

**Chapter 1 : Hadith - Wikipedia**

*"This study provides the first extensive survey and analysis of Western debates over the authenticity of hadiths and early tafsir." "It argues that the differences between sceptical and more sanguine scholars result from their presuppositions, which then dictate their methods and conclusions.*

The first section of the article provides a brief discussion of the main representatives of NTS. In the second part NTS is positioned in relation to the broader Islamic tradition. This is done so with respect to the relative status and authenticity of various sources of legal authority in the Islamic tradition and with a special attention given to the concept of Sunna. In the past as well as in the present, a variety of interpretive communities across the Muslim divide have formulated their interpretive approaches *manhaj*, *sg.* Although the majority of the theoreticians behind NTS and its *manhaj* are of Saudi Arabian background or have lived in the Saudi Kingdom, the proponents of NTS school of thought are well entrenched in many parts of the Muslim clerical and non-clerical establishment. Namely, the influence of the NTS Middle Eastern scholars is felt not only across the Middle East but also North Africa, the Indo-Pakistani Subcontinent and, due to easier and faster communications, in major Muslim communities living in the United States, Canada, Australasia and the United Kingdom where their ideological sympathizers have established their own publishing houses and websites. During the first three centuries the concept of Sunna was conceptualized in terms of recognized Islamic religious norms and accepted standards of conduct derived from the religious and ethical principles introduced by the Prophet. It was a rather ambiguous, general, not-systematically defined action-behavioural practice of the early Muslim community predominantly formulated, preserved and transmitted either orally or in *actu*. I refer to this as hadith-independent concept of Sunna. I employ the same phrase to denote the later developed process of hadith-dependent methodology of derivation and interpretation *i.* Ahl-hadith school of thought considered hadith as being the sole and the complete depository of Sunna and the only means of its perpetuation. This is evident in a number of statements of contemporary NTS scholars. In addition Al-Atharee links only the ahl-hadith group with those who have remained on the path of the righteous predecessors *as-salaf as-salih*; Usually referring to the first three generations of Muslims. A similar view is expressed by Al-Madkhalee who states: Bin Baz echoes these views by quoting the words of Al-Bayhaqi *d.* The concept of Sunna according to the NTS school of thought is that defined by the *muhaddithun i.* For example, Al-Albanee defines Sunna this way , *p.* The concept of a *sahih*<sup>9</sup> hadith, as defined by early classical hadith sciences known as *ulum-ul hadith*, and the nature and the scope of the concept of Sunna are, thus, used interchangeably in NTS thought. This argument is represented by Al-Atharee , *p.* It will not be hidden from one who knows the Book that the usage of the term *Ahlus-Sunna* is not correct to be used for any of the current sects, except for the *Ahlul-Hadeeth*, because the *hadeeth* and the *Sunna* have come from the Prophet. Al-Atharee similarly argues that the ahl-hadith are the defenders of Sunna as based on their *manhaj* , *p.* Elsewhere he has reportedly said that an unreliable hadith was dearer to him than the use of reason Abu Zahra , *p.* What are the interpretational implications of this Sunna *manhaj*? Therefore, the hadith-independent concept of the nature and the scope of Sunna that was current in the formative period of Islamic thought was substituted by a voluminous, written hadith dependent Sunna imbued with a legal ethos. This process, in turn, distorted and changed the original ethico-religious and behavioural nature and scope of the concept of Sunna and is based upon a number of assumptions. Firstly, it assumes that the epistemological scope of Sunna is epistemologically dependent upon and constrained by hadith, *i.* Secondly, it assumes that Sunna is methodologically dependent upon hadith. By methodologically dependent on hadith it is meant that the Sunna compliance or otherwise of certain legal, ethical or theological practices or principles, is and can only be determined by sifting through numerous narratives reportedly going back to Prophet Muhammad via an authentic chain of narrators *isnad*. Hermeneutics is a study of interpretation theory. In the context of religion it refers to the study of the interpretation of sacred texts, especially texts in the areas of theology and law Virkler Reading, put simply, is a process whereby a reader derives meaning from a piece of text. The outcome of this process, termed determinacy of meaning, is governed by the following factors: Every time a reader is engaged in the process of

reading, these factors contribute to its determinacy. This is so for two reasons. Firstly, because, as argued above, NTS thought is entirely embedded in a pre-modern episteme of the ahl-hadith manhaj. Secondly, it is a result of the broader aversion of NTS scholars and proponents display toward epistemologies and methodological constructs that originate from modern epistemologies and hermeneutics. In other words, the NTS manhaj is characterized by an epistemology that denies the legitimacy of modern hermeneutical methods. This implies that the derivation of meaning rests heavily on the side of the author. This view is, based upon an assumption that Divine Speech *goettliche Rede* is not subject to rational, human methods of analysis. Another characteristic of the NTS manhaj concerns the nature of Revelation or *wahy*. Thirdly, this approach considers the sacred scripture to be on a meta-human epistemological plane. This propensity was further reinforced and extended to that of the Prophet by the proliferation and subsequent canonisation of the vast hadith-based Sunna literature. Firstly, it is not capable of interpretationally distinguishing, in a systematic manner, between the universalist and socio-historically contingent elements of the sacred scripture. In this context the words of Younis, p. Most lacking in classical legal hermeneutics was the articulation of context based theory or legal hermeneutics that genuinely read the text both in letter and spirit. However, this manhaj is problematic in at least two ways. Firstly, in essence, to a large extent it depends upon the hadith bodies of knowledge which are based upon certain methodological and epistemological assumptions. Secondly, the way the content of these Revelation contextualizing reports were employed and the manner in which the purposes of abrogation were conceptualized were such that their full interpretational leverage was, for the reasons outlined above, not fully realized. This view is not restricted to the proponents of NTS manhaj but also the broader madhhab-based Islamic tradition because of the manhaj-based similarities between the two. Weiss terms this interpretational tendency evident in NTS thought as voluntarism. According to him voluntarism permeates the way in which nature of law, ethics, morality and ontology is conceptualized in all pre-modern embedded manahij including what I here term NTS Weiss. A subscription to voluntarism has important interpretational implications. Firstly, voluntarism was responsible for infusing the Revelation with a comprehensive legalistic ethos and subsequent hermeneutical marginalization of some of its other dimensions such as those which could be broadly termed ethico-religious in nature. As a corollary voluntarism also implies a legalistic expression of the Will of God which can only be known from commands and prohibitions. This approach renders the law entirely dependent upon a sovereign and unbound divine will which denies any rational element in it as well as views humanity as not being capable of comprehending independently of the help of revelation. An interpretational model premised on voluntarism also assumes that the text includes the complete knowledge and that the role of reason in interpretation of the text is minimal. This interpretational technique has certain interpretational implications. I refer to this aspect of NTS manhaj as textual segmentalism. The NTS thought in actual fact considers maqasid cum maslaha oriented manahij as religiously illegitimate hermeneutical tools. Instead, like any other atextual source their interpretational force was severely limited in the NTS thought. Firstly, the NTS nature and the scope of the concept of Sunna is premised upon its conceptual conflation with the concept of a sahih hadith as developed by the early masters of classical *ulum-ul hadith* sciences. His current research focuses on religious identity construction among western Muslims as well as issues pertaining to Islamic hermeneutics. Year one Hijri marks the time when Prophet Muhammad is said to have emigrated from Mecca, his city of birth, to Medina. He does so with the hope that his views will be more widely and easily accepted by other legal scholars. He was also a hadith compiler. Works Cited Abu Zahra, M. *Fundamentals of the Salafee Methodology: An Islamic Manual For Reform*. Abu Talhah Dawood trans. Albani and his Friends: *A Concise Guide to the Salafi Movement*. The Origins and Evolution of Islamic Law. Amjad ibn Muhammad Rafiq trans. *Literalism, Empiricism, and Induction: The Spirit of Islamic Law*. University of Georgia Press. An electronic copy of the book in English. Retrieved on 16 October from: *Their Feats and Praiseworthy Effects in the Religion*. Abu Hakeem Bilal Davis trans. *Statement and Clarification of Al-Salafiyah*: Retrieved on 8 July from: *Three Essays on the Obligation of Veiling*. Abu Maryam Ismaeel Alarcon trans. *Islamic Groups and Their Worldviews: Constructing the Religious Self and the other*: Nasiruddin Al-Albani on Muslim Sahih: Retrieved on 20 April from: *Principles and Processes of Biblical Interpretation*. The Authority and Importance of the Sunna. Riyadh, Kingdom of Saudi Arabia: The

Methodology of the Saved Sect.

