

Human Values in the Qur'an and Hadith and Its Reflection in Persian Literature

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ارزش‌های انسانی در قرآن و حدیث و بازتاب آن در ادب پارسی

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Mansour Pahlavan¹

منصور پهلوان¹

Abstract:

In the Qur'anic verses and Islamic hadiths, human values rank such a high status that religious leaders have also emphasized to respect these values. Altruism and serving humans - in all religions and denominations - have also been emphasized by religious leaders theoretically and practically. Paying attention to such values can play an important role in the solidarity of human societies and the peaceful life of different ethnic groups and nationalities. Human values have also been considered by Iranian writers and mystics, some of whom have reflected those valuable lessons in their Persian poems and texts. Despite blind prejudices, "Religious Enlightenment" requires that those life-giving and altruistic teachings be discussed by scholars.

Keywords: Altruism, Benevolence, Charity, Sa'di, Hadiths.

چکیده:

ارزش‌های انسانی در آیات و روایات اسلامی جایگاه والایی دارد و اولیای دین بر حرمت نهادن به این ارزش‌ها تأکید ورزیده‌اند. همچنین انسان‌دوستی و خدمت به خلائق مورد تأکید اولیای دین بوده و خود آنان پیشگام این خدمت‌رسانی بوده‌اند. توجه به این ارزش‌ها می‌تواند در همبستگی جوامع انسانی و زندگانی مسالمت‌آمیز اقوام و ملیت‌های گوناگون در کنار یکدیگر نقش بسزایی داشته باشد. ارزش‌های انسانی، موردتوجه ادیبان و عارفان ایرانی نیز بوده است و برخی از آنان این تعالیم ارزشمند را در آثار منظوم و منثور خود به پارسی برگردان کرده‌اند، همچون سعدی که به داشتن روحیه انسان‌دوستی و مهرورزی به هم‌نوعان شهره است. روشنگری دینی نیز ایجاب می‌کند به‌رغم تعصبات کورکورانه این تعالیم حیات‌بخش و انسان‌ساز مورد بحث و بررسی پژوهشگران واقع شود.

کلمات کلیدی: نوع‌دوستی، احسان، نیکوکاری، سعدی، احادیث.

¹ Professor, Department of Qur'an and Hadith Sciences, University of Tehran, Iran.
pahlevan@ut.ac.ir

¹ استاد گروه علوم قرآن و حدیث، دانشگاه تهران، ایران.
pahlevan@ut.ac.ir

Introduction

Human values refer to virtues that are rooted in human nature. Men of all races, tribes and religions bow down before them and praise those good qualities. The protection of human values can bring men closer to each other and replace enmity and division with friendship and kindness.

Islam places a high value for human values and the Holy Prophet (PBUH) and the religious leaders have praised these values. Some evidence of this claim are as follows:

1- Daughter of Hatam Taei

When some of the captives of the tribe of Tā'ī were brought to Medina, a captive woman named Safāna stood in front of the Prophet (PBUH) and said: "I am the daughter of Hātam. My father was benevolent. He used to feed the hungry, cloth the naked and release the captives. Please release me because of these good virtues." The Prophet (PBUH) said: "These are the virtues of the believers." So he released her and gave her horse, food and what she needed for traveling.

Hātam Tā'ī was the Sheikh of Tā'ī tribe who used to worship an idol called "Falas." Hātam diseased about forty years before the Hijrah, but he was adorned with moral virtues and was famous in generosity and benevolence. It is said that the Holy Prophet praised Anushiravan for his justice and Hātam Tā'ī for his generosity. These two virtues are mentioned in Persian literature as follows:

گر نبودی جود و عدل حاتم و نوشیروان
کس به نیکویی نبردی نام ایشان در جهان

The Holy Prophet respected Hātam Tā'ī and considered his attributes to be as the believers, and due to the human

values that he followed, the Prophet released his daughter from captivity.

In his history book, Ibn Kathīr quotes Safāna's request and the Prophet's answer as follows:

"So she said: 'o Muhammad! I see that you abandon me and do not humiliate the living of the Arabs, for I am the daughter of the master of my people, and that my father used to protect the oppressed, relieve the offensive, feed the hungry, clothe the naked, comfort the guest, feed by the food, and appeared peace (*salaam*). He did not reject any request. I am the daughter of Hātam Tā'ī.'

