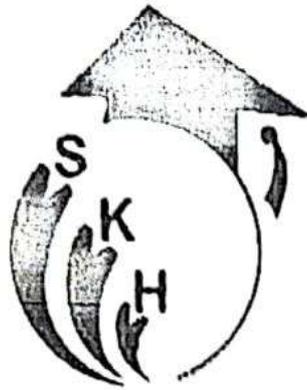


BOOK #6



**Sir Khurram Hussain**

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# The History & Importance of Hadith



Islamiyat with SKH



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# TABLE OF CONTENTS

## The History & Importance of Hadith

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### The History & Importance of Hadith

Sunnah & Hadith	.....	0
Important Words & Phrases	.....	0
Sanad & Matn	.....	1-3
Qualities of a sound narrator	.....	3
Importance of authentic Ahadith	.....	3
Hadith-e-Qudsi	.....	3
Types of Ahadith	.....	4
Advantages of Categories of Ahadith	.....	4-5
Significance of Miswak	.....	5
Impermissibility of writing Ahadith	.....	5
Compilation of Hadith	.....	6-7
Reason of Compiling Ahadith	.....	8
Musnad & Musannaf Collections of Hadith	.....	8
Imam Malik & Imam Ahmed bin Hanbal	.....	9-10
Six Collections of Sunni Hadith (Sahah Sitta)	.....	10-12
Four Collections of Shia Hadith	.....	12-13
Difference b/w Sunni & Shia Collections of Hadith	.....	13-14
Earliest Collections of Ahadith	.....	14-15
Methods of Preservation of Hadith	.....	16-17

### The Main Themes of Ahadith

Individual's Responsibilities in Ahadith	.....	18
Communal Responsibilities in Ahadith	.....	19
Specific Topics in Ahadith	.....	20-21

### The Sources of Islamic Law

Important Reminder	.....	21
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## SUNNAH & HADITH

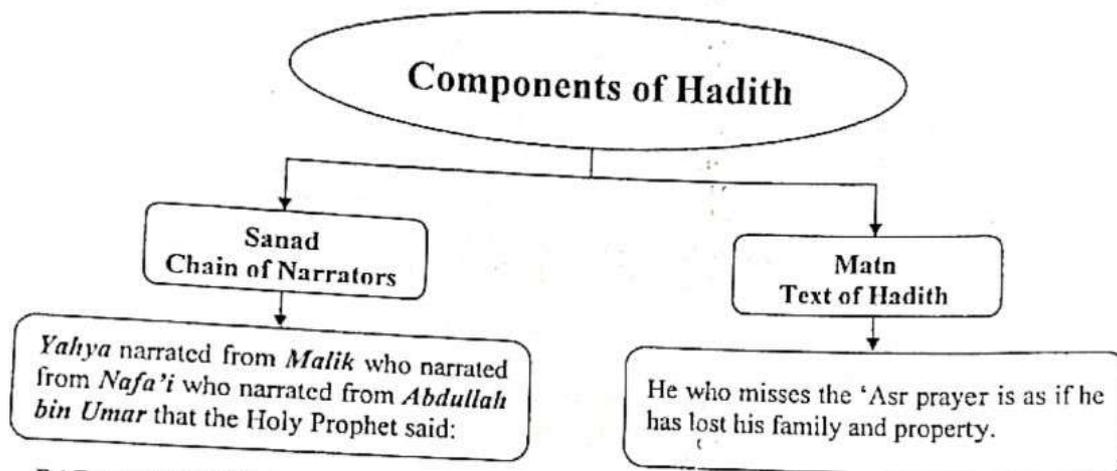
- **The word Sunnah** (plural Sunan) is derived from the Arabic root word 'Sanna' which means smooth and direct flow path. The word Sunnah literally means a clear path, a practice, a rule, a mode or mode of life.
- In Islamic terminology it is a mode of life prescribed by the Prophet Mohammad (PBUH). So, Sunnah of Mohammad (PBUH) includes **his specific words, habits, practices and tacit (unspoken or silent) approvals** to his companions.
- An example of his specific words is "*Paradise lies under the feet of your mother.*"
- He (PBUH) grew beard, used oil on his hair, took food and water by the right hand, used Miswak (tooth cleaning stick) and fragrance often and took dates in odd numbers in order to break fast are the few examples of his practices.
- A burial bier passed by us and the Holy Prophet (PBUH) stood up for it, and we stood up. Then we said, 'O Messenger of Allah! It is the bier of a Jew.' He (PBUH) said, 'When you see a bier, stand up'. Here the first part refers to his action and the other to his saying.
- His tacit or silent approvals means if someone did or said anything in front of the Messenger of Allah and the Messenger of Allah did not condemn that action or what was said, in fact he (PBUH) remained silent and established the ruling through his action. For instance, once when the Prophet (PBUH) saw Hazrat Anas (RZ) writing Ahadith, he (PBUH) didn't stop Hazrat Anas (RZ) or said anything to discourage or prohibit the writing of Ahadith rather the Messenger of Allah remained silent, thus, establishing the permission to write down Ahadith by his action.
- **The word Hadith** is derived from the Arabic root word 'Hadasa', which means, to be new i.e. the opposite of ancient.
- In Islamic terminology the word Hadith refers to the reports of the sayings, actions or tacit (unspoken or silent) approvals of Prophet Mohammad (PBUH). This means that a companion of the Messenger of Allah clearly states that "*I heard the Messenger of Allah stated...*" or "*I saw the Messenger of Allah doing ...*" or "*a person did such and such a thing or said such and such thing, but the Messenger of Allah never disapproved of that*".
- So, the narrations of Prophet Mohammad (PBUH) are called Ahadith (plural of Hadith) because it is something that has been newly produced. It is from the verb Tahdith that means to do or to say something for the first time.

## IMPORTANT WORDS & PHRASES

Word/Phrase	Meaning	Word/Phrase	Meaning
Sanad	Chain of narrators	Matn	Text of Hadith
Sahih	Genuine Hadith	Hasan	Strong Hadith
Dhaif	Weak Hadith	Mauzu	Fabricated Hadith
Ahad	Singular Hadith	Mutawatir	Successive Hadith
Classifying Hadith	Giving status to Hadith	Sound Narrator	Reliable Narrator
Musnad	Supported	Musannaf	Divided up
Musnad Collection	Chapters by Narrators	Musannaf Collection	Topical Chapters
Companion	Student of Prophet	Successor	Student of Companion
Successor of Successor	Student of successor	Asma ur Rijal	Names of Narrators
Hadith-e-Qudsi	Divine Hadith	Hadith-e-Nabwi	Prophetic Hadith

## SANAD & MATN

- (a) What methods were used by the collectors of six major collections of Ahadith (Sahah Sitta) to ensure that the sayings of the Prophet (PBUH) they accepted were genuine? [10]  
 OR  
 (a) Give description that how Muhaddithun decided between acceptable and unacceptable hadith. [10]  
 OR  
 (a) What principles were used to classify the Hadith as being Sahih, Hasan, Dhaif and Mauzu. [10]



### PARAGRAPH # 1 (INTRODUCTION)

- Muhaddithun are the masters of hadith who closely study Ahadith to check their authenticity. In order to check the authenticity of Ahadith they closely study two parts of hadith; Sanad (isnad) and Matn.
- Sanad plural isnad are the chains of transmitters. They contain names of those who heard or noted, memorized, implemented and transferred Ahadith.
- Matn is the actual text of Hadith. It contains teachings of Prophet Mohammad (PBUH) which include his sayings, actions or silent approvals to his companions. 'Actions are judged by intentions' is the example of the matn of Hadith.

### PARAGRAPH # 2 (SANAD)

- To check the authenticity of hadith, Muhaddithun checked Sanad of Hadith first by different rules.
- They ensured the **first person in the chain of transmitters was the companion of Holy Prophet (PBUH)** because Ahadith after Prophet (PBUH) could be brought forwarded only by his companions who were present in the company of Prophet Mohammad (PBUH).
- They ensured the **chain of transmitters (isnad) was unbroken** because the broken chains would leave certain doubts in their mind about correct transformation of hadith.
- They also ensured that transmitters were known to those before and to those after them in the chain. By the close study of narrators, they ensured the **narrators met each other at mature & stable age.**
- **Illustration of abovementioned rules of chain using the chain in which Abdullah bin Umar narrated to Nafi'i who narrated to Imam Malik who narrated to Yahya that the Holy Prophet (PBUH) said: "he who misses the 'Asr prayer is as if he has lost his family and property"**
- They ensured that **each transmitter was a person of sound mind and excellent memory.** Ahadith that are said vaguely or transferred with any doubts can't be accepted therefore excellent memory is one of the top most requirements.



- They also ensured that each transmitter was good and upright person who not only learned and conveyed the Prophet (PBUH)'s teachings but also followed them and never be found doing anything against Prophet (PBUH)'s practices.
- They rejected Ahadith whose chains of transmitters were questionable due to conduct of narrator. For this they ensured that all narrators in the chain must be truthful and none of them was ever found to be lying.

