

# Theoretical Development of *Ḥadīth* -based Ethics in Indian Subcontinent (Examining the Written Work/ Approaches during 20<sup>th</sup> & 21<sup>st</sup> Centuries)

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## Abstract

Since the rising of Islam, a tremendous amount of literature on morality, ethics, and virtue has been written, for the betterment of societies, in varied aspects—ranging from philosophical, psychological, and historical aspects. No doubt, there is a large amount of literature on *Qur'ānic* studies, *Ḥadīth*, *Fiqh*, philosophy, etc., and their varied branches. One specific genre in the *Ḥadīth* literature (*Ulum al-Ḥadīth*), which has seen its flowering from the classical era, is termed as '*Ḥadīth*-based ethics'. It has its evidence in such solid theoretical classical works as *Tameer-e-Akhlāq* by *Al-Hārth Muḥāsibī* (857 AD); *Adab-ul-Mufarrad* by *Imām Bukhārī* (870 AD); *Makārim-al-Akhlāq* by *Ibn-e-Abi Dunya* (894 AD); *Al-Akhlāq Wa-Siyar* by *Ibn-e-Hazam* (994 AD), and many other prolific scholars who made a founding patron and provided ethical mentorship for the societies. To this specific genre, in the pre-modern and modern periods, a modest contribution has been made by the *Ḥadīth*-Scholars in the Subcontinent (present day India and Pakistan). In this genre, they have consistently emphasized on *Akhlāq* (ethics) and *Tazkiya-e-Nafs* (self-purification), and on the ethico-moral lessons of the Prophet's *Seerah*. In this context, this study clearly highlights the difference between *Ḥadīth*-based theoretical works and *Seerah* books for the promotion of ethics and morality in the Subcontinent both in India and Pakistan, particularly during the last and present (20<sup>th</sup> and 21<sup>st</sup>) centuries). It also will examine the compiled work, by exploring either deontological and utilitarian approaches or purely *Ḥadīth*-based theoretical morality based approaches. The major objective of this study is to promote the *Ḥadīth*-based theoretical philosophy after reviewing the selected purely *Ḥadīth*-based ethical works, produced in the Subcontinent.

**Keywords:** Ethics, *Ḥadīth* Literature, Greek Ethical Approaches, Deontological Approaches.

## Introduction

Individuals, of various traditions and thoughts, living in the Indian subcontinent have been given a remarkable privilege in a way of multi-religious, multi-cultural, multi-racial, multi lingual and multi philosophical traditions. Furthermore, they have the freedom to practice them according to their own methods and beliefs. It has always remained a big task and challenge for ethics-thinkers and philosophers around the subcontinent to compensate and to build, a utopian harmonious society in a smooth, well-adjusted and well-balanced way, for the stakeholders of the nation. Among all other traditions and philosophies, the most impressive approaches which fascinated the Indian people, are human social-centered Islamic ethical and moral values, in this conjoint nation. The Islamic philosophy of ethics and morality has played a revelatory role for the individuals of the subcontinent, particularly during the epoch of colonial ages. The magnetic attraction and flowering of Islamic ethics & morality, which divulged from the Holy *Qur'ān* and practices of the great mentor and prophet *Muḥammad* (PBUH), assembled and provided a harmonious and peaceful societal co-existence around the globe.

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The paper aims to address the significance of this particular genre of Islamic ethics through reviewing the written work lies on *Hadīth*-based ethics in the Indian Subcontinent during 20<sup>th</sup> century till contemporary ages of 21<sup>st</sup> century.

**Statement of research problem:**

The study focuses on three inter related aspects of Ethics & Morality:

- Need for writing the Islamic ethical philosophy, particularly dedicated to *Hadīth*-based writings in the Indian Subcontinent.
- What are the challenges to the Islamic ethical philosophy in contemporary ages and what is the significance of *Hadīth*-based ethics?

**Scope of the study:**

- The study of this paper helps the reader to get a deeper understanding of goodness and virtue both in western and in Islamic perspective (from ancient times, since Athens)
- The study also highlights the importance of human nature which is discussed in Islamic moral philosophy as Fitrah (deen).
- The study expresses the importance of theoretical compilation of *Hadīth*-based ethics in the subcontinent, particularly in the last and the present century (20<sup>th</sup> and 21<sup>st</sup>)

**Research Methodology:**

The study of this research begins as (with) descriptive and qualitative case study and then sparks to take an analytical survey of the ancient ethics, moral and virtue based writings since the times of Athens. It is also a comparative study of the written work based on writing trends on ethics and morality, given in Islam, during the 20<sup>th</sup> and the 21<sup>st</sup> century, in the Indian subcontinent, to highlight the meaning and worth of goodness and virtue.

Most of the data which is collected to review is taken from various old libraries in Pakistan. It's more likely a library based study. Some online internet sources like; J. Store, (<https://www.jstor.org/>) Muhaddis library, (<https://kitabosunnat.com/>) Maktaba Al-Shamila, (<https://islaamiclibrary.wordpress.com/2009/03/01/thecomprehensivelibrary/>) Z-Library (<https://z-lib.org/>) and various other research articles to understand the goodness, virtue and importance of *Hadīth*-based ethics and morality were also followed to understand its importance in present age.

**A Brief study of the Ancient Ethics & Moral philosophy:**

Establishment of an ideal, harmonious and peaceful society has always been the most indispensable need of man, from the inception of this world. God has appointed his augurs to build the ideal society and they did so through their successful job, but when people deviated and tried to reach their pacific state on their privy philosophical rules and values, they faced multitudinous obstacles and complications in the clarification of their arguments and philosophies. A tremendous amount of literature has been written on morals, virtues and ethics in various discipline of social studies. A large number of philosophers, psychologists, thinkers have done a great job with the endless study of said themes, from ancient (Plutonian, Aristotelian, and Socrates) ages and so on up till now. All this provides a wide range of the study of the moral, ethical and the concept of good and bad to develop a sustainable society. Let's begin, to draw the image from the ancient Greek period for better understanding of the development of ethics and morality, with its working definition. Ethics elaborate the Greek word 'ethos' which means character now it either deals with individual or individuals. Whereas "Morality deals with humans and

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how they relate to other beings, both human and non-human. It deals with humans treat other beings so as to promote mutual welfare, growth, creativity and meaning and to strive for what is good over what is bad and what is right over what is wrong”. In Philosophy, the term ethics also is used to refer to a specific area of study: the area of morality, which concentrates on human conduct and human values.<sup>1</sup>

Before jumping on the headed theme it seems more appropriate to discuss here a very brief overview of the virtue based ethics which begins since the pre-Pythagoras generally and with the appearance of Aristotle specifically.

**Thales**, (585 BC), the first Greek philosopher; one who predicted the eclipse of 585(B.C) even though he was not aware of its cause. History does not confirm this by any writings which he left and it is known only by some reports, which too are under the shadows of doubts i.e. whether he wrote himself or not.<sup>2</sup> Aristotle and Plato have told some of their doctrines. Aristotle has reported his view that the earth is floating on water<sup>3</sup>. His concept as it is reported: “all things are full of god” and stones do have a soul, express the hylozoism that’s is probably ironic thought, (that matter does have a consciousness) where he puts the theory of unity underlying the luculent diversity.<sup>4</sup>

**Anaximander**(546 BC)<sup>5</sup> the second ancient Greek philosopher appeared as a man of scientific curiosity and the first who made a primitive map and held the basic world stuff that would be called Apeiron (where it is reported that things are not made by air, water and fire, but are infinite)<sup>6</sup> **Anaximenes**, (494 BC) the third pre-Socrates philosopher<sup>7</sup>, was of the view that air is the origin or base of entire things (matter)generally, his thought was more a hylozoistic. Frank J. Yartz, states: He claimed, that: “just as we breathe air to keep us alive, so too do the cosmos breathe in the air”<sup>8</sup>. The rudimental, pre-Socratic philosophers who are dedicated to the Milesians (were famous for cosmopolitan, trading center, contemporarily known as, Turkey) are not very much famous for any of their significant ethical theories and insights because we do not find any written records belonging to them. However, they are known as “thought providing” or who made a foundation for their up next philosophical, thinkers and moralists and even by Aristotle and Plato in later centuries.

