

## CHAPTER TWO

### HADITH

#### Types of hadith

There are two types of hadith as discussed below:

- a) **Hadith Qudsi (Sacred Hadith):** It refers to the sacred and divine hadith whose meanings are traced back to Allah but communicated directly to the Prophet through inspiration or in a dream, and the Prophet then communicated it to his people in his own words. They are also termed as *Ahadith Ilahiyyah* or *Ahadith Arrabaniyyah*
- b) **Hadith Nabawi (Prophetic Hadith):** It refers to the prophetic sayings, reports, actions and silent approvals of the prophet Muhammed whose both meanings and wording is from the prophet.

#### Subject matter of hadith Qudsy

The following are subject Matters of Hadith Qudsy:

- Affirmation of the doctrine of the unity of Allah and guarding against polytheism and sceptism.
- The majesty of the Creator and His uniqueness in possessing the qualities of perfection and sublimity of Allah
- Proper discharge of religious observances both those ordained and recommended such as prayers, fasting, zakat, pilgrimage and remembrance of Allah
- Attainment of proper standards of morality and virtues such as being pious and enjoying of good deeds and avoiding evils.
- Kindness to parents, relatives, humanity in general as well as animals and plants
- Self-dedication to the Cause of Allah through acceptance of such destiny that He has ordained
- Asking the forgiveness of Allah and repenting to Him once a Muslim commits a sinful act
- Preparation for the Day of Judgment by living with hope and fear.

#### Comparison between Hadith Qudsy and Hadith Nabawi

##### a). Similarities between Hadith Qudsy and Hadith Nabawi

The following are similarities between Hadith Qudsy and Hadith Nabawi:

- Both are based on inspirations therefore, they are equal in divinity
- Both are equally used by Muslims in their daily life for guidance
- Both of them, their source is the holy prophet Muhammed (p.b.u.h)
- Both were recorded about hundred years after the death of the prophet Muhammed (p.b.u.h)
- Both were different from the Holy Quran which was revealed directly to the prophet Muhammed
- Both have a chain of transmission (*sanad*)

#### **b). Difference between Hadith Qudsi and Hadith Nabawi**

There are some features and distinct characteristics that differentiate between Hadith Qudsi and Hadith Nabawi. These are as shown in the table below:

<b>Hadith Qudsi</b>	<b>Hadith Nabawi</b>
A hadith communicated by Allah to the Prophet (SAW) through revelation and the Prophet communicates to his people in his own words.	Reports from the Swahabas about the Prophet's statements, deeds, or approvals
Meaning is from Allah but the words are from the prophet.	Both meaning and wording are from the Prophet.
Most of them make direct reference to Allah. That is, the main speaker is Allah.	The subject matter is addressed directly and that the main speaker is the prophet Muhammed.
The teachings from Hadith Qudsi deal mostly with spiritual and ethical subjects.	Its teachings encompass all aspects of life
They are few in number	They are numerous in number
They are not classified into the classes of hadith	They are classified into different classes such as sahih, hassan and dhaif.
They begin with the statement, "the prophet (p.b.u.h) says that Allah (SWT) says..."	They begin with the statement, "The prophet (p.b.u.h) said..." or "I heard the Messenger of Allah say..." or "I saw the messenger of Allah doing..."

## Comparison between Hadith Qudsy, Hadith Nabawy and Holy Quran

### a). Similarities between Hadith Qudsy and Holy Quran

The following are similarities between Hadith Qudsy and Holy Quran:

- Both are equal in divinity, that is they are both sacred and holy
- Both of their meaning is from Allah (S.W.T)
- Both can be traced to the Almighty Allah
- Both are sources of faith and sharia
- Both advocate for doing good and forbidding evils

### b). Difference between Hadith Qudsi and the Holy Qur'an

The following table shows differences between Hadith Qudsy and the Holy Quran:

The Holy Qur'an	Hadith Qudsi
Allah words that is, both its words and meaning are from Allah	Its words are from the Prophet (PBUH). The sayings of the Prophet through the medium of divine inspiration
It is <i>mu'jizah</i> (inimitable, miraculous and unique)	A statement that the Messenger (PBUH) reports and he refers it directly to Allah (SWT)
It is recited in every prayer	Only used as reference or for guidance but should not be recited in prayers.
One is not allowed to touch the Qur'an when is in the state of impurity	One is not prohibited for touching the books of Hadith Qudsi.
Must be recited in every Salat for the Salat to be valid.	Hadith Qudsi cannot be recited in Salat
Was revealed through Angel Jibril to the Prophet (PBUH)	May have been inspired by other ways such as in the form of a dream.
All the surahs and ayahs were collected and compiled during the Caliphate of Abubakar	Was not compiled into a book form until generations after the death of the Prophet and the Sahabah

### c). Differences between Hadith Nabawi and Quran

The following are the differences between Hadith Nabawi and Holy Quran:

