

THE CONTRIBUTION OF THE PROPHET MUHAMMAD AND HIS COMPANIONS TO THE SURVIVAL AND PURITY OF HADITH LITERATURE.

- a. They participated in the teaching and preaching of Hadith.
- b. They transmitted Hadith from one person to another as always encouraged by the prophet
- c. The prophet's instruction and verbal teachings contributed greatly to the survival of Hadith literature
- d. Memorization of prophet traditions made its survival certain because the companions would then pass over to others.
- e. They recorded Hadith on different materials, which enabled them to compile better work.
- f. They gave in their time to study Hadith despite their domestic and business responsibilities.
- g. Always consulted the prophet directly in case of dispute
- h. Companions always demanded witnesses before accepting a particular Hadith.
- i. They used Hadith in judging issues in the day today administration of the Islamic state.
- j. They practically emulated the prophet's deeds and life style, which preserved the Sunnah of the prophet.
- k. They established mosques and schools, which promoted the learning of Hadith.

THE CONTRIBUTIONS OF EARLY COLLECTORS TO THE DEVELOPMENT OF HADITH LITERATURE

- a. These include Imaam Malik bin Anas, Az-Zuhur, Sufyaan bin Uyaina, Wathilah asqal etc
- b. These collections were from different areas e.g. Mecca, Madina Iraq
- c. They were the first to collect hadith using the Isnaad system, e.g. showing the chain of narration.
- d. Memorized different traditions e.g. Az-Zuhur memorized 2000 traditions.
- e. Established learning centers aimed at teaching and collecting Hadith e.g. Malik formed the up holders of Hadith.
- f. Taught different people who later become resourceful in the science of Hadith e.g. Az-Zuhur taught Sufyaan bin Uyaina
- g. Compiled different books of hadith by encouraging records, e.g. Al-Muatwa'a of Malik
- h. They started the methods of reading from the book or question and answer methods
- i. Dictation method started by Wathilah bin asqa (83 AH) a companion of the prophet, Az-Zuhur made it popular this was done from both memory and the book.
- j. These collections were from different areas e.g. Mecca, Madina Iraq,
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- m. Established learning centers aimed at teaching and collecting Hadith e.g. Malik formed up holders of Hadith
- n. Compiled different books of hadith by encouraging records.
- o. Taught different people who later become resourceful in the science of Hadith e.g. Az-Zuhur taught legal decisions of the prophet and those of caliphs
- p. Had both authentic and non-authentic traditions

TABIYUNS ARE CREDITED FOR THE FOLLOWING

- a. Their compilation bridged the gap between those who saw the prophet and those who did not see him.
- b. Many of them never considered their work as being final.
- c. They compiled more accurate/ authentic hadith.
- d. They served as a way of preserving the faith.
- e. The later compilers referred and depended on them.
- f. They kept a more accurate sanad
- g. What later compilers used as material was made available by the early compilers.
- h. They worked out definitions and technical terms and other aspects for the development of hadith.
- i. They removed the negative attitude towards the collection and compilation of hadith.

THE METHODS OF HADITH COLLECTION APPLIED BY THE FIRST COMPILERS / COLLECTORS WERE THE BEST AT THAT TIME. DISCUSS.

Early collectors were those who were in the first and second stage of hadith collections i.e. Al-Zuhur, Abu-Hurairah, etc.

THE METHODS USED WERE

Memorization

Transmission

Writing.

The methods were the best although they had some short comings.

Memorization:

- 1. Was the best and most varied method.
- 2. Arabs were gifted and good in it.

3. They ever trusted memory more than writing.
4. It was majorly encouraged by the prophet and he acted as the best example,
5. Prophet discouraged writing in favour of memory.
6. The memorizers were promised paradise.
7. Those with weak memory were advised to write i.e. Amir bin As.

Disadvantages

- a. Poor and weak memories of some companions.
- b. The message would die at the death of the memorizers.
- c. A memorizer could easily forget.

Transmission.

1. Was a good method as messages were passed over to other in the fairest way.
2. Prophet encouraged transmission and said it could lead to rewards.
3. It helped in the spread of Islam.
4. Helped in getting every detail of the prophet as people attended alternately
5. Increased on the number of converts.
6. Helped in the dissemination of hadith to different people and places.

Disadvantages.

- a. Poor transport communication.
- b. Long distance of the different centres of learning and places i.e. Basra, Mecca, medina e.t.c.
- c. Weak memory.
- d. Tidiness of the transmitters.

Writing

1. It was not officially encouraged by the prophet.
2. Due to Quranic revelation which was still in process.
3. Encouraged those with weak memory to use their right hand i.e. Amir bin As.
4. Those who secretly wrote hadith became great scholars or Muhadithins i.e. Abu Hurairah.
5. Helped in the tracking down every act of the prophet.
6. Acted as the basis for the later hadith compilers to write hadith books-
7. Eased the spread and propagation of [slam.
8. Written copies were easily referred to in case of need.

Disadvantages

- a. Poor hand writing.
- b. Feeding of materials.
- c. Scarcity of writing materials.