### **Religious Sect Philosophers:**

Among the ancient Greek philosophers, the Pythagoreans are known as religious and an influential sect whose theories revolve around the human mind and its purification through philosophy, transmigration of the human soul, etc.<sup>9</sup> Let’s take a brief look at their views:

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<sup>1</sup> Jacques P. Theroux, Ethics Theory and Practice, Pearson Prentice Hall, (New Jersey, USA: Upper Saddle River, 2007) 3.

<sup>2</sup>Kirk, Raven, The Pre-Socratic Philosophers. (Cambridge, University Press, 1969), 74,76-85.

<sup>3</sup> Aristotle. Metaphysics, Translated by Richard. H & Ann. (A Michigan: university Press. Alpha, 1968), 3, 983b20.

<sup>4</sup> Don Marietta JR, Introduction to Ancient Philosophy, (New York: M.E Sharpe, Armonk, 1998), 11.

<sup>5</sup> John Burnet, Early Greek Philosophy, (New York: 1957), 51.

<sup>6</sup> Kirk, Raven The Pre-Socratic Philosophers. (Cambridge, University Press, 1969), 104-108.

<sup>7</sup> John Burnet, Early Greek Philosophy, (New York: 1957), 72.

<sup>8</sup> Yartz, Frank J, Ancient Greek Philosophy, See for extensive reading, (North Carolina USA: McFarland Jefferson, 1984), 05.

<sup>9</sup> F.M Cornford (Article, Vol. 16, No. 3/4 (Jul. - Oct., 1922) The Classical Quarterly, 137-150. Published by: Cambridge University Press. Accessed through: <https://www.jstor.org/stable/636499> on 06-04-2019 08:17 UTC

**Pythagoras** (569-500 B.C) the first philosopher, presented his theory based on collectivism, where men and women should be treated on the bases of equality and all the things dedicated to human being, even the discoveries or findings were treated equally<sup>10</sup>. The upcoming philosopher and the sophist continued on the same thirst and they considered the impact of spiritual and social activism on human being, even the women of the time were members of the Pythagorean community who equally worked with it. Consequently, the other moral philosopher gave

**Protagoras** (490-420 B.C) one of the prominent of that group of pre-Socratic sophists, known with his diverse view of cultural and ethical relativism.<sup>11</sup> According to his maxim, it was evident that there isn't any outside standard that could be applied to access or gauge any society, moreover, no society or individual can be judged as good or bad through any other person. This confusion remains until Socrates appears on the scene of philosophical ethics and virtue.

**Socrates (470-399 B.C)**, born in Athens<sup>12</sup> and known as the first Athenian native philosopher who engaged himself in knowledge, in pursuit of facticity through logos. He used to argue with sophists to let them know that they are not the veritable preceptors (teachers) of virtue.<sup>13</sup> Similarly, Plato taught his teachings, theories, philosophies and arguments to his pupils, students and the youth through informal conversations and left no written record. We only get his exact thoughts both from Plato and Xenophon's dialogues.

#### **Virtue of Socrates:**

Plato has portrayed Socrates in his books i.e. *APOLOGY*, the *CRITO* and in *PHAEDO*, where he puts himself as his spokesperson by expressing in dialogues. To acquire knowledge through questioning method is called, the method of Socrates.<sup>14</sup> The primal teachings regarding moral virtues; Charmides, Euthyphro Hippias Major are considered as Socratic Ethical Philosophy delivered by Plato.<sup>15</sup>

Virtue for Socrates is quite different, he used to ask questions about various things which are dedicated to virtue. He puts his focus to ask about the nature of virtue, he does not ask what things are virtuous, rather he asks what virtue exactly is. For instance, Socrates said:

“Bear in mind that what I asked of you was not to tell me one or two out of all the numerous actions that are holy; I wanted you to tell me what is the essential form of holiness which makes all holy actions holy.”<sup>16</sup> Socrates receives a number of disagreements and confusions from his spokespersons, and followers on his views like

<sup>10</sup> Bertrand Russell, A History of Western Philosophy, (London: Unwin Paperbacks, 1979), 52.

<sup>11</sup> Frank Thilly, A History of Philosophy, (Central Publishing House, Reprinted, 1987), 179.

<sup>12</sup> John Burnet, Early Greek Philosophy, (New York: 1957), 70.

<sup>13</sup> Yartz, Frank J, Ancient Greek Philosophy, McFarland Jefferson, (North Carolina USA: 1984), 39. See (Plato, Meno, Edited by R.S. Bluck, Oxford, 1961), 99bff.

<sup>14</sup> Plato, Theaetetus, translated by McDowell, (Oxford, London: 1973), 150. a ff, (see also with commentaries and notes *Theaetetus* translated as Plato's Theory of Knowledge by (London: F.M. Cornford, published, 1935).

<sup>15</sup> Charmides (A book of Plato in which he describes how Socrates engages himself to define temperance or self-control), Euthyphro (Socratic dialogue where he argues about piety and justice) Hippias major (the book belongs to early stage of Plato when he was young) are considered as Socratic ethical philosophy delivered by Plato

<sup>16</sup> Plato, Euthyphro, Apology and Crito, Edited by Burnet, J, (Oxford, London: 1924).

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Aristotle avow: that Socrates could not be discerned between the fact of ideas and the reality of sensible, even though he engaged himself to the depiction of ethical matters.<sup>17</sup>

**Aristippus** (435-356) the one who promoted the Socratic views and pupil and influenced by him.<sup>18</sup> He was of the view that all pleasures are physical. If, the movements, are good and gentle, a man will be in the sensation of pleasure, are rough then he might face pain and discomfort, and one who is morally good is the person who feels the real sense of happiness and feels pleasure at the moment.<sup>19</sup> So the discussions on virtue are different and criticized even among those who are believed the actual source of Socratic arguments and thoughts. Let us take a brief look at Plato's arguments on virtue;

**Plato (427-8--347-8)**<sup>20</sup> born in an aristocratic family; though his parents were educationists, wealthy and well reputed in the public domain and he had relatives in the government of Athens, but he did not make his career as a politician and was influenced by and was a follower of Socrates. All the sources, though we could know him only of his work in the form of dialogues, are his recognition. Ross. W.D, an extensive reader of Plato has brought the fact about the dialogues as of his books, are written after Republic: *Phaedrus, Critias, Parmenides, Politicus, Sophist, Theaetetus, Philebus, Timeous* and *Laws*.<sup>21</sup> In his extensive collected dialogue, in *the Republic*, Plato, where he has discussed ethics, saw himself related to righteous life and indulges himself the metaphysical, educational, psychological, and epistemological theories. Plato stands with the vigorous concept of justice that is the core and major component of his restful state, to build the harmonious city where vices would be like a disease.<sup>22</sup>

After studying Plato, one comes across his philosophy in which he has stressed a proficient significance of harmony within the personal (individual) and the society (communal) in a society. Happiness, for Plato, hinges on virtue and it's impossible to dissociate ethics from political activity. We get justice because of it, which is led by the virtues that basically sway the societal justice.