**Chapter 2 : Al-Mizan: An Exegesis of the Qur'an**

*a scientific experiment or bake a cake. There are dozens of books on the exegesis and interpretation of the New Testament. If you want to do some further reading, here are a few suggestions.*

But she adds that "nowadays, hadith almost always means hadith from Mohammed himself. Islam distinguishes between the two saying: A practice which is contained within the Hadith may well be regarded as Sunna, but it is not necessary that a Sunna would have a supporting hadith sanctioning it. Obey Allah and obey the Messenger, but if you turn away, he the Prophet is only responsible for the duty placed on him i. If you obey him, you shall be on the right guidance. Well-known, widely accepted Hadiths make up the narrow inner layer, with ahadith becoming less reliable and accepted with each layer stretching outward. However, ahadith differ on these details and consequently salat is performed differently by different hadithist Islamic sects. Quranists, for their part, believe if Allah thought the details of salat to be consequence, would have included them in the Quran and that the details of salat are a matter between each individual Muslim and Allah, with correctly performed salat depending on a correct intention to perform the prayers, valid however it may be individually performed. The hadith were used in forming the basis of Sharia the religious law system forming part of the Islamic tradition , and fiqh Islamic jurisprudence. The hadith are at the root of why there is no single fiqh system, but rather a collection of parallel systems within Islam. Much of early Islamic history available today is also based on the hadith, although it has been challenged for its lack of basis in primary source material and the internal contradictions of the secondary material available. My mercy prevails over My wrath. The Akhbari view and the Usuli view. The Usuli scholars stress the importance of scientific examination of Ahadith using ijhtihad while the Akhbari scholars take all Ahadith from the four Shia books as authentic [55]. Components[ edit ] The two major aspects of a hadith are the text of the report the matn , which contains the actual narrative, and the chain of narrators the isnad , which documents the route by which the report has been transmitted. The first people to hear hadith were the companions who preserved it and then conveyed it to those after them. Then the generation following them received it, thus conveying it to those after them and so on. So a companion would say, "I heard the Prophet say such and such. In the Sunni branch of Islam, the canonical hadith collections are the six books , of which Sahih al-Bukhari and Sahih Muslim generally have the highest status. However the Malikis , one of the four Sunni "schools of thought" madhhabs , traditionally reject Sunan ibn Majah and assert the canonical status of Muwatta Imam Malik. In the Ibadhi branch of Islam, the main canonical collection is the Tartib al-Musnad. This is an expansion of the earlier Jami Sahih collection, which retains canonical status in its own right. The Ismaili shia sects use the Daim al-Islam as hadith collections. The Ahmadiyya sect generally rely on the Sunni canons. Some minor groups, collectively known as Quranists , reject the authority of the hadith collections altogether. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. No sources survive directly from this period so we are dependent on what later writers tell us about this period. The earliest Islamic legal reasonings that have come down to us were "virtually hadith-free", but gradually, over the course of second century A. While the Quran had been officially compiled and approved, hadiths had not. One result was the number of hadiths began "multiplying in suspiciously direct correlation to their utility" to the quoter of the hadith Traditionists quoted hadith warning against listening to human opinion instead of Sharia; Hanafites quoted a hadith stating that "In my community there will rise a man called Abu Hanifa [the Hanafite founder] who will be its guiding light". In fact one agreed upon hadith warned that, "There will be forgers, liars who will bring you hadiths which neither you nor your forefathers have heard, Beware of them. While Malik ibn Anas had attributed just statements or deeds to the Muhammad, it was no longer unusual to find people who had collected a hundred times that number of hadith. Scholars had to decide which hadith were to be trusted as authentic and which had been invented for political or theological purposes. To do this, they used a number of techniques which Muslims now call the science of hadith.

**Chapter 3 : Ahadith: Prohibition of Using Amulets ?**

*Modern investigations using modern techniques, in the several fields mentioned in the Qur'an and Hadith, have yielded surprisingly similar results. In essence, there is agreement between explicit statements in the Qur'an, the Hadith revealed years ago, and present day facts which have been proved by scientific evidence.*

John of Damascus a Syrian monk and presbyter , 19th-century Arabic icon The earliest surviving written criticisms of Islam are to be found in the writings of Christians who came under the early dominion of the Islamic Caliphate. One such Christian was John of Damascus c. The second chapter of his book, The Fount of Wisdom, titled "Concerning Heresies", presents a series of discussions between Christians and Muslims. John claimed an Arian monk whom he did not know was Bahira influenced Muhammad and viewed the Islamic doctrines as nothing more than a hodgepodge culled from the Bible. He became well known for a poetry that was affected by a "pervasive pessimism. He had particular contempt for the ulema , writing that: They recite their sacred books, although the fact informs me that these are fiction from first to last. O Reason, thou alone speakest the truth. Then perish the fools who forged the religious traditions or interpreted them! He reasoned that the Sharia was incompatible with the principles of justice, and that this undercut the notion of Muhammad being the perfect man: That is why, to this day we never see anyone converting to Islam unless in terror, or in quest of power, or to avoid heavy taxation, or to escape humiliation, or if taken prisoner, or because of infatuation with a Muslim woman, or for some similar reason. Nor do we see a respected, wealthy, and pious non-Muslim well versed in both his faith and that of Islam, going over to the Islamic faith without some of the aforementioned or similar motives. Maimonides has no quarrel with the strict monotheism of Islam, but finds fault with the practical politics of Muslim governments. He also considered Islamic ethics and politics to be inferior to their Jewish counterparts. Maimonides criticised what he perceived as the lack of virtue in the way Muslims rule their societies and relate to one another. No steady rule of right seems there to be attended to; and every action is blamed or praised, so far as it is beneficial or hurtful to the true believers. Now, some Mohammedans are the crudest in this respect, and the most sectarian. From the Pacific to the Atlantic, for five hundred years blood ran all over the world. Nevertheless, among these Mohammedans, wherever there has a philosophic man, he was sure to protest against these cruelties. And so also with the race. That race which is bound down to itself has been the most cruel and the most wicked in the whole world. There has not been a religion that has clung to this dualism more than that founded by the Prophet of Arabia, and there has not been a religion, which has shed so much blood and been so cruel to other men. In the Koran there is the doctrine that a man who does not believe these teachings should be killed, it is a mercy to kill him! And the surest way to get to heaven, where there are beautiful houris and all sorts of sense enjoyments, is by killing these unbelievers. Think of the bloodshed there has been in consequence of such beliefs! If one does not take the standard of reason, there cannot be any true judgment, even in the case of religions. One religion may ordain something very hideous. For instance, the Mohammedan religion allows Mohammedans to kill all who are not of their religion. It is clearly stated in the Koran, Kill the infidels if they do not become Mohammedans. They must be put to fire and sword. Now if we tell a Mohammedan that this is wrong, he will naturally ask, "How do you know that? How do you know it is not good? My book says it is. Had the God of the Quran been the Lord of all creatures, and been Merciful and kind to all, he would never have commanded the Mohammedans to slaughter men of other faiths, and animals, etc. If he is Merciful, will he show mercy even to the sinners? If the answer be given in the affirmative, it cannot be true, because further on it is said in the Quran "Put infidels to sword," in other words, he that does not believe in the Quran and the Prophet Mohammad is an infidel he should, therefore, be put to death. Since the Quran sanctions such cruelty to non-Mohammedans and innocent creatures such as cows it can never be the Word of God. He further asserted that Muslims deny the entire Islamic prescribed violence and atrocities, and will continue doing so. All educated people start looking down upon the forcible conversions and even started objecting to their very basis. Since then some naturalist Mohammadis [Muslims] are trying, rather opposing falsehood and accepting the truth, to prove unnecessarily and wrongly that Islam never indulged in Jihad and the people were never converted to Islam forcibly. Neither