- d. Few people who knew how to read and write.
- e. Most of the companions were illiterate

NB the methods were the best of that time although they had their own limitations or problems that directly or indirectly affected hadith collection and compilation.

Az-ZHUHUR.

1. Full names were Abu Baker Muhammad Ibn Ubaidah bin Shuaib Az-Zuhur.
2. He Was a Quraysh born in 51 AH in Makkah.
3. His father died while still young
4. Received his education from prominent teachers i.e. Abdallah bin Tharabi
5. He memorized the Quran within 80 days
6. He travelled far and wide consulting many learned Muslims
7. He died in 123 AH and willed to be buried near the road for the passbyers to pray for him.

CONTRIBUTION

- a. He taught very many people including Sufyan bin Uyaina.
- b. He pioneered the compilation of hadith
- c. He is credited for breaking the tradition of dependence on memory.
- d. His format of compiling hadith influenced subsequent compilations.
- e. He is believed to have brought about the discipline of Usul-figh (science of hadith)
- f. He travelled widely consulting learned men among the Tabiyuns.
- g. He was the first person to pay much attention to the chain of transmission of hadith.
- h. His compilations were very comprehensive as compared to others
- i. His compilation is very comprehensive as he compiled hadith on almost every topic.
- j. He memorized many hadith about 2000 of them
- k. It is believed that in a hadith where his name appears is regarded as an authentic hadith.

THE IMPORTANCE OF IMAM AL ZHUHR IN;

- i) The collection of hadith.
- ii) What were the characteristics of his work?
- iii) What accusations were brought against him by the orientalist and how do you react to them.

Brief biography of Al-Zuhr.

1. Memorized many hadith about 2000 of them.
2. Travelled widely consulting learned men among the Tabi'uuns. Pioneered the compilation of hadith for public consumption.
3. The first to compile hadith on Isnaad system.
4. He broke the tradition of depending on memory and recorded hadith for preservation.
5. His format of compilation influenced many other scholars who did the same after.
6. His work led to the beginning of the science of hadith (usual- al hadith).
7. A member in one of the best four (4) chains to the prophet-Taught very many people including Sufyan bin Uyaina and Atwa bin Rabia.
8. Produced comprehensive work from almost every topic.
9. His work simplified the development of the science of hadith.

CHARACTERISTICS OF HIS WORK.

- a. His work was extensive as he compiled hadith on almost every topic on hadith.
- b. He had mere collections without any sort of arrangement of material into proper topics or order.
- c. He compiled hadith without considering their strength and weakness.
- d. His book contained hadith of the prophet mixed with legal decisions (fatwa) of the four caliphs and the Tabiyuns.
- e. His book wasn't detailed enough to satisfy the requirements of the hadith researchers.
- f. He paid attention (pioneered) the idea of the chain of narrators and was amongst the best four.
- g. His book wasn't arranged in chapters.
- h. He had in his compilation authentic hadith compiled together with unauthentic ones.
- i. Unlike Malik who collected and consulted people of medina only, Al-zuhr travelled far and wide collecting and consulting learned men on hadith.

ACCUSATION AGAINST HIM.

1. That he forged hadith to favour the political interest of the Umayyads.
2. That he emphasized the importance of the chain of narrators (Isnaad) at the expense of the text (Matin). Others say he emphasized both.
3. That he confessed that he was forced by the Umayyads to write hadith.
4. He is accused of having frequented the palace and thus would therefore be used by the Umayyads to do whatever they wanted. But other scholars also visited the palace.
5. That Abdul Malik instructed him to forge hadith for him concerning Aqswa mosque, Baitul Muqdis etc. but he was young by then.

6. That he was too close to the Umayyads in that he was a companion of Hujjaj bin Yusuf at Hijja.
7. He was with Abdallah bin Umar not Hujjaj at Hajji
8. That Hisham made Al- Zuhri, the guardian of his children after his death but it is wrong instead he was just their teacher.
9. Gold zeher alleges that Al- Zuhri accepted to serve as a Qadhi in the Umayyad dynasty so could have forged hadith in their favour but wasn't alone other scholars served under the Umayyad dynasty.

The allegations were unfounded and were intended to Turnish the fundamentals of Islam,

IMAM MALIK'S ROLE TO COMPILE THE HADITH WAS AS SIGNIFICANCE AS WAS THE ROLE OF THE FOUNDER OF THE MALIKITE SCHOOL OF LAW. DISCUSS

1. Brief biography of Imam Malik.
2. He contributed to the compilation of hadith.
3. His role in the school of law.
4. Established a society called Ahli-hadith (up holders of Hadith).
5. Compiled a book called Al-Muwatwa.
6. Developed the principle of public good.
7. Like Abu Hanifah, Malik respected reasoning.
8. He introduced a controversial source of law Istihsan and Istihsan.
9. His approach to Islam was traditional rather than rational.
10. He collected and practiced hadith.

HIS ROLE IN THE SCHOOL OF LAW.