Hadith Nabawi	Holy Quran
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They are expressed through the prophet's own words, deeds or silent approvals of the companions' deeds.	The angel jibri brought the exact wording and meaning of Quran from Allah to the prophet.
They are specific, analytical and clear since they interpret Quran.	Quran speaks in general terms and makes general statements.
They comprise the sayings, doings, approvals and attributes of the prophet to Man.	It covers the unknown creations of Allah to man.
Reading of hadith in prayers is unacceptable.	Quran is recited in the daily prayers, without which prayers are invalid.
It is recommended to be clean while reading hadith, but it is not a must.	Cleanliness is a primary condition of reading Quran.
Hadith are compiled many years later after the death of the prophet Muhammed, thus some of them are less authentic.	Quran is authentic on the basis that it was written and recited in its real form as it appears today right from the prophet's time.
Hadith lack chapters and verses but they have sanad, matn and rawi instead.	Quran has chapters and verses (surahs and ayat)
Sentences in hadith may vary in wording depending on the reporters though the meaning may remain the same.	The whole Quran can be memorized by people uniformly.

### **Reasons why Hadith Qudsy was not included in the Holy Quran**

The following are reasons why Hadith Qudsy are not included in the Holy Quran:

- Allah allowed the prophet Muhammed to report the meaning of Hadith Qudsy in his own words. Unlike, Quranic meaning is in the exact speech of Allah.
- The prophet Muhammed (p.b.u.h) was instructed not to include the Hadith Qudsy in Quran. Therefore, he was following the Allah's command.
- Despite the fact that Hadith Qudsy are sacred and Holy but they are not having the exact words of Allah.
- The content of the Quran is the word of Allah brought to the prophet through Angle Jibreal and Hadith Qudsy was not by Jibreal (A.S) but are dreamt by the prophet Muhammed (p.b.u.h).
- To show the powers of Allah who can communicate with his creatures using different modes.

### **Criteria used by Muhadithin to determine the authenticity of Hadith**

The following are criteria used by Muhadithin to determine the authenticity of Hadith.

### **The test to determine the authenticity of hadth**

#### **i. Test for *Sanad***

The following criteria are used to test the authenticity of *Sanad* of a Hadith;

- The narrator must be a pious and practicing Muslim of sound Aqeeda.
- The Hadith must be traceable to the Prophet.
- The biographies of the narrators must be well documented.
- The narrators should be reliable, trustworthy and of excellent moral character.
- The reporters should have excellent and retentive memory.
- The narrator should narrate what he exactly heard from the Prophet or saw the prophet do.
- The name of the parent, biography and occupation of the narrators should be known.
- It must be proved that the narrators in the chain must have met each other and lived in the same period of time

#### **ii. Test for *Matn***

The following criteria are used to test the authenticity of *Matn* of a Hadith;

- The Hadith should be in lines with and not go against the teachings of the Holy Qur'an or the commandments of Allah in any matter.
- The Hadith should be in line with and never contradict the well-known established Sunnah or tradition of the Prophet Muhammed (p.b.u.h).
- The hadith should be consistent e.g. it should not promise small rewards for big deeds.
- It should confirm with the teaching of the principles and foundations of Islam like Tawheed or acts of devotion done to earn Allah's good pleasure.
- It should not speak ill or defame any member of the Prophet's family. But instead, the hadith should say the truth and praise the prophet and his family members.
- The Hadith should not contain minute details or specific dates for future events. But rather, hadith should state the predictions as stated by the prophet Muhammed (p.b.u.h).
- A Hadith that contradicts basic commonsense will not be accepted.
- The hadith must be quoted in Arabic language and not any other language.
- The hadith should not curse the prophet and his companions.

- The hadith should not directly benefit the narrator, an individual or clan, but the hadith should have a positive approach about the general Muslim community.
- The reported hadith should be in agreement with other hadith on the same subject matter and not contradict any other universally accepted Hadith.
- The hadith should quote the actual statements said, action done or silent approvals of the prophet (p.b.u.h).

### Simple classification of Hadith

Classification of hadith refers to the process of categorizing, grading, sorting or grouping the prophetic traditions according to their qualities and characteristics.

### Classes of hadith

The following are three of the simple classification of Hadith namely Sahih, Hassan and Dhaif.

### Hadith Sahih (Sound Hadith)

The word Sahih is an Arabic term which means ‘sound’. This class of Hadith is the most authentic and indisputable. They are faultless hadith, in which there is no weakness either in regard to the chain of transmission (*Isnad*) or in regard to the text (*Matn*), and in which there is no contradiction of any kind of any of the established beliefs of Islam.

### Conditions that hadith should fulfill before it is accepted as sound (*sahih*) hadith

The following are characteristics of *Hadith Sahih*:

- i) **‘Adaalah:** It should be reported by a reliable and trustworthy narrator.
- ii) The narrator is of perfect integrity
- iii) The reporter is known to be truthful in his narrating.
- iv) **Ittisaal As-sanad:** It should have a continuous chain of narrators, that which is traceable to the prophet
- v) The narrator should understand what he narrates. For instance, one should know how a different expression can alter meaning.
- vi) **Dhabt:** The narrator should have sound and retentive memory.
- vii) Reporter should be able to report the wording of Hadith accurately and not the meaning alone.