In his book Republic, Plato describes that: he gives a very vigorous importance to the virtuous life that causes the happiness of a person. He further says that a disciplined and temperate person is the happiest person<sup>23</sup>. He is against of those sophists who claimed to teach virtue and was tenacious with his doctrine that: is a state of mind, that we acquired before even human birth and through our mind we recover that stage of mind that is knowledge. Plato associates pleasure with mind which is the cause of happiness or sweetness. To attain virtue, is a process of recollection of that innate knowledge in the human mind which he was born with<sup>24</sup>

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<sup>17</sup> Aristotle *The Metaphysics* translated by John H Mc Mahon, Dover Publications, (New York: INC Mineola, 2007), 987 b 1-16.

<sup>18</sup> <https://www.britannica.com>.

<sup>19</sup> Don Marietta JR, *Introduction to Ancient Philosophy*, M.E Sharpe, (Armonk New York: 1998), 58.

<sup>20</sup> A.E. Taylor, *Aristotle, First Originally published in (1917) Plato's Biography of Socrates*, (Oxford University, 2013).

<sup>21</sup> W.D Ross. *Plato's Theory of Ideas*, (London: Oxford Press, 1951), 1 f f.

<sup>22</sup> Plato, *Republic*, Translated by. A. Bloom, (New York: Republic 1968), 443c444e

<sup>23</sup> *Ibid*, 507c-d

<sup>24</sup> Don Marietta JR, *Introduction to Ancient Philosophy*, M.E Sharpe, (New York: Armonk 1998), 82. See the Protagoras 358a and Republic by Plato iii 402e, vi 505a-c

His ideal state could only exist when the highest class (educationists as guardians) among the rest of the other two (economists and defenders) builds the others through developing justice. He says that guardians must rule on such state, their virtue could be their wisdom and all classes must maintain temperament.<sup>25</sup>

**Aristotle (384-322 B.C):**

He is one of the soundest influential ancient Greek philosophers, belonging to a middle class of Stagira (Thrace).<sup>26</sup> Aristotle has come up with various conclusions and approaches on virtue and made it clear to man the exact meaning of being virtuous. To understand Aristotle's view of virtue, we need to know in actuality, the goodness of character. He says, "We are not born with this goodness of tempers and feelings ready-made, nor yet do we obtain it by theoretical instructions; it is the result of training and discipline of the feelings and impulses"<sup>27</sup>

**Moral, and virtue of Aristotle:**

In Aristotle's virtue, feelings and impulses are such reasoning capacities which can be evolved into only two routes; according to the practice or exercise, which it receives. He says that it is impossible for a stone to practice to be upright, but it is possible to make a person righteous through practices and training. So, it depends on human training and practices which develops him from violent behavior, to a tempered state of human mind.

He says: "Our natural emotions and impulses are in themselves neither good nor bad; they are the raw material out of which training (practices) makes good or bad character according to the direction it gives to them."<sup>28</sup> So such training/practices would be the cause of converting the indeterminate tendency of man into an inexpugnable pattern or habit. Consequently, moral goodness is constant land of human being which is produced through habituation process, like self-mastery, salvation and some other ritual affairs just to make our character good and place us in a position that would be leading us to act fairly, bravely and pleasingly. But the question posed at this stage is, in some extent, could the gauge source be the sound source to distinguish or define the bad act and good act?

Aristotle has made it clear to us by giving answers to such questions. He says: "goodness is in the soul what health and fitness are in the body, and that preceptor is for the soul what the physician or the trainer is for the body".<sup>29</sup> The Perfection of human nature is the super objective of achieving and pertaining all the virtuous activities, by them a man becomes virtuous and could be able to have a good character which is the result of that training and habitual practice. This character will come only through a repeated practice and by making it a habit. He is of a strong view that, humans themselves are accountable for their character; by assiduously, they can make it better and if they ignore or lose it they will face the failure, definitely, to chalk up the virtue.<sup>30</sup> His moral theory is very close to nature like slavery rights, men as superior to women and

<sup>25</sup> Plato, Republic, Translated by. (New York: A. Bloom, 1968), IV 428d-432b

<sup>26</sup> Ross. D. Aristotle, (Methuen, London: University Paperbacks, 1966), 01.

<sup>27</sup> A.E. Taylor Aristotle, (New York: Dover Publication, 1955), 92.

<sup>28</sup> Ibid, 93.

<sup>29</sup> Ibid 93.

<sup>30</sup> Aristotle, Nicomachean Ethics, D. Ross, (Oxford, London: 1980), II 1, 1103a10-1103b1

living according to nature are also moral. We see the works of Greeks, as a foundation stone for the upcoming philosophers of morals and ethics in the later period.

### **Western views on Moral Philosophy and goodness:**

The western moralists, thinkers and philosophers are different in their views in theories, practices, functions and applications of ethics. Though *goodness* has had a broad meaning since its preliminary discussion until now, formally, it could be defined as : “a settled condition of the soul which wills or chooses the mean relatively to ourselves, this mean being determined by a rule or whatever we like to call that by which the wise man determines it.”<sup>31</sup>

In his book William Lillie states about the application of ethics: the application of ethical standards to particular kinds of cases is in itself a perfectly legitimate and reasonable sphere for science.<sup>32</sup> For some thinkers/philosophers; like Stevenson and Bradley are of the view that morals do not have any action or function that they make them the perfect human and give them the directions to become morale or directed. It's(ethics) perfectly a theoretical based science without having any purpose and service to the humanity, practically. According to Bradley, the purpose of a philosophy is “to understand what is” and the purpose of morals is not to stand the world on morals, but only to reduce to theory the morality which currently exists in this world.<sup>33</sup> According to Kant, (1724-1804) as he is an adherent of practical function of ethics with human beings that “Ethics without reference to one’s own concrete actions is empty and actions without ethics is blind”. He emphasizes that morals should be meant and treated as universal rules which are applicable to all individuals and secondly people should always be treated with dignity and respect, moreover he writes: Nothing in this world could be called good without qualification, except a good will.<sup>34</sup> Kant directly emphasizes that the purification of intentions is the pivotal source of virtue. Robert. N. describes the importance of Virtue by drawing our intentions on the great defeat of Athens from Sparta in 430 B.C. That was the real end of the only democracy in the ancient time that they had existed. He highlights the main cause of their defeat: “Its virtue had been suffocated ...its unity had been tarnished”.<sup>35</sup>

The more recent western thinkers/philosophers have explored the study of moral development by expressing the study of ethics, morality and virtue figure out the ethical and moral development of the society. Here, a brief overview can be presented, like Kohlberg (1984) identifies the three levels of moral development; pre-conventional, conventional and post conventional. The last decade of the 20th century presents, us two great psychologists, like; (i.e.) Lickona, (1991) philosophically expressed the spheres of good in three stages: knowing the good, desiring the good, and doing the good. Jean Piaget (1995) to give (gave) a broad view of western morality and its development through categorizing the stages of moral development in human psychology. More recently, Beland (2003) has highlighted the good character “understanding care about, and acting upon core values that are widely shared beliefs that form the bases of good character” a broadly expressed the study of ethics and values.

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<sup>31</sup> A.E. Taylor Aristotle, (New York: Dover Publication, 1955), 94.

<sup>32</sup> William Lillie, An introduction to Ethics (New Delhi: Allied publisher, 1975), 11.

<sup>33</sup> F.H. Bradley, Ethical Studies (Oxford: Clarendon, Press, 1927), 167.