- a. He accepted all the sources of law.
- b. He established a school of law (Malikite School) based on Quran and hadith.
- c. He gave the minimum number of people required for Juma prayer as forty (40)
- d. He lamented that sermons should be conducted in Arabic.
- e. He promoted personal reasoning and Sharia reasoning with Islamic principles.
- f. He compiled hadith into a book form- al muatwa which acted as a consultation of his school.
- g. He simplified Islamic law and spread his views to many parts of the world in Europe Magrib.
- h. He never gave judgments on things he didn't know about.
- i. He interpreted the Quran for the general use of all Muslims.
- j. He argued that a text of Sunnah (hadith) to be valid should be practiced by the people of Medina or used by the companions,
- k. He resorted to other sources only when the Quran is silent i.e stressed the use of Ijtihad.

MALIK BIN ANAS AS AN EARLY COMPILARS.

- a. He was born in 99 AH in Medina where he studied. lived and later died.
- b. When he grew up he became a prominent student, and teacher in the theology.
- c. He got into contact with Imam Abu Hanifah and learnt many hadith.
- d. He established a school of the upholders of hadith (Ahal hadith).
- e. His school's aim was to collect, teach and living according to the behaviour of the prophet.

CONTRIBUTIONS.

1. He established a school of law where he based on Quran and hadith of the people of medina.
2. He established a society called Ahl hadith.
3. He collected hadith, Al- Athar and compiled them into a book form.
4. He developed the principle of public good Al- Istihsan.
5. He introduced controversial sources of law istihsan and Istislah.
6. His school though designed to be followed by people of Madina, has big followers in North Africa, Spain etc.
7. His approach to Islamic laws and Islam in general was traditional rather than rational.
8. He compiled a book called Al-Muatwa Malik.
9. He accepted the four sources of law
10. He simplified the Islamic principles of law and he spread them to many parts of the world especially in Europe and Magrib.
11. He promoted personal reasoning in Sharia where Islamic principles varied.
- 10.

AL- MUATWA'A IS ONE OF THE EARLIEST HADITH COMPILATIONS. DISCUSS THE CONTROVERSIES OVER THE STATUS OF THIS PIONEER BOOK OF HADITH.

1. It was a hadith book compiled by one of the early and famous Imam Malik bin Anas.
2. Malik was born in 93 AH medina.
3. He lived, studied, stayed and died in medina in 179 AH at the age of 86.
4. Al- Muwatwa Malik was one of the earliest compiled books on hadith before the Sahih of Bukhari or Muslim.
5. It was intended to support a continued Malik's theology and fight used in his school of law.
6. It was compiled in a period of 40 years.
7. It was well arranged in order of fight were each topic has a relevant hadith, AL- Athar and the Tabi'uuns who lived in medina.
8. Contained about 1700 a hadith and assumed to be one of the first highly organized books on hadith.

9. Contained written chapters on Hadith, Fiqh, theology and other topics.
10. Malik selected basic texts from Quran and matched them with corresponding hadith.
11. Malik took guidance from the works of Abu Hanifa thus Al- Muatwa contained some views of Abu Hanifah.
12. It was written in methodical manner.

CONTROVERSIES/VIEWS ABOUT IT.

- a. Several scholars regard it as the second only to Quran and thus translated into several languages.
- b. Others say it's the best compilation compared to the Swahih Bukhari and Muslim.
- c. One scholar Al- Duahah regarded it to be at the same level with the two Sahih i.e. of Bukhari and Muslim.

Negative views.

1. Malik considered Tabi;uuns as reliable people an opinion that is not shared by other scholars.
2. It was compiled in an era in which people could not sort out weak and authentic hadith so it is criticized for containing weak hadith,
3. It contained hadith which were more subjective in the line of his school because he was a jurist not a Muhadith.
4. Al- Muwatwa had many hadith with dis-connected chains (broken chains).
5. It was a result of the request of caliph Haruna Al- Rashid as guidance books thus it wasn't written as a hadith book but just for reference of lay men.

THE CONTRIBUTION OF THE LATER COMPILERS TO THE SURVIVAL AND PURITY OF HADITH LITERATURE.

1. They compiled Hadith in book form i.e. the six sound compilations
2. They identified false Hadith from the authentic ones.
3. They travelled widely in the search of Hadith
4. They taught Hadith to many people
5. They paid attention the chain of narrators (sound), which helped to purify Hadith literature.
6. Organized Hadith in topics and chapters which made consultation easy

7. They only collected authentic Hadith.
8. They did not mix Hadith with Athar opinions of the companions.
9. They supported Hadith with Quranic verses, which gave Hadith more value.
10. They critically analyzed the subject matter of the Hadith.
11. They collected a lot of Hadith and recorded few.
12. They were exhaustive in their work in terms of coverage and explanation.
13. They highly respected Hadith collection i.e. they performed ablution.
14. They guarded their work from falsehood most especially Bukhaar and Muslim.

THE LATER COMPILERS HAD THE FOLLOWING CHALLENGES.