any temples were demolished nor were ever cows slaughtered in the temples. Women and children belonging to other religious sects were never forcibly converted to Islam nor did they ever commit any sexual acts with them as could have been done with the slave-males and females both. The following sentences are taken from the Rede Lecture he delivered at Cambridge in Some, indeed, dream of an Islam in the future, rationalised and regenerate. All this has been tried already, and has miserably failed. The Koran has so encrusted the religion in a hard unyielding casement of ordinances and social laws, that if the shell be broken the life is gone. A rationalistic Islam would be Islam no longer. The contrast between our own faith and Islam is most remarkable. There are in our Scriptures living germs of truth, which accord with civil and religious liberty, and will expand with advancing civilisation. In Islam it is just the reverse. The Koran has no such teaching as with us has abolished polygamy, slavery, and arbitrary divorce, and has elevated woman to her proper place. As a Reformer, Mahomet did advance his people to a certain point, but as a Prophet he left them fixed immovably at that point for all time to come. The tree is of artificial planting. Instead of containing within itself the germ of growth and adaptation to the various requirements of time and clime and circumstance, expanding with the genial sunshine and rain from heaven, it remains the same forced and stunted thing as when first planted some twelve centuries ago. A young Winston Churchill on a lecture tour of the United States in How dreadful are the curses which Mohammedanism lays on its votaries! Besides the fanatical frenzy, which is as dangerous in a man as hydrophobia in a dog, there is this fearful fatalistic apathy. The effects are apparent in many countries. Improvident habits, slovenly systems of agriculture, sluggish methods of commerce, and insecurity of property exist wherever the followers of the Prophet rule or live. A degraded sensualism deprives this life of its grace and refinement; the next of its dignity and sanctity. The fact that in Mohammedan law every woman must belong to some man as his absolute property "either as a child, a wife, or a concubine" must delay the final extinction of slavery until the faith of Islam has ceased to be a great power among men. Thousands become the brave and loyal soldiers of the faith: No stronger retrograde force exists in the world. Far from being moribund, Mohammedanism is a militant and proselytizing faith. It has already spread throughout Central Africa, raising fearless warriors at every step; and were it not that Christianity is sheltered in the strong arms of science, the science against which it had vainly struggled, the civilisation of modern Europe might fall, as fell the civilisation of ancient Rome. According to Dockter, this was largely for his "lust for glory". Not only are the varieties of morality innumerable, but some of them are conflicting with each other. If a Mahommedan, for instance, is fully to realize his ideal, to carry out into actual fact his experiment of living, he must be one of a ruling race which has trodden the enemies of Islam under their feet, and has forced them to choose between the tribute and the sword. He must be able to put in force the law of the Koran both as to the faithful and as to unbelievers. In short, he must conquer. Englishmen come into a country where Mahommedans had more or less realized their ideal, and proceed to govern it with the most unfeigned belief in the order of ideas of which liberty is the motto. Enslaved by men, women were confined to the home. Polygamy, injection of fatalistic attitude, mourning, sorrow and grief led people to seek solace in magic, witchcraft, prayer, and supernatural beings. Neale criticized Islam in terms similar to those of Schaff, arguing that it was made up of a mixture of beliefs that provided something for everyone. The Christians were conciliated by the acknowledgment of our LORD as the Greatest of Prophets; the Jews, by the respectful mention of Moses and their other Lawgivers; the idolaters, by the veneration which the Impostor professed for the Temple of Mecca, and the black stone which it contained; and the Chaldeans, by the pre-eminence which he gives to the ministrations of the Angel Gabriel, and his whole scheme of the Seven Heavens. To a people devoted to the gratification of their passions and addicted to Oriental luxury, he appealed, not unsuccessfully, by the promise of a Paradise whose sensual delights were unbounded, and the permission of a free exercise of pleasures in this world. Though, in my opinion, non violence has a predominant place in the Quran, the thirteen hundred years of imperialistic expansion has made the Muslims fighters as a body. They are therefore aggressive. Bullying is the natural excrescence of an aggressive spirit. The Hindu has an ages old civilization. He is essentially non violent. His civilization has passed through the experiences that the two recent ones are still passing through. If Hinduism was ever imperialistic in the modern sense of the term, it has outlived its imperialism and has either deliberately or as a matter of course given it up. Predominance of the non violent

spirit has restricted the use of arms to a small minority which must always be subordinate to a civil power highly spiritual, learned and selfless. The Hindus as a body are therefore not equipped for fighting. But not having retained their spiritual training, they have forgotten the use of an effective substitute for arms and not knowing their use nor having an aptitude for them, they have become docile to the point of timidity and cowardice. This vice is therefore a natural excrescence of gentleness. He wrote "Islam had become a more rigid faith suited more to military conquests rather than the conquests of the mind", and that Muslims brought nothing new to his country. The Muslims who came to India from outside brought no new technique or political or economic structure. In spite of religious belief in the brotherhood of Islam, they were class bound and feudal in outlook. He became one of the few French intellectuals to study the Sira of Ibn Ishaq in depth, and his research included the Ottoman Empire and the Panislamic movement. He has passed it all through the sieve of his own narrow mind, and being incapable of rising to high philosophic conceptions, he has distorted, mutilated and desiccated everything. This destructive influence explains the decadence of Musulman nations and their powerlessness to break away from barbarism. [45] Modern Christianity[ edit ] The early 20th-century missionary James L. Human agency and human freedom are nullified. Right is no longer right because it is right, but because Allah wills it to be right. It is for this reason that monotheism has in Islam stifled human effort and progress. It has become a deadening doctrine of fate. Man must believe and pray, but these do not insure salvation or any benefit except Allah wills it. Why should human effort strive by sanitary means to prevent disease, when death or life depends in no way on such measures but upon the will of Allah? One reason why Moslem countries are so stagnant and backward in all that goes to make up a high civilization is owing to the deadening effects of monotheism thus interpreted.

**Chapter 4 : Al-Burhan Fi Tafsir al-Quran - Wikipedia**

*The first purpose of this study is to summarize and critique the major positions on the issue of the authenticity of hadiths in general and exegetical hadiths in particular. The second purpose is to devise a means of evaluating isnads that does not rely on circular arguments and to use it to determine if the hadiths in the Tafsir of al-Tabari.*

The ahadith refers to different hadith collections, and different branches of Islam Sunni, Shia, Ibadi consult different collections of hadith, while the relatively small sect of Quranists reject the authority of any of the hadith collections altogether. Hadithists simply share the feature that, in addition to Quran, they incorporate belief and practice of ahadithâ€” though not necessarily the same hadith collection. The hadith literature is based on spoken reports that were in circulation in society after the death of Muhammad. Hadith are regarded by hadithists as important tools for understanding the Quran and commentaries tafsir written on it. Divergence among Muslims arises, therefore, in how salat is performed. Despite this, salat is nonetheless performed differently by different hadithist Islamic sects, depending on which hadith collection each hadithist sect relies upon. A hadith has two parts in its classic form, the chain of narrators who have transmitted the report the isnad , and the main text of the report the matn. A manuscript copy of al-Bukhari, Mamluk era, 13th century, Egypt. The word sunnah custom is also used in reference to a normative custom of Muhammad or the early Muslim community. Categories of Ahadith Components[edit] The two major aspects of a hadith are the text of the report the matn , which contains the actual narrative, and the chain of narrators the isnad , which documents the route by which the report has been transmitted. The first people to hear hadith were the companions who preserved it and then conveyed it to those after them. Then the generation following them received it, thus conveying it to those after them and so on. So a companion would say, "I heard the Prophet say such and such. In the Sunni branch of Islam, the canonical hadith collections are the six books, of which Sahih al-Bukhari and Sahih Muslim generally have the highest status. However the Malikis, one of the four Sunni "schools of thought" madhhabs , traditionally reject Sunan ibn Majah and assert the canonical status of Muwatta Imam Malik. In the Ibadi branch of Islam, the main canonical collection is the Tartib al-Musnad. This is an expansion of the earlier Jami Sahih collection, which retains canonical status in its own right. The Ismaili shia sects use the Daim al-Islam as hadith collections. Some minor groups, collectively known as Quranists, reject the authority of the hadith collections altogether. The earliest commentary of the Quran known as Tafsir Ibn Abbas is sometimes attributed to the companion Ibn Abbas, but this is rejected by scholars. The hadith were used in forming the basis of Sharia the religious law system forming part of the Islamic tradition , and the hadith are at the root of why there is no single Sharia system, but rather a collection of parallel Sharia systems within Islam. Much of early Islamic history available today is also based on the hadith and is challenged for lack of basis in primary source material, as well as internal contradictions of the secondary material available. History, tradition and usage[edit] History[edit] This assertion re Muslim historians citing Uthman on hadith needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. No sources survive directly from this period so we are dependent on what later writers tell us about this period. While the Quran had been officially compiled and approved, hadiths had not. One result was the number of hadiths began "multiplying in suspiciously direct correlation to their utility" to the quoter of the hadith Traditionists quoted hadith warning against listening to human opinion instead of Sharia; Hanafites quoted a hadith stating that "In my community there will rise a man called Abu Hanifa [the Hanafite founder] who will be its guiding light". In fact one agreed upon hadith warned that, "There will be forgers, liars who will bring you hadiths which neither you nor your forefathers have heard, Beware of them. While Malik ibn Anas had attributed just statements or deeds to the Muhammad, it was no longer unusual to find people who had collected a hundred times that number of hadith. Scholars had to decide which hadith were to be trusted as authentic and which had been invented for political or theological purposes. To do this, they used a number of techniques which Muslims now call the science of hadith. Narrators who took the side of Abu Bakr and Umar rather than Ali, in the disputes over leadership that followed the death of Muhammad, are seen as unreliable by the Shia;