<sup>34</sup> Immanuel Kant, Foundations of Metaphysics of Morals, (New York: Bobbs-Merrill, 1959), 10.

<sup>35</sup> Nesbit, Robert, the social philosophers: Community and conflict in western thoughts, (New York: Washington Square Press, 1983).

### Utilitarianism:

Eighteenth and nineteenth centuries seem to be the new wave of advancement in philosophical and ethical theories where Utilitarianism is one of those. The principal adherents of this new ethical view are; Jeremy Bentham (1748-1832) who was considered as the philosophical Radical's head and Mill, who was known as John Stuart Mill (1806-1873).<sup>36</sup> The word Utilitarianism is derived from 'Utility' in the meaning of usefulness. The Unitarians are of the view that an act would be right (oral) if it brings the happiness or that would be useful if that brings a desirable good end.<sup>37</sup> Bentham has disregarded the previous ethical divine related or will of God based philosophies and traditional morals are only acceptable if they have the practicality in their utility. For him morality is the sort of thing to please God or to obey him through applying the moral rules and the basic purpose of morality is to bring as much happiness as we can bring in this world. The follower of Bentham, Mill holds that the principle of attaining maximum happiness on the basis of "greatest happiness principle" shows that pain and pleasure are the elements of that principle and consequences should be evaluated only through this scale of principle. Mill says: ..... the ultimate end, with reference to and for the sake of which all other things are desirable (whether we are concerned with our own good or that of other people) is an existence exempt, as far as possible from pain, and as rich as possible in enjoyment.<sup>38</sup>

To conclude our discussion on this philosophy, we sum up that good moral act is only good if it brings the good for the large number of people, if not then there isn't any value in morality. A moral act would be unacceptable if its consequences are less bad otherwise not. Through this philosophy, as it faced a lot of consequences and criticism, we come up with the supposition that it would be difficult to teach the youngsters about morality if they are not given any moral standards moreover it would be hard to catch up with the good aftereffect or consequences for others. The theory would be criticized that it's narrow in the generalization of good having no motives of intrinsic value for the human being.

### Islamic Ethics and Morality

#### Muhammad (PBUH) (571-632):

*Muhammad* (PBUH), being a great moralist, humanitarian and above all a Prophet of Islam, set the foundations of an ideal society on the pillars of prosperity, harmony and peace, a society that was being desired and discussed since the Athenians had set forth a perfect one. Though he PBUH never went to any school or university even in his boyhood nor he went to any teacher yet he taught the psychology of humanity and the rudimental principles of ethics and morality. Medina, where the Prophet of Islam practiced, became an ideal state through his idealistic reformations and thus recognized as the first Islamic state on earth. *Muhammad* (PBUH) was a moralist who brought the actual goodness and the concept of virtue, both into the living of the individual and the functioning of the society, as the prime objectives of His mission was to establish a society on the basis of fairness and justice. The *Qur'an*, deliberately states it clearly: *O you who believe! Standout firmly for justice, as witness to Allah, even though it be against yourselves, or your parents, or your kin, be, he rich or poor, Allah is better*

<sup>36</sup> Bertrand Russell A History of Western Philosophy, (New York: American Book Standard Press, 1979), 773-774.

<sup>37</sup> Taylor. Paul. Problems of Moral Philosophy, (CA; Dickenson: Belmont, 1967), 137.

<sup>38</sup> John Stuart Mill, Utilitarianism, (Indianapolis: Bobs -Merrill, 1957), 16.



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*protector to both (than you).*<sup>39</sup> Thus, it was the reformation and nurturing, both on ethical and moral standard for the development of the individuals that made them get not only the intrinsic way of purification but also extrinsic prosperity which brought the societal enticement around the world.

Generally, Islamic ethics, is being defined as: *Akhlāq*; which is an Arabic word (singular *Khuluq*); that was latterly used in English as: Ethics (originally a Greek word derived from *ethos*) means Character; and Adab is used as Morality (rooted with the Latin word *mores* or *moralis*) bearing the meanings of customs, manners and behavior.<sup>40</sup>

### **Acquiring Goodness and virtue through Islamic Ethics and Morals:**

Islam has made the definition of goodness and virtue crystal clear and has portrayed it without any complications. Goodness in prophetic teaching: *Goodness is a good practice, and evil is everything that you eat in your own self and you do not like it because people are notified about it* : البر حسن الخلق والائتمار ما حاك في نفسك وكرهت ان يطلع

<sup>41</sup> عليه الناس in itself is an absolute concept. On the other hand, **Ethics** is a practical science which deals with humans' moral behavior or standards pertaining to right and wrong, to have a practical sense to develop common (**Objective of Sharia**) moral and ethical values [(Protection of, Faith (Eman), Nafas(Soul)Posterity(Nasal), Property(Mal), Reason (Aqal)] and to inculcate goodness in human beings. Though *goodness* has had a broader meaning since its preliminary discussion until now. Formally stating it is a settled condition of the soul which wills or chooses the mean relative to one's self, this mean being determined by a rule or whatever it is to be called by which the wise man determines it.

Since the compilation period (700 AD-950 AD) of Islamic sources, Muslim *Hadīth* narrators and writers have been rendering a great service to disseminate the teachings and practices of the holy prophet by writing the Seerah and purely *Hadīth*-based teachings of their beloved prophet. As the Holy *Qur'ān* has clearly stated the very duty of the last prophet hood: "God did confer a great favor on the believers when Allah sent among them an apostle from among themselves rehearsing unto them the signs of God, purifying them and instructing them in scripture and wisdom, while before that they had been in a manifest error"<sup>42</sup>. The verse clearly states that *Tazkiya-e-Nafas*, which means sanctification or purification from transgress or trespass and to bring super good in human perfection, which also was the only aim of His prophet hood. *Imām* Malik has narrated: Prophet *Muhammad* (PBUH) said *I have been sent only for the purpose of, to perfect the good morals and to bring comprehensiveness into the highest and most noble moral qualities that have been preached by all the prophets*<sup>43</sup> The philosophy that is limned through this verse shows the need of mentorship to all human beings for their spiritual purification. Thus giving a real picture of how the hypostasis of the prophet *Muhammad* as a perfectionist was the only resource for their character building. As the *Qur'ān*, deliberately speaks on his very status: *And indeed you are an exalted standard of*

<sup>39</sup> *Al-Qur'ān, An-Nisa*: 135.

<sup>40</sup> Jacques P. Theroux *Ethics Theory and Practice*, Pearson Prentice Hall, Upper Saddle River, (New Jersey, USA: 3, See, Hornby A.S. 1974), Current English, dictionary, Oxford, London. Al-Qurtabi, al-Jami-ul- Ahkam Al- *Qur'ān*, (Beirut: Dar al-Kutub al-Ilmiyyah, 2007), vol.14, 85.

<sup>41</sup> Muslim bin Hajjaj (d261AH), Al-Jami-Al-Sahi, *Hadīth* No. 2553)

<sup>42</sup> *Al-Qur'ān, Al-Imran*: 164.

<sup>43</sup> Imam Malik, Mouwata, Darl-UI-Salam, Riyadh. *Hadīth*: 610

*character.*<sup>44</sup> (وانك لعل خلق عظيم) Having a highest level of morality, His life is a true reflection of *Qur'ānic* commandments and a role model from which prolific benefits are to be extracted.

