

MAJOR THEMES OF HADITH

HADITH ABOUT RESPONSIBILITIES OF INDIVIDUAL MUSLIMS

4,7,8,9,13,17,18,19 and 20.

HADITH ABOUT HOW MUSLIMS SHOULD TREAT ONE ANOTHER

OR

HADITH ABOUT IMPORTANCE OF MUSLIM COMMUNAL LIFE

2,3,5,12,14 and 16

HADITH ABOUT CONDUCT OF INDIVIDUAL IN THE COMMUNITY

1,6,10,11 and 15

HADITH ABOUT BROTHERHOOD AND UNITY

2 and 16

HADITH ABOUT EVIL

6

HADITH ABOUT TOLERANCE AND FORGIVENESS

15

HADITH ABOUT GENEROSITY

3

HADITH ABOUT SINCERITY AND DEDICATION

1 and 20

HADITH ABOUT FINANCIAL RESPONSIBILITIES

9 and 14

HADITH ABOUT FAITH AND PRIDE

18

HADITH ABOUT POOR, NEEDY AND ORPHAN

10 and 11

HADITH ABOUT MODESTY

17

HADITH ABOUT JIHAD

7

HADITH ABOUT MARTYRDOM

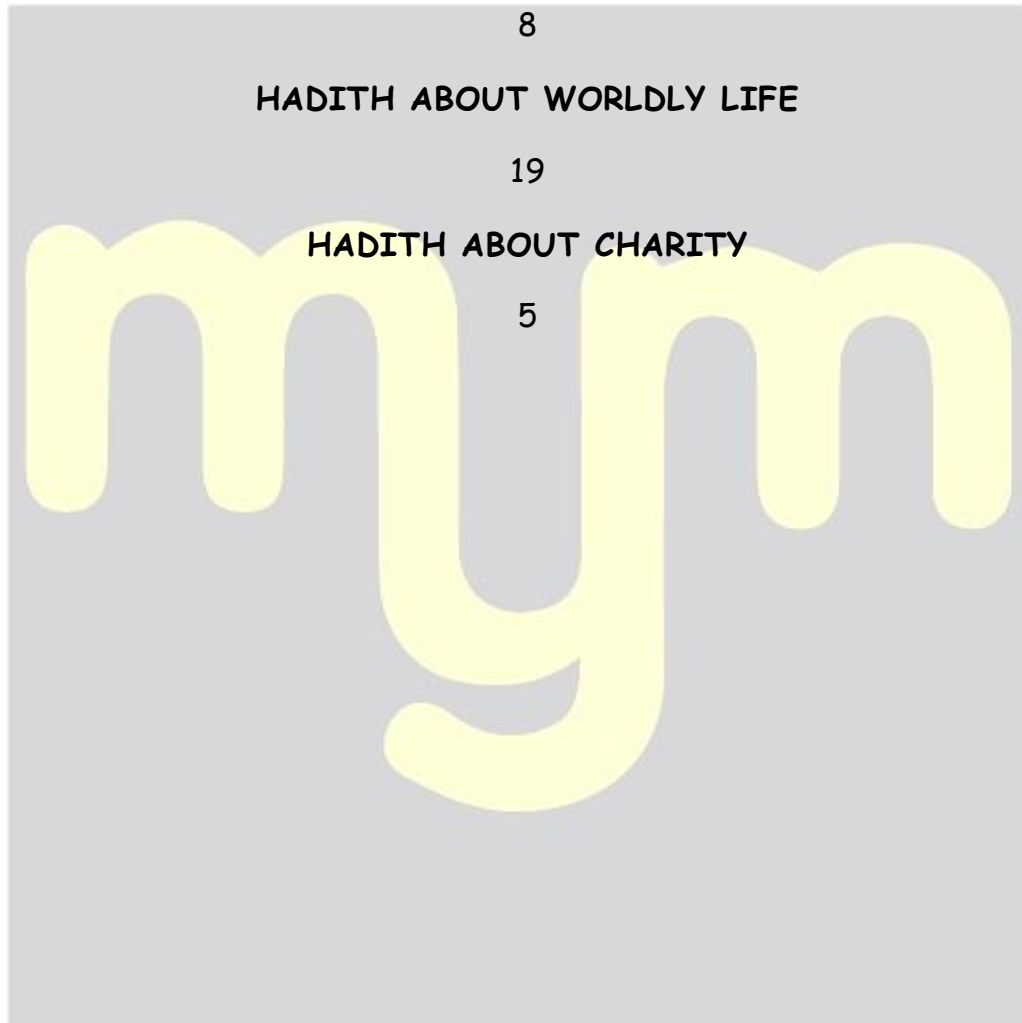
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HADITH ABOUT WORLDLY LIFE

19

HADITH ABOUT CHARITY

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SUNNAH AND 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 breakfast 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.



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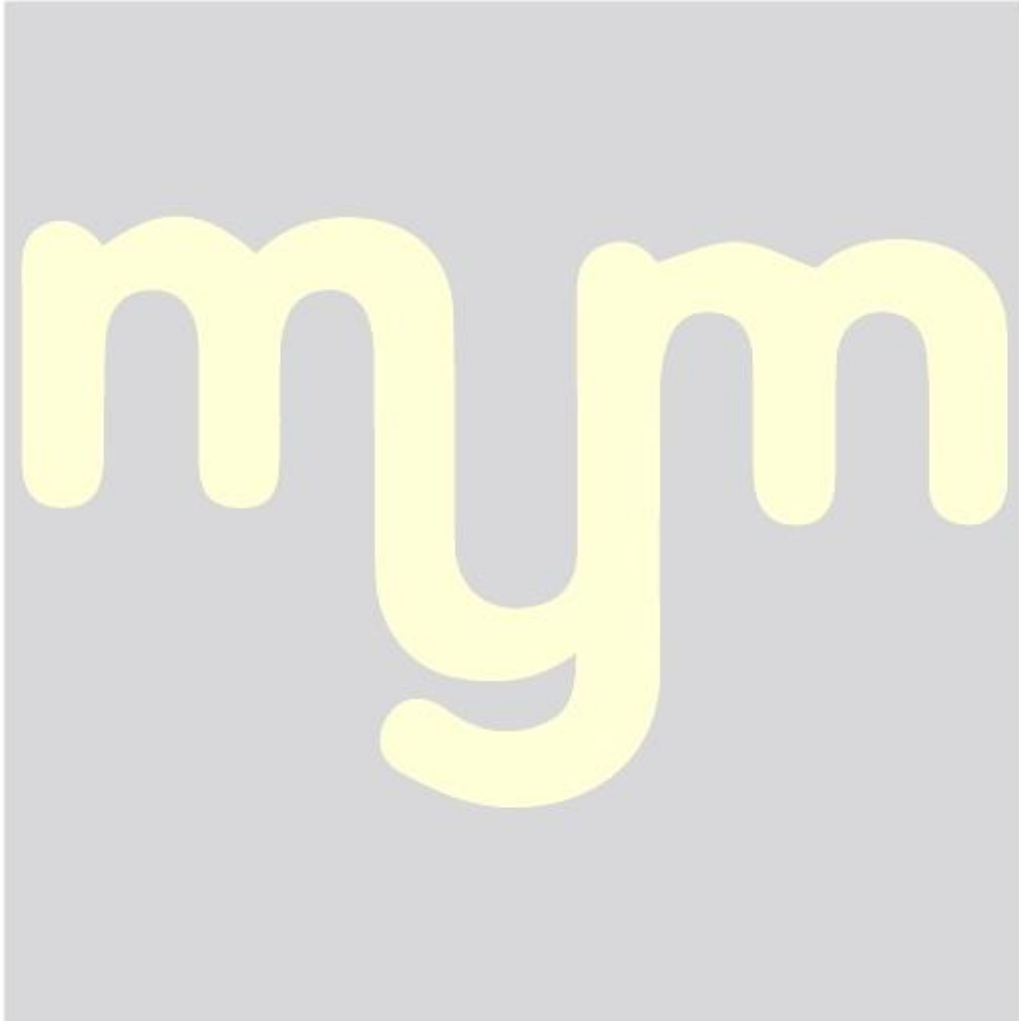