narrations sourced to Ali and the family of Muhammad, and to their supporters, are preferred. Sunni scholars put trust in narrators, such as Aisha, whom Shia reject. Extent and nature in the Sunni tradition[edit] In the Sunni tradition, the number of such texts is ten thousand plus or minus a few thousand. So Musnad Ahmad, for example, has over 30,000 hadiths but this count includes texts that are repeated in order to record slight variations within the text or within the chains of narrations. Identifying the narrators of the various texts, comparing their narrations of the same texts to identify both the soundest reporting of a text and the reporters who are most sound in their reporting occupied experts of hadith throughout the 2nd century. This auxiliary literature has contributed to making their study the place of departure for any serious study of hadith. In addition, Bukhari and Muslim in particular, claimed that they were collecting only the soundest of sound hadiths. These later scholars tested their claims and agreed to them, so that today, they are considered the most reliable collections of hadith. They have their own extensive hadith literature. Unlike Sunnis, Shia do not consider any of their hadith collections to be sahih authentic in their entirety. Therefore, every individual hadith in a specific collection must be investigated separately to determine its authenticity. Ibn al-Salah, a hadith specialist, described the relationship between hadith and other aspect of the religion by saying: The science of hadith became the most pervasive due to the need displayed by each of these three sciences. The need hadith has of its science is apparent. As for Quranic exegesis, then the preferred manner of explaining the speech of God is by means of what has been accepted as a statement of Muhammad. The one looking to this is in need of distinguishing the acceptable from the unacceptable. Regarding jurisprudence, then the jurist is in need of citing as an evidence the acceptable to the exception of the later, something only possible utilizing the science of hadith. Hadith studies Hadith studies use a number of methods of evaluation developed by early Muslim scholars in determining the veracity of reports attributed to Muhammad. On the basis of these criteria, various classifications were devised for hadith. Other classifications used also include: Classifications of hadith may also be based upon the scale of transmission. These reports are considered the most authoritative as they pass through so many different routes that collusion between all of the transmitters becomes an impossibility. Reports not meeting this standard are known as aahad, and are of several different types. It is a sub-category of hadith which some Muslims regard as the words of God Arabic: My mercy prevails over My wrath. This includes analyzing their date and place of birth; familial connections; teachers and students; religiosity; moral behaviour; literary output; their travels; as well as their date of death. Also determined is whether the individual was actually able to transmit the report, which is deduced from their contemporaneity and geographical proximity with the other transmitters in the chain. Criticism of Hadith The major points of intra-Muslim criticism of the Hadith literature is based in questions regarding its authenticity. Muslim scholars have a long history of questioning the Hadith literature throughout Islamic history. Western academics also became active in the field later on. See also[edit] Book icon Book: Oxford English Dictionary 3rd ed. Subscription or UK public library membership required. Mabadi Tadabbur-i-Hadith translated as: Retrieved 2 June This last phrase is quoted by al-Qasimi in Qawaid al-Tahdith, p. Retrieved 20 June Fath al-Bari in Arabic. Islam 2nd Revised ed. Retrieved 8 September He probably completed this work a few decades before his death: Origins, Faith and Practices reprint ed. The development of exegesis in early Islam: Journal of Islamic Studies. Retrieved 3 October Encyclopaedia of Islam Online. Anatomy of the Hadith Transmission Network, Understanding Islam through Hadis. Further reading[edit] Qudsi Hadiths: The Canonization of al-Bukhari and Muslim: Encyclopedia of Canonical Hadith. The Arts of Hadith Compilation and Criticism. An Encyclopedia of the Prophet of God 2 vols. External links[edit] Look up hadith in Wiktionary, the free dictionary. Wikiquote has quotations related to: Hadith Wikimedia Commons has media related to Hadith. By using this site, you agree to the Terms of Use and Privacy Policy.

**Chapter 5 : The Qur'an Project**

*The purpose of this text is to summarize and critique the major positions on the issue of authenticity of hadiths (traditions) in general and exegetical hadiths in particular.*

Blasphemy law The punishments for different instances of blasphemy in Islam vary by jurisdiction, [38] [39] [40] but may be very severe. A convicted blasphemer may, among other penalties, lose all legal rights. Repentance, in some Fiqhs, may restore lost rights except for marital rights; lost marital rights are regained only by remarriage. Women have blasphemed and repented to end a marriage. Muslim women may be permitted to repent, and may receive a lesser punishment than would befall a Muslim man who committed the same offense. Apostasy in Islam Blasphemy has historically been seen as an evidence of rejection of Islam, that is, the religious crime of apostasy. Some jurists believe that blasphemy automatically implies a Muslim has left the fold of Islam. Based on this early jurists postulated that sabb al-Nabi abuse of the Prophet was a crime "so heinous that repentance was disallowed and summary execution was required". One of the "few known cases" was that of a Christian accused of insulting the Islamic Prophet Muhammad. It ended in an acquittal in , though it was followed by a protest against a decision led by the famed and strict jurist Ibn Taymiyya. Over non-Muslim nations worldwide did not have any laws relating to blasphemy. In September , the Organisation of Islamic Conference OIC , who has sought for a universal blasphemy law over a decade, revived these attempts. Separately, the Human Rights Commission of the OIC called for "an international code of conduct for media and social media to disallow the dissemination of incitement material". Non-Muslim nations that do not have blasphemy laws, have pointed to abuses of blasphemy laws in Islamic nations, and have disagreed. A key case was the fatwa against English author Salman Rushdie for his book entitled *The Satanic Verses* , the title of which refers to an account that Muhammad, in the course of revealing the Quran, received a revelation from Satan and incorporated it therein until made by Allah to retract it. Several translators of his book into foreign languages have been murdered. As a response, Richard Webster wrote *A Brief History of Blasphemy* in which he discussed freedom to publish books that may cause distress to minorities. As of [update] , he was still in prison, had alleged physical abuse and mistreatment during his years of incarceration, and had reportedly made numerous suicide attempts. The court sentenced Ahmad to ten years in prison and six lashes from a rattan cane. The man asks the boy his name, and he replies "Babu". The older man chides him for not mentioning the name of Muhammad before his name. He then points to the cat and asks the boy what it is called, and the boy replies "Muhammad the cat". Bangladesh does not have a blasphemy law but groups said the cartoon ridiculed Muhammad, torched copies of the paper and demanded that Rahman be executed for blasphemy. As a result, Bangladeshi police detained Rahman and confiscated copies of *Prothom Alo* in which the cartoon appeared. In November , British schoolteacher Gillian Gibbons , who taught middle-class Muslim and Christian children in Sudan, [70] was convicted of insulting Islam by allowing her class of six-year-olds to name a teddy bear "Muhammad". Many Muslim organizations in other countries publicly condemned the Sudanese over their reactions [72] as Gibbons did not set out to cause offence. In June , Noreen was involved in an argument with a group of Muslim women with whom she had been harvesting berries after the other women grew angry with her for drinking the same water as them. She was subsequently accused of insulting the Islamic prophet Muhammad , a charge she denies, and was arrested and imprisoned. In November , a Sheikhpura judge sentenced her to death. If executed, Noreen would be the first woman in Pakistan to be lawfully killed for blasphemy. She received less sympathy from her neighbors and Islamic religious leaders in the country, some of whom adamantly called for her to be executed. Christian minorities minister Shahbaz Bhatti and Muslim politician Salmaan Taseer were both assassinated for advocating on her behalf and opposing the blasphemy laws. He was then killed by one of his bodyguards, Malik Mumtaz Qadri. Some expressed concerns that the assassinations of Taseer and Bhatti may dissuade other Pakistani politicians from speaking out against the blasphemy laws. In , an Egyptian state prosecutor pressed charges against a former candidate for parliament, writer and poet Fatima Naoot, of blaspheming Islam when she posted a Facebook message which criticized the slaughter of animals during Eid, a major