### PARAGRAPH # 3 (MATN)

- Muhaddithun also checked the Matn of Hadith by different tests to check its authenticity.
- Before checking the body of any hadith, Muhaddithun tried to find out numbers of chains of narrators for a particular text.
- If any tradition didn't come with different chains, they rejected such hadith for further study.
- Example of Hazrat Abu Bakr's narration "Muslims kissed their thumbs when heard Prophet (PBUH)'s name during Adhan".
- Illustration why it was rejected by Muhaddithun for further study.
- They also compared the body of hadith (matn) with reason.
- They ensured that the matn of hadith didn't go against any of the Quranic teachings because Hadith being the interpretation of Quran can never conflict with the original (Quranic) text.
- Also, they ensured that it did not go against any other of the Prophet (PBUH)'s reliable or genuine Hadith. This is due to the Prophet (PBUH)'s truthful conduct that without intimation of canceling previous orders he never said/did anything that contradicted with his other sayings/doing.
- They made certain that it didn't go against the common sense as Prophet Mohammad (PBUH) being the highly intellectual man could not suggest anything beyond logic.
- Also, they made it certain it was not against people's normal experiences as Prophet.Mohammad (PBUH) being a human being could not suggest anything super natural.
- They made sure it didn't give precise details of events happened after Prophet (PBUH)'s lifetime as Mohammad (PBUH)'s could not foresee or foretell.
- Also, they made sure it must not accuse Prophet (PBUH)'s family or any of his companions as such immodest actions could have never encouraged by him being the role model for modesty.

### PARAGRAPH # 4 (CLASSIFICATION OF HADITH)

- On the basis of abovementioned rules Muhaddithun termed Ahadith as Sahih (genuine), Hasan (strong), Dhaif (weak) or Mauzu (fabricated).
- If any hadith perfectly passed all these tests then the Hadith was termed as Sahih (genuine).
- If any hadith raised small doubts about its authenticity like if in a chain a narrator's memory was found to be slightly defective, such hadith was termed as Hasan (strong).
- If any hadith raised strong doubts or failed in tests then the hadith was termed as Dhaif (weak).
- The saying which was not found to trace back to Prophet Mohammad (PBUH) and was wrongly attributed to him, such hadith was termed as Mauzu (fabricated).

Q (b) Explain the importance of isnad and matn in judging the authenticity of hadith. [4]

### PARAGRAPH # 1 (ISNAD)

- Sanad plural isnad are the chain of narrators which means 'support' because it is the authority for the genuineness of hadith.
- Sanad (plural isnad or asanid) is significant to learn about the authenticity of hadith. Its close study helps to find out that the hadith is traced back to Prophet Mohammad (PBUH).
- It also ensures that the words/actions reaching us were truly said/did by Prophet Mohammad (PBUH) and are not falsely attributed to him.
- Muhaddithun ensure this through the testing of sanad of hadith by the following rules.
- Write three rules of chain.



PARAGRAPII # 2 (MATN)

- Matn literally means body or text. It is the main text of hadith stating Prophet Mohammad (PBUH)'s sayings, actions or silent approvals.
- Matn is also significant to learn about the authenticity of hadith especially of its words.
- The close study of matn ensures us that the teachings of Prophet (PBUH) reaching us without any sort of addition or omission in the text.
- Muhaddithun learn about the genuineness of the text of hadith by the following rules.
- *Write rules of matn. (First three)*

Q (b) What qualities a narrator must possess to be considered 'sound'? [4]

- The study of narrators of hadith is called **Asma-al-Rajal**. This study is based on collection and verification of the biographies of those who narrated Ahadith.
- The great teacher of Islamic law **Al Sha'fi** said that a transmitter of Hadith must possess the following qualities to be considered as a sound and reliable narrator.
- The narrator must be **sane Muslim adult with firm faith**. He and his piety must be known and that he never committed major sins and avoided even minor sins.
- The narrator must be **known for truthfulness** in whatever he reports. This means that his truthfulness must be considered highly and he must never have been accused of making false statements, lying or cutting jokes.
- He must possess **excellent memory** so it affirms the hadith was learnt & transmitted word to word.
- He should be **careful and intelligent and also responsible in narrating or writing Hadith**. He should report exactly how he received hadith from his teacher and shouldn't use his own words. He should also understand that a change of words can change the ideas in hadith.

Q (b) Why is it important for Muslims to have collections of authentic hadith? [4]

- Firstly, Ahadith are the words of Holy Prophet (PBUH) and the teachings of our religion which often extend Quran. Thus, Muslims need to know the exact teachings which the Prophet (PBUH) gave for which the Hadith provided to them should be authentic.
- Secondly, **checking the authenticity of hadith is felt important due to the fear of alteration** in the sayings of Prophet (PBUH) which could result in loss of the true essence of Islamic theology.
- Thirdly, **Ahadith are a primary source when the Quran is silent and a secondary source after Quran** which makes it a prominent source of legal thinking, its authenticity is very vital so that no Muslim gets the wrong idea about Islam and starts improper practice.
- **What the Quran stated in brief it was further elaborated by the hadith** so hadith therefore play a very important part in the understanding of the Quran due to which their authenticity is very important.

Q (b) "Truly my mercy overcomes My wrath". This is a Hadith e Qudsi. What is so special about Ahadith of this kind. [4]

- The saying of Prophet (PBUH) in his own words is called Hadith-e-Nabwi – A Prophetic hadith. For example *"Paradise lies under the feet of your mother"*.
- The saying of Prophet (PBUH) in the words Allah is called Hadith-e-Qudsi – A Divine Hadith. For example *"If My servant likes to meet Me, I like to meet him; if he dislikes to meet Me, I dislike to meet him"* and *"Fasting is for Me and I shall certainly compensate it"*.
- As the speaker in these Ahadith is Allah Himself therefore in words of these Ahadith the pronouns *I, Me, My and Mine etc* represent the personality of Allah instead of Prophet Mohammad (PBUH).
- Though these are the words of Allah but such Ahadith did not form the part of Qur'an as Prophet (PBUH) was instructed to keep them separate from Quranic revelations. Thus, they are recognized as the sayings which Mohammad (PBUH) related from Allah Himself.



## TYPES OF AHADITH

- Q (a) What are the different types of Ahadith? How is each Hadith classified into the different types? [10]

PARAGRAPH # 1: Briefly write rules of Isnad.

PARAGRAPH # 2: Mention type Sahih (Genuine) with example of Sahih Hadith provided in map.

PARAGRAPH # 3: Mention type Hasan (Strong) with discussion that it is next/similar to Sahih. It is categorized as Hasan because it raises small doubts like its narrator or some of its narrators are found to have a defect in memory.

PARAGRAPH # 4: Mention type Dhaif (Weak) with discussion that such hadith carries various doubts like any narrator in the chain was found to be a liar or any of the narrators is found to possess very weak memory or the evidence of meetings of narrators couldn't be found.

PARAGRAPH # 5: Mention type Mauzu (Fabricated) with discussion that its chain isn't found tracing back to Mohammad (PBUH) with examples of a couple of Mauzu Ahadith. "Seek knowledge even as far as China" and "The ink of the scholar is more holy than the blood of the Martyr".

PARAGRAPH # 6: Mention type Mutawatir (Successive narration) with discussion that it is the type of hadith which is conveyed by numerous narrators that it is inconceivable that they have agreed upon a lie. Thus, it is accepted as unquestionable in regard to its authenticity.

- Mutawatir hadith is of two types **Mutawatir in wording** and **Mutawatir in meanings**.
- Mutawatir in wording is a hadith which has been narrated by large number of narrators in a manner that all narrators report it with the same words without any change. An example of this is the hadith of Mohammad (PBUH): "Whoever intentionally attributes a lie against me, should prepare his seat in the Fire." It has been reported by seventy four companions all with the same words.
- Mutawatir in meaning is a hadith which is not reported by the narrators in the same words. Although the words of narrators are not the same, all narrators are unanimous in reporting a basic concept which is common in all reports. It is reported by a large number of narrators that Prophet Mohammad (PBUH) enjoined to offer 2 units in Fajar, 4 units in Zuhr, Asr and Isha and 3 units in Maghrib prayers, yet the narrations of all the reporters are not in the same words.

PARAGRAPH # 7: Mention type Ahad (Singular narration) with discussion that it is the type of hadith which is conveyed by very few or one narrator.

- Ahad is categorized in three types **Mashhur**, **Aziz** and **Gharib**.
- Mashhur is narrated by three or more narrators but still doesn't match the requirements of Mutawatir.
- Aziz is conveyed by two narrators and Gharib is conveyed by only one narrator. An example of Ahad (Gharib hadith) is the report conveyed by Hazrat Abu Bakr (RZ)'s narration: "Muslims kissed their thumbs when they heard Prophet (PBUH)'s name is Adhan."