Definitely, there is a strong bond between the nature of man and God; He has, enjoined the human nature with religion and made the ultimate ground for entire activities dedicated to moral and ethics. Man's development and growth is an evolutionary process which can be achieved by the accomplishment of one's self through strengthening oneself ethically and morally. The one, who cares about it, is the person who gets the real success. The *Qur'ān* says: *By the Man's personality (Nafas) and who perfected him in proportion; Then He showed what is wrong for him and what is right for him. Indeed, he succeeded who purifies his own self (by obeying and by doing the righteous deeds). And indeed he fails who corrupts his own self (disobeying and by doing the very kind of evil wicked deeds).*<sup>45</sup> The *Qur'ān* further says about human nature by explaining its connection with ethics.

Islam uses the word **good deeds** or **righteousness** for the purification of the human soul and also sets them as a condition of being successful. Chapter 104 of the holy *Qur'ān* states: *"By the time, man is in loss. Except those who have faith and do righteous good deeds and recommend one another to truthfulness and recommend one another to patience."*<sup>46</sup> Even the perfection of faith lies in the perfection of morality because the need of moral practices necessitates the perfect humanity for building a prosperous society around the globe which arises at the time of its imperfection. In this regard ethics is such an element of philosophy; closer to the nature based upon reality.

Nevertheless, *Muhammad* (PBHU) was appointed to this very task: *Verily I have been appointed to accomplish the morals.*<sup>47</sup> (انما بعثت لاتمروا مكارم الاخلاق) In the Islamic perspective, the study and practices of ethics are not limited to an individual but belong more to the sphere of social and communal life because development of the society was a core objective of His prophet hood. The purpose of prophet's appointment was not limited to teaching but to accomplish merely the theology (beliefs) or a philosophy (a set of values) for societal unification and to establish a peaceful ideal state on earth. Islam makes a perfect foreground by providing the transformation and purification to its followers to get themselves purged.

#### **Narrative Discourses of Islamic Morals and Ethics:**

A wide range of literature has been produced, since the art of compilation was introduced, to disseminate Islamic morals and ethics practiced by the Sahabah. We can get the approximation of the Islamic system of character building through multi-dimensional discourses of Islamic morals and ethics by focusing on any of the below given tracks:

- Legitimation (Constitutional) work consisting on Islamic Morals and Ethics in a wide range by the Muslim Jurists can be seen in: *Kitab-ul-Asar* by *Imām* Abu Haneefa (767AD), *Kitab-ul-umm* by *Imām* Al-Shafī (820AD), and in later centuries

<sup>44</sup> *Al-Qur'ān, An-Nisa:* 68.

<sup>45</sup> *Al-Qur'ān, Al-Shams:* 7-10.

<sup>46</sup> *Al-Qur'ān, Al-Humza:* 1-3.

<sup>47</sup> Ahmad bin *Hunbal*, *Musnad-e-Ahmad*, 381:2

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Qawaid-ul-ahkam by Al-Shatibi (d1388), a classical comprehensive compilation of Siha-e-Sita and other *Hadīth* books like Masa-need, Jawami, Mouwata. As clearly emphasized by the *Qur'ān* this type of ethics can be termed as divine justice to develop a state on divine moral and ethical standards practiced by the Holy Prophet, like *Qur'ān* say: “Disapprove the unjust”<sup>48</sup>

- Theological and Philosophical Compilation dedicated to Islamic Moral and Ethics.  
A wide of literature have been produced since the rising of early Islamic theologians like: Al-Kindi (805-870-3), is known as the first theologian who interlinked the *Akhlāq* with human soul and then with actions.<sup>49</sup> Al-Farabi (873-950), Yahya-ibn-Adi (893-974), Avicenna (980-1037), Al-Ghazali (1058-1111) Ibn-Al-Salah (1090-1193), Ibn-e-Rushed known as Averroes (1126-1198), *Imām* Al-Razi (d. 1209) Al-Qazvini (1220-1292), Mujadid-Alif-Sani (1624AD), Shah Wali Ullah (1762AD) Allama Iqbal (1938AD) and Syed Moudodi (1979) etc.
- Mystical Work consisting on Islamic Morals & Ethics. Most of it was done by Al-Hallaj (922AD) Hasan Basri (728AD), Rabia Basri (801AD), Al-Jili (767-811) Bayazeed Bastami (874AD), Khawaja Moueen-Ud-deen Chishti (1236AD), Ghazali (1058-1111), Khawaja Bakhtiar Kaki, Abdul Qadir Jaylani (1166) Khawaja Ali Hajveri (1077) Rumi (1207-1273) etc.
- Seerah of the Holy Prophet's Morals and Ethics, like: Ibn-e-Ishaq, Ibn-e-Hasham (833) Shibli-Numani (1974), Safi-ul-Rahman Mubarak-Puri (2006), Naeem Siddiqi (2002), etc.
- Purely *Hadīth*-based Morals & Ethics of the holy prophet

#### **Compilation of Purely *Hadīth*-based Ethics:**

This specific genre, which has seen richness through the writing of such specific books dedicated exclusively to *Hadīth*, has been the most effective discourse in seeking purification for prospering the nations around the globe. Here is a concise overview of such compilation which starts with the third century hijri of Islam and ascends to the contemporary ages:

Adaab-ul-Nafoos by Al-Harris bin Asad Muhasbi (857CE) published from Daar-ul-Jeel, Beirut, Lebanon. Adab-ul-Mufarad by *Imām Bukhārī* (870CE), Alzuhad by Ibn-Abi Asim (900CE) Dar-ul-Riyan-Lil-Turas, Cairo. Adab-ul-Nafas by Al-Hakeem, Tirmazi (932CE) Published in 1993 Al-dar-ul-Misriya Al-Baniya, Cairo). Tahdheeb-ul-*Akhlāq* wa Tatheer-ul-*Akhlāq* by Ibn-e-Miskwaye (1030CE) Published from Maktaba-Al-Saqafa Al-diniya). Adab-ul-dunya-wa-al-deen, by Allama Al-Mawardi (1058CE) Al-*Akhlāq*-wa-Al-Sear fi mudawama-al-Nafoos by Ibn-Hazam, (1064CE) Al-Zuhad by Abu Bakar Bahayiqi, (1066CE) Published by from Maktaba Al-Saqafiya, Beirut, Lebnon,1996, Beirut.

Kimya-e-Saadah and Ihyaa-e-Uloom-e-deen, Al-Munqaz by *Imām Ghzali* (1111CE)

Al-Birr wa-Al-Silla by Ibn-Al-Jouzi (1201CE) Published in 1993 from Al-Saqafiya, Beirut, Lebanon.] Al-Adab-ul-Nafiya bil-Alfaz-e-Al-mukhtara Al-Jamia by Ibn- Shamus Khilafa (1225CE)] Tasliya Nafoos Al-Nisaa wa Al-rijaal, and Lataif-l-muaarif by Zain-ul-deen Ibn-e-rajab Hanmbali (1393CE) Published in 2004 from Daar-e-

<sup>48</sup> *Al-Qur'ān, Al-Imran: 57.* and See 140, 42: 40

<sup>49</sup> Nasir Omer, Mohd Christian and Muslim Ethics, (Kuala Lumpur: Dewan Bahasa dan Pustaka, 2003), 3.