- a. Poor communication and distant movement due to poor infrastructure.
- b. Existence of hypocrites who were ready to use every possible way to destroy Islam
- c. Lack of enough committed Muslims to do the work.
- d. The death of many people who had memorized the Hadith due to wars and calamities.
- e. The fear to attribute falsehood to the prophet made their work difficulty.
- f. The methods used to detect forged Hadith were very critical and made the process slow.
- g. Emergency of forged Hadith was a great challenge.

HOWEVER THEY ARE DISCREDITED FOR THE FOLLOWING

1. Compiled of hadith without considering their strength and weakness
2. The books were not exhaustive
3. Some didn't consider the chain of narrators
4. They had a lot of unauthentic hadith compiled together with the authentic ones.
5. Their books were not arranged in chapters
6. Their books didn't put strong considerations of Isnaad and Matin
7. Their hadith contained hadith of the prophet mixed with legal decisions of the companions.

8. Some collected and compiled hadith as were taught at their centre of learning and neglected hadith from other centers.

TABIYUNS ARE CREDITED FOR THE FOLLOWING

- a. Their compilation bridged the gap between those who saw the prophet and those who did not see him.
- b. Many of them never considered their work as being final.
- c. They compiled more accurate/ authentic hadith.
- d. They served as a way of preserving the faith.
- e. The later compilers referred and depended on them.
- f. They kept a more accurate sanad
- g. What later compilers used as material was made available by the early compilers.
- h. They worked out definitions and technical terms and other aspects for the development of hadith.
- i. They removed the negative attitude towards the collection and compilation of hadith.

THE ROLE PLAYED BY IMAM SUFYAN IBN UYAINA TO THE DEVELOPMENT OF HADITH LITERATURE.

1. Sufyan ibn Uyayna was among the early prominent pioneers of Hadith collection, born in 198AH at Ray in Persia.
2. His contemporaries include Yahya bin Sad. Imam Al Zuhri, Malik bin Anas of Madina . Ibn Uyayna of Mecca Sufyan Al- Thawri of Kufa, Auzai of Syria etc.
3. He came on the scene at a time when the evaluation of Hadith had gained momentum, hence concentrating more on evaluation than transmission.
4. He was one of the most famous authenticators of Hadith in the second century alongside Yahya bin Sad and Abduk-Rahman bin Mahdi.
5. He was remembered for having safeguarded the purity of Hadith when thrate of tempted forgeries increased after the transfer of Muslims capital from Medina to Damascus.
6. His work provided a strong background on which the 3rd generation based the authenticity of the sound books of Hadith,(Sihah Sitta).
7. Like his contemporaries, Sufyaan put much emphasis on the Isnad/Chain rather than Matn/subject matter.
8. He emphasized that, the number of compilers in the chain is more important than the biographies of the transmitters.
9. As an evaluator, Sufyan established the system of ascertaining that the transmitters used agreed terms in the transmission which included Hadathana /he said it or Akh'barana/he narrated it

10. He dismissed the use of the word "Rawi/Rawahu/reported by, and instead he preferred "Mutafakun Alaihi/Agreed upon.
11. He was more realistic as regards human judgment on a matter concerning prophet's traditions.
12. He introduced the system of putting chapters on the publications which was not in existence during imam Al-Zuhri.
13. He started the idea of separating Fatwas and the decisions of the Imams from the sayings of the prophet
14. He examined the life of the narrator and to him; the narrator must have possessed three qualities: Trustworthiness, consistence and good memory.
15. He travelled to different places confirming the authenticity as well as memorizing a number of traditions.
16. Because of his integrity, his judgments on the commentaries of hadith transmitters were always quoted by the biographers after him.
17. However he did not come up with a book of his own. Leaving a gap for the later compilations.
18. Like other early compilers, Sufyan's chapters were mixed up eg prayer morals etc were in the same boat.

THE CONTRIBUTION OF THE SIX SOUND COMPILERS OF HADITH TOWARDS THE DEVELOPMENT OF HADITH.

Identify the six sound compilers as Bukhari, Muslim, Abu Dauda, Ibu Majah Al- Tirmidhi and Al Nasaae.

Their contributions;

1. They participated in the collection and compilation of hadith into books.
2. They moved widely than before and collected more hadith.
3. They compiled books and systematically arranged hadith according to subject matter.
4. They developed common canons which were used to select hadith.
5. They classified hadith according to authenticity in some of the books.
6. They participated in the teaching of hadith to different scholars.
7. They used hadith as the second source of Islamic law.
8. Through the books the compiled, they were able to tackle all aspects of life i.e. marriage, I inheritance e.t.c.
9. They were a source of inspiration for others to write more and better books in hadith.
10. They preserved hadith for future generation.

THE METHODS USED BY THE LATER COMPILERS IN DISCHARGING THEIR WORK.

1. Their work had introduction.

2. They compiled work only produced by contemporaries i.e. those who lived in the same century and studied from one another.
3. Chapterisation of their work i.e. topical arrangement.
4. Sieved their work to get the most authentic ones.
5. Compiled biographies of narrators.
6. Jargons were used to simplify their work.
7. Produced detailed, comprehensive and exhaustive works both in coverage and explanation.
8. Moved to different areas in search of Hadith.
9. Recorded down Hadith from reporters with high memorizing power and piety.
10. Supported Hadith with relevant Quranic verses e.g. Bukhaar.
11. Followed the chain of narrators.
12. Emphasized the subject matter (Matin).
13. Asked for people's comments regarding various Hadith.
14. Always attached great importance to Hadith e.g. Bukhari used to perform ablution before writing down any tradition.