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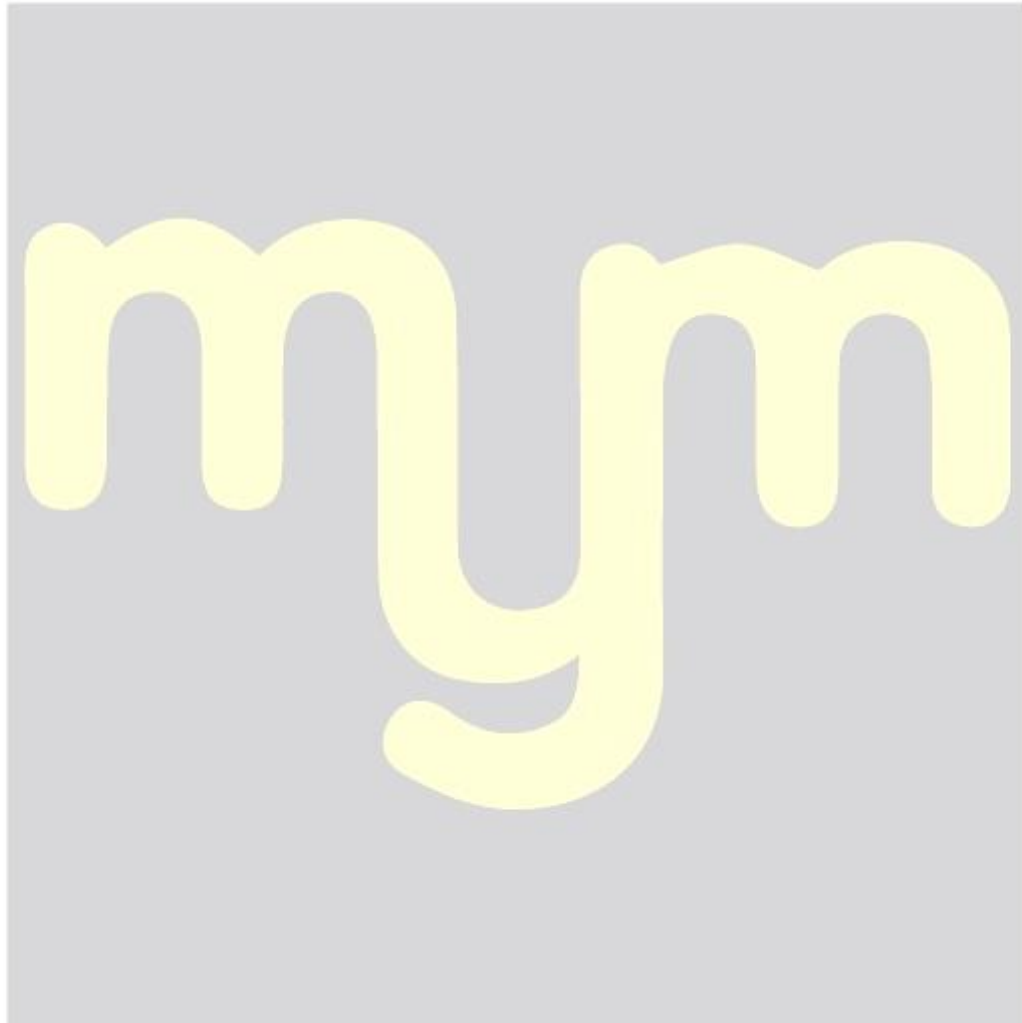
QURAN AS A SOURCE OF GUIDANCE

- ✓ The Quran is the major source of instruction and legal thinking.
- ✓ It is the fundamental source from which all principles and injunctions of Islam are drawn.
- ✓ We believe that as it is a word of Allah hence is the first mean or source of guidance for any law.
- ✓ The Quran states: **"This is the Book; in it is guidance sure without doubt for those who Fear Allah" (2:2) Al Baqarah.**
- ✓ Moreover, it is also the primary source of Islamic legal thinking which means it can also establish Islamic laws alone without being dependent to any other source.
- ✓ A couple of examples of laws are derived from Quran.
- ✓ For the shares of inheritance the Quran states: **"Allah instructs you concerning your children's (inheritance) for the male, what is equal to the share of two females..." (4:11) AI-Nisa**
- ✓ For theft the Quran establishes the following orders: **"As to the thief, Male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime." (5:38) Al-Maidah.**
- ✓ It provides laws for all aspects of life.
- ✓ Unlike other religious scriptures this miraculous book of Allah doesn't provide only religious rituals it also gives instructions on political, ethical, material, spiritual, social & economic affairs etc.
- ✓ These laws range from one's family life to his business and religious life.
- ✓ It provides religious duties for believers to offer like prayer, fasting, almsgiving and Hajj etc. The Quran gives a set of Islamic practices. It commands to establish worship (prayer) and to pay the poor due after faith in one God. The Quran frequently says **"And establish prayer and pay zakat."** It is said' **"O you who believe! Fasting is prescribed to you"(2:183) "Complete Hajj and Umrah in the services of God"(2.196)**
- ✓ Ahadith of the Holy Prophet provides further details of these practices.
- ✓ It also offers family laws where it discusses matters about the requirements of a valid marriage dower, divorce and multi marriages etc. Quran commands all Muslims to follow the Islamic ways of life. Regarding personal relation the Quran says, **"Prohibited to you (in marriage) are your mothers, daughters, sisters."**
- ✓ In the economical field it stresses believers to do trade and to abstain from Riba (Interest). Islam promotes honesty in economic dealing in order to earn by lawful (Halal) means. Regarding economic teachings, it lays instruction to decide with justice, not to offer bribes, to give true evidence and to give full weights and measure. Allah says, **"Give full measure when you measure and weigh with a**

balance that is straight. "And *Allah has allowed trade that and forbidden usury.*"