Islamic festival. Police investigations revealed that she had not burned anything. His speech in which he referenced a verse from the Quran sparked wide protests asking for his conviction. In in Indonesia, Basuki Tjahaja Purnama during his tenure as the governor of Jakarta , made a controversial speech while introducing a government project at Thousand Islands in which he referenced a verse from the Quran. His opponents criticized this speech as blasphemous , and reported him to the police. He was later convicted of blasphemy against Islam by the North Jakarta District Court and sentenced to two years imprisonment. Few weeks later, the magazine received protests, petitions and threats against publishing depictions of Muhammad.

*By making use of the talented research and development team, Apple has been able to position its products as the best in terms of innovativeness, performance, and reliability while compared to similar products in the market.*

Download Gift Aid declaration form An Introduction to Quranic Sciences The literal meaning of tafsir in the Arabic language is to open or to explain, interpret or comment. Technically, the science of tafsir is a branch of knowledge in which the meanings of the Quran are explained and its injunctions and wisdoms are described openly and clearly al-Burhan. Addressing the Holy Prophet, the Glorious Quran says: We revealed the Quran to you so that you explain to the people what has been sent down to them. Surely, Allah did a great favor to Muslims when He sent a Messenger to them from among them who would recite His verses before them and purify them and teach them the Book and the Wisdom. This is why, on some occasions, the revered Companions had to devote years at a time to learning a single surah. Until such time that the Holy Prophet graced the mortal world with his presence, seeking the explanation of a Quranic verse did not pose much of a problem. When the Companions faced any difficulty in understanding a verse, they would simply turn to the Prophet upon him blessings and peace. Later, however, it became necessary that the tafsir of the Quran be preserved as a permanent branch of knowledge so that, along with the words of the Noble Quran, its correct meaning remain protected and conserved for the Muslim Ummah as well, and so heretics and deviants could find no room for distortion of its meanings. So, with the grace and tawfiq of Allah Almighty, the Ummah accomplished this wonderful mission with such efficiency that today we can say without any doubt or fear of rebuttal that not only have the words of this Last Book of Allah been protected but also its correct explanation transmitted to us through the Holy Prophet and his Companions. In what ways did the Muslim Ummah protect and preserve the science? What extreme hardships did they face in its pursuit? How many stages did this struggle encompass? All this has a long and fascinating history which cannot be taken up in the present context. The intention here is to mention briefly the sources of Quranic exegesis and how these sources have been utilized in explaining the Noble Quran by the countless books on tafsir available in countless languages. The sources of Quranic exegesis are six: The first source of the knowledge of tafsir is the Quran itself. Accordingly, it happens very often that a certain point which is brief and requires explanation is invariably clarified by some other verse of the Quran. But, in another verse, they have been identified very clearly where it is said: So, these are the people whom Allah Almighty has blessed, being the prophets, their true followers, the martyrs in the way of Allah and the righteous. If such an explanatory verse exists, they elect to adhere to it as their first choice. The words and the deeds of the Holy Prophet upon him blessings and peace are called hadith, and as it has been stated earlier, Allah Almighty sent him with the Quran solely for the purpose of explaining, openly and explicitly, the correct meanings of the Quran to people. Consequently, he discharged this duty with grace and excellence both by word and deed. In fact, his whole blessed life is, after all, a practical tafsir of Quran. It is for this reason that respected commentators, in order to understand the Quran, have laid the greatest emphasis on the hadith as the second source of tafsir and it is in the light of hadiths that they have determined the meanings of the Book of Allah. However, because all sorts of narrations " sound, weak, and fabricated " are included in hadith, research-oriented commentators do not accept a narration as trustworthy until it withstands the principles used in the scrutiny of hadith narrations. Hence, simply finding a hadith report somewhere and then employing it as a source of Quranic commentary is not correct because of the very likely possibility that the report is weak or even contradictory to stronger reports. Without a doubt, hadith verification and criticism is a delicate matter and venturing therein is the exclusive prerogative of those who have spent years in mastering this field of knowledge. The noble Sahabah, or Companions may Allah be pleased with them all , had received their education directly from the Holy Prophet upon him blessings and peace. In addition, they were personally present on the scene when verses were revealed, and they had themselves witnessed the circumstances and backgrounds of the Quranic revelation. Therefore, naturally, the recorded statements of these blessed souls are far more authentic and trustworthy in explaining the Noble Quran. Hence, in the case of verses the explanation of which is not found in the Quran or Hadith, statements

recorded from the noble Companions may Allah be pleased with them are given the highest priority. Consequently, if there is a consensus of Companions on the explanation of a certain verse, the commentators follow just that and explaining it in any way otherwise is not considered permissible. If the statements of Companions may Allah be pleased with them differ in the interpretation tafsir of a certain verse, then the commentators who come later examine them in the light of various proofs and arguments and then determine which interpretation or explanation should be given preference. In handling such a situation, an important corpus of rules and regulations already codified under the sciences of Usul al-Hadith and Usul al-Tafsir have been developed, a detailed discussion of which is not appropriate here. Narrations of the Successors: The latter learnt the tafsir of Quran directly from the former. Therefore, their statements too have great importance in the science of tafsir, although a difference of opinion among scholars exists on whether the statements of the Successors are considered decisive in tafsir. Their importance, nonetheless, cannot be denied. Since the Quran was revealed in the Arabic language, in order to accurately explain the Quran it is necessary to have a complete mastery over it. There are several verses of the Quran for which there happen to be neither any attending circumstance of revelation nor any related juristic or scholastic question. Hence, the only means through which such verses can be explained is the Arabic language, and it is on the basis of language alone that they are elucidated. Additionally, should there be some difference in the tafsir of a certain verse, then also the science of linguistics is used to run a test of veracity between varying opinions. The last source of tafsir consists of deliberation and deduction. The subtleties and mysteries of the Quran are an ocean with no shore. Therefore, the more a person who has been blessed with insight into the Islamic sciences by Allah Almighty deliberates into it, the more he discovers ever-new mysteries and subtleties. As a result, commentators do present the outcomes of their respective deliberations as well, but the mysteries and subtleties so described are found acceptable only when they do not contradict the five sources mentioned above. Some mystics in the past sought to describe such mysteries and subtleties in tafsir but investigative scholars of the Ummah did not consider them trustworthy because the personal opinion of any person that contravenes the basic principles of the Quran, Sunnah and Shariah have obviously no weight. It should be noted that early commentators used to preserve all sorts of narrations which reached them from identifiable sources. Many of these narrations were Judaica, which therefore necessitates knowledge of what they truly are. Some Companions and their Successors first belonged to the religions of the People of the Book. Later, when they became Muslims and learnt the Quran, they came across several events relating to past communities in the Quran and which they had also read in the books of their previous religion. Therefore, while referring to the events mentioned in the Quran they would describe other details to Muslims which they had seen in the books of their old religion. Narrations the truth of which is proved from evidences in the Quran and Sunnah. Narrations the falsity of which is proved from evidences in the Quran and Sunnah. For example, it appears in Judaic narrations that Sayyiduna Sulayman upon him be peace had become God forbid an apostate in his later years. This too is a blatant lie, and taking such narrations to be false is imperative. In regards to such narrations, the prophetic teaching is to observe silence and neither confirm nor falsify. There is, however, a difference of opinion among scholars whether or not reporting such narrations is permissible. Hafiz Ibn Kathir has given a decisive ruling that reporting them is permissible but doing so is useless because they cannot be taken to be authentic. Muqaddamah Tafsir Ibn Kathir Misconceptions about Tafsir It is hoped that the details provided above have made it clear that the tafsir exegesis or interpretation of the Quran is an extremely delicate and difficult undertaking for which knowledge of the Arabic language alone is not sufficient. In fact, it is necessary to have expertise in all related branches of knowledge. Therefore, scholars say that a mufassir or commentator of the Quran must have vast and deep knowledge of the syntax, etymology, rhetoric, and literature of the Arabic language, as well as, that of prophetic traditions, principles governing jurisprudence and exegesis, doctrinal articles of belief, and scholastics. The reason is that one cannot arrive at correct conclusions while explaining the Quran without adequacy in these fields of knowledge. It is regrettable that a dangerous epidemic has overtaken Muslims lately whereby many people have started taking the ability to read Arabic alone to be sufficient for the interpretation of the Quran. As a result, anyone who attains the ability to read ordinary Arabic starts passing out opinions in the domain of Quranic exegesis. In fact, it has been noticed on occasion