- Q (b) What are the advantages of having different categories of Ahadith. [4]

- Ahadith are classified into four categories; Sahih, Hasan, Dhaif and Mauzu.
- As per the authenticity, Sahih Ahadith are the most authentic as they pass all the rules of Isnad and matn, Hasan Ahadith are next to Sahih in terms of authenticity only with minor doubts related to it. Whereas Dhaif Ahadith are the least authentic with major doubts to it while Mauzu Ahadith are falsely attributed to the Holy Prophet (PBUH).
- This categorization helps us to easily know about the authenticity of a hadith and enables us to finalize how much to rely on a particular hadith. Sahih Ahadith are to be trusted blindly, Hasan can also be followed likewise but Dhaif has to be dealt cautiously depending on the sort of doubt related to it while Mauzu has to be avoided.

- Categorization of Ahadith also enables us to understand which Ahadith are to be accepted and which are to be rejected. Now we know Sahih and Hasan Ahadith are to be accepted and practiced without hesitation, Dhaif Ahadith are to be checked for their weakness and Mauzu Ahadith are to be rejected as they are not traced back to Prophet (PBUH). A couple of examples of Mauzu hadith that has been rejected are: *"Seek knowledge even as far as China"* and *"The ink of the scholar is more holy than the blood of the Martyr"*.
  - Without categorization relying on any hadith, if we had followed the unauthentic Ahadith, it would have harmed our faith, would have damaged our correct religious practices and would have broken our bond to Allah.
- (b) Giving one example, explain how the Sunnah is important in a Muslim's life today. [4]
- An example of Prophet Mohammad (PBUH)'s Sunnah is the use of Miswak. It is a teeth cleaning stick made from a branch/stem of a tree. The stick is softened from any one side and the softened bristles are used to clean the teeth. The Prophet (PBUH) often recommended the use of Miswak. He once mentioned it to be the common practice of all the Prophets of Allah.
  - It is used on various occasions. It is recommended to be used before religious practices, before entering one's house, before and after going on a journey, on Fridays and Eid days, before sleeping and after waking up, when experiencing hunger and thirst and before entering any good gathering. The Prophet (PBUH) said: *"Were it not that I might over-burden the Believers I would have ordered them to use Siwak (Miswak) at the time of every Prayer."*
  - One of the greatest benefits of Miswak is that it is the act of Ibadah. Prophet (PBUH) mentioned that regular use of Miswak is a mean of pleasure of the Lord. It is also reported that the use of Miswak before Salah multiplies the reward of Salah (prayer) 70 times.
  - Another benefit of the use of Miswak is the cleaning of the mouth. It prevents tooth decay and eliminates toothaches. It also halts tooth decay from further increase. Furthermore, it eliminates the bad breath and creates fragrance in mouth.
- (b) What was the significance of the Prophet (PBUH) not allowing the writing down of Ahadith in the early days of his prophethood? [4]
- There were various significances of the Prophet (PBUH) not allowing the writing down of Ahadith in the early days of his prophethood.
  - Firstly, his primary focus was to establish Islam. In the early days of his prophethood, the Prophet Mohammad (PBUH) was more concerned about the flourishing of Islam. He (PBUH) first intended to take the Islamic mission into the hearts of many and then to work on preservation of Islamic teachings in memories and writings both.
  - Secondly, it was to give more priority to the writing down of Quranic revelations. He (PBUH) wanted his companions to focus more on the writing down of Quranic revelations as Quran is the foundation of all Sharia laws and guidance.
  - Thirdly, he wanted to ensure the clear discrimination of his sayings and the words of Allah. He (PBUH) didn't want his companions to be confused between the words of Allah and his sayings. Therefore, he initially asked them write down only Quranic revelations and simultaneously he (PBUH) guided and trained them to differ between his sayings and the sayings of Allah.
  - Lastly, once he was confident that companions were fully able to discriminate between Quran and Hadith, he (PBUH) encouraged them to write down Ahadith. Hazrat Abdullah bin Umar (RZ)'s attempt to seek permission to write down Ahadith is evident to this where he showed his complete understanding of discriminating the revelations and Ahadith. Once Hazrat Abdullah bin Umar (RZ) went to Prophet (PBUH) and said: *"O messenger of Allah! I wish to narrate some of your traditions so I intend to write these with my hand along with my heart?"* The Prophet (PBUH) said: *"If they are my Hadith have them written along with your heart."*



## COMPILATION OF HADITH

- Q (a) Outline the main stages of the compilation of Hadith. [10]

### PARAGRAPH # 1: (INTRODUCTION)

The process of compilation of hadith that started from Prophet Mohammad (PBUH)'s lifetime is further divided into different ages of the following generations. They are the age of Companions of Prophet (PBUH), the age of Successors of Companions & the age of followers of Successors of companions.

### PARAGRAPH #2: (DURING PROPHET (PBUH)'S LIFETIME)

- The Prophet (PBUH), who was the teacher of his companions, laid great stress in teachings of Islamic injunctions i.e. Quran and Hadith.
- He taught his companions by using three methods which were verbal teachings, in a written medium in which he dictated to his scribes and through practical demonstration.
- In order to teach, he established a school in Madinah very soon after his migration to Madinah. In Madinah he built a mosque and constructed his residence next to it.
- The companions of Prophet (PBUH) used to learn the teachings of Quran and Sunnah from Prophet (PBUH) within the Mosque at the Suffah, sort of bench.
- Suffah bench was basically the first Islamic University; most of the Ahadith have been narrated through Ashaab-e-Suffah (the people of the bench) who received Ahadith from Suffah.
- With teaching Ahadith, Prophet (PBUH) also took measures for the circulation of Ahadith.
- In order to circulate his teachings, he sent delegates and preachers to different tribes and communities. Like before migration, in 621 A.D on the occasion of the first pledge of Aqabah he sent Hazrat Musab bin Umair (RZ) to Yathrib to teach the Yathribites about Islam.
- When he was in Madina he sent his delegates to Adhal and Qara in 3 A.H, to bir Muana in 4 A.H, to Yamen and Hadarmaut in 9 A.H.
- Moreover, the delegations which came to Madinah were ordered by Prophet (PBUH) to teach their people after returning.
- He (PBUH) also encouraged his students i.e. companions for the learning, teaching and circulation of Ahadith.
- He (PBUH) explained many virtues of acquiring and circulating knowledge. In this regard, the Prophet said "When a man dies, his acts come to an end, with three exceptions, Sadiqa Jarriya (recurring charity), knowledge from which benefit continues to be collected, and the prayers of a good son for him". (Muslims)
- The same emphasis of circulating his teachings is noticeable in his speech at the farewell Hajj where he said "Let all those who are present warn those who are absent".
- Therefore, the generation of companions after noticing much stress on learning and circulating his teachings continued this task even after Prophet (PBUH)'s death.

### PARAGRAPH # 3: (THE AGE OF COMPANIONS OF PROPHET-PBUH)

- The companions of Prophet (PBUH) after learning the teachings of Islam preserved them. They closely observed and memorize his Sunnah and Ahadith and then committed them into their memories. However, few companions along with memorizing preserved his teachings in writing also. The common practice among all of them was of practicing Ahadith to remember.
- They also took the given task of circulation of Prophet (PBUH)'s teachings very efficiently. For this, some companions went out of Arabia and delivered the message everywhere. It is said companions reached up to the territories of Afghanistan.

- Some companions continued the practice of preaching within the Islamic Empire. For this, they rather than travelling preferred staying in Madinah and becoming the centers of learning and teaching Ahadith.
- One of the best known of these learners and teachers was Hazrat Abu Huraira (RZ) who was famous of his knowledge about Prophet (PBUH)'s Ahadith and Sunnah and narrated 5374 Ahadith. He is also reported to have had books of Ahadith in his possession. At least nine of his students wrote Ahadith from him.
- Next to him comes the name of Hazrat Abdullah bin Umar (RZ) who transmitted 2630 Ahadith. He also had an authentic collection of Ahadith named Saheefa-e-Sadiqah. He wrote down Ahadith and made his collection with the permission of Holy Prophet (PBUH).
- Hazrat Anas bin Malik who served the Prophet (PBUH) for ten years transmitted 2286 Ahadith. At least sixteen people had hadith from him in written form.
- Umm-ul-Momineen, Hazrat Aisha (RZ) transmitted 2210 Ahadith. At least three persons had her Ahadith in written form including her nephew, Urwah, one of the greatest scholars amongst the Successors.
- Other big names include Hazrat Abdullah bin Abbas (RZ) transmitted 1660, Jabir bin Abdullah (RZ) transmitted 1540 Ahadith and Abu Said Khadri (RZ) transmitted 1170 Ahadith.
- However, few senior transmitters also possessed copies of Ahadith. Hazrat Ali (RZ) had Saheefa-e-Ali, Hazrat Saad bin Ubaadah (RZ) and Hazrat Jabir bin Abdullah (RZ) kept the book of Saad and the book of Jabir.