## Classifications of Hadith Sahih

There are five classifications of Hadith Sahih, namely, Mutawatir, Mash'hur, Marfu', Muttafaqun aleyh, Muttasil.

- **Hadith Mutawatir** is a hadith which is reported by such a large number of people that they cannot be expected to agree upon a lie, all of them together. On the other hand, **A'had** is a Hadith which is reported by few narrators in any place in the chain of transmission.
- **Hadith Mash-hur** is a famous and widely known hadith of the prophet Muhammed (p.b.u.h) whether or not it has an authentic origin.
- **Hadith Marfu** is an elevated hadith. That is, a narration from the prophet (p.b.u.h) being narrated by a reporter whether a companion, successor or other saying that the Messenger of Allah says without mentioning other transmitters
- **Muttafaqun aleyh (sahihain)** is a hadith that is agreed upon. The term is used for such ahadith which are found in both the collection of sahih bukhari and sahih Muslim
- **Hadith Muttasil** is continuous hadith with an uninterrupted chain of transmitters which goes back only to a companion or successors. On the other hand, **Munqatwi** is the Hadith whose sanad is disconnected.

## Hadith Hassan (Good Hadith)

The term '*Hassan*' is an Arabic word which means 'good' or 'fair'. This class of Hadith is one where its source is well known and its reporters are clear only that they may have slight defects on *Sanad*, such as having screened reporters or reporters with a degree of memory that is less as compared to Sahih hadith.

## Conditions that hadith should fulfill before it is accepted as Good (*Hassan*) hadith

The following are characteristics of *Hadith Hassan*:

- That is, some of its narrators might have weaker or defective memory as compared to the narrator of Sahih hadith.
- Its Isnad is free from any narrators who may have been accused of misconduct.
- Hassan hadith are reliable for legal decisions although they are inferior to the Sahih Hadith.

- Its source is well known and its reporters are clear, tracing to the prophet Muhammed (p.b.u.h)
- This hadith should have no contradiction neither clash with a more reliable hadith
- This hadith should be clear from any hidden defect

### **Hadith Dhaif**

Dhaif is an Arabic term which means ‘weak’. A dhaif Hadith is one which its authenticity is disputed due to discontinuity in the isnad or some defects in the matn (text).

#### **Conditions that hadith should fulfill before it is considered as Weak (*Dhaif*) hadith**

Muhadithun use criteria to detect a fabricated hadith. Normally, they identify them by using their characteristics. The following are characteristics of *Hadith Dhaif*:

- a) It has a discontinuity in its chain of narration (isnad). The nature of discontinuity could be hanging, broken or hurriedly written.
- b) One of the narrators has questionable character surrounding him, for example he or she may have been involved in telling lies, making excessive mistakes or involved in innovation.
- c) The biography of the narrators is not known to the scholars of hadith
- d) Some of the weak hadith contradicts an authentic hadith or the well-known basic principles of Islam
- e) Some of weak hadith are inconsistent in sense that they promise great reward for minor deeds that is not logic and realistic
- f) Some of weak hadith have defects in its Arabic language or even not quoted in Arabic
- g) Some of the weak hadith that are known today they support sects and movement like Shia sect
- h) The text (matn) of the hadith is not known to the scholars of hadith
- i) Hadith dhaif may have narrators who tend to forget due to his weak memory

#### **Reasons why people fabricate hadith**

The following are reasons why people invented false hadith:

1. They do it to appear scholarly and to gain fame and prestige.



2. To please the audience or the people that their opinions and statements are correct due to a quote
3. To make others do righteous deeds whereby they will formulate a hadith mentioning big reward for such a small deed
4. To favour their interest and the interest of others economically, socially and politically
5. To support their sects upon the other sects in order to be known and recognized as the most perfect sect like the Shia and others
6. Due to poor memorization, that is, they cannot present the hadith the way it is in the books of hadiths
7. To spread enmity and destroy Islam from within in order to disintegrate the unity of Muslims.

## Importance of classification of Hadith

The following are the reasons as to why hadiths are classified:

- It is a very vital and essential process especially for the scholars of fiqh. This is because, it will help them in case of having hadiths talking of the same topic differently while they are at different levels.
- It helps in making of legal decisions. People would have to reject weak hadith in presence of authentic hadith
- Through classification of hadith we are able to prevent the infiltration of weak hadith that the are forged to challenge the authentic ones.
- It helps in establishment of the degree of acceptability of hadiths. Muhadithun are encouraged to ensure that hadith are judged according to the set rules of accepting hadith.
- It helps Muslims to learn various classes of hadiths such as sahih, hassan, dhaif, mutawattir, ahaad, muttasil, mash-hur among others.

## Sunni and Shia collection of Hadith

### Meaning of the concept collection of hadith

Collections of hadith refer to the titles of Hadith books compiled by various dependent and reliable scholars of Hadith among the Sunni and the Shia.

### Sunni collection of Hadith

The six Sunni collection of Hadith are referred to as *Sahihul Sitta* which translates to “The Authentic Six”. Sometimes the collection is referred to as *Al-Kutub Al-Sittah* (the six books). They are the collections by the Sunni Muslim scholars of Hadith. The books are identified as follows:

1. **Sahihul Bukhari** by Muhammad ibn Ismail ibn Ibrahim Al-Bukhari (194H – 256H)
2. **Sahihul Muslim** by Abu Al-Hussein Muslim ibn Al-Hajjaj Al-Naysaburi (206H – 261H)  
**Sunan Abu Dawood** by Abu Daud Suleiman ibn Al-Ashaath As-sijistani (202 A.H- 275A.H)
3. **Jami al-Tirmidhi** by Muhammad ibn ‘Isa Al-Tirmidhi (209H – 279H)

4. **Sunan al-Nissaee** by Abu Abd Ar-Rahman Ahmad ibn Shu'ayb An-Nasai (214H – 303H)
5. **Sunan ibn Majah** by Mummahad ibn Yazid ibn Majah Al-Qazwini (209H – 273H)

#### [Subject matter contained in Sahihul-Sita](#)

The following are some of the major subject matter discussed in the *Authentic Six* books of Hadith:

- Good character and conduct of Muslims
- Commercial ethics and rules governing business transactions
- Manners and etiquettes that Muslims should observed, such as manners of eating, sleeping etc
- Cleanliness and ways of attaining purity
- Brotherhood, unity and equality in Muslim society
- Guidelines of Greetings and salutation

#### [Brief survey of the compilers of Sunni Hadith](#)

##### **Imam Bukhari**

##### **The biography of Imam Bukhari**

His full name is Abu Abdullah Muhammad ibn Ismail ibn Ibrahim Ibn Mughira ibn Al-Bardezbah Al-Bukhari Al-Jufi. He was born on Friday 13<sup>th</sup> Shawwal in 194 A.H/ 809 C.E. in the city of Bukhara in the territory of Khurasan. It is from the name of this city that he got the name Bukhari.

His father, Ismail died when Bukhari was quite young and it was his mother who took care of Him.

He memorized the whole Quran while at the age six. He used to research the history and biography of the narrators in order to help him in memorizing hadith.

At eleven, he was able to correct the recitation of a well-known traditionalist in a big congregation of theologians.

At the age of sixteen, he became a master of Hadith having known by heart the books of Ibnul-Mubaarak and Waqii who were outstanding scholars at that time. At the same age,

he went for Hajj with his mother and thereafter stayed in Makkah and Madina to study from eminent scholars in two years. Then he went to Damascus, Cairo, Syria, Palestine, Iraq, Turkey and Basra to meet some other scholars. This became his first step in the seeking of knowledge away from his home environment.

Some of the subjects he had learn were hadith, Islamic History, Arabic literature among others. He then started writing his books. Imam Bukhari wrote over twenty books including: *Tarikh Al-Kabeer* (The Great History on swahabas and his teachers in eight volumes) *Al-Adab Al-Mufrad* (The Book of Etiquettes), *Al-Tarikh Assaghir* (The lesser History), *Asami Al-Sahaba*, *Al-Musnad Al-Kabeer* and *Sahih Bukhari*.

He died in Samarqand (Uzbekistan) in 256 A.H/ 869 C.E.

### **What prompted Imam Bukhari into compiling the Hadith?**

The following factors that made Imam Bukhari to compile Hadith:

- a) He was not satisfied with the books which existed then as they included unreliable hadiths
- b) It was the wish of his teacher Is-haq ibn Ibrahim who was a great scholar of Hadith and Fiqh advised him to compile authentic hadith
- c) He had a dream of the prophet Muhammed where he saw himself standing next to the prophet who was fanning. That means that Bukhari was to save the purity of hadith from the forged ones.

### **Methods used by Imam Bukhari in the compilation of Sahih Bukhari**

During the compilation of his book *Sahih Bukhari*, he employed the following methodology:

- He memorized great number of hadiths of the prophet Muhammed which are over 600,000 hadiths and he chose only 7,275 when compiling the *sahih Al-Bukhari*.
- He dedicated to compile a book that is considered to be the most authentic book after the book of Allah
- He used to perform two optional rakaa seeking guidance from Allah before compiling a particular hadith
- Imam Bukhari studied the lives of narrators to make sure they were trustworthy and would not fabricate the wording of the hadith

- Imam Bukhari analysed all the chain of the collected hadiths and he only selected the authentic hadiths in both sanad and matn
- He employed strict governing laws for the chain of narrators whereby he would make a study if a narrator met his teacher. Therefore, he made his book different.
- He used to accept the hadith from morally upright persons who were of good and retentive memory
- He used different chains of transmitters to present some matn with slight variation.
- He travelled wide to compile and collect hadiths from different sources and scholars.
- He repeated a particular hadith several times in his book whenever he felt that the hadith was significant and relevant
- He divided his book into different chapters (*Abwab*) and units (*fusul*). That is, the book consists of 9 volumes and it is divided into 97 chapters.

### **Features of Sahih Al-Bukhari**

It took Imam Bukhari 16 years to compile Sahih Bukhari. Personally, he called the book *Aljamii Assahih min Hadith Rasulillah wa Sunnahu wa Ayyamuhu* (The Genuine Collection based on Hadith of the prophet, his sunnah and his way of life). The following are characteristics of Sahih Bukhari:

- a) It includes only those Hadiths that are authentic.
- b) It contains about 7,275 Hadith.
- c) The book is divided into chapters dealing with specific topics.
- d) Most of the titles of the chapters are named according to Bukhari's opinion. For example, the "Book of Salat contains a title on the obligation of takbeeratu al-ihram.
- e) The book refers to or quotes previously written Hadith that is related to another title or narrated by two different swahabas.

### **Imam Muslim**

#### **The biography of Imam Muslim**

His full name is Abul Hussein Muslim bin Hajjaj Al-Nishapur Al-Qushayri. Imam Muslim was born in 204 A.H. (891 C.E) in Nishapur Persia though he was an Arab. His family had a good religious background whereby his father was a scholar of hadith which greatly influenced his character and passion for seeking knowledge.

His grandparents occupied prominent positions during the period of Abbasid dynasty.

He developed high interest in the study of hadith while at the age of he travelled to different places in search for knowledge and to collect Hadith. Among the places he travelled to include Al-Hijaz (Arabia), Egypt, Iraq and Syria.

Among the scholars whom he received instructions from include, Imam Bukhari, Ishaq ibn Rahawein, Ahmed ibn Hambal, Abdullahi ibn Maslama and Mohamed bin Yahya Al-Duhali who greatly influenced him to study Hadith.

He collected 300,000 hadith and after a thorough examination he chose and included only 4000 in his book which he considered as authentic.

He had many students such as Abu Issa Al-Tirmidh, Ibn Khuzaima, Imam Razi and Abu Amru Al-Mustamali among others.

He wrote 20 books which include; Al-Musnadul kabir, Tabaqatu Tabiin, Kitab Al-Wijdan, Awhamul-Muhadithin, Al-Asmaa wal-Kunya, Kitabul-Ilal and his famous book Sahih Muslim among others. Sahih Muslim is considered as the second in authority to Sahih al-Bukhari. He died on Sunday evening but was buried on Monday, 5 days before Rajab in 261 A.H. (875 C.E) at the age of 57 and was buried at Nasr Abaadah in Nishapur.

### **Features of Sahih Muslim**

The following are characteristics of Sahih Muslims:

- a) It includes only those Hadiths that are authentic.
- b) It contains about 4000 Hadith.
- c) The book is divided into chapters dealing with specific topics.
- d) It is considered the second most authentic hadith collection after Sahih al-Bukhari
- e) It is divided into 43 books containing a total of 9200 narrations.
- f) There a total of 2,200 hadiths without repetition in Sahih Muslim

### **Imam Ibn Majah**

#### **The biography of Imam Ibn Majah**

Ibn Majah also known as Abu `Abdullah Muhammad ibn Yazid Ar-Rub`ai was born in Qazween, a famous city of Iran in 209 A.H. Not much is known about the days of his early life but he lived in the city of Qazween which was at that time a center of knowledge

and civilization. The city had several jurists and scholars and full of scientific activities which influenced him greatly in search of knowledge.

Imam ibn Majah memorized the Holy Qur'an and sought knowledge of hadith from various Hadith scholars in Qazween. At the age of 22 he set out to various centres of learning in pursuit of knowledge and also to collect hadith from scholars. He travelled to Khurasan, Basra, Kufah, Baghdad, Damascus, Makkah, Madinah, and Egypt.

Some of the highly knowledgeable scholars who taught him include among others, Ibrahim ibn Al- Mundhir, Al-Halawani Abu Muhammad Hassan, Az-Zubair ibn Bitar, Ya`qoub ibn Hamid, Isma`il ibn Mousa, Harmalah ibn Yahya, and Zuhair ibn Harb.

After 15 years of his journey Imam ibn Majah returned to Qazween where he spent most of his time writing, classifying, and narrating hadiths. At that time, he became famous and knowledge seekers from far places travelled all the way to Qazween to learn from him.

He was an excellent, reliable and had reputable personality. He is reckoned as one of the greatest imams and scholars of Hadith.

He left for the Muslim Umma valuable books and compilations such as Tafseer (interpretation) of the Qur'an, *Al-Tarikh*, and a book on history that continued to exist for a long time after his death. His only surviving book is *Sunan ibn Majah* which is included among the authentic books of Sunnah. It is ranked together with the three well known books of Abu Dawud, Tirmidhi and Nasa'i. Ibn Majah died on 22nd of Ramadan 273 A.H. at Qazween during the reign of the caliphate of Al- Mu'tamid billah.

## **Imam Abu-Daud**

### **The biography of Imam Abu Daud**

His full name is Abu aaud Suleiman bin Al Aash'ath. He was born in 202 A.H (816 C.E) in Sijistan near Qandar (the present Afghanistan). He is one of the Muslim scholars who travelled widely in search of Hadith. He visited places like Damascus, Egypt, Basra, Syria, Nishapur, Arabia and Khurasan.

In order to excel in this science, he decided to learn from great scholars of that time including Ibn Abu Sheybah ibn Said, Muslim ibn Ibrahim, Abdullah ibn Rajaa among

others. Even though the Imam's main area of study was in *fiqh* (Islamic law) he had a lot of interest in Hadith.

He began the learning of hadith while he was less than 20 years old. Out of 500,000 hadith which he collected and knew by heart he chose only 4800 in his collection Sunan Abu-Daud.

He earned a lot of respect and gained a wide reputation in his lifetime. Several other scholars praised him for his great ability, trustworthiness and accuracy. Apart from his great talent as a narrator, he was also a good lawyer. He died in Basrah (Iraq) in the month of Shawwal 275 A.H at the age of 72.

### **Features of Sunan Abu-Daud**

It took Imam Abu-Daud 20 years to compile Sunan Abu-Daud. The following are characteristics of Sunan Abu-Daud:

- This collection Sunan Abu-Daud contains 4800 hadiths
- He chose a hadith and then included all those other hadith with similar or closer either in meaning or wording
- He pointed out any hadith which had a lot of doubt and the ones which he said nothing on them were considered as sahih
- He preferred hadith which had weak Isnaad to opinions (Qiyas) of others
- He arranged the book according to the topics of Fiqh and Islamic Sharia starting from Twahara and the others follow accordingly.

### **Imam An-Nasai**

#### **The biography of Imam An-Nasai**

Sunan an-Nasa'i is a collection of hadith containing about 5700 Hadith compiled by Imam Abu Abdur-Rahman Ahmad bin Shu'aib bin Bahr An-Nasai. He was born in 214 A.H in the town of Nasa'i in the Persian province of Khorasan.

He learnt hadith from his teachers in his own home town before travelling to Khorasan, Iraq, Hijaz, Syria and Egypt to collect and study more on Hadith. He studied from many teachers including Muhaddith Qutaibah ibn Sa'id Al-Balkhi, Ishaq ibn Rahawaih, Muhammad ibn Nasr, Muhammad ibn Bishr and Imam Abu-Dawud.



He settled and established his center for teaching and studies in Egypt. He spent most of his days and nights in prayers and collection of Hadith. He was very particular of the Sunnah of the Prophet (p.b.u.h). His students came from all over the Muslim world. They include Abul Qasim At-Tabrani, Ali ibn Jafar At-Tahawi, Muhammad ibn Mu'awiyah Al-Andalusi and Abu Jafar at-Tahani.

Imam An-Nasai travelled to Damascus, Syria in 302 A.H. where he noticed people displaying hostility towards Ali bin Abu Talib (RA). He therefore wrote a book known as "*Khasais Ali*" to honor the character of Ali (RA) and started giving lectures in the mosque. When the Umayyad rulers learnt about this, they asked him to also compile all Hadith that were in favor of Muawwiya. Al- Nasa'i rejected their request by saying that there were no Hadith or sayings of the Prophet in favor of Muawwiya. The Khawarij then beat Al-Nasai and left him with severe injuries. In this state he requested to be taken back to Makkah. The Imam passed away after reaching Makkah 303 A.H.(915 C.E) leaving behind four widows.

### **Imam Al-Tirmidhi**

#### **The biography of Imam Al-Tirmidhy**

His full name is Abu Issa Muhammed ibn Issa ibn Thawra ibn Musa At-Tirmidhi. He was born in the year 209 A.H. (824 C.E) during the reign of the Abbasid Khalifa Ma'mun Al- Rashid in in Bugh a few miles from Tirmidhy which is in Persia. He grew up in a learning environment and dedicated his life to the study of Hadith.

He obtained his basic Islamic knowledge at home. It is at the age of 20 when Tirmidhi began the study of Hadith. Thus, he had to travel to far off lands such as Hijaz, Kufa, Basra, Khurasan, Baghdad and Wasit in search for further knowledge. He studied Hadith under instruction of great Muslim Scholars such as Imam Bukhari, Imam Muslim, Ahmed ibn Hambal and Imam Abu Dawud.

Imam Tirmidhi had an exceptionally remarkable memory and would not forget what he had read or heard especially concerning the Quran and the sunnah of the prophet (p.b.u.h). Imam Tirmidhi had a large number of students from all over the world. The most famous amongst them were Haytham ibn Kulaib, Abul Abbaas and Muhammed ibn Ahmed Shah.

Imam Al-Tirmidhi began compiling his Jamii after 250 A.H and completed it on 10<sup>th</sup> Dhul-Hijjah 270 A.H.

He happened to be blind. His blindness occurred during the later part of his life. This blindness is attributed to his excessive weeping over the fear of Allah. That is why he is commonly referred to as *Adharir* (The Blind). Imam Tirmidhi died on Monday 13<sup>th</sup> Rajab at the age of 70 in the year 279 A.H. in a village called Biwaq (Bawag).

### **Features of Jamii Al-Tirmidhi**

The Jamii Al-Tirmidhi is also called Al-Jamii Al-Kabir. The following are characteristics of Jamii Al-Tirmidhi:

- He combined the styles of Bukhari, Muslim, Abu Dawud and Nasa'i by mentioning the discrepancies regarding the narrators.
- He compiled around 3,956 hadith in his book Jamii Al-Tirmidhi
- Very few Hadith have been repeated i.e. about 8.
- Imam Tirmidhi omits the major portion of the hadith and only mentions that part which is relevant to the title.
- After mentioning a hadith, he classifies its narration as authentic, good or weak. This is helpful when giving evidence on any issue.
- He specifies the narrator's names, e.g. if the narrator's nickname was mentioned, he would then mention his proper name and vice versa.
- He explains the different madh'hab together with their proofs. That is, he explains the difference of opinions of the Jurists on Hadith and why they accept or reject it.
- He gives an explanation to all difficult hadith.
- It contains variety of topics. That is, Jamii Al-Tirmidhi is divided into fifty different subtopics and units.

### **Shia collection of Hadith**

The shias have seven books of Hadith collected and compiled by Shia scholars of Hadith. However, there are four major books which they rely on for reference. These books are known as Al-Kutub Al-Arba'

### **The four major collections of Shia**

The following are the *Kutubul-Akbar* (the four major collections of shia):

- i) Kitab Al-Kafi (the compendium)—collected and compiled by Muhammad ibn Ya’kub al-Kulayni al-Razi. It contains about 16,099 Hadith.
- ii) Manla Yahdhuru al-Faqih (for him not in the presence of jurisprudence) -collected and compiled by Muhammad ibn Babuya. This book contains 9,044 Hadith.
- iii) Tahdhib al-Ahkam (rectification of the statutes) by Abu Jaafar Muhammad Ibn Hassan at-Tusi. It contains 13,590 Hadith.
- iv) Al-Istibsar fi ma ukhtulif fihi minal akhbar (reflection upon the disputed traditions) by Abu Jaafar Muhammad Ibn Hassan at-Tusi. The book is divided into four parts and contains 5,511 Hadith.

### Three later books of Shia

1. Bihar-ul Anwar – (“Oceans of light) by Mulla Muhammad Baqir Majlisi
2. Al-Wafi by Muhammad bin Murtaza
3. Wasailu Shia (details for Shia) by Muhammad bin Hassan Al-Hur contains 5,511 Hadith.

### Features of Al-Kafi

The following are features of Al-Kafi:

- a) The book is collected and compiled by Muhammad ibn Ya’kub al-Kulayni al-Razi.
- b) It contains about 16,099 Hadith.
- c) It was compiled during the lifetime of the four successive representatives of Imam Mahdi.
- d) The compiler gave the whole chain of reference experience on a few cases through which the tradition has passed between.
- e) At the end of every chapter there was always a general comment, brief and cryptic.
- f) The compiler dropped traditions are contradictory while confining himself to traditions which comes under the heading of the chapter.
- g) The book is divided into 3 parts, Usul, Furuu, and Rawdhah.

### Differences between Shia and Sunni collection of Hadith

The following are the differences between Shia and Sunni collection of Hadith:

- The Sunni hadith have been categorized into hadith Qudsy and hadith nabawi, while Shia collections have no categories but only classifications.
- Unlike the sunni collections which contain only the words and actions of the prophet (p.b.u.h), the Shia collections contain the words of the prophet (p.b.u.h), his daughter Fatima (R.A) and the Imams.
- In Sunni hadith is authentic if it is in line with Quran, reasons or known facts and whose chain of narrators are continuous with trustworthy narrators. While, in Shia hadith is authentic if it is not against Quran, it can be traced back to be actual content of the prophet Muhammed (p.b.u.h).

### Study of selected Hadith

#### a) ***Talabulilm* (Seeking Knowledge)**

#### **Reasons why Islam lays great emphasis on seeking knowledge**

The following are Teachings/ importance of seeking knowledge:

- Seeking of knowledge is obligatory to humankind as ordained by Allah and the prophet Muhammed
- Knowledge enables believers to understand Allah (SWT) better.
- It enlightens an individual thus promoting the performance of righteous deeds.
- Allah (SWT) rewards those who have knowledge and use it well.
- Acquisition of knowledge and skills enhances employment thus strengthening the economy of the society.
- Knowledge boosts an individual's confidence thus promoting self-esteem.
- Acquisition of religious knowledge helps a person perform the acts of Ibada correctly.
- The seeker of knowledge is on the path of Allah until he or she returns back home
- There is no boundary or limit to seeking knowledge
- Knowledge can be sought from as far as it can be found

- Spreading beneficial knowledge enables the person to attain rewards even after his or her death since it is considered as sadaqatul jariya
- Allah, the Angels and all the creatures in the world send blessings to those who teach people virtues
- It instills in a person the sense of struggling in order to improve his status and acquire more knowledge hence promoting virtues such as endurance, humility, perseverance.