- ✓ Islam promotes equality and brotherhood; it rejects all social barriers by saying **"All believers are equal to one another."** This verse promotes brotherhood ;no believer is superior to another
- ✓ Quran also teaches how to maintain relations with Non-Muslims and other states by commanding , **"O you who believe do not make Jews and Christians your allies, some of them are allies of others"**
- ✓ Laws of war are also included in the Holy Qur'an where they prohibit the killing of women and children, destroying residential places, killing of prisoners etc. For punishment of Zina or fornication (100 lahes). It is said, **"The woman and man guilty of adultery or fornication, flog each of them with hundred stripes."** (24:2) For the heinous crime of murder it recommends the simple rule of an eye for an eye by saying: **"O you who believe! The law equality is prescribed to you in case of murder: the free for free, the slave for slave, the woman for woman."**
- ✓ Its laws are totally authentic and indestructible.
- ✓ The Quranic teachings are eternal, un-alterable and everlasting for all times.
- ✓ Allah Himself has promised to guard His word from any kind of corruption or alteration. The verse of Surah Hijr mentions this promise where Allah says: **"We have without doubt sent down the Message; and We will surely guard it (from corruption)" (15:9) Al-Hijr.**
- ✓ Since the laws of Quran are authentic and unchanged so they cannot be questioned or challenged in meanings and existence.
- ✓ This Book reaches us exactly as it was revealed to Prophet Mohammad (PBUH) 1400 years ago.
- ✓ The Quran says, **"Neither anything wet nor dry that is not contained in this Luminous Book."**
- ✓ This means the laws mentioned in the Book are totally divine without any addition or omission.
- ✓ As the laws of Allah are superior over any other laws like His personality is superior over all other so Quranic Laws cannot be challenged in any way nor they can be repeated or annulled by an legislature or human authority.
- ✓ The Quran is not only unique in the way in which it presents its subject matter, which is man and his ultimate goal in life, but it is also unique in that is a miracle itself.
- ✓ It has been documented that the Prophet (saw) challenged the Arabs to produce a literacy work of a similar caliber as the Quran, but they were unable to do so despite of their well-known fluency literary powers.

- ✓ The challenge to reproduce the Quran was presented to the Arabs and mankind three times.
- ✓ The Quran says, *"Say: if all mankind and the jinn would come together to produce the like of this Quran, they could not produce it...."*(17:88)
- ✓ *"Or do they say that he has invented it? Say to (them) ,Bring ten invented chapters like it ..."* (11:13)
- ✓ *"if you are in doubt ofthen produce one chapter like it..."*(2:23)



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HADITH

- ✓ It is the second primary source of Islamic law.
- ✓ Legal experts hold that Hadith is the second most important source and the authority of Islamic law after Quran.
- ✓ The hadith itself derives its authority and legal validity from the Quran. The Quran says, ***"Nor does he speak from (his own) inclination. It is not but a revelation revealed."***
- ✓ The Quran itself repeatedly reminds us of the importance of hadith, enjoining us to strictly follow the prophet.
- ✓ The Quran says, ***"Obey Allah and Obey the messenger" "And whatever he gives you take it... And whatever he forbids, abstain from it"***
- ✓ Hazrat Ayesha (RA) said, ***"The life of the prophet was the practical demonstration of the Holy Quran."***
- ✓ It is a principle first set by Imam Shafi that Quran and Sunnah can never contradict with each other.

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QURAN AND HADITH

Sunnah sometimes explains a word, which is not explained in Quran

- ✓ For example the Holy Quran says, *"And establish prayer and pay Zakat" (2:43)* but the method of prayer is not mentioned in the Holy Quran.
- ✓ The Holy Prophet explained how to offer the prayer through his action and said, *"Offer your prayer as you see me offering my prayer."*
- ✓ He also said, *"No prayer is acceptable without Fatiha."*
- ✓ Similarly, the Quran commands the Muslim to pay Zakat, but does not explained by the Prophet .
- ✓ He said, *"No Zakat is payable on property until a year passed away on it."*
- ✓ He also said, *"Neither the property of different people be gathered together nor the joint property should be split for fear of Zakat"*

Quran mentions a general term which could be applied to any person, while the Sunnah further specifies the term and forms another rule

- ✓ For example, the Quran says, *"The man and woman who commit Zinaa, flog each of them with one hundred lashes."*
- ✓ This rule can be applied to any male or female who is found guilty of Zinaa.
- ✓ However, the messenger stoned the married men and women who committed Zinaa.

A rule may be mentioned in the Qur'an without any restrictions but the Sunnah places restrictions on the rule

- ✓ For example, the Quran says: *"The male and female thief cut their hands."*(5:38)
- ✓ There is no restriction placed on the rule in the Ayah, but the Prophet said; *"Hand will not be cut for less than ten dirhams"*

An original rule in the Quran, but the Sunnah adds new items to the original rule

- ✓ For example Quran says: *"Forbidden to you is your mothers, daughters ,paternal and maternal aunt, nieces, foster mothers and sisters ,mother-in -law and step daughter"* (An-Nisa:23)
- ✓ The Prophet added, *"No woman can be married to a man who is already married to her sister or her maternal/ paternal aunt."*

In many places Quran remains silent and Sunnah gives the Law

- ✓ For example The Holy Prophet announced in Khyber Expedition that flesh of Donkey was made Haram.
- ✓ He also said: *"The part of garment below the ankle (for men) is in the fire."* Or *"Silk and gold are made unlawful for the men of my nation but lawful for women."*

Sunnah of Holy Prophet provides practical method of Islamic practices

- ✓ The Quran enjoins us, *"Pilgrimage there to is a duty men owe to Allah those who can afford the journey"*
- ✓ Full method of the Hajj is not mentioned in Quran.
- ✓ Sunnah of Prophet explains its performance, as it is said Ibn Umar reported, *"The Holy Prophet pronounced Talbiyah in Hajj."*

Other Examples

- ✓ The Quran guides us about the usage of alcohol in the following words. *"O believers! Intoxicants and gambling (games of chance), dedication to stones (paying tribute to idols) and division by arrows (lottery) are the filthy works of Satan. Get away from them, so that you may prosper."* (5:91) Al-Maida. According to this verse of Quran alcohol is prohibited for us and its usage is forbidden. But this verse and the rest of the Quran alcohol is prohibited for us and its usage is forbidden. Therefore, to find out the answer for punishment we look into the hadith of Prophet (PBUH). Regarding this matter the Sunnah of Prophet (PBUH) guides us the following report: *"The Prophet beat a drunk with palm-leaf stalks and shoes". (Bukhari)*. The Hadith clearly highlights that the Prophet (PBUH) punished the drunk, by beating him with palm leaf stalks (lashes). So here Quran and Hadith together form the law of beating the drunk with lashes.
- ✓ The Quran commands that purity of the body is compulsory before prayer. However the Sunnah explains the method of purity (ablution) Wuzu.
- ✓ The division of inheritance is clearly stated in the Quran by saying, *"Allah commands you concerning your children's inheritance for the males equal to the share of two females"* but leaving of wealth for Non-Muslims relatives is not mentioned in the Quran. In the sunnah, we find that the Prophet said, *"A Muslim may not inheritance from a Non-Muslim, nor Non-Muslim inherit from a Muslim"*
- ✓ The Holy Prophet said, *"The bartering of gold for gold is Riba, except if it is from hand to hand and equal in amount and wheat grain for wheat grain is Riba except if it is from hand to hand and equal in the amount."*

IJMA

MEANING OF IJMA

- ✓ The literal meaning of Arabic term Ijma is unanimity or consensus.
- ✓ Generally Ijma means a unanimous decision.
- ✓ In Islamic terminology it is a unanimous decision of the entire Muslim community on some Islamic matter after the death of Prophet (PBUH).
- ✓ In Islamic legal thinking Ijma is recognized as the 3rd source of Islamic legal thinking.
- ✓ It is used when Quran and hadith do not offer the clear or direct guidance.
- ✓ It is also the secondary source of Islamic legal thinking which means that it is dependent on Primary sources Quran and hadith and cannot work alone.
- ✓ The unanimity of this Ummah is regarded by Prophet (PBUH) himself which is also a proof of consensus (Ijma) to be the authentic source of Islamic legal thinking.
- ✓ The Prophet (PBUH) said: **"My community will never agree upon an error"**.
- ✓ Some regards Ijma as the agreement of companions of Prophet (PBUH), others of the community of Madina, others of legal experts.
- ✓ Legal experts have differed over who makes up this group of Muslims and who's Ijma should be accepted. Some say Companions of Prophet (PBUH) some say people of Madina, some say legal scholars of any generation.
- ✓ In theory, of course, it should be the whole community of believers. But this wasn't possible after few years because the community spread over a wide area.
- ✓ Currently it isn't possible either as different Islamic countries are running under different governments and different systems so Ijma of the whole Muslim community (Ummah) seem almost impossible in this era.
- ✓ Due to all these differences there are different definitions of Ijma which have been given.