that people having just passable familiarity with the Arabic language and who have yet to master their Arabic to perfection take it upon themselves to engage in explaining the Quran, even going to the limit of finding faults with classical commentators. Bad come to worse, there are some subtle tyrants who would, by simply reading the translation, imagine that they have become scholars of the Quran, not even feeling shy of criticizing commentators of great stature. It should be understood very clearly that this is a highly dangerous pattern of behavior which, in matters of religion, leads to fatal straying. Therefore, having learnt English is not all one needs to become a doctor. Similarly, should anyone knowing English hope to become an engineer just by reading through engineering books, it is clear that no sane man would accept him as an engineer. The reason is that this technical expertise cannot be acquired simply by learning the English language. It, rather, requires a formal training in the discipline under the supervision and guidance of expert teachers. When these stringent requirements are inevitable in order to become a doctor or engineer, how can the learning of Arabic language alone become sufficient in matters relating to the Quran and hadith? In every department of life, everyone knows and acts upon the principle that every art or science has its own particular method of learning and its own peculiar conditions. If that is so, how can the Quran and the Sunnah become so unclaimed a field of inquiry that there be no need to acquire any art or science in order to explain them, and anyone who so wishes starts passing out opinions in this matter? Some people say that the Quran has itself stated that: This argument, however, is terribly fallacious and based on lack of intellect and abundance of superficiality. The fact is that the verses of the Quran are of two kinds. First, there are verses that offer general good counsel, relate lesson-oriented events, and introduce subjects dealing with taking of warning and acting on sound advice. Examples include verses that discuss the mortality of the world, the accounts of Paradise and Hell, the discourses likely to instill a fear of God and a concern for the Hereafter, and other very simple realities of life. Verses of this kind are undoubtedly easy and anyone who knows the Arabic language can benefit from their good counsel by understanding them. Contrary to this, the other kind of verses consists of those which include injunctions, laws, articles of faith, and intellectual topics. Understanding verses of this kind as they should be rightfully understood and then deducing and formulating rulings from them cannot be achieved without insight and a permeating reach into various Islamic areas of knowledge. This is why the noble Companions, whose mother-tongue was Arabic and who did require any linguistic training, would spend long periods of time in learning the Quran from the Holy Prophet. They used to say: The only plausible reason is that they understood that proficiency in the Arabic language was not enough to be considered learned in the Quran. In order to do so, it was also necessary to seek the benefit of the teaching and the company of the Holy Prophet, and it was the Holy Prophet himself who once said: Whoever says anything about the Quran without knowledge, he should make his abode in Hell. Abu Dawud, from al-Itqan 2: Whoever speaks about the Quran on the basis of his opinion, even if says something true he has still made a mistake. In fact, no other book of the world has received as much attention of the scholars as the Quran. Introducing all these commentaries is not possible even in a detailed book, much less in a brief introduction such as this. However, we still wish to very briefly introduce the major commentaries that served as primary reference sources for Quranic exegesis today. In thirty volumes, his tafsir enjoys the status of having served as a primary source for later commentaries. In his explanation of the verses, he quotes different scholars and then goes on to prove the position which, according to him, is weightier in light of proofs. It must, however, be admitted that narrations of all sorts, sound and weak, found a place in his commentary. Because of this, not every narration presented by him can be relied upon. In reality, he was aiming through his commentary to collect and compile all the narrations that were available to him so that the collected material could be put to use later on.

**Chapter 7 : Criticism of Islam - Wikipedia**

*Scientific exegesis (tafsir c ilmi) is a part of the Qur'anic exegesis which has been around for a long time in the history of Muslim thought.*

Mohammad Mehdi Akhondi, Ph. This article has been cited by other articles in PMC. Abstract Growing usage of animals in the research projects has drawn more attention to their welfare and ethics surrounding this practice. For example, legislations enacted in many countries during the s state that laboratory animal applications should be reduced, refined and replaced wherever possible according to principles of the 3Rs. Thus, scientists around the world tried to apply the 3Rs in their biomedical researches regarding welfare of the laboratory animals. Several Islamic manuscripts state that animals have their own position in the creation hierarchy and humans are responsible for supplying minimal facilities and their welfare. This paper has tried to review ethical consideration in animal experiments and regarding Islamic resources in this case to encourage providing comprehensive ethical regulations in animal experiments which its establishment could be beneficial for animal ethics committees or research institutes. Animals, Ethics, Research, Welfare

**Introduction** Increasingly use of animals in the scientific procedures has drawn more attention to the primary ethics of these valuable creatures. There are international guidelines for use and care of animals in scientific procedures, which references have been made to some of them in this paper. One of these guidelines is represented by the National Advisory Committee for Laboratory Animal Research NAC LAR, Singapore , which seems to launch concise yet comprehensive considerations about the use and care of animals for scientific and research purposes. The NACLAR guidelines set out the responsibilities of all the sections involved in using and care of animals for research goals, according to accepted scientific, ethical and legal guidelines. These international guidelines are classified into three parts that should be considered together as a comprehensive document: The concept of the principles describes the 3Rs-Replacement, Reduction and Refinement. The limitation of the principles consist all aspects of the care and use of animals for research and scientific goals including their use in teaching, field trials, environmental studies, research, diagnosis, product testing, and the production of biological products 2 , 3. This part describes the responsibilities of institutions, scientists and persons who are involved in the care and use of animals for research and scientific goals. All scientific facilities which house and use animals for research goals will have to utilize according to the Guidelines to qualify for licensing from the Agri-Food and Veterinary Authority AVA. The IACUC is responsible for the assessment and evaluation of animal care and use programs of an institution, and is responsible for confirming that the care and use of animals for research goals and all animal experimental methods are in compliance with the guidelines. Under the guidelines, all institutions with scientific facilities have to establish their own IACUC to assume this function. This includes the scope of the core curriculum and the relevant core competencies, such as specific workshops for animal procedures. The Guidelines consider all animal users have to undergo appropriate training before initiation of any procedure using animals 2 , 4. The main animal welfare regulations in Islam include considering to their natural needs, such as water, food and a suitable place to live, their living and mental condition, good health and avoidance of causing them pain, distress, or harm and unnecessary termination of their lives. These should be considered carefully by the people who work with these creatures 5. For this study, some international and Islamic resources which were relevant to dealing with animals were collected via searching online papers and eBooks, primarily or as borrowing the books from the library, secondarily are mentioned in reference section. Thence, the resources based on subjects were classified and summarized, and finally, all the extracted points were reviewed by experts familiar with Islamic and ethical issues. Some international guidelines and Islamic considerations regarding welfare of the animals used in research or teaching, have been collected that the most important of them are outlined below. International Guidelines of using Animals in Scientific Procedures Animal experiments should be designed only after due consideration of animal health and the advancement of knowledge on humans or animals weighed against the potential impacts on the welfare of the animals. Researchers should treat animals as sentient and must consider their proper care and use and the avoidance or