#### PARAGRAPH # 4: (THE AGE OF SUCCESSORS OF COMPANIONS)

- It is generally believed that Ahadith were transmitted orally for one hundred years at least.
- Then during the period of the successors of companions, the caliph Hazrat Umar bin Abdul Aziz sent instructions to governors to write down traditions of Prophet (PBUH) for its preservation. It is reported Imam Zuhri was the first one to write down Ahadith.
- Other than Imam Zuhri, the successors of companions spread widely to collect Ahadith from different places. In this phase they not only collected Ahadith but also compiled them.
- There were many collections made by these successors and the best known among the surviving collections today are:
  - Al-Muwatta of Imam Malik bin Anas, a legal text book which contains about 2000 Ahadith.
  - Al-Musnad of Imam Ahmed bin Hanbal which contains about 30,000 (27,647) Ahadith.

#### PARAGRAPH # 5: (THE AGE OF FOLLOWERS OF SUCCESSORS)

- The great period of the collection and compilation of Ahadith came in the time of Imam Ahmed bin Hanbal and just after. This is termed as the golden age of preservation of Ahadith.
- In this age, the work of Ahadith flourished under the critical research of the collectors. After collecting Ahadith the collectors of this generation, before compiling them, strictly checked their authenticity by the rules of Isnad and Matn.
- The six most Authentic books of Ahadith (Sahah Sitta) were written in this phase.
- These include:

- 1) Sahih Bukhari by Mohammad bin Abdullah ismail Al Bukhari
- 2) Sahih Muslim by Abdul Hussain bin Muslim
- 3) Sunan Nisai by Abdur Rahman al Nisai
- 4) Abu Daud by Suleman bin Shoaib
- 5) Jami Tirmidhi by Abu Isa al Tirmidhi
- 6) Sunan Ibn e Majah by Moammad bin Yezid bin Ibn e Majah



- (b) Briefly discuss why the need arose during the early Islamic period to compile the Ahadith of Prophet Mohammad (PBUH). [4]
- The need of compiling the Ahadith of Hazrat Mohammad (PBUH) arose few years after the death of Mohammad (PBUH).
  - The companions of Prophet (PBUH) had spread far and wide mainly for two reasons. Firstly, many travelled widely to spread the message of Islam left by Hazrat Mohammad (PBUH). Secondly, as Islamic Empire had expanded greatly during the caliphates of Hazrat Umar (RZ) and Hazrat Uthman (RZ), many senior companions had settled in countries (Persia, Iraq, Syria, Jerusalem and Egypt) that had been conquered by the Muslims.
  - There were different centres established around the residents of senior companions who lived in different parts of Islamic Empire. The students used to learn Ahadith in these centers.
  - However, the students were not satisfied with the knowledge they received from one center as that companion may not have known all the Ahadith of Mohammad (PBUH). In result of this, the students had to travel in different parts of Islamic Empire in order to learn most of the teachings of Mohammad (PBUH).
  - As Muslims were eager to guide themselves so as they were keen to guide the future generations by the teachings of Mohammad (PBUH) as closely as they could. Therefore, for the ease of future generations they felt the need of compiling Ahadith. They brought most of the Prophet (PBUH)'s teachings at one place making it convenient to learn most of the Ahadith from one Book rather than learning them by travelling wide all over the Islamic Empire.

- Q (b) Outline the major differences between Musnad and Musannaf collections of Ahadith? [4]

**PARAGRAPH # 1 (MUSNAD COLLECTION)**

- Musnad also termed as Musannaf means 'supported'. In Musnad collection, Ahadith are collected and divided into chapters as per the name of first narrator of Hadith, no matter what their content and theme are.
- The chapters in Musnad collections are entitled with the name of companions like of Hazrat Abu Bakr (RZ), Umar (RZ), Uthman (RZ), Ali (RZ), Aisha (RZ) etc.
- Thus, in Musnad collection the Sanad of Hadith is focused.
- These collections are useful for spotting Ahadith attributed to a particular companion.
- For looking into Ahadith narrated by a certain companion for example Hazrat Abu Bakr (RZ), Musnad collections are useful. A person will simply find out maximum numbers of Ahadith narrated by Hazrat Abu Bakr (RZ) in a chapter entitled with his name.
- The best known Musnad collection is Imam Ahmed bin Hanbal's Musnad.

**PARAGRAPH # 2 (MUSANNAF COLLECTION)**

- Musannaf means 'divided up'. In Musannaf collection, Ahadith are divided into chapters according to their content or theme.
- In this category, Ahadith are grouped into chapters and sub-chapters according to their theme for example chapter of Faith, Prayer, Fasting, and Pilgrimage etc.
- Thus, in Musannaf collection the Matn of hadith is focused.
- They are useful for understanding the Prophet (PBUH)'s teachings on a particular point.
- It is convenient to find out most of the Ahadith of a particular topic in one chapter in these collections. Like if one wants to find out Ahadith of prayer he would simply open chapter of prayer and all Ahadith of prayer could be found there in group.
- They are also useful in establishing the Islamic laws.
- Similarly in case of finding solution on a particular matter, desired information can be searched as per the topic's name in these collections.
- Sahih Sitta & Al-Muwatta of Imam Malik are the best known of Musannaf collections.

## THE MAIN COMPILERS & THEIR ACTIVITIES

Q (a) Briefly describe the main activities of the early compilers Imam Malik and Hanbal. [10]

### PARAGRAPH # 1 (IMAM MALIK)

- Malik bin Anas bin Malik was born in 93 A.H.
- Originally his family belonged to Yemen but at the time of Prophet (PBUH) they settled in Madinah.
- His father carefully looked after his son and used to revise his lessons. **Once Malik made a mistake in answer to a question** upon which his father told him that this must be due to the time he excessively spent on playing with pigeons. That was a good lesson for Malik and he afterwards concentrated his full attention on his studies.
- Like other collectors, Malik did not travel abroad for learning Ahadith because he had a good opportunity to learn from famous scholars of the world who visited Madinah every now and then.
- Therefore, using this opportunity he memorized thousands of Ahadith in his life span.
- **His relations with the political authorities were friendly though he did not do them any favors.** The evidence of this is that once he was physically beaten by order of the Governor of Madinah because one of his *fatwas (legal decisions)* was regarded as a move against the authorities.
- The Caliph Abu Jafar asked Malik to read his book to the princes, the scholar replied that **"Knowledge does not go to the people but people come to it"**.
- When the Caliph Abu Jafar requested that other students should not join the class with the princes, he refused this favor saying they would sit where they found an empty place. These examples show how Just and Principled he was for the spread of knowledge.
- The number of his students exceeds a thousand. He wrote several books on the subject of Hadith. Few of his works include *Kitab al Siyar, Kitab al Manasik, Kitab al Muwatta*.
- The fate of his other books is unknown. However, **Malik is famous for his school of thought as he is the founder of Maliki school of thought. He is also famous for his book Al-Muwatta**.
- Muwatta is not purely a Hadith book. It contains the Hadith of the Prophet (PBUH), legal opinions of the Companions and the Successors and off some later authorities.
- He refers very frequently to the unanimous opinions of the scholars of Madinah on subjects where there is no Hadith from the Prophet (PBUH).
- He particularly employed Ahadith in relationship with the Qur'an or with agreed opinions of companions of Madinah.
- He mostly gathered Ahadith to establish points of legal teaching. Due to this, his collection is not in the first place of compilation of hadith but rather a text in which employed Ahadith on legal matters.

### PARAGRAPH # 2 (IMAM HANBAL)

- Imam Ahmed bin Hanbal was born in Marw in 164 A.H. Later on, when he was still an infant, he was brought to Baghdad.
- He was 16 when he began to study hadith in 179 A.H. It is reported in his career he memorized a million Ahadith.
- **He was inspiring in his God-consciousness and in defending Islam. He challenged the Caliph and his religious authority, was imprisoned for a long time and was treated very harshly by the authorities but he never surrendered.**
- The Mutazilites so called free thinker in Islam had a great impact on the Caliph Mamun, Al Mutasim and Al Wathiq. The Caliphs accepted the viewpoint of Mutazilite that the Qur'an is Makhlooq.
- When the **Caliph al-Mutasim** forced him to accept this viewpoint, he flatly refused. On this he was trampled under the feet of the caliph's servants and a large group of executioners was brought and each of them whipped Ahmad bin Hanbal two stripes with all his strength. After a while he lost consciousness and when he regained it and was offered drink he refused to take saying that he did not want to break his fast.