TYPES OF IJMA

- ✓ There are two main kinds of Ijma.
- ✓ The first is general agreement of all Muslims in matters or beliefs, for example that the Quran was sent down by Allah brought by Angel Gabriel and that the Prophet (PBUH) is the last Messenger of Allah. This kind of Ijma is the acknowledgement of the beliefs that are the characteristics of Islam and shared by all believers.
- ✓ The second kind of Ijma particularly concerns legal matters and can be defined as an agreement of a group of Muslims about an issue on which the Quran and Holy Prophet (PBUH)'s Hadith or Sunnah haven't spoken the final words.

- ✓ The second kind of Ijma is further divided into two categories **Ijma e Qawli** and **Ijma e Amali**.
- ✓ **IJMA E QAWLI:** It is when in any one era all those who are worthy of making Ijma agreed unanimously upon a legal matter by way of speech. For example all companions agreed on the caliphate of Hazrat Abu Bakr (RZ) and swore allegiance on his hands.
- ✓ **IJMA E AMALI:** It is where in one era all those worthy of making Ijma, agree unanimously upon a legal matter by way of action. For example the four Sunnah before Zuhr prayer are regarded as Sunnat-e-Moakkadah, by virtue of companions practicing upon it with rigidity. Hence this action can never become Wajib or Farz until such a reason could be found making it Wajib or Farz.

IJMA FROM PROPHET LIFETIME

- ✓ Example from the Prophet's life regarding the concept of Ijma include after the battle of Badr Holy Prophet (pbuh) consulted with his companions about the prisoner of war and it was decided that they will get their freedom after the payment of ransom.
- ✓ During the battle of Uhad, the Prophet PBUH consulted his companions and followed the opinion of the majority and fought the battle outside the city though he was personally against it.
- ✓ During the battle of trench ,he had the trench dug around the city of Madina on the suggestion of Salman Farsi
- ✓ This all is Hadith as it is endorsed by the Prophet (S) but the concept of consulting and building consensus is shown here.

IJMA OF COMPANIONS OF PROPHET

- ✓ During Hazrat Uthman's (RA) caliphate, it was felt that the Muslim had difficulty gathering for the Friday prayer on just one Azaan and so it was decided by the experts to have 2 calls for prayers on Friday.
- ✓ Secondly the Tarawwih prayer throughout Ramadan after Isha in which the whole Quran is recited. This was the Ijma of the companions of the Holy Prophet during the time of Hazrat Umar's (RA) caliphate, to perform 20 rakats of this prayers and this is practiced even today.
- ✓ Election of Abu bakr R.A as the caliph of Islam and the compilation of the Holy Quran after the battle of Yamama was also the result of Ijma.

IJMA OF PRESENT ERA

- ✓ For sighting of moon of all months a committee of experts is set by the government, to refer whether the moon is sighted or not. Unanimous decision of the committee is accepted by everyone. This is based on Ijma.
- ✓ In 1974 the national assembly declared Qadiyanis as non-believers, they do not believe in the finality of Prophethood. This law was passed on the basis of the Quranic verse which said, **"Muhammad is not the father of any of your men but he is the Messenger of Allah and the Seal of Prophets."**
- ✓ Scholars collectively say that the conventional banking system is unislamic as it involves Riba (interest). This law was based on the Quranic verse which said, **"Allah has allowed trade but forbidden usury (interest)."**
- ✓ All scholars have declared Israel as a non friendly territory as they kill innocent Muslims. It is based on the following verse, **"o you who believe, do not make Jews and Christians your allies, some of them are allies of other."**

EXAMPLES OF QURAN AND IJMA

Example 1

- ✓ The Holy Quran says, **"Prohibited to you (for marriage) are:Your mothers, daughters..."(4:23) Al-Nisa.**
- ✓ As the verse mentions the terms mothers and daughters which could be clearly understood as ones mother and step mothers or ones daughters or step daughters.
- ✓ Since the verse does not clearly mention about marrying grandmothers or granddaughters hence ijma was exercised.
- ✓ Thereafter now through ijma the ruling is absolute amongst all muslims that marrying paternal or maternal grandmother or granddaughter is also prohibited as an extension of the injunction of the Quran.

Example 2

- ✓ The Quran says in Surah Baqarah; **"It is prescribed, when death approaches any of you,if he leaves any goods that he makes a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah fearing."(2:180)**
- ✓ According to this verse after the death of a son of the shares of his property will be given to his father.
- ✓ But the Quran and Sunnah are silent on if the father of deceased son is dead too.
- ✓ Thus after ijma it was decided that this share from the son's property towards the father will now go to the grandfather.
- ✓ This is how Ijma is exercised from Quran.

EXAMPLES OF HADITH AND IJMA

Example 1

- ✓ It isn't permissible to sell an edible item for the seller before having the ownership of the goods.
- ✓ The Prophet (PBUH) said regarding this: ***"Whosoever buys edible items cannot sell it until he has taken ownership thereof"***.
- ✓ The ruling of not selling edible items before owning them is clear and apparent from this Hadith but this Hadith is narrated by one just companion (Khabar-e-Wahid) therefore based on this there remains a doubt in this ruling and at the most it is not absolute.
- ✓ This ambiguity is intimated by Muhaddithun that Khabar-e-Wahid are not reliable like Sahih Hadith.
- ✓ By the consensus of believers on this problem, this possible doubt is removed and the ruling has become absolute.
- ✓ So the teaching in Hadith is unanimously accepted and the doubt about its sanad is removed hence selling items before having ownership has become impermissible.

Example 2

- ✓ The Prophet (PBUH) said: ***"If in a miscarried fetus life is established by its movements, a funeral prayer should be offered for it, and it is entitled to its share of inheritance"*** (Tirmidhi, Nisai and Ibn e Majah)
- ✓ According to this hadith of Prophet (PBUH) the funeral of miscarried fetus will be offered if it had shown life signs before its death.
- ✓ As per another hadith of Prophet (PBUH) the fetus begins to show movements when it reaches the age of four month.
- ✓ So the hadith states the funeral prayer of miscarried fetus who died after the age of four month will be offered.
- ✓ But the question arises when the fetus is miscarried before the age of four months and life signs were not found in it. The question is funeral prayer will be offered or not?
- ✓ When Ahadith did not provide the final ruling on this matter, the Muslim community found out the answer by consensus.
- ✓ All those who are worthy of making Ijma reached to the decision that the fetus who died before the age of four months its funeral will not be offered as life signs were not found in it.
- ✓ Rather it will be washed, wrapped and buried.
- ✓ So in this example, Hadith and Ijma jointly formed the law of not offering funeral prayer of fetus miscarried before the age of four months is established.