THE CONTRIBUTION OF IMAM BUKHARI TO THE IMPROVEMENT ON THE QUALITY OF HADITH.

Biography

- He was born in 194 AH in Bukhara.
- He grew up very pious
- He started the work by studying hadith at 11 years.
- He dedicated much of his time studying Quran and hadith.
- He wrote many Islamic books, the most prominent of all is Sahih Bukhari.

Contribution

1. He made significant studies in the collection and compilation of hadith the work which Al-Zuhr started.
2. He revolutionized hadith collection and compilation.
3. He was the first to collect and compile only Sahih hadiths.
4. He started the era of the Sahih where by hadith collectors only collected Sahih hadiths.
5. He set a high standard for acceptability of hadith as sound/sahih.
6. He emphasized the coherence and consistence of the Isnaad; he also paid equal attention to the Matin (subject matter).
7. He used both objective and subjective methods of evaluation of hadith.
8. He maintained that the reporters had to be contemporaries, trustworthy and with strong memory.
9. Before recording any hadith he could first get ablution and perform two Rakahs.
10. He introduced the system of classification of hadith according to the degree of reliability.
11. He also emphasized the difference between Muhadithins and the Fuqaha However; He

left out some important hadith because of his strict criterion.

12. He had the tendency of using kunai of the narrators other than the real names of the companions.
13. His work was not as systematic as that of Muslims for easy research and reference.
14. He gave a commentary on each hadith and never asked people's comment regarding the various hadith.

THE METHODS APPLIED BY BUKHARI IN COMPILING GENUINE HADITHS.

Brief background of Bukhari.

- a. He was born in 194 AH in Bukhari.
- b. He grew up very pious.
- c. He dedicated much of his time in studying Quran and hadith.
- d. He wrote many Islamic books, the most prominent of all is Sahih Bukhari

Methods;

- e. He was so critical before accepting a hadith.
- f. Before writing down any hadith, he got ablution and prayed two rakah as consultation.
- g. Each of his hadith was supported with a relevant Quranic verse.
- h. He arranged his book according to topics and subject matter.
- i. He never interpreted or accepted what he was not sure of.
- j. He collected hadith from only pious people.
- k. He critically analyzed the chain of narrators.
- l. He critically analyses the subject matter.
- m. He made sure his work was exhaustive and comprehensive.
- n. He gave commentary on each hadith.
- o. He used to ask for people's comments regarding particular hadiths.
- p. He made several repetitions of hadith depending on need.
- q. He made sure that members of chain of narrators should have met each other.
- r. His opinion was always indicated to avoid mixing up of hadith with his opinion.
- s. He continuously revised his work to check for mistakes.

WHY THE SWAHIH BUKHARI IS CONSIDERED THE BEST

- a. Bukhari (the author) was the most critical in his compilation and compiled fewer than he collected.
- b. The way he used to respect hadith by performing wudhu and two Rakah made it the best.
- c. He compiled hadith after Quranic verse making it supportive to his compiled hadith.
- d. He continuously followed the chain of narrators than others.
- e. Since it was the first of its kind among the Swahih, others modeled their on it.
- f. The book is exhaustive in both coverage and explanation.

- g. The fact that he had high memorizing capacity he must have used it to safely guide the traditions he compiled.
- h. Made sure that reporters or narrators met each other i.e. are contemporaries.
- i. Contains a lot of authentic topics (hadith) that cover all aspects of life.
- j. In Sahih Bukhari there is strong emphasis on the subject matter (Matin) and on the chain of narrators (Isnaad) than any other.
- k. It was less criticized as compared to say Sahih Muslim.

THE RELATIONSHIP BETWEEN SAHIH BUKHARI AND SAHIH MUSLIM.

Sahih Bukhari is among the six authentic books of hadith compiled by Imaam Bukhari; Sahih Muslim is also among the six sound books in hadith compiled by Imaam Muslim.

SIMILARITIES

1. Both the compilers started collecting hadith while still young
2. Both books were collected after travelling to many different places collecting hadith
3. Both books are excellent books of hadith to many scholars
4. Both books collected authentic hadith
5. These books are referred to as Sahih which means sound authentic books
6. Both books had their weakness from authors who compiled them
7. Both books have authentic hadith which are not doubted and a hadith reported in both books is referred to as agreed upon hadith (Mutafakun Alaih)
8. Both authors collected many hadith but compiled a few.
9. Both hadith are arranged into different topics on the subject matter
10. Both have been developed into different volumes and translated into many languages
11. They both indicated the chain of narration of the tradition or hadith
12. Both had commentators who commented on their books
13. Both considered the time spent with the companions of the prophet in order not to collect forged hadith
14. Both compilers considered the character of the person from whom they got the hadith
15. Both were collected and compiled after the prophet's time
16. Both were collected in the time of the Tabi'uun where there was much strong emphasis on hadith collection