The Prophet (PBUH) said: "O the slave! These are the believers' virtues. Truly, if your father were a believer, we would have mercy on him. Release her, because her father used to love the best manners (*Makārim al-Akhlāq*). Indeed, Allah, the Almighty, loves morals.'

Then Abu Burda bin Yanār got up and said: 'O Messenger of God! Does God love good manners?'

The Messenger of God (PBUH) said: 'By Him in Whose Hand is my soul, no one will enter Paradise without good character'" (Ibkathīr, nd: v.2 Hātam Tā'ī).

Sa'dī in his *Boostan* posed this story as follows:

- I heard that during the time of the Prophet,
- Hatam did not accept the charter of faith,
- The Prophet sent his army,
- They took a group of captives from Hatam's tribe,
- He said to kill them with a sword,
- Who were unclean in religion,
- A woman said I am Hatem's daughter,
- Ask this famous ruler,
- Forgive me oh the benevolent,

- Who was my master from generous people,
- By the order of the Prophet who had good thought,
- They opened the chains from her hands and feet,
- They beheaded others from that tribe,
- To drive a flood of blood much and much,
- Cried the woman and said to the sword man,
- Behead me with others,
- I do not want to see the release from prison,
- Alone and my friends in the rope,
- She said and cried about the situation,
- The Prophet heard her song,
- Then he forgave that people and others from Hatam's tribe,
- That he never made the mistake¹

2- Sārah, a idol worshiper woman

Sārah, a singer and idol worshiper woman, after the battle of Badr moved from Mecca to Median and visited the Holy Prophet (PBUH). He said to her:

- Did you embrace Islam?
- No?
- Did you come to Median to accept Islam?
- No.
- So, why you came?
- You always have been our protector and supporter. Now I don't have any protector. I need to you. I came to you so may you help me. I don't have horse,

cloth, and money by which I can spend my life.

- You were a young singer in Mecca before. What happened you are poor now?

- After the battle of Badr, no one invited me for singing. I am forgotten by everyone. I have a very bad situation now.

The Holy Prophet (PBUH) ordered for aiding her by giving cloth, horse and money.

In the great commentary of *Majma' al-Bayān*, this story is reported as follows:

“Sarah, the maidservant of Abu ‘Amr bin Saif bin Hashem, came to the Messenger of God (PBUH), from Mecca to Medina two years after Badr. The Messenger of God (PBUH) said to her: ‘Have you come with Islam?’ She said: ‘No.’ He said: ‘Have you come as an immigrant?’ She said: ‘No.’ He said: ‘Why you came?’ She said: ‘You were the origin, the clan, and the master. My master has gone, and I needed a great deal. So I came to you to give me, clothe me, and carry me!’ He said: ‘You were among the youths of Mecca, a singer who used to sing.’ She said: ‘No one invited me (for singing) after the Battle of Badr. So the Messenger of God (PBUH) asked Banu Abd al-Muttalib to cloth her, carry her, and give her money (nafaqa).’” (Tabrisī, nd, v.9, p.270).

As can be seen in this narration, the Holy Prophet (PBUH), due to the observance of human values, helped a

¹. شنیدم که طی در زمان رسول
فرستاد لشکر بشیر نذیر
بفرمود کشتن به شمشیر کین
زنی گفت من دختر حاتم
کرم کن به جای من ای محترم
به فرمان پیغمبر نیک رای
نکردند منشور ایمان قبول
گرفتند از ایشان گروهی اسیر
که ناپاک بودند و ناپاک دین
بنخواهید از این نامور حاکم
که مولای من بود از اهل کرم
گشادند زنجیرش از دست و پای

در آن قوم باقی نهادند تیغ
به زاری به شمشیر زن گفت زن
مروت نبینم رهایی ز بند
همی گفت و گریان بر احوال طی
بیخشود آن قوم و دیگر عطا
که رانند سیلاب خون بی دریغ
مرا نیز با جمله گردن بزن
به تنها و یارانم اندر کمند
به سمع رسول آمد آواز وی
که هرگز نکرد اصل و گوهر خطا

polytheist woman, a singer who spent many years with the youth of Mecca, and gave her horse, clothes and money to meet her need. She returned to Mecca while being an infidel!