QIYAS

MEANING OF QIYAS

- ✓ The root meaning of the word 'Qiyas' is 'according to', 'measuring' and 'equality'.
- ✓ Literally, Qiyas (analogy) is the legal method of deducing one principle from another by comparing them together.
- ✓ Islamically, it is a process of deduction of laws in consultation with the Quran and Sunnah which are not clearly or directly stated in the previous three sources.
- ✓ It is also defined as the comparison between the known and the unknown to find out the new Islamic rulings. The known is matter in Quran or Hadith and the Unknown is the new matter in question.
- ✓ It is the authentic source of Islamic legal thinking.
- ✓ The proof of Qiyas is from the conversation between Holy Prophet (PBUH) and Hazrat Maaz (RZ). Prophet (PBUH) when asked Hazrat Maaz (RZ) if you do not find any ruling in Quran and Sunnah to solve the matter what would you do? He replied **"I will then make Ijtihad of my opinion."** Prophet (PBUH) approved of this response.
- ✓ Qiyas involves an individual expert making a new decision on the basis of known teachings. He compares the known with the unknown and identifies common points between them ultimately deducing the new law.

FUNDAMENTALS OF QIYAS

- ✓ Fundamental of a thing is that integral part without which that thing can't exist.
- ✓ Like the fundamentals of Prayers; rukoo, Qiyam, Sajdah etc. the fundamentals of Qiyas are four in number.
- ✓ **Asal** - the ruling which is mentioned in Quran or Hadith.
- ✓ **Far** - the ruling of that thing which isn't found in Quran or Hadith or it is the new matter in question.
- ✓ **Illa' (the same factor)** - the linking cause that connects the Asal and Far.
- ✓ **Hukum** - By relating these together it is possible to arrive at the new judgment. That new ruling through this judgment is Hukum.

EXAMPLES OF QURAN AND QIYAS

Example 1

- ✓ The Quran forbids sales transactions after the call of prayer on Friday in verse # 9 of Surah Jumma. **"O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), haste earnestly to the Remembrance of Allah,**

and leave off business (and traffic): That is best for you by but knew!"(62:9)

This is (**Asal**) or ruling from Quran.

- ✓ The new matter of the question arises, Are all kinds of transactions forbidden? This is (**far**) in this ruling.
- ✓ By analogy legal experts found reason that like sales distracts Muslims from Friday prayers buying also do the same. This is (**illa**) the linking cause that connects the asal and far of this ruling.
- ✓ Therefore the (**Hukum**) or new judgment is that all kinds of transactions have been forbidden after the call of prayers on Friday.

Example 2

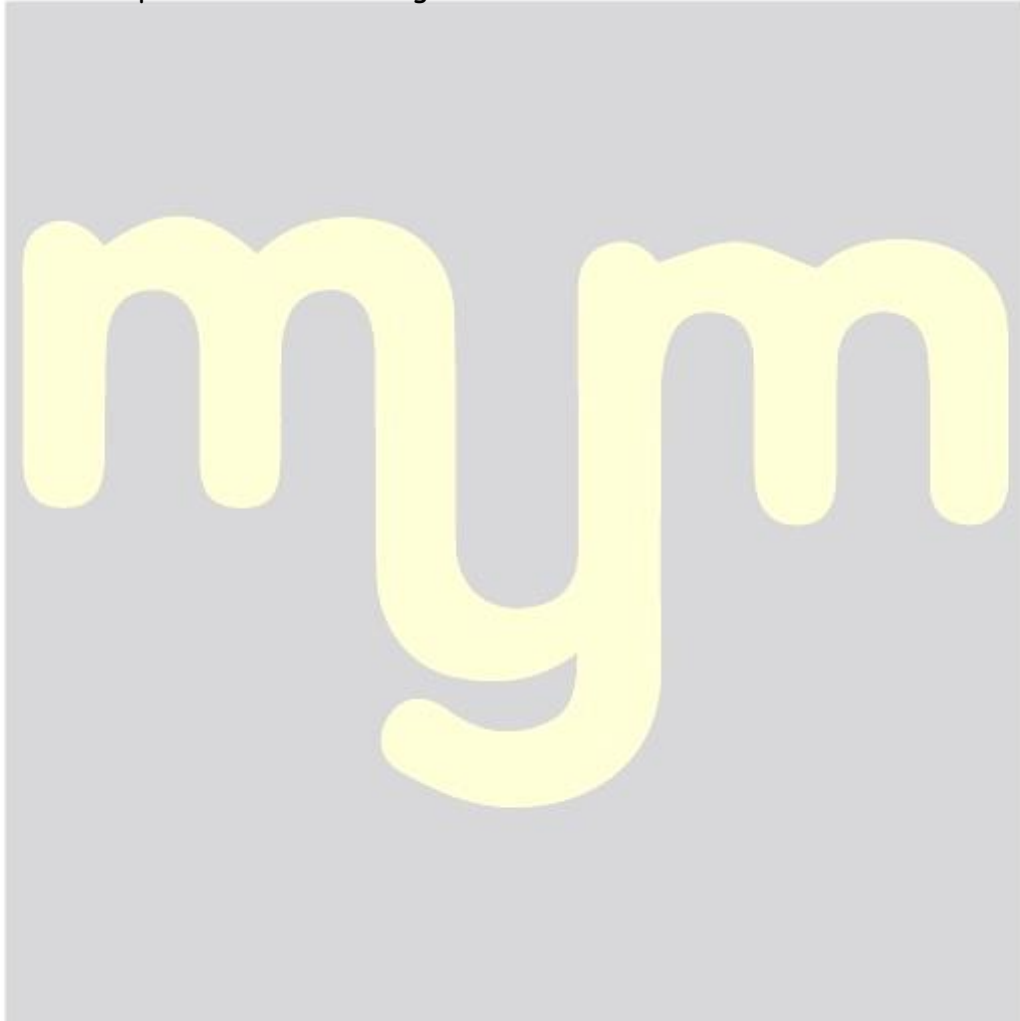
- ✓ The Quran states regarding impressibility of drinking alcohol in verse # 90 of Surah Maidah. "**O believers! Intoxicants and gambling (games of chance), dedication to stones (paying tribute to idols) and division by arrows (lottery) are the filthy works of Satan. Get away from them, so that you may prosper"(5:90).** This is (**Asal**) ruling from Quran.
- ✓ The new matter (**far**) is that what is the ruling regarding all other drugs causing intoxication?
- ✓ By analogy have found same causative factor (**illa**) of intoxication in other intoxicants as in alcohol.
- ✓ Therefore they have applied the same ruling of impermissibility to those items causing intoxication and unconsciousness. This is (**Hukum**) in the ruling or new judgment by use of Qiyas.