*Ibn-e-Hazam* Litabaa wa-Al-Nashar] Husan-al-samat fi al-samat by *Imām* Savuti (1505CE) published in 2010 from Dar-ul-ilm wa al-iman, Cairo. In next century, Adab-ul-ulma wa al-mutaalemin by Al-Husain bin Mansour-Al-Yamani (d.1050). Then [*Akhlāq*-ul-Shabab-Al-Muslim by *Muḥammad* Taqi-ul-deen-Al-Hilali (1983CE) Published in 1968Al-Jamia Al-Islamiyah]. Haqeeqa –Al tarbiya Al-Islamiyah, by *Muḥammad* Qutab (2014CE), that’s published from. *Makārim-ul-Akhlāq* by Ibn-e-Usayeman. [MoSouwaa-Al-*Akhlāq* wa-Al-Zuhad wa-Al-Reqayeq by Yasser Abdul-Rahman, Published in 2007 from Mousasa Iqra –Lil-Nashar wa-al-touzee wa-al Tarjuma Cairo. Mousuwa-Al-*Akhlāq* by Khalid-Al-Kharaz, published in 2009 from Maktaba-Ahl-ulAsar Lil-nashar wa-Al-Taouzee, Kuwait Fasal-ul-Khitab fi al-zuhad-e-wa-alraqayeq by *Muḥammad* Nasir-ul-deen Uwaidh] Al-adab-ul-Al-saghreer, by Ibn-ul-Muqaffa, Al-Zuhad, by Ibn-Hanba*Akhlāq*-ul-ulma by Aajri, *Makārim-ul-Akhlāq* -Li-Man-Arada-Al-*Akhlāq* by Anwar bin Ahlul-allah] Al-Asbab-ul-mu-fida fi iktisab al-*Akhlāq*-al hameeda by *Muḥammad* bin Ibrahim Al-hamd, and IIm-ul-*Akhlāq*-Al-Islamiyah by Miqdad Yaljan, published from Daar-e-Alam-Kutab, Riaz, 1432<sup>h</sup>.

### Development of Purely *Hadīth*-based Ethics in the Indian subcontinent:

It was the impact of Islamic ethics and morality that the people of Indian subcontinent got inspired through the Arab traders who used to come and trade with them. The major incursion of Islam in the subcontinent of India was during the Umayyad dynasty with the arrival of *Muḥammad* bin Qasim in Sindh (711AD). Some of the earliest *Hadīth* scholars who worked on *Hadīth* and its sciences in the subcontinent of India are:

- Rabi bin Sabih (777AD)
- Israel bin Moosa Basri (810AD)
- Abu Masher Najee Al-Sindhi (9)
- Sheikh Ismael (1056AD)
- Razi-ul-deen Hasan Al-Sanani (1252AD)<sup>50</sup>
- Sheikh Ali Muttaqi (1568AD)
- *Muḥammad* bin Tahir Patni (1578AD)
- Sheikh Abdul Haq Dehlvi (1641AD)
- Sheikh *Muḥammad* Afzal Sialkoti (1733AD)
- Sheikh Noor-ul-deen Ahmad Abadi (1742AD)
- Shah Wali Ullah (1763AD)
- Shah Abdul Aziz Dehlvi(1824AD)
- Nawab Siddique Hasan Khan (1890AD)

Although, an exhaustive list of literature has been produced in the pre-colonial ages in the Indian sub-continent on various themes related directly or indirectly to Islamic ethics. Most of such work aimed to specify Islamic ethical philosophy practiced by the beloved Prophet *Muḥammad*. There was an epic need for such a theoretical Prophet-practices based ethical work to set the apotheosis of Muslim ideology in the Indian Sub- continent particularly after the reign of Akbar [1556-1605] the great Mughal emperor. Though he did a great job by liberalizing the education system in the Indian subcontinent, the upcoming emperors were unable to maintain the Hindu-Muslim unity due to riots, rebellion and deception of Hindus caused to debilitate the Muslim Mughal Empire in the subcontinent. Consequently, the British occupied the subcontinent and ruled for about a century.

<sup>50</sup> Syed Suleiman Nadvi (d.1953) Maqlat-e-Suleiman, Azam Garh, vol,2, 2-4.

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### **Colonialization and Narrative of Ethical Writings:**

After the colonialization (1857-1947) the Muslim identities were dispersed, as their traditional and cultural values were corrupted and overwhelmed under the British Raj. The awakening movements that were led by the Muslim intellectual Mujadid Alif Sani (1564-1624) and shadowed by his followers Mirza Mazhar Jane-e-Jana (1699-1781) and Shah Wali Ullah (1703-1762), through their delivery and in later years' thinkers like Qazi Sanaullah Pani Pati (d.1810), with his writings. Brought a real sense of awakening and reformation to the Muslim identities. After the British Raj (1857-1947) intellectuals like Muhamad Qasim Nanotvi (1833-1880) and philosophers like Sir Syed Ahmad Khan (1817-1898), Shibli Naumani (1857-1914), and Allama Iqbal (1877-1938) awakened the Muslims by giving them the real sense through their enlightening literature and made them stand up for their Islamic identities and values. However, the scholars and intellectuals who made their best efforts in the field of *Hadīth* based ethics were Syed Suleiman Nadvi (1953), Molana waheed-ul-deen khan and various others who made a prestigious service to Islam by writing the Seerah books and other literature dedicated to *Hadīth* and its nearer areas. However, the best approaches to disseminate the moral and ethics practice based teachings of the holy prophet (PBUH) flourished to develop the individual and communal behaviors.

### **Reviews of Selected *Hadīth*-based ethics Books:**

Below are the reviews some of the books, compiled purely on *Hadīth*-based ethics, which can be tagged as an appreciable effort of such scholars in lives (Not giving ant sense) the subcontinent of India to develop and rebuild a better society on the basis of purely prophetic sayings and practices of the Holy Prophet (PBUH).

#### **I. *Shamayel and Morals of the Prophet (PBUH). Qazi Muḥammad Sana-Ullah Pani Patti (Translator Dr. Mahmood-Ul-Hasan Arif). Lahore: Nafees Academy, 1998; Pages: 192***

*One such work is Sana-Ullah Pani Patti's book under review.*

*This book made a foundational clue for upcoming followers. Readers and writers study the ethical philosophy of Islam by keeping the practical aspect of life in mind in the Indian subcontinent. The translator of the book Dr. Mahmood Arif, found its manuscript from a family member of Qazi somewhere in Sargodha and put his efforts in bringing it to publication. It was a Persian manuscript named "Hulyia Shareefa" and has been copied to its originality.*

*The author has used the primary source Qur'ān and its commentaries—like Tafsir Ibn-e-Abi Hatim and Tafsir Ibn-e-Abi Dunya. He also followed some sources from the books of Seerah and Islamic history such as Tabari, Tabaqat, Hilya by Asfahani (pp.43).*

*Consisting of three parts and organized in eighteen major themes (chapters), the book discusses major moral practices (modesty, bravery, virtue, fear of God, cleanliness, and simplicity) of the Holy Prophet that led to the reformation of the Muslim society in the Arabian Peninsula.*

*Part I focuses on the biography of the author. Qazi Pani Patti (c.1140-c.1810) was the direct disciple/ student of two prominent legendary scholars of the subcontinent, Imām Shah Wali Ullah and Mirza Mahar Jane-e-Jana, the author of Tafseer-e-Mazhari (p. 17). He was a great scholar, mystic, writer and a saint too, that his teacher, Mirza Mazhar is reported to have said: "On the day of judgment when God will ask me what did you bring in your righteous deeds I will present Qazi Pani Patti" (p. 18). The Book*

itself sets a foundational patron to develop Ḥadīth-based ethics closer to the patron of Shamayel Tirmidhi by Imām Tirmidhi (p.36).

In part 2, the physical appearance of the Holy Prophet has been narrated in a chapter (p. 56-78) elaborating the beauty and characteristics of the Prophet. Although a number of books, articles and many writings have been produced after the colonial ages, particularly in the 20<sup>th</sup> century, on various themes related to ethics and morality, tended to present the essence of Islamic ethical and moral practices of the Prophet, but there was a need to set a foundational patron for the people of the subcontinent of that time to learn practical aspects of Islamic moral values rather than the writing of descriptive theories.