minimization of discomfort, distress, or pain as imperatives. Replacement of animal experimentation with alternative methods such as mathematical models, computer simulation and in vitro biological systems, which replace or complement the use of animals must be considered before embarking on any procedure involving use of animals. Reduction in the number of animals used which means minimum number of animals required to obtain scientifically valid results. Furthermore, scientific projects involving the use of animals must not be repeated or duplicated unnecessarily. Refinement of projects and techniques used to minimize impact on animals which means: Animal housing and management Maintenance facilities of animals must be accurately designed, constructed, equipped and maintained to access a well standard of animal care and should follow acceptable standards of animal welfare for the particular species concerned and should fulfill scientific requirements. In identifying the standards of animal care, the criterion should be animal well-being rather than mere ability to survive under the adverse conditions such as environmental extremes or high population densities 8. Veterinary care Institutions should establish and operate adequate veterinary care, prepared by the attending veterinarian which includes: The presence of appropriate facilities, equipment, personnel, and services to execute the guiding principles; using appropriate procedures to control diseases e. The project proposals must describe a procedure designed to assure that discomfort, distress or pain to animals will be minimized or avoided. The researchers must provide written assurance that the activities do not unnecessarily duplicate previous experiments Projects which may cause more than momentary distress or pain to the animals will: Personnel conducting procedures on the species being maintained or studied will be appropriately qualified and trained in those procedures. Procedures that involve surgery include appropriate provision for pre operative and post-operative care of the animals according to established veterinary medical practices. No animal will be used in more than one experiment unless justified for scientific reasons by the researcher 11 , Responsibilities of researchers Researchers who use animals for scientific goals have a moral obligation to deal with the animals humanely and consider their welfare when designing the projects. Before any animal experiment begins, investigators should submit a proposal to the IACUC to demonstrate that the procedure will comply with the guiding principles. Moreover, the researchers must satisfy the IACUC of their competence to execute the techniques described in the experiment. The most important responsibilities of researchers in an animal experiment include: Minimize pain and distress: Investigators must be familiar with the normal behavior patterns of the animal species chosen. Prevent unacceptable study end-points: When death cannot be avoided, the procedures must be designed to result in the deaths of as few animals as possible Avoid repeated use of animals in experiments: Minimize duration of experiments: Using appropriate euthanasia method: These procedures must avoid distress, be reliable and produce rapid loss of consciousness without pain until death occurs 14 â€” Sick animals should be rejected. There should be adequate monitoring of the depth of anesthesia and effects such as cardiovascular and respiratory depression and hypothermia. Animal models of disease; animals must be used only if the disease in the animal can serve as a reliable model for research on the human disease. Experimental induction of tumors: Subcutaneous, intradermal and flank sites must be chosen wherever possible. Prior to the use of brain, footpad, and eye sites, specific justification as to the lack of any other alternative must be made to the IACUC 11 , 14 , Responsibilities of teachers When animals are being used to obtain educational purpose, the person in charge of the class should: Persons supervising students who are training in research should ensure that the students are completely instructed prior to using animals and should be responsible for the ethics and the welfare of animals used by students 15 , Experimentation on animals Scientific and pharmaceutical experiments on animals are being done to find cures for diseases, most of which are self-induced by our own disorderly lifestyle. Many human problems physical, mental, or spiritual are of our own creation and our wounds self-inflicted. By no stretch of imagination can we blame animals for many of our troubles and make them suffer for it. All this experiments , and much more, is being done to satisfy human needs, most of which are non-essential, fanciful, and wasteful and for which alternative, humane products are easily available. To kill animals to satisfy the human thirst for inessentials is a contradiction in terms within the Islamic tradition. Let us hope a day will dawn when the great religious teachings may at last begin to bear fruit; when we shall see the start of a new era, when man accords to animals the respect and status they have long deserved and for so long have been denied. Have they not



looked at the sky above them, how we have made and dressed it up? According to these verses, it is clear that Islam has a special point of view on all the creation aspects and none of the creatures is useless. Human beings are advised to deal with animals compassionately and moderately in Islamic teachings. As the prophet Mohammad said: It is morally important to determine to what extent we are allowed to use animals, especially in researches and whether we can consider ourselves as their real author. If anybody kill a creature even a small bird without any reason, God will impeach him Tarkol Atnaab , Nahjol Fasahe because we are not their real owners. Based on Islamic teachings animal welfare must be provided and the most important cases in this regard include providing their natural needs, such as water, food and a suitable place to live, appropriate mental condition, good health and to prevent them from pain, distress, or harm and unnecessary termination of their lives. Animals are part of our real life, so we can use them only with respect to the position for which are created. It must be in an ethical manner to benefit from the animals because they feel pain and distress certainly. Conclusion Increasingly, humans transgress their ecological responsibilities. Instead of living within a circle of ecological interest, humans act in self-interest and at the expense of a relationship within nature that is caring and responsible. Millions of animals are used every year in many extremely painful and distressing scientific procedures. Legislation of animal experimentation in modern societies is based on the supposition that this is ethically acceptable when certain more-or less defined formal e. Islamic teachings exhibit an ingrained environmental ethic of stewardship and a way of life for Muslims that are rooted firmly in seeking harmony with the environment. Islamic considerations have recommended humans to provide water and food for animals and respect to their welfare and safety. It is hoped that utilization of ethical considerations in animal experiments improves the scientific design of the researches and related hygienic standards 14 , This paper has tried to review ethical consideration in animal experiments and regarding Islamic resources in this case to establish comprehensive ethical regulations in animal experiments, which its establishment could be beneficial and useful for animal ethics committees or research institutes. Handbook of laboratory animal science. An overview of global legislation, regulations and policies on the use of animals for scientific research, testing, or education. Bayne K, deGreeve P, editors. Bioethics and laboratory animal research. Management of laboratory animal care and use programs. Hubrecht R, Kirkwood J. Implementing the three Rs in research using animals. UFAW handbook on the care and management of laboratory animals. Naiini A, Rabani M. Institutional Policies and Responsibilities. Animal rights according to Quran viewpoints. Quarterly periodical of Shahed University. Animal care and use program. Guide for the care and use of laboratory animals: National Academy Press;

**Chapter 8 : Islam and blasphemy - Wikipedia**

*The following article deals with Tabarsi's Qur'anic exegesis, particularly the Majma' al-Bayan, and his manner of tafsir which attempted to include, in a respectful way, the views of all the Islami.*

Allah will not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned, and Allah is Forgiving, Forbearing For those who swear to abstain from their wives is ordained a waiting for four months; then if they go back, then Allah is surely Forgiving, Merciful And if they resolved on divorce, then Allah is surely Hearing, Knowing 2: And make not Allah. For example, to display goods for sale, to show a house for rent, to offer food for consumption. All these are relevant to its original meaning. But the use of this word for a hindrance on the road and other similar uses have come into vogue later as metaphors. Its original meaning is the right hand. As they strike by, raise, or give, the right hand when taking an oath, showing allegiance or concluding a deal, the word was metaphorically used for the oath, borrowing the organ of an action for the action itself, because of their mutual relationship. This same relationship also allows the use of the name of the action for its organ, as as-sabbabah the one who abuses is used for the forefinger which is often used to point with when abusing. The meaning of the verse, then, shall be as follows And Allah knows better! This meaning is supported by the traditions which will be quoted later. Based on this meaning, the verse can be analyzed grammatically in three ways: See for example verse of ch. Allah makes it clear for you lest you err. The meaning, in this case, will be that Allah forbids you to take such oaths. The verse, in this case, will be a prohibition of excessive swearing by the name of Allah. As he becomes used to it, it loses its importance, and it may encourage him to make a false oath. This much about his own attitude. So far as society is concerned, he will lose his respect, people will look down upon him - after all, swearing implies that the man himself is not sure that people will accept his words as true. If, in this way, he degrades his own words, why should other believe what he says. Ultimately, he will become a subject of the verse: But the first meaning upon which our translation is based is the most obvious. Allah will not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned. The effect of a thing varies according to variations in its attachments, etc. An oath may have an effect in so far as it is a word, or in so far as, it emphasizes speech; or thirdly in so far as it is a vow; or fourthly if it is broken, or if one perjures, and so on. In this verse the vain oath is contrasted with that oath which hearts have earned. Originally, it was used for the obtaining of those things which fulfill material needs. The same meaning applies to the verses: This led him to believe that the source of life is the heart; he thought that the spirit of life first attaches itself to the heart, and that it is from there that life extends to all parts of the body. He further believed that all the psychological faculties, such as perception, will, love, hate, hope, fear and other such things, belong to the heart because it is the seat of the psyche - the spirit. Of course, every organ is the source of its own function - the mind for thinking, the eyes for seeing, the ears for hearing, the lungs for breathing, and so on. But all are like tools which are used in the work they are made for; it is the heart that is the tool-wielder. And it is a fact that physical research and experiments have not been able to pin-point the source of control which rules over the whole body. There is no doubt that the limbs and organs of the body, even though they are different from each other and have different functions and duties to perform, are united under the control of one ruling power, and are really one unit. It is not that the ancients were not aware of the mind and its functions. Man knew the importance of the head from the very beginning. Apparently, this is the reason why people attribute perception and thinking and sentiments which are not totally void of perception like love, hate, hope, fear, will, envoy, chastity, bravery, etc. But by heart they mean the spirit which runs into or is attached to, the body. They attribute perceptions and sentiments to the heart, as well as to the spirit and soul, and also to their own selves. I love him; my soul loves him, my heart loves him. Then the metaphorical use of heart for spirit and soul came into general use; then this use was extended to the breast, because the breast contains the heart; and, therefore, to it were attributed the faculties of perception, action and the sentiments. He expands his breast for Islam. Can these expressions not be a support for the common belief mentioned earlier, even if it is yet to be clarified? Anyhow, now we come back to the verse. The preceding