3- Ibrahim and *majūs* guest

In some narrations, it is stated that Ibrahim Khalil (AS), who used to eat with the guest every day, once refused to receive a guest when he knew that the guest was a *majūs*. Due to this act, the punishment from God, Almighty, was sent down to him and he was reprimanded of asking about his religion and belief and refusing to feed and respect him.

Imam Mohammad Ghazālī writes in *'Ihyā' Ulūm al-Din*:

“A Magus ask Abraham, the Khalil (AS), to be his quest. Abraham said: ‘If you embraced Islam, I would invite you.’ Then the Magus passed. God Almighty revealed to Abraham, ‘O Abraham! you did not feed him unless by changing his religion! I have been feeding him for seventy years on the basis of his disbelief. If you had hosted him at that night, what would it have been upon you!? Then Abraham went behind Magus, returned and invited him. The Magus said: ‘What is the reason for what seemed to you?’ He told him what was happened. Then the Magus said: ‘Is this how Allah treats me? Offer me Islam.’ He then embraced Islam.” (Ghazālī, nd, v.4, p.151).

The same narration has been narrated by the great Shiite scholar, Mullah Mohsen Faid Kāshānī in his book *Al-Mahajat al-Baydā'*, vol. 2, p. 1.

‘Awfī, who was one of the scholars of the first half of the seventh century AH, translated the same narration as follows:

“The Prophet Ibrahim (PBUH) was an example in hospitality and one of his habits was that he did not eat until the guest came to him. One day passed and no one came to him. He went out to the desert. After a while, he saw an alien and idolater man passing by him. He said: ‘O woe! If you were a Muslim, you would sit with us for an hour, tap our food and take us out of loneliness!’ The old man passed him. At this time, Gabriel (PBUH) descended to the Prophet and said: ‘O Ibrahim! Allah, the Truth, greets you and says: This old man has been a polytheist and an idolater for seventy years, but we did not deprive him of his sustenance. One day we handed his lunch to you, why did you not feed him on the pretext of alienation?!’”

Prophet Ibrahim (PBUH) followed, called and invited him. The old man said: ‘What was the first rejection for and what was the last invitation for?’ Ibrahim (PBUH) retold the Almighty’s punishment. The old man said: ‘Disobeying such a god is far from virtue.’ So he believed and became one of the believers. (‘Awfī, nd: p. 211, with a little capture)

Sa'di, in the second chapter of “Boostan dar Ihsan”, prosed this anecdote as follows:

- I heard that a week Ibn al-Sabil,
- Did not come anyone to Khalil’s Guest House,
- He did not eat so that may someone come to him,
- Unless may a poor comes from the way,
- He went out and looked for in every direction,
- He looked around the valley and saw,
- Only one in the desert,

- His head and hair was white like snow because of oldness,
- Said to him Salaam,
- He asked him as a generous person,
- That's my pupil eyes,
- Be generous with bread and salt,
- He accepted and took a step back,
- Who knew his servants, peace be upon him,
- Khalil Guest House, the rivals
- They honored the old man,
- He ordered and arranged a table,
- They sat on each side all,
- In the name of God, they began to eat,
- He did not hear a hadith from the old man,
- He said: O old man of the day,
- Like the old, I do not see you being honest,
- It is not a condition when eating,
- That you do not name of God?
- He replied that I have no direction at hand,
- As I did not hear from the old Zoroastrian,
- The Prophet knew that,
- He was a Zoroastrian,
- He took him out in humiliation, when he saw a stranger,
- Who denied to be with the filthy people,

- A sound came from the Almighty God,
- Blaming Abraham the Khalil,
- I bestowed him one hundred years of life and death,
- You hated him for a while!
- If he prostrates to the fire,
- Why are you holding your generous hand?¹

It is interesting to know that Benjamin Franklin, one of the founders of the United States of America, quoted the same story from Sheikh Ajal Sa'di and said that he was so impressed that he wrote a summary of it and put it inside the Bible's papers, reading it for years as part of the "Bible" for the audience.