In part 3, the major theme of the book is depicted; i.e., morals practiced by the Holy Prophet and ethical teachings demonstrated by him for the building of societies. This part of the book, is our pivotal subject to demystify the focused practice of the Prophet on various individual and social dimensions of human life, like how to treat the sick, how to serve during travelling, how to talk with elders, parents, how to live in social and pluralistic society, how to be a balanced person, how to attain spirituality and to how to respect and be respected. To narrate, one of his Companions, Abu Omama, reported that once the prophet appeared among us and we stood up to show our respect, but he asked us not to stand for him as the act is practiced by non-Arabs do for their chiefs and dignitaries (p.127). The writer has commented and elaborated the Prophet's teachings and deeds after reporting the Ḥadīths to delineate the objective like in this previous narration regarding respect, he further explains: though, for his companions none other were as beloved in life as he was, after that they never stood up as a gesture of respect in a way that was forbidden (pp.127-28). Abu Bakar bin Abi khasma reported that the Prophet has never been seen speaking to the people, but with a smile and a pleasant demeanor (p.159).

Written in the early colonial period, the book focuses on the eradication of the influential teachings and culture of Hinduism on Muslim-tradition and on upraising the Sunnah of their beloved Prophet, led and initiated by the Mujaddad Alf-Thani (1624+) (p.37).

The editor/ translator of the book (Dr. Arif) has done a great job on its original manuscript by bringing out such a remarkable edition through facile translation. This is a comprehensive and ingeniously very well explained foundational work for the upcoming writers and readers of morality, exclusively dedicated to Ḥadīth-based Islamic ethics to build the society.

## **II. Authentic Morals & Ethics Molana Saeed-Ul-Rahman Hazarvi, Lahore, Bait-Ul-Salam, Publications,2012. Pages:429**

The compilations purely based on Ḥadīth-based morals and ethics, is one of the flamboyant services for Islam by the prestigious scholars of Ahley-e-Ḥadīth (Salaf) in the Indian subcontinent, particularly in Pakistan. After the partition of India (1947), the Scholars of Ḥadīth keep doing their best by writing the Islamic moral and ethical practices of the holy prophet (PBUH).

The book, Authentic Morals & Ethics known as Sahi Aadab-wa-Akhlāq, edited and translated by Molana Hazravi, is one of the chains of such writings, produced in latest past five years ago, at Gujranwala, Pakistan, consisting of three parts.

Part I, depicts the preambles and primitives of "morals" with special focus on its classification, importance, principles and divisions of morality dedicated to God and His Beloved Prophet Muḥammad (PBUH). The author, makes a plausible understanding of the reader towards the main title "**Islamic Morals**" (p. 13- 33) by defining the morals

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in two kinds, (i) *Naturalistic*; where a person naturally is bestowed with some intrinsic characteristics such as bravery, generosity, good morals, modesty, truthfulness etc. (p13) and (ii) *Self-appointed*; where individual beauties himself with self-studying, teaching and through intuitive characteristics of humanity (p14). And when an individual adorns himself with characteristics both *Naturalistic* and self-proclaimed (self-appointed) he is the exalted level of morality (p. 19)

Part2, entitled: **Morals**, provides a vast range of practices/teachings of the prophet in detail under the various subtitles regarding morality with the translation of the *Hadīths* he has explained by writing the explanatory notes and then at the end he completes the discussions by giving the concluding remarks under the title of “Objectives of the holy Narration” in each of the expressed topics. Like under the title: GLAD TIDINGS TO THE PATIENT, (p310) he quotes the *Hadīth* of the Prophet, narrated by

ابن النبي ﷺ دخل على اعرابي يعودوه، وكان اذا دخل على من يعودوه قال: لا : ابن العباس:

<sup>51</sup> Translation: Abdullah Ibn-e-Abbas narrates that once prophet (PBUH) visited a Bedouin and said to him: No worries, you will recover soon, if Allah wishes. (p310). He translates each narration then add a comment with the title “EXPLANATION” to make the better understanding, for the reader, by précising reference to the context of each topic in the book and concludes the discussion with the common theme in all the topics “Behooves of the holy *Hadīth*. This method of his writing, has brought a better attraction in the study of the morals and motivated the reader to get benefit through its oppressive style, and method of the author in this book.

Part3, **Ethics**, throws light on ethical teachings and practices by the holy prophet (PBHUH) to develop a prosperous, harmonious and cohesive society like *Madinah*, around the globe. This part of the book speaks on intrinsic ethical values, of human being which are bestowed as genetically, but are in need to be furbish through meditations, reading, practices, testimonies, true and real dignitaries who are considered successful. As *Qur’ān* leads, to the human being, that in the life of the holy prophet you

And His sayings are the best example of life رسول الله اسوة حسنة لقد كان لكرم في

انما بعثت لاتمم مكارم الاخلاق<sup>52</sup> Here is the actual acquired condition of faith that is narrated in the sayings of the prophet where a believer is asked to evolve himself through ethical teachings. In prophet’s words: أكمل

المؤمنين آيما نأوا أحسنهم خلقا<sup>53</sup>

The highest rank of faith among the believers, is one who is best in ethics.

The Author has made a leading clue in this last chapter of his book to dictate and explain such ethical values, exemplifying the practices of the holy prophet and that made a standardized chapter on this aspect.

<sup>51</sup> Bukhārī, Muḥammad bin Ismail, (d256AH), Al-Jami-Al-Sahi, *Hadīth* No. 3616

<sup>52</sup> Hunbal, Ahmad bin (d.855AD), Musnad-e-Ahmad, *Hadīth* No. 381/2

<sup>53</sup> Abu Dawood, Suleiman bin Asha ’as, (d.888AD) Sunan-abi-dawood, (Riyadh: Dar-ul-Islam), *Hadīth* No. 4684.

**III. Moral and Ethical system of Islam, Abo Hamza Abdul Khaliq Siddiqui/Hafiz Hamid Mahmood Lahore, Ansar-ul-Sunnah Publication press,2008. Pages:316**

*Since the theoretical compilation of Islamic thoughts, and practices of the Holy Prophet to develop a harmonious and pacifistic society, tremendous amount of literature has been gathered in the Indian subcontinent.*

*Siddiqui's and Mahmood's book on ethics and morality primarily focuses on a rigorous attempt to put the moral and ethical philosophy of Islam for developing the highest standards of Islamic ideology in contemporary context. The major objective of the book, divided into three parts, is to shed light on Hadīth-based ethical theology, comprising of morality dedicated to God, morality dedicated to the Prophet and morality dedicated to man and society, respectively.*

*With the comprehensive explanatory work, this book depicts a profound scholastic approach to understand the ethical Islam. The author has done an extraordinarily tremendous job to the best of the intellectual grooming and Muslim reformation by bringing the authentic narrations of the Holy Prophet. One of the distinguished qualities of this work, highlighted much is, keeping the writing method of ethics and morals on Salaf's Hadīth based work on the teachings and practices of the Holy Prophet.*

*Being a contemporary Islamic ethical thought and exclusively based on Hadīth, it is a far extending, comprehensive and need of the hour scripture. It wouldn't be wrong to say that this book is a must-read and a must-have for every individual and student of ethics exclusively.*

*With the rise of the first decade of the 21<sup>st</sup> century, as the modernity is finishing its shores of post modernism's turn into ultra-post modernization, without moral and ethical teachings build a better society, regardless the theories like deontological, utilitarianism is limited in scope as the atheistic wave is ending its turn into post atheism.*