- The most interesting thing in the character of Imam Hanbal is that happened in the caliphate of Al Mutawakkii. The government policy was changed in favor of the teachings of Muhadithin. He was then asked by the Caliph to take revenge from those who persecuted him but he refused and showed mercy.
- He compiled many works, some of which have been published and some of them have been lost. These included *Al-Tarikh*, *Al-Nasikh Wal Mansukh*, *Al-Tafsir*, *Al-Manasikh*, *Al Musnad* etc. In all of his works, he is most famous for Musnad. He is also famous for being the Imam of Hanbali school of thought.
- In Musnad collection he gathered around 30,000 (27,647) Ahadith narrated by 700 companions.
- He followed a criterion to collect Ahadith of a certain companion in one place. He arranged them with the names of the four Rightly Guided Caliphs followed by the remaining six of who had tiding of Paradise from the Prophet (PBUH). These are followed by the companions who embraced Islam first and the wives of Prophet (PBUH) and so on.
- Under each individual he mentioned different numbers of Ahadith (narrated by that individual) he could collect.
- It is reported that on his death bed he was revising his Musnad and left it unfinished which was completed by his sons.

## SIX COLLECTIONS OF SUNNI AHADITH

- Q (a) Outline the main features of six authoritative/most authentic collections of Sunni Ahadith? [10]

### PARAGRAPH # 1 (INTRODUCTION)

- On the basis of the authenticity of Ahadith, scholars have classified different books of Ahadith.
- There are six books that are considered of the highest rank and they are called Sahah Sitta or six most authentic books of Ahadith.
- Their names and authors; *Sahih Bukhari* by Imam Bukhari, *Sahih Muslim* by Imam Muslim, *Sunan Nisai* by Imam Nisai, *Sunan Abu Daud* by Imam Abu Daud, *Jami Tirmidhi* by Imam Tirmidhi and *Sunan Ibn-e-Majah* by Imam Ibne Majah.

### PARAGRAPH # 2 (SAHIH BUKHARI):

- It was compiled by Imam Mohammad bin Abdullah Ismail Al Bukhari who belonged to Bukhara and lived during the years 194- 256 A.H
- His father Ismail was also the scholar of Hadith who studied the subject under some very famous scholars such as Malik bin Anas.
- Imam Bukhari began the study of Hadith in the age of less than ten years.
- He had a sharp memory and by the age of sixteen he had memorized many books of the earliest scholars. He didn't only memorize Ahadith from the books but also learned the biography of all the narrators who took part in transmission of any hadith, their date of birth, death and so on.
- He traveled throughout the Muslim world for nearly 40 years for the collection of Ahadith. In this he stayed at Hijaz for six years and journeyed to Baghdad eight times.
- He had collected more than 600,000 Ahadith and it is reported that he also had memorized them.
- From this huge collection of Ahadith he compiled his book *Al-Saheeh* following very strict rules.
- He didn't accept any tradition unless the narrators were found reliable, of high grade of personal character and literary and it was proved that one narrator met the other.
- Out of huge number of 600,000 he included only 7397 Ahadith in his *Al-Shaih*.
- He divided all these Ahadith into chapters: as per their topics like Faith, Salah, Saum, Taharat etc.
- In these chapters, many Ahadith were repeated in his book and if repeated traditions are taken away then the total is 2762 Ahadith.

- He stated Ahadith with their Isnad and also discussed the classification of every hadith.
- For every Hadith he selected to put in his Sahih, Imam Bukhari used to take a bath offered two units of volunteer prayer & offered Istikhara. Later on, if he was convinced he put the Hadith in his book.
- Due to his extremely careful work under rigid rules his collection is said to be the most authentic book after the Holy Quran.

#### PARAGRAPH # 3 (SAHIH MUSLIM):

- It was compiled by Imam Abdul Hussain bin Muslim who lived between 204-264 A.H.
- He visited almost all the centers of Islamic learning for the collections of Ahadith.
- Among his many works his Sahih was the most important one. From the 300,000 Ahadith he collected he mentioned only 9200 Ahadith in his Sahih.
- He too divided all Ahadith into different chapters as per their theme/topic. He stated every hadith (matn) with its chains of narrators (isnad) and then discussed the classification of hadith.
- Imam Muslim was benefited from Imam Bukhari as he was Imam Bukhari's student. He was also influenced of Bukhari's method and inspired by his teacher. Once he visited Imam Bukhari and kissed his forehead saying "Let me kiss your feet, O Master of Muhaddithun & Doctor of Hadith".
- His collection is considered as next or same as Sahih Bukhari in authenticity.
- These two collections are collectively called Al-Saheehain, the two most authentic collections.
- If both of them reported a Hadith, it has the highest level of reliability and called Agreed upon.

#### PARAGRAPH # 4 (SUNAN NISAI):

- It was compiled by Imam Abdur Rahman Al Nisai during 214-303 A.H.
- He started to Hadith at the age of fifteen and later he made extensive travels to Khurasan, Iraq, Arabia, Syria, Egypt & Jazira etc to collect Ahadith for his Sunan i.e. his most famous collection.
- He mentioned 5662 Ahadith in his collection which is well divided into chapters as per themes.
- It is said that when he compiled his great work of Sunan al Kubra and presented to the Governor, the governor asked for its authenticity and instructed to include only authentic (Sahih) Ahadith in his collection. Therefore, he after selecting authentic ones made a finalized collection called Sunan Mujtaba. Sunan Mujtaba is the Sunan considered in Saha Sitta.
- But in Sunan Mujtaba Nisai didn't add up only authentic (Sahih) Ahadith, he also recorded even weak (Dhaif) Ahadith as well.
- Actually it was a part of his methodology. He mentioned Ahadith with different Isnad, then record isnad where mistakes have been committed by narrators, then explain what is correct. Thus, he recorded the weak Ahadith as well but mostly to show what defect they had.

#### PARAGRAPH # 5 (SUNAN ABU DAUD):

- It was compiled by Imam Suleman bin Shoab whose lifetime was from 202-275 A.H.
- He also met Imam Ahmed bin Hanbal and stayed with him.
- Like other collectors he also travelled to different parts of Arabia like Khurasan, Kufa, Baghdad, Damascus, Egypt and Basra for the collection of Ahadith.
- He attained a half million (500,000) Ahadith out of which he selected 4800 for his collection Sunan which is counted as his best work. He too divided Ahadith into topical chapters.
- He took 20 years to complete his book and the book is one of the best and most comprehensive than others on the subject of legal Ahadith.
- It ought to be remembered that not all the Ahadith recorded in this book are authentic. Abu Daud himself pointed out many weak Ahadith and there are also Ahadith not mentioned weak by him but later the scholars pointed them as weak.
- The reason why did he record some weak Ahadith is that in his opinion a weak Hadith – if it were not very weak, is better than the personal opinion of the scholars. Thus, he recorded them instead of the legal opinions of the early scholars.



**PARAGRAPH # 6 (JAMI TIRMIDHI):**

- It was compiled by Imam Mohammad bin Isa al Tirmidhi who lived from 209-275 A.H.
- He studied under Imam Bukhari and one of his famous masters of Hadith was Imam Hanbal.
- He compiled his famous work Al-Jami which is considered as one of the six reliable books of Hadith. He gathered 3956 Ahadith in his work which is divided into 50 chapters as per topics.
- Since it contains Ahadith concerning all kinds of Ahadith this is why it is called Jami.
- In his collection he mainly focused on the matters of Fiqh and closely studied Isnad.
- He puts the heading and then mentions mostly one or two Ahadith from which the heading can be extracted. Afterwards he gives his opinion about the quality of Hadith and classified the Hadith Sahih which he accepted as Sahih and termed those Dhahif which he believed were Dhahif.
- His collection is the most useful to Muhaddithin and Faqeh.

**PARAGRAPH # 7 (SUNAN IBN-E-MAJAH):**

- It was written by Imam Mohammad bin Yazid bin Ibn e Majah during 209-279 A.H.
- He traveled to many parts like Khurasan, Iraq, Hijaz, Syria, Egypt etc and during his travel he wrote books of Tafsir, History and his Sunan. His Sunan contains 4341 Ahadith in topical chapters.
- As it is one of the books of Sahah Sitta it doesn't mean it contains all authentic Ahadith. His book is of the lowest grade in Sahah Sitta. Out of 4341 Ahadith 3002 have been recorded by authors of the other five books of Sahah Sitta. Thus, there remain only 1339 Ahadith which have been recorded by Imam Ibn-e- Majah alone. By the exception of Ahadith he mentioned from Saheehain many Ahadith he recorded are Dhahif (weak).
- However, the book has very little repetition and it is one of the best in arrangement of chapters and sub-chapters.

## FOUR COLLECTIONS OF SHIA HADITH

- Q (a) Outline the main features of four collections of Shia Ahadith.