In the second chapter of the book "The Life of Benjamin Franklin" written by Andrew Santella, it is stated that Franklin narrates this story from Taylor and he from Genitis and he from Sa'di Shirazi. It is interesting that he says: "Franklin wrote it on a piece of paper and put it inside the Bible. He read it as part of the Bible to the people until after a long time a judge who was quite familiar with the Bible told Frankin that this was a good story but was not in the Bible."² (See also: Benjamin Franklin, Andrew Santella, Chapter 2).

¹. شنیدم که یک هفته ابن السبیل
ز فرخنده خویی نخوردی بگاه
برون رفت و هر جانبی بنگرید
به تنها یکی در بیابان چو بید
به دلداریش مرخبایی بگفت
که ای چشمهای مرا مردمک
نعم گفت و بر جست و برداشت گام
رقیبان مهمان سرای خلیل
بفرمود و ترتیب کردند خوان
چو بسم الله آغاز کردند جمع
چنین گفتش: ای پیر دیرینه روز
نه شرط است وقتی که روزی خوری
نیامد به مهمان سرای خلیل
مگر بینوایی در آید ز راه
بر اطراف وادی نگه کرد و دید
سر و مویش از برف پیری سپید
برسم کریمان صلابی بگفت
یکی مردمی کن به نان و نمک
که دانست خلقش، علیه السلام
به عزت نشانند پیر ذلیل
نشستند بر هر طرف همگنان
نیامد ز پیرش حدیثی به سمع
چوپیران نمی بینمت صدق وسوز
که نام خداوند روزی بری؟

بگفتا نگیرم طریقی به دست
بدانست پیغمبر نیک فال
بخواری براندش چو بیگانه دید
سروش آمد از کردگار جلیل
منش داده صد سال روزی و جان
گر او می برد پیش آتش سجو
که نشنیدم از پیر آذرپرست
که گبرست پیر تبه بوده حال
که منکر بود پیش پاکان پلید
به هیبت ملامت کنان کای خلیل
تو را نفرت آمد از او یک زمان
تو باپس چرامی بری دست جود
Where Taylor says, that it was taken from the "Jews' books." So vague a reference afforded no clue to its origin, but a Latin version of it was found in the dedication of a work by George Gentius, who ascribes it to Saadi the Persian poet; and Saadi relates it as coming from another

4- Sadi and human values

In Golestan, Sadi also refers to human values and altruism a lot. In the introduction of Golestan, for example, in describing God, he says: "The showers of his boundless mercy have penetrated. to every spot, and the banquet of his unstinted liberality is spread out everywhere." He believes that the servants of God should also be characterized by these attributes.

He also says about the character of kings that human society is a body and human beings are each a member of it in which they should share sorrow and joy to each other:

- The sons of Adam are limbs of each other
- Having been created of one essence
- When the calamity of time afflicts one limb
- The other limbs cannot remain at rest
- If thou hast no sympathy for the troubles of others
- Thou art unworthy to be called by the name of a man.¹

These precious poems are displayed at the United Nations in a section dedicated to Iran on a large carpet as the slogan of Iranians.

person, so that its source still remains a matter for curious research.

The Parable was imperfectly printed from Lord Kames's copy. The last four verses were omitted, and these are essential to its completeness and beauty as it came from the hands of Franklin. Nor are there any grounds for the charge of plagiarism, since it was published without his knowledge, and without any pretence of authorship on his part. In a letter to Mr. Vaughan, written a short time before his death, he says; "The truth is, that I never published the Parable, and never claimed more credit from it, than what related to the style, and the addition of the concluding threatening and

The interpretation that "human beings are like a single body that if a member is harmed, other members will be affected" is taken from a hadith of the Holy Prophet in which the same analogy is used. Bukhari and Muslim narrate in their books from Nu'mān ibn Bashir who said:

The believers in friendship, mercy, and kindness to each other, are like a body that if one part of that body is in pain, the other members will not be at ease, suffering and fevering.² (Bukhari, 6011 and Muslim, p.2586)

Two points:

A- Although the phrase "human beings are members of one body" seems more correct than to say "human beings are members of each other", Sa'di used the expression "members of each other", while in the hadith there is the interpretation of "like a body".

B- Although in hadith talks of a faithful community and Sa'di talks of a human community, by contemplating the verses and hadiths we conclude that the Prophet also indicated to a faithful community. For instance, the Qur'an says: "We created you from a male and a female, and made you from different tribes and nations so that you may know each other." (Al-Hujurāt).

It is stated in a hadith too:

promise. The publishing of it by Lord Kames, without my consent, deprived me of a good deal of amusement, which I used to take in reading it by heart out of any Bible, and obtaining the remarks of the scripturians upon it.

بنی آدم اعضای یکدیگرند
که در آفرینش ز یک گوهرند
چو عضوی به درد آورد روزگار
دگر عضوها را نماند قرار
تو کز محنت دیگران بی غمی
نشاید که نامت نهند آدمی.
«فَالرَّسُولُ اللّٰهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ
وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ: إِذَا اشْتَكَى مِنْهُ عَضْوٌ تَدَاعَى لَهُ سَائِرُ
الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى.»

“Arabs have no virtue or superiority over non-Arabs or non-Arabs over Arabs, whites over blacks or blacks over whites, except for piety. All people are created from Adam, and Adam from dust.” (Sadr al-Din Al-Azra'i: nd, p. 361)¹

Accordingly, it can be said that the word “*Al-Mu'minūn*” is “a referring title”, meaning “these people who are around me.” The Prophet referred to the type of human, and not those who possess this attribute. According to *Usūlīs*, if a sentence does not have a description, that sentence will not have an opposite meaning.

5- Ali (AS) and altruism

Ali (AS) has referred to altruism, kindness and benevolence to human beings without considering their religion, ethnicity and nationality. He acted himself based on this principle. Here is an example:

A- In a letter to Malik Ashtar he said: “O Malik, be kind and compassionate to the people of Egypt with all your heart and soul, because they are not out of two classes: whether they are your religious brothers or they are your counterparts in creation and human beings.”² (Nahj al-Balāghah: letter 53)

B- When he was informed that plundering had taken place in the house of a Jewish woman in the borders of his country and so her handcuffs and anklets had been robbed, he said that if

a Muslim dies because of this calamity, there is no blame on him.³ (Nahj al-Balāghah: sermon 27) That is, the boundaries of human values are beyond Islam and Christianity.

C- Imam Ali (AS) saw a blind man who was raising his hand up and begging. He asked then: “What is this?” They said that he was a Christian. He said: “You hired him when he was young, and now that he is old, you deprive him of his rights? Give him a portion from the treasury (*bayt al-māl*)”⁴. (Tūsī: v.6, p.292.). That is, the human values do not limit to Christians or Muslims.

In this regard, Ab al-Hassan Kharaqānī, the great mystic of the fifth century (352-452 AH), believed that in almsgiving, one should not pay attention to the religion of the needy. He wrote on the entrance of his *khānqāh*: “Whoever enters this *khānqāh*, give him bread and do not ask about his faith, for anyone whose soul is valuable before the Divine Court, his bread is valuable to Ab al-Hassan too.”

Unfortunately, today, with the establishment and formation of various world charities after a thousand years, even the supreme human method of the *khānqāh* of this noble and cosmopolitan Iranian mystic has not been followed successfully. The appearance and glory of this *khānqāh* on the edge of the central desert of Iran is superior to all those global famous institutes, and his

1. «لا فضل لعربي على عجمي، ولا لعجمي على عربي، ولا لأبيض على أسود، ولا لأسود على أبيض - إلا بالتقوى، الناس من آدم، وأدم من تراب.»

2. «فإنهم صنفان: إما أخ لك في الدين، وإما نظير لك في الخلق.»

3. «و لقد بلغني أن الرجل منهم كان يدخل على المرأة المسلمة و الأخرى المعاهدة فينتزع جملها و قلبها و قلاندها و رعشها ما تمتنع منه إلا بالاسترجاع و الاسترحام ثم انصرفوا وافرين ما نال رجلاً منهم كلم و لا

أريق لهم دم فلو أن امرأ مسلمًا مات من بعد هذا أسفاً ما كان به ملوماً بل كان به عندي جديراً.»

4. «مر شيخ مكفوف كبير يسأل فقال أمير المؤمنين عليه السلام «ما هذا» فقالوا يا أمير المؤمنين نصراني قال فقال أمير المؤمنين عليه السلام «استعلمتموه حتى إذا كبر و عجز منتموه أنفقوا عليه من بيت المال.»

motto has become the torch of all the humanitarians of the world:

“Feed whoever arrives this house
Feed and don't ask about his faith
Since, whoever is worthy of a life at
the Almighty God's Chamber
Would of course deserves a loaf of
bread at Ab alHassan's table.”

6- Imam Sādeq (AS) Humanity

Mu'allā, a companions of Imam Sādeq (AS) says: "On a dark night when it was raining lightly, I saw Imam Sādeq (AS) carrying a bag and going to Saqīfa Banī Sā'ida, which was a refuge for the poor. I asked to company him. When we got there, we saw a group who were all asleep. Imam Sādeq (AS) opened the bag, took out the pieces of bread, put one or two pieces of bread for each of them and then we returned. On the way back, I asked him: 'I hope I be sacrificed for you! Do they all know the truth and are they believers?' Imam Sādeq (AS) said: 'If they knew the truth and were believers, we would have been in consolation with them and we would have eaten each other's bread and salt!'"¹ (Kulainī, nd, v.9, p.4)

That is, the poor should be helped and their religion and faith should not be questioned. Yes, the observance of human values means this.

Azar Bigdeli, the author of the fire temple of Azar (d. 1195), condemned those who have made faith or knowledge necessary for receiving charity. He wrote these beautiful poems:

- A poor went to the Sheikh of the city,

- He hoped to take bread from him,
- Sheikh asked him many questions and told,
- If you can't answer, I will not give you the bread,
- The poor wasn't able to answer, but Sheikh,
- Did not give him water and bread until he died,
- It's amazing! Despite knowledge, Sheikh did not know that,
- God gives the servants without the condition of faith.²

CONCLUSION

In many Islamic verses and hadiths, human values have been emphasized and the scholars of literature and ethics have pointed out the high position of human values by mentioning proverbs and wisdoms. Imam Hussein (AS) also referred to these human values that are beyond religion as follows: "If you do not believe in religion and you are not afraid of the Resurrection, at least be free in the world."³ Freedom is one of the human values praised by everyone. Yes, if you do not have a religion, at least adhere to human values.

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¹. فأتينا ظلمة بنى ساعدة فإذا نحن بقوم نيام فجعل يدس الرغيف والرغيفين حتى أتى على آخرهم ثم انصرفنا، فقلت: جعلت فداك يعرف هؤلاء الحق فقال: لو عرفوه لواسيناهم بالذقة.

². به شیخ شهر فقیری ز جوع برد پناه بدان امید که از لطف خواهدش نان داد هزار مسئله پرسیدش از مسائل و گفت اگر جواب ندادی نشایدت نان داد

نداشت حال جواب آن فقیر و شیخ غیور برد آیش و نانش نداد تا جان داد عجب که باهمه فرزاندگی نمی دانست که حق به بنده نه روزی بشرط ایمان داد.³ «ان لم یکن لکم دین و کنتم لا تخافون یوم المعاد کونوا احراراً فی دنیاکم».

Sa'dī, Sheikh (nd), *Boostan*, edited by Ghulam Hussain Yousefi, Np.

Kulainī, Muhammad ibn Yaqūb (nd), *Al-Kāfi*, edited by Aliakbar Ghaffari, Np.

'Awfī (nd), *Jawāmi' al-Hikāyāt*, edited by Muhammad Mo'ain, Np.

Tūsī, Sheikh (nd), *Tahdhīb al-Ahkām*, edited by Ali Akbar Ghaffari, Np.

Muzaffar (nd), *Usūl al-Fiqh*, edited by Rahmatullah Rahmati, Np.

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Bukhārī (nd), *Sahīh of Bukhari*, Al-Maktabat al-Shāmilat al-Hadīthīya.

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