EXAMPLE OF HADITH AND QIYAS

- ✓ The holy Prophet (PBUH) in his lifetime gave clear guidance about the use of intoxicants related to alcohol. In his saying he said, "**All Intoxicants are prohibited" (Agreed).**
- ✓ He also showed with his Sunnah to beat the drunk with lashes. It is reported "**The Prophet beat a drunk with palm-leaf stalks and shoes (lashed).**" (**Asal**).
- ✓ These teachings of Ahadith state about prohibition of alcohol and the punishment of its consumption.
- ✓ Although Prophet (PBUH) taught about prohibition and punishment of the drunk but the fixed number of lashes are not stated in his sayings or actions. (**Far**)
- ✓ When Hazrat Umar (RZ) inquired Hazrat Ali (RZ) about the prohibition and punishment of using intoxicants and the number of lashes. Hazrat Ali (RZ) solved the matter by his analogy. Hazrat Ali (RZ) said that intoxication cause speaking drivell and irrational which leads the drunk to falsely accuse others so the

punishment of the drunk should be similar to the defamer. The punishment of defamer is 80 lashes (**illa**).

- ✓ Therefore with this comparison of known and unknown the punishment for the drunk was decided 80 lashes at the time of Hazrat Umar (RZ)'s administration by the use of Qiyas. (**Hukm**).
- ✓ In this example, the matter of punishing the drunk is finalized by the practice of Qiyas (analog) after which the drunk is to be beaten 80 lashes and these orders became the part of Islamic rulings.



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ISNAD AND MATN

INTRODUCTION

- ✓ Muhadithun 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. Yahya narrated from Malik who narrated from Nafa'I who narrated from Abdullah bin Umar that the Holy Prophet said: is an example of isnad.
- ✓ 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.

RULES OF ISNAD

- ✓ 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 above-mentioned rules of chain using the chain in which Abdullah bin Umar narrated to Nafi 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.
- ✓ He should report exactly what he has learnt from his teacher, and not use his own words. He must understand what he reports and know how a change of words can change the ideas in it.
- ✓ He must remember and quote the full chain from himself to the Holy Prophet (saw). He should report what agrees with the reports of other who are known to have good memories.
- ✓ We should also check the name list of teacher and students of every narrator because it helps us to identify the place of narrator in the field to Hadith. All of these information are available in the books of **Asma-al-Rijal**.

RULES OF 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.
- ✓ 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 cancelling previous orders he never said/did anything that contradicted with his other sayings/doings.
- ✓ 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.
- ✓ The language of the text of the Hadith should suit the Holy Prophet (saw)'s personality.

- ✓ It must not be in the praise of some infamous tribe, place or personality, for example, there are Ahadith in the praise of Qazween, in SunanIbnMajaMuhaddithun have rejected them as the holy prophet had no connection with the infamous town.
- ✓ If a Hadith mentions, severe punishments on a very small bad deed so such a small hadith will also be rejected.

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).

Muhammad Yousuf Memon

TYPES OF AHADITH

HADITH E QUDSI

- ✓ Al Quds means holy or sacred.
- ✓ Hadiths which contain words of Allah in effect to communicate with companions and these words are not part of Quran.
- ✓ It is also called Divine hadith
- ✓ Speech of Allah reported by prophet but it is not the part of Quran.
- ✓ Examples of this type of hadith are, *"fasting is for me and I shall compensate it"* and *"If my servant likes to meet me, I will love to meet him"*

HADITH E NABWI

- ✓ Ahadith told by prophet and which have his own word and not mentioned in Quran.
- ✓ Example of this type of hadith is, *"Pray as you see me praying"*

SAHIH HADITH

- ✓ It is a genuine hadith.
- ✓ No doubts are present in this type of hadith.
- ✓ If a hadith passes all the test of Sanad and matn so it is regarded as Sahih Hadith.
- ✓ An example of Sahih hadith is, *"Make Witr as your last prayer at night"*

HASAN HADITH

- ✓ It is a strong hadith.
- ✓ It is next/similar to Sahih.
- ✓ Small doubts are present in this type of hadith.
- ✓ 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.
- ✓ An example of Hasan hadith is, *"he who missed three Jummahs out of negligence, Allah will place a seal over his heart"*

DHAIF HADITH

- ✓ It is a weak hadith.
- ✓ Strong doubts are present in this type of hadith.
- ✓ 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 of the evidence of meetings of narrators couldn't be found.
- ✓ An example of Dhaif hadith is, *"The prophet used to say when he broke his fast, "O Allah for you I have fasted and with your provision I have broken my fast"*

MAUZU HADITH

- ✓ It is a fabricated hadith.
- ✓ Its chain isn't found tracing back to Mohammad (PBUH)
- ✓ Examples of Mauzu hadith are "*Seek knowledge even as far as China*" and "*The ink of the scholar is more holy than the blood of the Martyr*".

MUTAWATIR

- ✓ 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.

AHAD

- ✓ 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.*"

COMPILATION OF HADITH

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.

DURING PROPHET (PBUH)'S LIFETIME

- ✓ During prophet's lifetime there were three ways used to preserve hadith, Memorization, Writing and Actions.
- ✓ 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.
- ✓ The first one was memorization. Arabs had very sharp memory, they could remember thousands of poetries and family trees very easily, e.g. Hazrat Abu Hurairah (RA) narrated more than 5000 Ahadith and he was not used to of writing Ahadith.
- ✓ Some companions used to write down the Ahadith. The Prophet (saw) in early time had ordered not to write his Hadith as he feared that might get mixed up with the Holy Quran but afterwards he allowed but encouraged it. Once a companion complained about his memory, so the Prophet (saw) ordered him: **"Take help with your right hand."** After his last sermon a companion requested him for his speech in a written form so he said: **"Write it down for Abu Shah."**
- ✓ A few other examples of the work done by companions are as follow:
- ✓ Some companions had, however, prepared written collections of traditions for their own personal use. Those companions, in particular, who had weaker memories used to write them down for memorization and preservation. These were also dictated to their disciples.
- ✓ Then there were those companions who have administrative offices arranged for written copies of traditions, so that they might carry out their duties in the true spirit of Islam. For instance, while appointing AmribnHazm as the governor of

- Yemen, the Prophet (saw) himself gave him a letter containing the times of prayer, methods of prayer, details of ablution, booty, taxation, zakat etc.
- ✓ Abdullah ibnAmribn al - As, a young Makkan, also used to write down all that he heard from the Prophet (saw). He had even asked the Prophet (saw) if he could make notes of all that he said. The Prophet (saw) replied in the affirmative. Abdullah called this compilation SahifaSadiqa (The Book of the Truth). It was later incorporated into the larger collection of Imam Ahmad ibnHambal.
 - ✓ Anas, a young Madinan, was the Prophet (saw)'s personal attendant. Since, Anas remained with the Prophet (saw) day and night, he had greater opportunities than the other companions to listen his words. Anas has written down the traditions on scroll. He used to unscroll these documents and say: ***"There are the sayings of the Prophet (saw), which I have noted and then also read out to him to have any mistakes corrected."***
 - ✓ Ali IbnAbiTalib was one of the scribes of Prophet (saw). The Prophet (saw) once dictated to him and he wrote on a large piece of parchment on both sides. He also had a **sahifa - e - Ali** (pamphlet) from the Prophet (saw) which was on Zakat (the poor due) and taxes.
 - ✓ The third way of the preservation was the actions of the companions. Whatever they heard from the Holy Prophet (saw), they acted accordingly and so, his guidance was preserved in their actions. Imam Malik called it living Sunnah and he gave in more importance than a weak hadith and rejected Hadith if it contradicted with practices of the people in Madina.

DURING 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 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 Saheeta-e-Ali, Hazrat Saad bin Ubaadah (RZ) and Hazrat Jabir bin Abdullah (RZ) kept the book of Saad and the book of Jabir.