[10]

**PARAGRAPH # 1 (INTRODUCTION + NAMES)**

- Among the collections of Shia hadith four collections have gained the most prominence.
- These collections are as worthy to Shia community as Sahah Sitta are for Sunni Muslims.
- They include not only the sayings of Prophet Mohammad (PBUH) but also the sayings and guidance of Imams. Around 44,000 Ahadith are included in these four collections out of which 1.5% are the sayings of Prophet (PBUH) and the rest of the traditions pertain to Imams.
- Their names are Kitab-al-Kafi of Shaikh Kulayni (16,099), Man la Yahdurul Faqih of Shaikh Saduq (9,044), Tahzib-ul-Ahkam by Shaikh Tusi (13,590) & Al-Istibsar by Shaikh Tusi (5,511).

**PARAGRAPH # 2 (KITAB AL KAFI)**

- The first book of Shia's four collections is *Al-Kafi-Fi-ilm-ud-Deen* by Mohammad Yaqub Kulyani usually called Shaikh Kulyani.
- The title is translated as "*The sufficient in the knowledge of religion*".
- This collection is commonly called "*Kitab al Kafi*" means "*The Sufficient Book*".
- The Kitab al Kafi is a twelver Shia hadith collection. The term twelver is derived from their belief in twelve divinely ordained leaders known as the twelve Imams.
- Shaikh Kulyani divided his collection into three portions; *Usul ul Kafi*, which is concerned with the principle of religion, *Fur ul Kafi* which is concerned with the details of religious laws. *Rawdat ul Kafi*, which is concerned with various religious aspects and includes some writings of the Imams.
- In total, Al Kafi comprises 16, 099 narrations. He divided the portions into volumes and created different chapters in these volumes as per the topic of hadith. In these sections he gathered Ahadith on the topics of religious practices and social laws like salah, saum, zakat, hajj, slaughtering, marriage, divorce and oath etc.

- All the Ahadith in this collection were individually examined through the science of hadith i.e. by the rules of isnad and matn. Further, Ahadith were also classified as per their genuineness. Mostly Shaikh Kulyani gathered Sahih Ahadith in his collection.

#### PARAGRAPH # 3 (MAN LA YAHDURUL FAQIH)

- The second book of Shia's four collections is *Man la Yahdurul Faqih* by the famous scholar Abu Ja'far Muhammad ibn 'Ali ibn Babawaih, commonly known as Shaikh Saduq.
- The title translates as "Every Man is his Own Lawyer".
- In this collection Shaikh Saduq gathered 9,044 Ahadith which he divided into small sections as per the theme/ topic of hadith.
- Like all other Twelver Shi'a books (except for the Quran), everything inside was carefully examined for authenticity by the rules of isnad and matn.
- This book is not entirely Sahih, Shaikh Saduq also included Dhaif Ahadith in his collection.
- Generally, the Isnad (Chains of the narrators) are absent. This is because the book was designed to help ordinary Shia Muslims in the practice of the legal requirements in Islam. Therefore, this book was not meant to be a work for scholars, who would want to check the authorities.
- It is mainly concerned with *Fur-ul-Deen* i.e. details of religious laws. Here he covered topics of marriage, fasting, zakat, hajj etc.
- Thus, the book is a summary of the basic study of legal traditions.

#### PARAGRAPH # 4 (TAHZIB UL AHKAM)

- The third book of Shia's four collections is *Tahzib ul Ahkam* by the famous scholar Abu Jafar Muhammad Ibn Hassan Tusi, commonly known as Shaykh Tusi.
- The title, *Tahzib ul Ahkam*, is translated as 'the Refinement of Laws'.
- *Al-Muqni'a* was a work on traditions by Shaikh al-Mufid, the teacher of Shaikh Tusi. Thus, the original intention of Shaikh Tusi had been to write a commentary on *Al-Muqni'a* of Shaikh Mufid.
- The method he used to mention Ahadith is to write hadith with its Isnad followed by Al-Mufid's comments which are often followed by explanations of Al-Tusi.
- He gathered 13,590 Ahadith in his collection which were divided into chapters and chapters into sections like purity, salah, saum, zakat, hajj, marriage, divorce etc.
- His work concerns the practical regulations for carrying out the Sharia, the holy law of Islam.

#### PARAGRAPH # 5 (AL ISTIBSAR)

- The fourth book of Shia's four collections is *Al-Istibsaar* by Shaikh Tusi, who is also the author of *Tahzib ul Ahkam*.
- The title is translated as 'the Perceptive'.
- This collection is mainly the summary of Shaikh Tusi's another collection *Tahzib ul Ahkam*. The author intended to make a reference book for a beginner so he made this collection of 5,511 Ahadith.
- The methods to collect Ahadith in it are similar but briefer. There are not so many traditions used in this work and the explanations are more concise.

Q (b) Outline the main differences between Sunni and Shi'a collections of Ahadith. [4]

#### PARAGRAPH # 1 (SUNNI COLLECTIONS)

- One of the major differences between Shia and Sunni is in their definition of Hadith/Sunnah.
- Sunnis count the sayings, actions and silent approvals of Prophet (PBUH) as Hadith.
- They accept such Ahadith to be genuine that are reported by any of the Prophet's companions. Sunnis trust all companions as Quran and Hadith confirms their righteousness and reliability.
- The hadith were written at the time of Prophet and continued to be written in later times as well. Therefore, Sunnis have developed a specific method of 'criticism' to check the authenticity of hadith i.e. the assessment of hadith by the rules of sanad and matn.



- Any hadith possessing all the aforementioned factors and passed rules of authenticity is considered as Genuine Hadith. Thus, the collection of such Ahadith is called Sunnis collection of hadith.

### PARAGRAPH # 2 (SHIA COLLECTIONS)

- Shias definition of hadith is extended. With the sayings, actions and approvals of Prophet (PBUH), Shias also include the sayings, actions and approvals of Imams as Hadith, whom they regard as infallible. Therefore, unlike the Sunnis, the Shias place in effect, the authentic sayings of their Imams on par with the sayings of the Prophet and of Allah as contained in the Quran
- They accept only those Ahadith that have been reported by or attributed to the Ahl-e-Bait or direct descendents of the Prophet, or the supporters of Hazrat Ali (RZ). They put their greater trust on them due to distinction of Ahl-e-Bait highlighted in Quran and Hadith.
- Shias also have set ways to check the authenticity of hadith by the rules of sanad and matn. They also check the authenticity of the sayings of Imams like the checking of the sayings of Prophet (PBUH). If a person has heard something directly from any of the 12 Imams, and that person is trustworthy for Shias and his narration is not against Quran, then the tradition is authentic for Shias.
- Any hadith possessing all the aforementioned factors and passed rules of authenticity is considered as Genuine Hadith. Thus, the collection of such Ahadith is called Shias collection of hadith.

## EARLIEST COLLECTIONS OF AHADITH *Real*

Q: What do you know about the earliest collections of Ahadith?

[10]

### PARAGRAPH # 1 (INTRODUCTION):

- Since the Prophet (PBUH)'s lifetime Ahadith were collected in memories and pieces both. It was due to great emphasis laid by Prophet (PBUH) for the preservation & circulation of Islamic teachings.
- In result of that, from the very 1<sup>st</sup> generation Ahadith have been recorded for their preservation.

### PARAGRAPH # 2 (COLLECTIONS OF PROPHET (PBUH)):

- Hazrat Mohammad (PBUH) other than teaching Ahadith verbally and by demonstrations also dictated Ahadith to his companions for their preservation in writing.
- He appointed 34 of his learned companions as scribes who used to write down treaties, letters, official documents and instructions to governors etc for him.
- Later on, few of these writings formed the collections of Ahadith.
- Among the treaties were Treaty of Hudaibya and Charter of Madinah and among the letters are those invitations he sent to different rulers and emperors.
- An official document of Prophet (PBUH)'s speech to Makkans was given to Abu Shah who belonged to Yemen.
- Other than these he (PBUH) also gave written instructions to his governors. Couple of them include:
  - **Kitab ul Sadiqah** which was dictated by Prophet (PBUH) and dealt with rules of Zakat. The original of it remained for a longer time and was officially used for governmental matters.
  - **Saheefah Amr bin Hazm** which was dictated by Prophet (PBUH) and dealt with rules of Salah, Zakah, purification and administrative laws. This copy was given to the governor of Yemen, Amr bin Hazm, as an official guide.