sentence says: Allah will not call you to account for what is vain in your oaths. Instead it mentions the effect, that is, the sin, which will come into being if one breaks that vow. It is done to show that Allah looks only at the heart, as He says Successful indeed are the believers, who are humble in their prayers, and who keep aloof from what is vain. For those who swear to abstain from their wives. This is the meaning intended in this verse. The verse means the intention followed by its implementation. The words at the end of verse 2: So far as this life is concerned, he is obliged to pay its penalty, al-kaffarah because this penalty is not forgiven. Allah does not call you to account for what is vain in your oaths, but He calls you to account for the making of deliberate oaths; so its expiation is the feeding of ten poor men out of the average food you feed your families with, or their clothing, or the freeing of a neck; but whosoever cannot find means then fasting for three days; this the expiation of your oaths when you swear. And guard your oaths. If by the end of that period, he gives the penalty for the oath, and establishes sexual relations with her, then he shall get no punishment in the hereafter. If on the other hand, he decides to divorce her, that is another way out. And Allah is Hearing, Knowing. And make not Allah a target of your swearing, that he the Imam said: The first tradition gives one explanation of the verse, the second and third give another. There is a narration in al-Kafi from both Imams that they said: If the four months pass away and he does not touch her, then, so long as she is silent and does not complain, he is absolved and free from any responsibility. Then if she brings her case before the Qadi , the husband will be told:

*Essays written by leading scholars, who provide multiple perspectives on the interpretation of the Qur'an Focuses on the genre of tafsir in the 2nd/8th to the 9th/15th centuries and shows how theories and contexts affect the content and method of exegesis Individual essays emphasise how geography.*

Third group consists of six companions of Imam Musa al-Kazim a. Safwan ibn Yahya al-Sabiri. Ahmad ibn Muhammad ibn Abi Nasr. These are some of those highly respected companions of Imams a. The Style of Ahadith Books The recording of traditions varied in size and style as follows: A narrator would record one long tradition on one subject. For example, Salman recorded the hadith of Jathaliq Catholicos. The earliest form of hadith literature was of this type. Others collected the ahadith of one subject in one booklet. During the period of Imams a. Some narrators collected ahadith of different subjects in one volume. Many companions noted down whatever hadith they heard from Imams, without any distinction of subject and without dividing them into chapters. However, there were many difficulties in relation to the above-mentioned four styles of hadith collection: Firstly, as there was no press in those days, those Usul and other hadith literature were not easily available everywhere. Secondly, none of those four hundred Usul contained ahadith concerning all aspects of religion in one place. Moreover, they were not divided according to subject. This resulted in great difficulty for anyone trying to find the relevant hadith. They believed that if the ahadith in those Usul were collected in one book and divided subject-wise into parts, chapters and sections, it would fulfill a great need of the time since handling one book would be much easier than four hundred booklets. This would also ensure the preservation of that vast treasure of knowledge. It was, however, not an easy task: When pressure mounted, he accepted the responsibility. This was during the Minor Occultation of our twelfth Imam who was accessible to the people only through his special deputies who resided in Baghdad. He spent twenty years of his life in collecting ahadith, several times traveling to other places and obtaining as many usul as he could. Thus, after twenty years of continuous backbreaking effort al-Kafi came into being. Al-Kafi alone contains more ahadith than all the six books as-Sihahas-Sittah of the sunnis put together. It is divided into three parts: Each volume is divided in sections, and in all there are thirty sections, containing traditions. Al-Kulayni was born in A. In other words, his life began and ended with the Minor Occultation. Other scholars also collected the ahadith from other books and Usul. The most famous among them are: H; died A. This book contains ahadith divided into chapters. The later two books opened the way of critical study of ahadith, and thus laid the foundation of ijtiâd. Disheartened, he left Baghdad and went to Najaf. His disciples and seekers of knowledge followed him: Many other collections of ahadith were written in the period under review, but only these four became popular and famous. On the other hand, if a hadith is found in other collections and fulfils all the required conditions, then it will be accepted as authentic even if it is not found in the four books. The Three Later Books In later period the following collections of ahadith became very popular: Its new edition has been printed in 20 volumes; and contains ahadith. Its new edition in typescript has been published in volumes. It is interesting to note that these three traditionalists were also named Muhammad. It contains 23, ahadith. Among them, al- Wafi is considered the best in style, classification and other distinctions. This work began by order and under patronage of the late Ayatullah Sayyid Husayn al-Burujardi d. The project has continued under patronage of succeeding maraji and is nearing completion. So far 25 volumes have been published. Imam Malik ibn Anas ibn Malik d. Imam Muslim ibn Hajjaj an-Nishapuri d. Hafiz Muhammad ibn Yazid ibn Majah al-Qazwini d. H wrote his as-Sunan. Imam Ahmad ibn Hanbal died in A. This book is thought by many Sunnis to be as authentic as as-Sihah as-Sitta. It should be noted again that being included in, or excluded from, these books has no effect upon the authenticity or otherwise of a given hadith. It is an extremely painful tragedy of early Islamic period that a good number of the companions of the Holy Prophet and many of their disciples used to fabricate ahadith for material benefits or for the sake of sectarian polemics. It is not possible to give full details of this tragedy here. I will enumerate some of the causes, which prompted such unscrupulous persons to lie against the Holy Prophet and Imams: Some people fabricated ahadith to please the rulers. Others fabricated ahadith on the spur of the moment to fit

it in their talks so that their popularity brings them worldly gains. Many apparently pious people forged ahadith to exhort their audience to do good work. Such ahadith are found mostly on the subject of abstaining from worldly affairs and in sermons dealing with ethics. Many people forged ahadith to support their own religious views. They were given handsome presents and heavy monthly allowances and thus they were immensely enriched. Such a person was turned away from the courts of the rulers and his statements were treated as false and were rejected. Those who wrote against the government were always in danger of losing their lives, property and honor. On the other hand, those who wrote for the government had a strong worldly motive to coin stories and forge traditions. The political needs of those sovereigns gave rise to many things in the hadith corpus, which were totally against the Islamic tenets. Some examples have been given in my other books. Under these circumstances, it was the easiest thing for saving their skins from various charges, to invent stories and coin ahadith to show that even the Holy Prophet himself was not free from sins; and, therefore, there was no harm if those caliphs were guilty of various sins and crimes. It is interesting to note that Abu Hurayrah accepted Islam at the end of the 7th year of hijra and remained with the Holy Prophet for about 3 years only during which period he also went to Bahrain. Traditionalists have counted that there are ahadith narrated by Abu Hurayrah. Now look at the ahadith of some of the above mentioned personalities recorded in Sunni books: