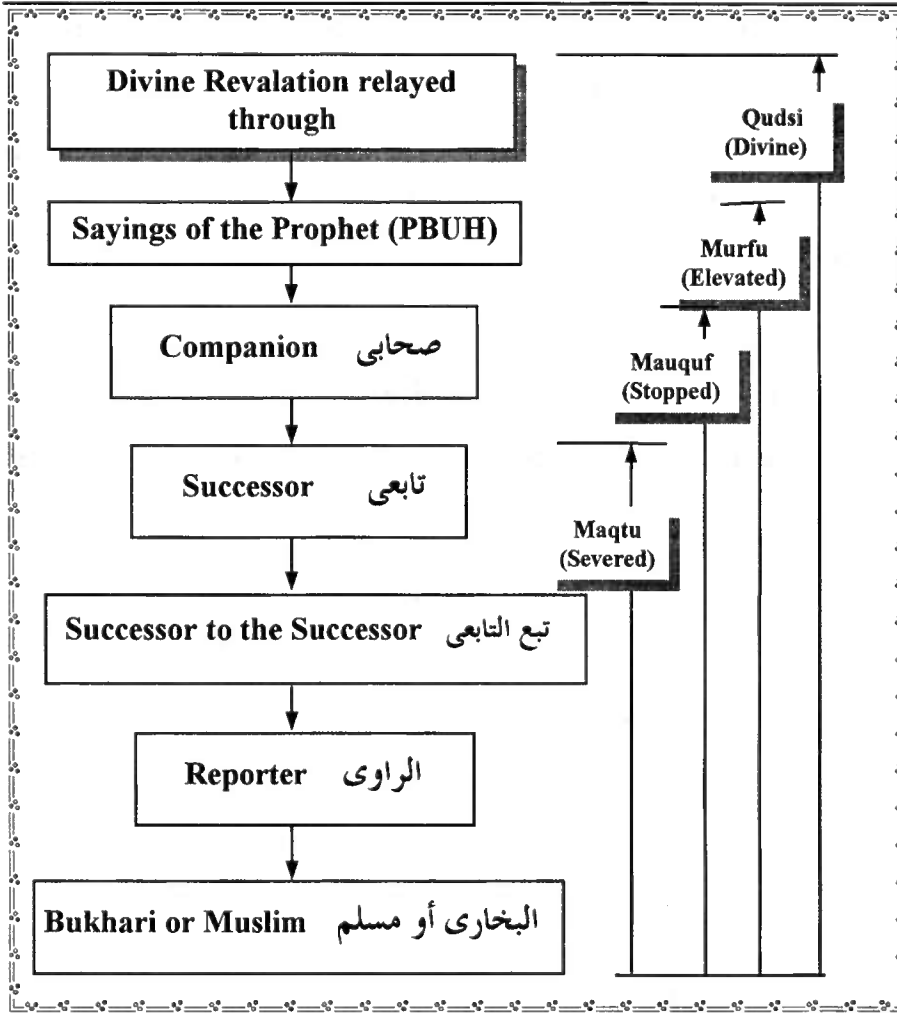
④ Nature of the text and *Isnad*

*Ziadata Thiqah* - addition by a reliable reporter

زيادة ثقة

*Munkar* - denounced منكر

*Mudraj* - interpoled مدرج



*Munkar* - denounced : is a *hadith* which is reported by a weak narrator, and whose narration goes against another authentic *hadith*.

*Mudraj* - interpolated : an addition by a reporter to the text of the *hadith* being narrated.

##### 5. According to the reliability and memory of the reporters

This provides the final verdict on a *hadith* - four categories can be identified.

*Sahih* - sound. Imam Al-shafi'i states the following requirements for a *hadith*, which is not *mutawatir*, to be acceptable "each reporter should be trustworthy in his religion; he should be known to be truthful in his narrating, to understand what he narrates, to know how a different expression can alter the meaning, and to report the wording of the *hadith* verbatim, not only its meaning".

*Hasan* - good : is the one where its source is known and its reporters are unambiguous.

*Da'if* - weak : a *hadith* which fails to reach the status of *hasan*. Usually, the weakness is : a) one of discontinuity in the *isnad*, in which case the *hadith* could be - according to the nature of the discontinuity- *munqati* (broken), *mu'allaq* (hanging), *mu'dal* (perplexing), or *mursal* (hurried), or b) one of the reporters having a disparaged character, such as due to his telling lies, excessive mistakes, opposition to the narration of more reliable sources, involvement in innovation, or ambiguity surrounding his person.

*Maudu'* - fabricated or forged : is a *hadith* whose text goes against the established norms of the Prophet's sayings, or its reporters include a liar. Fabricated *hadith* are also recognized by external evidence related to a discrepancy found in the dates or times of a particular incident.



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a) perform their jobs to the best of their ability, and therefore, are highly productive members of the society. The Prophetic instruction is

إن الله يحب إذا عمل أحدكم عملاً أن يتقنه  
(حديث شريف)

b) care about the communities they live in, and help the people in need. The Prophet (PBUH) taught us that the best of the people are the ones who are most useful to them.

خير الناس أنفعهم للناس  
(حديث شريف)

The most effective way of making *da'awa* to Islam is for the Muslims to follow the example of the Prophet (PBUH) and the rightly-guided companions, and make a plan for positively impacting the communities they live in. The plan can include individual Muslims donating one day, every three to six months, for helping their communities. During that day, among other things,

- Physicians provide free treatment for the poor and the needy.
- Blue-collar workers fix the homes of the elderly and the poor.
- Students help the elderly in obtaining their shopping.

National Muslim organizations can help local Muslim communities in planning and organizing these efforts. Local Muslim organizations can announce their programs in the local newspapers, and coordinate the activities of their members. The result can be both positive and significant. The presence of Muslims will be felt in, and their contributions will be appreciated by, their communities.

We pray to Almighty Allah to grant us the guidance and the strength to perform our duties as Muslims.

Ameen