### PARAGRAPH # 3 (COLLECTIONS OF COMPANIONS):

- Prophet Mohammad (PBUH) also encouraged and permitted his companions to preserve Ahadith in writings. His permission to write Ahadith to Hazrat Abdullah bin Umar (RZ) is evident to this.
- Once Hazrat Abdullah bin Umar (RZ) went to Prophet (PBUH) and said: "*O messenger of Allah! I wish to narrate some of your traditions so I intend to write these with my hand along with my heart?*" The Prophet (PBUH) said: "*If they are my Hadith have them written along with your heart*"



- Such encouragement and permissions resulted in various collections of Ahadith made by the companions of Prophet (PBUH).
- Few famous collections of companions include:
- **Saheefah-e- Sadiqah** which contained a thousand Ahadith and written down by Hazrat Abdullah bin Umar (RZ) on-the permission of Prophet (PBUH).
- **Saheefah-e- Anas bin Malik** which was prepared by Anas bin Malik. He was a voluntary servant of Prophet (PBUH) from the age of ten and wrote down Ahadith. Reports have been narrated that the Holy Prophet (PBUH) was pleased with his efforts of recording Ahadith.
- **Saheefah-e- Ali** which was compiled by Hazrat Ali (RZ) for his own use. Later it served as a guide to the government.
- Other included **Book of Jabir** by Hazrat Jabir bin Abdullah (RZ) and **Book of Saad** by Hazrat Saad bin Ubadah (RZ).

#### PARAGRAPH # 4 (COLLECTIONS OF SUCCESSORS):

- The successors continued the work of collecting Ahadith. These successors were the students of companions who directly received and learned Ahadith from the great companions of Prophet Mohammad (PBUH).
- In this age practice of writing Ahadith became more common especially after the instructions of Caliph Hazrat Umar bin Abdul Aziz the written work of Ahadith was focused more.
- It is reported that the first collection which was made after these instructions was of Imam Zuhri.
- Also, many other collections of Ahadith came into existence at that time like **Kitab-ul-Athar** by Imam Abu Hanifa, **Al Musannaf of Imam Abdur Razzaq & Al Muwatta** by Imam Mohammad.
- The two other famous collections of the age of successors, that still exist, are **Al Muwatta** of Imam Malik bin Anas and **Musnad of Imam Ahmed bin Hanbal**.
- The author of Al Muwatta was also the founder of Maliki school of thought. He particularly employed Ahadith in relation with Quran. His collection was particularly focused on establishing points of legal teachings. Due to this his collection doesn't top the list in compilation of Ahadith rather it is considered a text in which Ahadith are employed for legal matters.
- In Al Muwatta he collected 2000 Ahadith and divided them in different chapters as per their theme so this collection is categorized as Musannaf collection of Hadith.
- The author of Masnad is the founder of Hanbali school of thought. In his work he divided Ahadith in systematic work and collected them as per the name of, Ra'vi, the first narrator of Hadith.
- The book begins with the chapters of the Rightly Guided Caliphs, then other blessed companions, then other leading Muslims and the wives of Prophet (PBUH) etc.
- Under each individual he mentioned different numbers of Ahadith (narrated by that individual) he could collect.
- The Musnad collection he made contained 30,000 (27,647) Ahadith narrated by 700 companions.

#### PARAGRAPH # 5 (COLLECTIONS OF SUCCESSORS TO THE SUCCESSORS):

- The next generation to the successors continued writing Ahadith but at that time checking of Ahadith came into practice and Ahadith were never compiled by this age without assessing their authenticity.
- Consequently, by their double hard work the six most authentic collections of Ahadith were compiled known as Sahah Sitta. They are **Sahih Bukhari** by Imam Bukhari, **Sahih Muslim** by Imam Muslim, **Sunan Nisai** by Imam Nisai, **Sunan Abu Daud** by Imam Abu Daud, **Jami Tirmidhi** by Imam Tirmidhi and **Sunan Ibn-e-Majah** by Imam Ibne Majah.
- *Write conclusion of commonalities in their works i.e. traveling, writings, dividing Ahadith in chapters and classification of hadith.*



## METHODS OF THE PRESERVATION OF HADITH

Q: (a) Outline the main methods of preservation of Hadith? [10]

### PARAGRAPH # 1 (INTRODUCTION)

- The Prophet (PBUH) used different methods to teach his Hadith and Sunnah. These may be put into three categories. His verbal teachings, written medium (dictation to scribes) and practical demonstration.
- Therefore, the following generations used three methods of learning and preserving Ahadith. These include **Memorization, Recording and Practice.**

### PARAGRAPH # 2 (MEMORIZATION)

- The companions observed the actions of Prophet (PBUH) i.e. Sunnah, remember his sayings i.e. Hadith and followed them in their everyday life.
- Arabs were excellent memorizers and they were known to learn countless verses of poets and tribal stories by heart.
- Following the prime objective of learning from Prophet (PBUH) directly, these Arab companions made the full use of their memorization skills.
- The companions of Prophet (PBUH) used to listen to every word of the Prophet (PBUH) with utmost care. They then used to learn Ahadith from the Prophet (PBUH) in the mosque.
- To ensure the authenticity, he (PBUH) also listened to his companions of what they heard, understood and memorized.
- The Prophet (PBUH) who had a unique way of teaching used to repeat important teachings more than once so the companions would remember the memorized Ahadith.
- The companions afterwards used to recollect what they had learned from Prophet (PBUH). This practice has been described very well by Hazrat Anas bin Malik (RZ). He said *"We sat with Prophet (PBUH), may be sixty persons in number and the Prophet (PBUH) taught us hadith. Later when he went out for any necessity, we used to memorize it amongst us, when we departed it was as if cultivated in our hearts."*
- The companions faced the problems of daily life like everyone does so it was not practically possible for all of them to attend the circle of Prophet (PBUH) on every occasion.
- So, those who were absent sometimes from the educational circle of the Prophet (PBUH) used to learn from those who were present. Even some of them came in an agreement between themselves to attend the study circle in shifts.
- In this way the Ahadith were spread widely and memorized by many companions.
- After the Prophet (PBUH)'s death, the recollection of Ahadith was carried out by companions as it was during the lifetime of Prophet (PBUH).
- Hazrat Abu Huraira (RZ) used to divide a night in three portions out of one portion was for the revision of Ahadith. Hazrat Abu Musa Ashari (RZ) revised Ahadith throughout the night.
- On the other hand a good number of companions are found like Hazrat Ali (RZ), Ibne Masud (RZ), Ibne Abbas (RZ) and others advising the Successors on the memorizing of Hadith.
- So, the same pattern of learning of Hadith through memorization and revision continued in the time of the successors and the following generations to date.

### PARAGRAPH # 3: (RECORDING)

- The Hadith literature wasn't only preserved in memories and hearts of companions, they were also written down.
- There are many recorded documents that were written on orders of Prophet (PBUH).



- The letters of Prophet (PBUH) to Kings and Rulers, his orders and instructions to Muslim officials and governors are all in the category of written Hadith/Sunnah. Moreover the treaties he signed with different communities are also the part of it.
- Prophet (PBUH) had at least 34 scribes who wrote them for him at sometime or the other.
- In the same category we may put the document given to Abu Shah on the occasion Prophet (PBUH)'s sermon to the people of Makkah.
- The companions of Prophet (PBUH) also learned Ahadith by recording them in writing for their revision as well.
- One of such companions was Hazrat Abdullah bin Umar (RZ), who used to write the traditions during the life time of Holy Prophet (PBUH). He came to Prophet (PBUH) and said: "O messenger of Allah! I wish to narrate some of your traditions so I intend to write these with my hand along with my heart?" The Prophet (PBUH) said: "If they are my Hadith have them written along with your heart"
- It has been proved by this dialogue that the Ahadith were also written down for their preservation by the permission of Prophet (PBUH).
- Hazrat Abdullah bin Umar is reported to have a compiled collection of Ahadith called Saheef-e- Sadiqah.
- Other companions also possessed a copy of Ahadith in written form. Hazrat Ali (RZ) had Saheefa-e-Ali. Hazrat Anas bin Malik possessed Saheefa-e-Anas, Hazrat Saad bin Ubaadah and Hazrat Jabir bin Abdullah kept the book of Saad and the book of Jabir.
- The generation of successors was found particularly concerned about preservation of Ahadith in written form especially after the instructions of Caliph Umar bin Abdul Aziz.
- Imam Zuhri is reported to be the first to write Ahadith in this age. Followed by him many collections of Ahadith were made. Few of those include Musnad of Imam Ahmed bin Hanbal, Al-Muwatta of Imam Mohammad, Al-Muwta of Imam Malik, Musannaf of Imam Abdur Razzaq and Kitab-ul-Athar by Imam Abu Hanifa.
- The generation of successors of successors went a step ahead to record Ahadith. They not only wrote them down but before compiling Ahadith in books they checked the authenticity of every Hadith they were writing.
- The six most authentic collections of Ahadith were made by this generation. These include Sahih Bukhari by Imam Bukhari, Sahih Muslim by Imam Muslim, Sunan Nisai by Imam Nisai, Sunan Abu Daud by Imam Abu Daud, Jami Tirmidhi by Imam Tirmidhi and Sunan Ibn-e-Majah by Imam Ibne Majah.