*Although, an exhaustive list of literature has been penned down in the pre - colonial ages in the Indian sub-continent on various themes related directly or indirectly to Islamic ethics most of such work aimed to specify Islamic ethical philosophy practiced by their beloved Prophet. There was an epic need for such a theoretical Prophet-practices based ethical work to set the apotheosis of Muslim ideology in the Indian Sub-continent.*

**IV. Akhlaaq-e-payambari. Talib Hashmi, Al-Qamar Enterpriser Urdu Bazar, Lahore,2005 Total Pages:179**

*This book, is also a part of book series based on Hadīth-based ethics and morality, compiled in the Indian subcontinent particularly from Pakistani origin. The author of the book "Talib Hashmi" has expressed the prophetic practiced-ethics & morality with a unique style for the betterment both of the individuals and communal around the globe.*

*The author has used both the primary(Siha-e-Sitta) and secondary (Seerat-ul-Nabi by Shibli Numani, Rehmat-ul-lil-Almeen by Qazi Suleiman Mansoor Puri, Akhlāq-e-Muḥammadi by) and followed some other Seerah books written in the Urdu language.*

*Consisting of two parts and organized in sixty-seven sub themes (chapters) in first part, while twenty-three topics are discussed as major moral practices (modesty, bravery, virtue, fear of God, cleanliness, simplicity, patience, and simplicity) of the Holy Prophet that led to the reformation of the Muslim society in the Arabian Peninsula.*



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*Part one focuses on the teachings of the Holy Prophet(PBUH)in an explanatory way. This first of the Book itself sets a foundational patron to develop Hadīth-based ethics closer to the patron of Al-Adab-Al-Mufrad by Imām Bukhārī. (P.17-77) Overall, the author has organized about 500 narrations of the holy prophet which are related to, directly or indirectly, the moral and ethics based teachings of the prophet. In this part author has elucidated various individual and social dimensions' teachings of the Holy Prophet regarding human life, like how to treat the sick, how to serve guests, how to talk with elders, parents, what the benefits of politeness are, how to deal with orphans. To narrate, one of his Companions, Abdullah bin Umar, reported that prophet said: The best house is one where orphan is treated with respect (p.49). how to live in social and pluralistic society, how to deal customers while selling or buying a product, Jabir, one of his companions has reported that prophet said: Allah does blessings on those who keep politeness while trading (P.66). How to give compliments on someone's services, how to be a balanced person, how to get the purification of heart and to how to respect and be respected.*

*In the second part of the book, the practically practices of the Holy Prophet can be seen which has been expressed (p. 85-175) elaborating the way and Sunnah of the holy Prophet. This style part of the book is closer to the patron of Seerah Books which has been written in the biographical writing style, here in the subcontinent of India. Although a great number of books, collections(Moswouaat) and articles have been written and compiled in various languages to preach and disseminate the traditions of the holy prophet on the bases of moral and ethical values, but this book is an idiomatic in a way that we see first the teachings and then literally the practices of the great moralist, who build an ideal prosperous and crime free state around the globe in a very short period of his life span. In this part author reports the short stories of his practical moral and ethical practices according to the relevant topic, like, under the title Serving the Humanity "Once a blind woman was walking alongside the street that she hits and fall down, people laughed at her and none of them came to give hand to help her. When prophet saw he came to help her; and tears come with his eyes, picked her luggage and dropped into her house. Since the incident, prophet used to go to her house with meal." (P.139). It seems a comprehensive and ingeniously very well explained work for the upcoming writers and readers of morality, exclusively dedicated to Hadīth-based Islamic ethics to build the ideal prosperous society.*

*There are various other books, which are written in the same pattern, some of them are as below, to promote the Hadīth-based ethics in the Indian subcontinent particularly in Pakistan, some of them are as below:*

- *Akhlāq-e-rasool by molana Akhlāq husain qasmi dehlvi*
- *Akhlāq-e-nabvi by allama shibli numani*
- *Akhlaaq-e-payambari by molana hifz-ul-rehman siyoharvi*
- *Hussein-Akhlāq by mufti Muḥammad rizwan*
- *Iman-aur-Akhlāq by professor abdul Hameed Siddiqui*
- *Islam-ka-nizam-e-Akhlāq-o-adab by abo Hamza abdul khaliq Siddiqui*
- *Malayalam-e-Akhlāq by hafiz Sana-ul-Allah Zia*
- *Musalman-aourat-aur-uski-Akhlāqi-w-muashrti-kirdar by molana Salem-ul-Allah khan*
- *Mutala-e-Hadīth napasandeeda-Akhlāq by habib-ul-rehman*
- *Rasoolullah\_kat\_Akhlāq\_e\_hasana (Persian)by ijaz Ubaid*
- *Tehzib-al-Akhlāq by ministry of religious affairs Pakistan*

- *Usool-e-Akhlāqiyat by professor abdul qayum*
- *Akhlāq rasol by molana sarfaraz khan safdar*
- *The moral vision (Islamic ethics for success in life) by molana waheed-ul-din*
- *Khul al-Muslim by Muḥammad al Ghazali*
- *Taaleem –ul-deen by molana Ashraf ali thanvi*
- *Akhlāq-e- rasool by molana Muḥammad Ashraf*
- *Akhlaaq-e-nabvi-key-sunehrey-waqiyaat by abdul malik mujahid*

**Translated books on Akhlāq:**

- *Tazkiya-e-nafas by ibn-e-hazm by sheikh abdul rehman book shelve at home*
- *Sahi ahadeeth aur adaab-o-Akhlāq by ibn-e-hajar -----hafiz imran ayoub lahori*
- *Akhlāq-ul-ulma by abo bakar al-ajri translated by molana ijaz ahmad aajri*

**Conclusion:**

Islam clearly defines the actuality of virtue and goodness with their higher order objectives, to build not only the individual, but also the communal life of all human beings who follow its system of purification. It's the practical approaches of the Holy Prophet *Muḥammad* (PBUH) who applied such moral standards that proved to establish a prosperous, ideal and harmonious state around the globe in a very short period in his life span. The highest good, which is perfectly achieves the will of God, is the pivotal sense of all righteous deeds that this system of purification inculcates with a remarkable uplifting change in its followers. Because of various secularization changes and movements, it seems that the western ethical theories have become merely theoretical and epistemological which have a less practical influence on people. On the contrary, Islamic philosophy is still demonstrated as per its original format so practiced by the Prophet. Just because of its practices, implementations, it is somehow in the lives of the Muslims both intrinsically and extrinsically.

Among all other discourses of Islamic ways like seerah, mystics and theological approaches of character building, this specific genre; *Hadīth*-based ethics, are proved to be the most influential and competent. Scholars and intellectuals of the Indian subcontinent focused on this exclusive discourse of Islamic ethics and morals that untangled the intermingled traditions and customs of Indian philosophy with the Islamic traditions during the reign of Akbar (A Mughal Emperor), through the writings of pre-colonial ages. The valuable writers put forward their compilations in different styles and adopted the classical method of writing to write down the morals and ethics practiced by their beloved prophet in the Indian subcontinent. It seems that an Islamic ethical philosophy based on prophet's actions and narrations, which are compiled in the Indian subcontinent, provided a cardinal premier sense to them, to build back an asunder nation because their ethical and moral philosophy was quite different from the Hindus of the Subcontinent and they were unable to live according to them, thus, they tried to achieve the country where they could do so and the dream came true in the form of Pakistan in 1947.