DURING THE AGE OF SUCCESSORS OF COMPANIONS

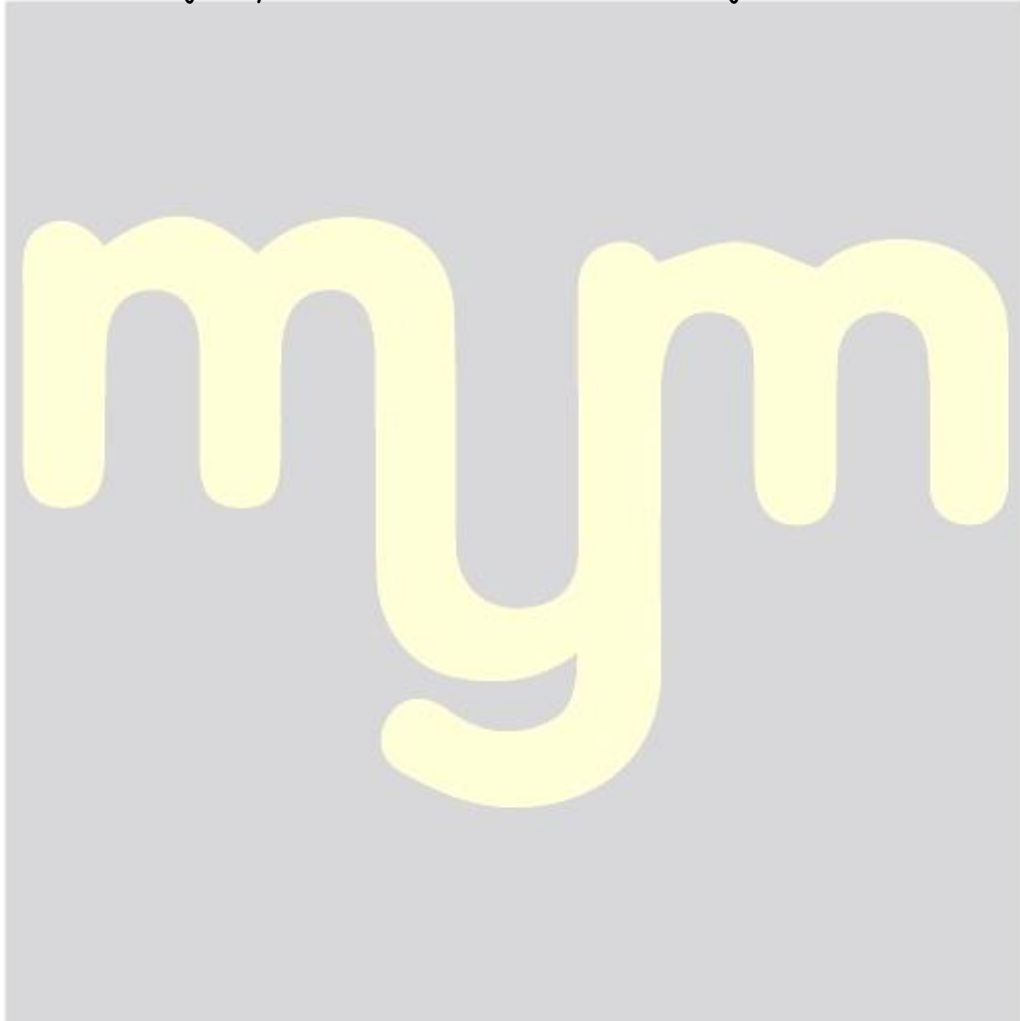
- ✓ It is generally believed that Ahadith were transmitted orally for one hundred years at least.
- ✓ Then during the period of the successors of companions, the caliph Hazrat Umar bin Abdul Aziz sent instructions to governors to write down traditions of Prophet (PBUH) for its preservation. It is reported 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.

DURING 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.

- ✓ These include:
- ✓ Sahih Bukhari by Mohammad bin Abdullah Ismail Al Bukhari
- ✓ Sahih Muslim by Abdul Hussain bin Muslim
- ✓ Sunan Nisai by Abdur Rahman at Nisai
- ✓ Abu Daud by Suleman bin Shoaib
- ✓ Jami Tirmidhi by Abu Isa al Tirmidhi
- ✓ Sunan Ibn e Majah by Moammad bin Yezid bin Ibn e Majah



Muhammad Yousuf Memon

MUSNAD AND MUSANNAF COLLECTIONS

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.

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.
- ✓ Sahah Sitta & Al-Muwatta of Imam Malik are the best known of Musannaf collections.

SIX COLLECTIONS OF SUNNI HADITH

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 SahahSitta or six most authentic books of Ahadith.
- ✓ Their names and authors; SahihBukhari by Imam Bukhari, Sahih Muslim by Imam Muslim, SunanNisai by Imam Nisai, Sunan Abu Daud by Imam Abu Daud, Jami Tirmidhi by Imam Tirmidhi and SunanIbn-e-Majah by Imam IbneMajah.

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 travelled 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.
- ✓ Form 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-Sahih.
- ✓ 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. Repetition was done because it is a Musannaf way of compilation and sometimes a Hadith is relevant to different topics.

- ✓ He stated Ahadith with their Isnad and also discussed the classification of every hadith. His books deal with the biographies of the reporters (**Tarikh**), criticizing and authenticating the reporters of Ahadith.
- ✓ 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.
- ✓ Bukhari has said, **"I have not included in the book al - Jami' other than what is authentic and I did not include other authentic hadith for the sake of brevity."**
- ✓ The compiler **"Imam Muhammad bin Ismail Al Bukhari"** of this collection devoted more than a quarter of his life to compile his Sahih.

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 collected he mentioned only 9200 Ahadith in his Sahih.
- ✓ Sahih Muslim is divided into 43 books, containing a total of approximately 4000 narrations excluding repetitions.
- ✓ 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 also wrote a Muqaddama in the beginning of his compilation and that is full of knowledge about the science of Hadith. The author, for example, selects a proper place for the narrative and, next to it, puts all its versions. Imam Bukhari has not followed this method (he scatters different versions of a narrative and the related material in different chapters). Consequently, in the exercise of understanding ahadith. Sahih of Imam Muslim offers the best material to his students. The Imam informs us whose wordings among the narrators he used. He also informs the readers if narrators have differed over a specific quality, surname, relation or any other fact about narrator in the chain.
- ✓ 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.
- ✓ Upon completing, this book was presented to Abu Zar'ah, a great scholar, for his comments. He reviewed it closely, and Imam Muslim deleted everything which he thought was defective, and retained only such Ahadith as were declared by him to be genuine.

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 SunanMujtaba. SunanMujtaba is the Sunan considered in SahaSitta.
- ✓ But in SunanMujtabaNisai 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.
- ✓ Nevertheless, the weak traditions in SunanNisai are less in number in comparison to other Sunan books.