DIFFERENCES

- a. The authors of these books differ comparing the memorizing capacity of their author that of Sahih Bukhari was far better than that of Sahih Muslim
- b. The author Sahih Bukhari was more critical than that of Sahih Muslim

- c. Author of Swahiih Bukhari was more selective i.e. collected 600,000, memorized 200,000 but only compiled 7275 yet that of Sahih Muslim collected 300,000 and only recorded 9200 hadith
- d. Most hadith in Swahiih Bukhari are headed by a Quranic verse unlike those of Sahih Muslim.
- e. People commented on those two books.
- f. Those who criticized Bukhari's book only show a few hadith i.e. some of them on the other hand Muslim gave his book to few people to comment on.
- g. it is Abu Zhuhr who attacked it that it had some weakness
- h. Bukhari started collecting Swahiih Bukhari while 17 years whereas Muslim began at the age of 15 years and both travelled to many places.
- i. Bukhari started collecting Swahiih Bukhari after studying from Al-Zuhr yet Muslim started after studying from Bukhari, so Bukhari is more authentic.
- j. Bukhari first got ablution before collecting his book unlike Muslim
- k. Swahiih Bukhari had 80 commentaries who attacked each hadith so they attacked 100 hadith whereas Swahiih Muslim had more than a 100 scholars or commentaries who attacked his traditions
- l. Bukhari traveled so many places collecting his book unlike Muslim
- m. The memorizing capacity of the author of Sahih Bukhari is about 99% whereas that of Swahih Muslim is about 55%

THE CONTRIBUTION OF IMAAM MUSLIMS TO THE IMPROVEMENT OF THE METHODS OF HADITH COLLECTION AND COMPILATION.

Brief biography of Imaam Muslim.

- a. His full names were Abdul Hussein Muslims al- Nishapur.
- b. Born in a Nishephur in khurasan in 204 AH.
- c. Born in a prominent family and inherited the position of his grandfather.
- d. He picked strong interest in the study of hadith literature at an early age 15 years.
- e. He studied from prominent scholars of Hadith i.e. Zubair bin Harb, Said bin mansoor, Al-Bukhari e.t.c.

CONTRIBUTIONS.

- 1. He wrote 21 works/ book i.e. Dulahal salebah, Al-Jami, al Musnad the most famous of all is Swahih Muslim He adopted Bukhari system since he was his teacher.
- 2. He accepted hadith if the two reporters lived at the same time i.e. assumed that they must have met they may not have met.
- 3. He recorded hadith of famous scholar of the 3rd group or century.
- 4. He collected 300,000 hadith memorized them but recorded few about 9200 hadith.

5. His book was better organized than that of Bukhari.
6. His work was arranged in chapters according to legal topics i.e Zakat, prayer e.t.c.
7. He took his book for public criticism to people like Abu Zuhrah and the mistakes were omitted.
8. He compiled only authentic hadith thus named his book Sahih Muslims.
9. He made an introduction to this Sahih in which he declared his objective to compile only sound hadith.
10. Unlike Bukhari he didn't introduce chapters using parts of the hadith.
11. His chapters were not headed by a Quranic verse but were more comprehensive than those of Bukhari.
12. His books were of less quantity than Bukhari book because he wasn't strict in fixing the canons/criteria for selecting sound hadith.
13. Unlike Bukhari Muslims constantly kept in new of the difference between the two modes of hadith i.e. Haddathana and Akh'barana.
14. Muslims took particular care in recording the exact words of the narrators and pointed out the minor differences in the wordings of reporters.
15. While combing the chains of narrators he sometimes gone their real names unlike Bukhari, mentioned they kunai (real names).
16. He didn't have very strong intellect for systematic and intellectual work like that of Bukhari that is why he is second to Bukhari's work.

IMAM MUSLIM'S CONTRIBUTION TO THE COLLECTION AND COMPILATION OF HADITH.

1. His full names were Abu Hussein Muslim bin al Hajjaj al Nishapuri.
2. He was born in 204 at a place called Nishapuru.
3. He was brought up in a pious atmosphere which left an important influence on his mind that he spent the whole of his life a God fearing person.
4. He began the study of hadith at age 15
5. He travelled widely to collect hadith in Arabia, Egypt, Syria, Iraq, where he got instruction from some prominent teachers like Ishaq bin Rahwa, Ahmad bin Hambali etc.
6. He studied under many knowledgeable people like Zuhair bin Hani Mansur etc
7. He got his primary education from his father who was a traditionalist.
8. He traveled to many countries of learning in search of knowledge of Hadith.
9. He settled at Nasaburi from where he embarked on the work of Hadith.
10. He traveled widely in the Muslim world in search of Hadith.
11. He collected over 300,000 traditions of this he compiled 4000 Hadith.
12. He authored a book called Sahih Muslim.
13. His book was more organized than that of Bukhari. His method of compilation differed from that of Bukhari e.g. he never repeated any Hadith like Bukhari. He preferred to use actual names of the people in the chain of reporters instead of kunai.
14. He arranged book according to the themes addressed by Hadith.
He applied different criteria for accepting Hadith as Sahih.