**The prophet (p.b.u.h) said, “Seeking of knowledge is an obligation on every Muslim.”**

**State the significance of the above hadith in eradicating illiteracy.**

1. It makes education compulsory on everyone
2. It makes it the duty of parents to teach their children or take them to various learning centres
3. Islamic government and all stakeholders have duty to avail education to the people
4. Acquiring of education merits rewards
5. One is rewarded for teaching
6. Seeking of knowledge is of a higher status than ritual worship
7. Islam encourages its followers to acquire all forms of beneficial knowledge
8. The learned person in Islam is considered superior to the illiterate person

**The prophet (p.b.u.h) said, “Seeking of knowledge is an obligation on every Muslim.”**

**In what ways Muslims in Kenya have practiced the saying about the acquisition of knowledge (Muslims contributions towards education)?**

- Muslims are involved in building of learning centers such as schools, universities and madrassa
- Muslims are sending their children to schools and madrassa while giving them the necessary support for them to acquire the relevant skills, knowledge and attitude
- Muslims are helping in providing training for teachers and even employing them in their institutions
- Providing teaching materials and textbooks is taken as a duty by the Muslims who are at a position to influence the government

- Muslims give bursaries and scholarship to needy students so as to facilitate their learning
- Muslims organization have been formed to aim at improving educational standards of Muslims
- Established libraries
- Mass media is being used for teaching and spreading of Islamic aspects to the members of the society

b) ***An-Niyyah (Intention)***

**Teachings/ significance of intention in Islam**

The following are importance/ lessons Muslims can learn from the hadiths on intention:

- A Muslim should make intention before performing any good deed.
- Intention is the pillar of worship. That is, intention is the essence of all acts of worship.
- Anything or action by a Muslim must be of good intention to an individual or to the entire Muslim community at large.
- The intention should be pure, sincere and done for the sake of Allah (SWT).
- Good acts gain value and rewards from Allah (SWT) on account of the purely good intentions.
- Actions are judged by intentions, and every person shall have but what he intends. Allah judges a person's acts and deeds based on their intention.
- Good intention wards off and removes the elements of riya (showing off).
- Good intention removes kibr (pride) and tafakhur (arrogance) from the actions of a believer.
- If a person intends to do a righteous deed is rewarded instantly, and once he or she does it more reward is awarded to such a person

**The prophet Muhammed (p.b.u.h) said: “Allah does not judge according to your bodies and appearance, but He scans your hearts and looks into your deeds.” Highlight the teachings of the above hadith.**

- a) Every person will be judge according to their actions

- b) Our physical appearance will not testify for us before Allah
- c) Allah sees into the deepest parts of our hearts and knows what we conceal
- d) We should always make our intentions sincere and direct to Allah alone
- e) Our degree of piety is what is most important and honourable to Allah
- f) We should be the best of deeds since we will be held accountable for them
- g) The Greatness of a good deeds is determined by the level of the sincerity of one's intention

### **c) *Tawakkul* (Reliance on Allah)**

#### **Teachings/ Importance of *Tawakul* in the life of a Muslim**

*Tawakkul* means putting one's trust in Allah while performing his or her responsibility. On the other hand, *Tawakkal* is relying on Allah without doing anything while leaving everything to Him. The following are some of the lessons that Muslim learn about *Tawakkul*:

- a) If anyone puts his trust in Allah, sufficient is (Allah), for Allah will surely accomplish his purpose.
- b) It strengthens individual's faith and belief in Tawheed (Islamic monotheism), therefore shielding a believer from all acts of shirk (polytheism)
- c) It promotes the belief in the power of Allah to pre-destine the creature's affairs (Qadar)
- d) It strengthens a believer's heart in the trust of Allah in whatever he or she does
- e) The search for livelihood should always be reverted to our reliance on the Almighty Allah. Anything besides Allah has no power to provide or sustain our needs.
- f) Having *Tawakkul* is a sign of being a perfect believer. True believer relies on Allah.
- g) It promotes the virtue of patience and tranquility in a believer
- h) A Muslim is supposed to rely on Allah while performing his responsibility, he or she should not be irresponsible and lazy.

#### **Instances where believers require *Tawakkul***

The following are some of the instances when a Muslim shows *Tawakkul*:

1. *Tawakkul in our life*: We face different challenges such as death of a beloved one, loss of a job, sickness, failure in examinations among others. As believers, we are supposed to put our trust in Allah and seek his assistance during such times of agony.

2. *Tawakkul on sustenance*: A believer should not bow to human beings and belittle oneself to believe that these people can provide them with sustenance.
3. *Tawakkul as a sign of Iman* (faith): One of the characteristics of a believer is to put trust in Allah for whatever one does. It is only Allah who protects, provides and sustains all the creatures.

### **Ways Muslims express Tawakul (reliance on Allah)**

The prophet Muhammed (p.b.u.h) said, “A believer should not bow to human beings and belittle oneself to believe that these people can provide them with sustenance.” In reference with this hadith, the following are the ways how Muslims can show tawakul (reliance on Allah):

- Through having unshakable faith in the existence of Allah who is never forgetful
- By always seek assistance from Allah and Allah alone
- Through believing in Qadar and Qadhaa, that whatever happens to an individual is decreed by Allah
- When faced by misfortune a Muslim must have full trust in Allah who is the source of relief
- Through believing that all the sustenance and provision is given by Allah alone.
- Through having contentment with whatever a person possesses.
- By strongly believing that Allah’s treasure is abundant and is never reduced in any way or form.
- By working hard to accomplish a task while relying on Allah to complete the rest.