SUNAN ABU DAUD

- ✓ It was compiled by Imam Suleman bin Shoaib 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.
- ✓ He also wrote in his book: *"If there are two contradictory reports from the Prophet Muhammad (SAW), an investigation should be made establish what his companions have adopted"*.
- ✓ 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.
- ✓ He said: *"If a person has the knowledge of Quran and the knowledge of the Ahadith of my book he will not need any other book."*

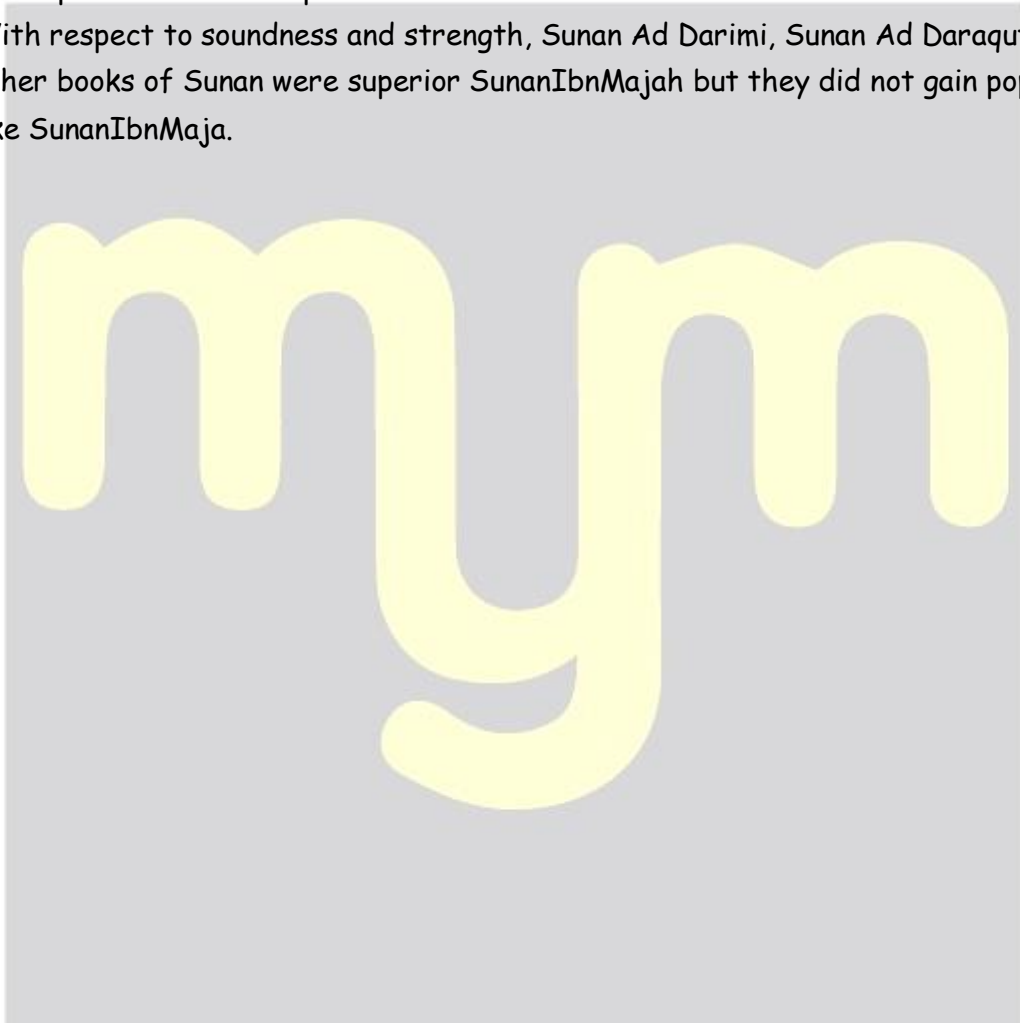
JAMI TIRMIDHI

- ✓ 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.
- ✓ His book is a **Sunan** as well as a **Jami** collection. He collected mostly Sahih and Hasan Ahadith but there are a few weak Ahadith in his compilation.
- ✓ 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 Dhai'f which he believed were Dhai'f.
- ✓ His collection is the most useful to Muhaddithin and Faqeeh.
- ✓ If a Hadith is narrated by many companions so he gave only one chain and mentioned the name of other companions in the end of the Hadith. He did to reduce the volume of the book with providing maximum knowledge.

SUNAN IBN-E-MAJAH

- ✓ It was written by Imam Mohammad bin Yazid bin Ibn e Majah during 209-279 A.H.
- ✓ He travelled 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 SahahSitta it doesn't mean it contains all authentic Ahadith. His book is of the lowest grade in SahahSitta. Out of 4341 Ahadith 3002 have been recoiled by authors of the other five books of SahahSitta. 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 Dhai'f (weak).
- ✓ However, the book has very little repetition and it is one of the best in arrangement of chapters and sub-chapters.
- ✓ With respect to soundness and strength, Sunan Ad Darimi, Sunan Ad Daraqutni and other books of Sunan were superior SunanIbnMajah but they did not gain popularity like SunanIbnMaja.



Muhammad Yousuf Memon

FOUR COLLECTIONS OF SUNNI HADITH

INTRODUCTION

- ✓ Among the collections of Shia hadith four collections have gained the most prominence.
- ✓ These collections are as worthy to Shia community as SahahSitta 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 pertains to Imams.
- ✓ Their names are Kitab-al-Kafi of Shaikh Kulayni (16,099), Man IaYandurulFaqih of Shaikh Saduq (9,044), Tahzib-ul-Ahkam by Shaikh Tusi (13,590) & Al-Istibsar by Shaikh Tusi (5,511).

KITAB AL KAFI

- ✓ The first book of Shia's four collections is Al-Kafi-Fi-ilm-ud-Deen by Mohammad YaqubKulyani 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*".
- ✓ Shias believe that there are no "**Sahih**" hadith books that are completely reliable. Kulayni himself stated in his preface that he only collected hadiths he thought were important and sufficient for Muslims to know, and he left the verification of these hadiths upto later scholars.
- ✓ 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; UsululKafi, which is concerned with the principle of religion, Fur ulKafi which is concerned with the details of religious laws. RawdatulKafi, 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 SahihAhadith in his collection.

- ✓ However, just as Sahih Bukhari is the number one book for Sunni Muslims, so is Al Kafi for Shia Muslims as it was compiled during the life of the representatives of Imam Al-Mehdi.

MAN LA YAHDURUHUL FAQIH

- ✓ The second book of Shia's four collections is Man la Yandurul 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 who 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. He said regarding his book, *"I compiled the book without Isnads so that the chains (of authority) should not be too many (-and make the book too long-) and so that the book's advantages might be abundant. I did not have the usual intention of compilers (of books of traditions) to put forward everything which they (could) narrate but my intention was to put forward those things by which I gave legal opinions and which I judged to be correct. As with all Hadith collections, however, there is no guarantee of the authenticity of each individual hadith and the reliability of each must be separately assessed."*
- ✓ It is mainly concerned with Fur-ul-Deen i.e. details of religious laws. Here he covered topics marriage, fasting, zakat, hajj etc.
- ✓ Thus, the book is a summary of the basic study of legal traditions.

TAHZIB UL AHKAM

- ✓ The third book of Shia's four collections is Tahzibul 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.

AL ISTIBSAR

- ✓ The fourth book of Shia's four collections is Al-Istibsaar by Shaikh Tusi, who is also the author 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.
- ✓ Shaykh Tusi regarding this book said: Al-Tusi mentions that his colleagues, after seeing the size of Tahdhib al - ahkam, considered *"It would be useful that there should be a reference (madhkur) book which a beginner could use in his study of Jurisprudence, or one who has finished, to remind himself, or the intermediate (student) to study alone deeply... Therefore they asked me to summarize it (Tahdib al-ahkam)."*

Muhammad Yousuf Memon