15. His compilation contained only Swahih Hadith.
16. Any Hadith which Muslim and Bukhari wrote are referred to as agreed upon.
17. His work is only next to that of Bukhari in authority and authenticity; This is because Bukhaar was stricter.
18. He kept in view the deference between the two well known modes of narration i.e. he records only those Hadith where at least two reliable Tabiins had heard from two companions. Because he did not want to record a hadith according to his own criteria alone, he recorded and those whose authenticity was acceptable among other scholars.
19. He also took particular care in the wording the exact words of the narrators and pointed out! smallest difference.
20. He is credited for his other valuable contributions to other branches of Hadith literature e.g. al Musnad al Kabir, kitab al asmaae.

COMPARE AND CONTRAST BUKHARI AND MUSLIM IN THEIR METHODOLOGY OF HADITH COLLECTION

Bukhari	Muslim
1. Had strong memory	a. Not so strong intellect for systematic Work.
2. Move to move places in Search of hadith.	b. Move to fewer places for the same
3. Headed his chapters with a Quranic verse.	c. He didn't
4. Recorded from authentic reliable reports	d. Also did the same but were not so
5. Mentioned that reporters must have met each other	e. Mentioned that reporters must at least be two_ reliable Tabi'uuns
6. Had a lot of reputation in his work	f. His work was more organized for research and students to follow.
7. Used chain of narrators and reporters	g. Used real names of the reporters or
8. Searched from reliable and pious reporters	h. Researched from reliable reporters hut wasn't strict
9. He could get wudhu before recording a hadith i.e. he was more pious	i. Not so with Muslim
10. He was more critical i.e. collected 600,000, memorized 220,000 but only selected and recorded 7275 only	j. Not so critical, he collected 300,000 but selected and recorded only 9200
11. He recorded and compiled a hadith book called Sahih Bukhari	k. He recorded and compiled a hadith book called Sahih Muslim

Similarities

- a. Both were among the six sound compilers of hadith.
- b. Both collected and memorized many but recorded few.
- c. Both were Tabi'uuns.

- d. Both moved to various places in search for hadith.
- e. Both started learning Quran and hadith while still young.
- f. Both put their books to public criticism.

THE BIOGRAPHY AND CONTRIBUTION OF IMAM NASAAE AS ONE OF THE LATER COMPILERS OF HADITH.

- a. He was called Abu Abdul Rahman Ahmed bin Ali bin Swaib bin Ali bin Sinan bin Buhr An-Nasaae.
 - b. He was born in 215/830AD, at a place called Khurasan and therefore, he was also known as Al-Khurasani on top of his real name.
 - c. He was among the six sound hadith compilers *siha sitta* and ranked among the best memorizers of both Quran and hadith of the golden age.
 - d. He learnt Quran, hadith and Islamic theology during his early days and he became one of the prominent Imams of the fourth stage.
 - e. By the time of his death in 303 AH, Anasai had contributed a lot in collection and compilation of hadith.
 - f. He collected 5761 traditions and majority of them were sound. Qualifying his book among *Sahih*.
 - g. He accepted hadith as the 2nd major source of Islamic law, after the Quran and above reasoning.
 - h. Whatever hadith he collected had to be in agreement with the Quran, and no traditions with those of Bukhari and Muslim.
 - i. He took time to search for hadith from areas like: Khurasan, Jazira, Egypt and Damascus.
 - j. Imam Nasaae was a strict critic of the sources he came across in his search for hadith thus very strict on the accuracy of hadith.
 - k. His largest work is known as *As-Sunan al-Kubra* which he compiled into a smaller version known as *Al-Sunan al-Sughra* which had 5761 hadith.
 - l. It is placed by some scholars in the 3rd position after Bukhari and Muslim's *sahih*.
 - m. Unlike other scholars he allocated independent chapters on different topics e.g. Umar.
 - n. However he missed some themes such as *Tafsiir al Quran*, *Fitina* (schism) etc.
 - o. Whenever contradictions and remarks were found about a certain reporter, he accepted him until he had established that all *Muhadithin* had dismissed his reports.
 - p. He classified critics of hadith into *liners* and *lenient* ones.
 - q. He rejected a reporter who was deserted by both the hard liners and the lenient critics of hadith in a period that the reports had happened to be found.
- Al-Nasaae died in 303 AH at 89 years as a result of injuries inflicted on his body by some people who wanted him to include forged hadith in favor of the incumbent leader.

THE CRITERIA USED BY A-NASAAE IN EVALUATION OF HADITH.

- a. Al Nasaae was one of the six sound Hadith compilers (*Sahih sita*) who lived between 214 - 303AH.
- b. He collected Hadith and accepted it as the second major source of Islamic law after the Quran (5761 traditions).
- c. The Hadith he collected had to be in agreement with the Quran as the major

source of Islamic law.