#### PARAGRAPH # 4: (PRACTICE)

- As far as the practical demonstration for the learning of Ahadith is concerned, the Prophet (PBUH) taught the method of ablution, prayers, fasting and pilgrimage etc by this.
- The Prophet (PBUH) also in answer to many questions used to tell the questioner to stay with him and learn by observing the practice.
- *Discuss assumed case of learning method of ablution by observing Prophet (PBUH)'s action.*
- The companions who observed these actions of Prophet (PBUH) implemented the methodology of practicing to remember them.
- In this manner they got dual virtues of these Ahadith, to memorize them and to have the essence of practicing Prophet (PBUH)'s Sunnah also.
- This was the common method followed by every narrator of Hadith till the time of compilers of Sahah Sitta (the six most authentic collections of Ahadith).

**IMPORTANT NOTE:** For this chapter which is assessed in paper two Q2 (Compulsory Question), you are also required to study the four main sources of Islamic legal thinking; Quran, Hadith, Ijma and Qiyas. For the sources of Islamic legal thinking See Book # 2 Page # 09 – 26.



## INDIVIDUAL'S RESPONSIBILITIES IN AHADITH

- Q (a) Outline the main teachings of Ahadith you have studied about the responsibilities of individual Muslims?

Pattern:

- Comment on Prophet (PBUH)'s teaching about individual's responsibilities
- Reference from the passages (Ahadith 1-20 of CIE Curriculum)
- Analysis of above reference – Suggest actions for implementation.

PARAGRAPH # 1 (INTRODUCTION):

- Prophet (PBUH)'s Ahadith are filled with the responsibilities for Muslim individuals. Following are the few:

PARAGRAPH # 2 (FIRST HADITH):

- The Prophet (PBUH) taught us about the criteria of Judgment by God on the final day.
- He described that it is our intention on the basis of what our actions will be judged.
- He taught that we should have pure intentions in our hearts for any good deed.
- He said in one of his sayings that individuals are regarded as per their internal factors by God, Allah's apostle said *God does not regards your appearances and your possessions, but he regards your hearts and your actions.*
- This means that we should do all good deeds just for the cause of Allah.
- We should be less concerned about our possessions and appearances which are temporary and we should be conscious about the inner nature of ourselves which is related to our heart.
- We ought not to do anything to pretend or to be seen by people. All our deeds should be purely for Allah and to earn reward from him of the deed.

PARAGRAPH # 3 (SECOND HADITH):

- *He who has in his heart as much faith as a grain of mustard seed will not enter hell, and he who has in his heart as much pride as a grain of mustard seed will not enter paradise.*

PARAGRAPH # 4 (THIRD HADITH):

- *He who studies Quran is like the owner of tethered camels. If he attends to them he will keep hold of them, but if he lets them loose they will go away.*

PARAGRAPH # 5 (FOURTH HADITH):

- *No one eats a better food than that which he eats out of the work of his hand.*

## COMMUNAL RESPONSIBILITIES IN AHADITH

- Q (a) Outline the main teachings of Ahadith you have studied about the responsibilities of Muslims as a community. [10]

Pattern:

- Comment on Prophet (PBUH)'s teaching about communal responsibilities
- Reference from the passages (Ahadith 1-20 of CIE Curriculum)
- Analysis of above reference – Suggest actions for implementation.

PARAGRAPH # 1 (INTRODUCTION):

- Prophet (PBUH)'s Ahadith are filled with the responsibilities for Muslim as Community. Following are the few:

PARAGRAPH # 2 (FIRST HADITH):

- The Prophet (PBUH) in his teachings united the whole Muslim community as the one body.
- He described the responsibilities of believers in socializing. He encouraged brotherly relations among the whole community members.
- In his saying he mentioned that all members in community get affected if one is affected.
- The Prophet once said that *the believers are like a single man; if his eye is affected he is affected, and if his head is affected he is all affected.*
- This means that we can be dependent on our Muslim brothers.
- We should respond to our brothers' difficulties unitedly by feeling the pain of difficulty as ours.
- We should create such a unity among ourselves so that we would become as powerful as we were at the time of the Rightly Guided Caliphs.

PARAGRAPH # 3 (SECOND HADITH):

- *May God show mercy to a man who is kindly when he sells, when he buys and when he demands his money back*

PARAGRAPH # 4 (THIRD HADITH)

- *Every person's every joint must perform charity every day the sun comes up: to act justly between two people is charity; to help a man in his mount, lifting him onto it or hoisting up his belongings onto it is a charity; a good word is charity; every step you take for prayers is charity; and removing the harmful thing from the road is charity.*

PARAGRAPH # 5 (FOURTH HADITH):

- *Let him who believe in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbors, and let him who believes in Allah and the Last Day be generous to his guest.*



## SPECIFIC TOPICS IN AHADITH

- Q (a) In the Ahadith you have studied what did the Prophet (PBUH) SAY and MEAN when he spoke about:
- |                                 |                                 |
|---------------------------------|---------------------------------|
| (i) Brotherhood & Unity         | (ii) Evil                       |
| (iii) Tolerance and Forgiveness | (iv) Generosity                 |
| (v) Sincerity and Dedication    | (vi) Financial Responsibilities |
| (vii) Faith and Pride           |                                 |

Pattern:

Write the Hadith related to the topic from the set of Ahadith using the phrase 'About the topic a b c the Prophet (PBUH) said:'

Discuss part (a) of hadith and begin with the phrase 'Here the Prophet (PBUH) is teaching about'.

Discuss part (b) of hadith and begin with the phrase 'This means we should'.

## MODEL ANSWER

(i) Brotherhood & Unity

- About brotherhood the Prophet (PBUH) said: "None of you believe until you want for your brother what you want for yourself".
- Here, the Prophet (PBUH) is teaching about social relations and the attribute of a true believer.
- The religion Islam stresses so much on social relationships. For stronger social bonding Islam ties believers in the bond of brotherhood.
- This bond includes love, care, and respect for each other. It also includes equality and removes all sorts of differences and marks of distinctions from the believers.
- We learn from the abovementioned teaching of Mohammad (PBUH) that we are required to be concerned about each others welfare.
- He (PBUH) also said: "You cannot enter Paradise unless you are a believer and you cannot be a believer unless there is a reciprocal love among you".
- This means we should be concerned about our brothers' welfare.
- We should treat them equally with love, care and respect.
- We should also be willing and ready to assist them and be willing to sacrifice our valuables for them.
- The example of Muhajirin and Ansar is inspirational to be generous and assisting towards our brothers.
- We should never abandon them and be co-operative in social and financial matters.
- About unity the Prophet (PBUH) said: "The believers are like a single man; if his eye is affected he is affected, and if his head is affected he is all affected".
- Here, the Prophet (PBUH) is teaching about unity and brotherhood of Muslim community.
- Discuss part (a) of hadith # 16.
- This means we should consider our brothers as connected to us as our body organs.
- Discuss part (b) of hadith # 16.

(ii) Evil

- About the evil the Prophet (PBUH) said: "Whosoever sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so with his heart, and that is the weakest of faith".
- Here, the Prophet (PBUH) is teaching about a way to establish a peaceful society.
- Discuss part (a) of hadith # 6.

- *This means we should* support the good and resist/cease evil.
- Discuss part (b) of hadith # 6.
- (iii) **Tolerance and Forgiveness**
  - *About tolerance and forgiveness the Prophet (PBUH) said: "God will not show mercy to him who does not show mercy to others".*
  - *Here, the Prophet (PBUH) is teaching about* the exclusive attribute of Allah i.e. Mercy.
  - Discuss part (a) of hadith # 15.
  - *This means we should* be tolerant and merciful towards others.
  - Discuss part (b) of hadith # 15.
- (iv) **Generosity**
  - *About generosity the Prophet (PBUH) said: "Let him who believe in Allah and the Last day either speak good or keep silent, and let him who believe in Allah and the Last day be generous to his neighbour, and let him who believe in Allah and the Last day be generous to his guest".*
  - *Here, the Prophet (PBUH) is teaching about* the attributes of a true believer.
  - Discuss part (a) of hadith # 3.
  - *This means we should* be sensible in verbal use and kind in our treatment towards others.
  - Discuss part (b) of hadith # 3.
- (v) **Sincerity and Dedication**
  - Discuss hadith # 1 for sincerity and hadith # 20 for dedication as per the provided pattern.
- (vi) **Financial Responsibilities**
  - Discuss hadith # 9 and hadith # 14 as per the provided pattern.
- (vii) **Faith and Pride**
  - Discuss hadith # 18 as per the provided pattern.
- (viii) **Poor, Needy and Orphan**
  - Discuss hadith # 10 and 11 as per the provided pattern.
- (ix) **Modesty**
  - Discuss hadith # 17 as per the provided pattern.
- (x) **Jihad**
  - Discuss hadith # 7 as per the provided pattern.
- (xi) **Martyrdom**
  - Discuss hadith # 8 as per the provided pattern.
- (xii) **Worldly Life**
  - Discuss hadith # 19 as per the provided pattern.
- (xiii) **Charity**
  - Discuss hadith # 5 as per the provided pattern.

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