- d. An Nasaae considered Hadith that was in agreement with the teachings of Prophet Muhammad (PBUH).
- e. He accepted Hadith that agreed with the generally accepted values and known teachings of Islam.
- f. His Hadith collections were also based on collections of other Hadith compilers e.g. Bukhari and Muslim.
- g. An-Nasaae travelled to different Islamic states and territories to verify Hadith with different scholars.
- h. He refused to forge Hadith or to consider Hadith that was doubtful or baseless.
- i. He wrote down Hadith in his books Sunan Nasaae and Al Mu'jtaba (selections) which contained accepted Hadith and his books are popular.
- j. His Hadith collections include weak Hadith as well but mostly to show what defect they had.
- k. As part of his methodology, Al Nasaae recorded the different Isnad of Hadith (chains of narrators).
- l. He never reported a tradition from a person he never trusted. To him, a Hadith reporter had to be trustworthy and honest.
- m. His collections were done under critical care and selections. 4» He never wrote Hadith if there was controversy between their reporters at a particular stage.
- n. He adopted the methods of Bukhari and Muslim. 4* He took time in the search for Hadith where he reached many places e.g. Egypt, Damascus, Khurasan.
- o. He tried to be accurate in most of his traditions because he never -- wanted to be referred to as a weak reporter, 4i He corrected the mistakes of some of the early compilers e.g. those of Al Zuhuri.
- p. He chastised his work e.g. about Ibadat, prayer etc.
- q. He made consultations before making his compilations. « He collected most of his traditions from pious and praised individuals.

COMPARE SUNAN ABU DAUD WITH SUNAN IBN MAJAH. (SIMILARITIES AND DIFFERENCES)

1. Sunan Abu Daud was a book of sound Hadith written by Abu Dawood who was born in 203 AH and died in 275 AH,
2. Sunan Ibn Majah was a book of sound Hadith written by Muhammed Bin Yazid Ibn Majah who was born in 209 A, H and died in 295 A, H.
3. Both had traditions collected from areas Khurasan, Egypt, Syria, Iraq etc,
4. Both books had sound Hadith, only that Sunan Ibn Majah is ranked higher.
5. Both books were exhaustive and elaborative.
6. Both had chapters well stipulated with topics like prayer, fasting, morals etc.
7. Both books had sound traditions
8. These books act as references to many Muslims.
9. They laid foundation for the growth and development of science of Hadith

10. Both books were compiled after comparison of traditions reported by other scholars.
11. Both books had clear content.
12. Both had related traditions only that the range is different.e.g{Sunan Ibn Majah} contains 4341 traditions out of which, 3002 have been recorded by other compilers including Abu Dauda.
13. Most of the traditions from Sunan Dauda were sound but Ibn Majah had around 631 weak and 99 doubtful ones out of 1339 traditions in the book.
14. Unlike Sunan Abu Dauda, Sunan Ibn Majah was criticised by a number of Scholars as the least among the six sound compilations.
15. Ibn Majah's book had very few commentaries yet that of Abu Dauda had many?
16. Sunan Ibn Majah had traditions from unreliable people yet Sunan Abu Dauda had authentic ones..

THE CONTRIBUTION OF IMAAM AL-TIRMIDHI TO THE COLLECTION AND COMPILATION OF HADITH.

- a. His full names were Muhammad Abu Issa Sawrah bin Musa bin Al-Dahak al-Tirmidhi
- b. He was a student of Imaam Bukhari so he was influenced by Bukhari's methodology in collection and compilation of hadith
- c. He seems to have lived an ascetic life for in the later part of his life he became blind due to excessive weeping in repentance and submission to Allah.
- d. He collected thousands of hadith of which he compiled 3950 in a book he named Al-Jamie-al-Swahihih or Sunan al-Tirmidhi
- e. The Sunnah (book) is ranked fourth among the authentic books of hadith
- f. At the end of his book he appended another important aspect which deals with common defects on hadith
- g. He used rather unique methodology in his approach to the study of hadith
- h. He tried in his book to classify hadith into sahih, Hassan and Gharib or Dhaif
- i. Despite the classification of hadith into Sahih Hassan and Dhaif he was the first to base his book on this kind of classification.
- j. He had a detailed classification of Hassan hadith
- k. He stated that whenever we have mentioned hadith Hassan into our books, we have meant such hadith as one whose Isnad doesn't contain any reporter accused of lying provided the hadith reporter is not a Shia and has been reported by more than one authority.
- l. Like other Muhadithins he took Mur'sal hadith to be valid only when it is supported by another well hadith.
- m. He followed his teacher Bukhari in the rest of his principles especially with regard to authenticity of hadith
- n. He compiled other books such as Kitab Al-shami, Al-alathar, Al-maqufu.
- o. In order to make clarity in tradition of the prophet he defined Gharib as hadith being reported by a single authority
- p. He traced the chain up to the prophet which made his work undoubted

- q. He used consultation and therefore his work did not differ much from those of other compilers of the same group.

THE INCLUSION OF IBN MAJAH AMONG THE SIX CELEBRATED COMPILERS OF HADITH. BRIEF BIOGRAPHY OF IBN MAJAH.

1. Ibn Majah was one of the celebrated six sound Hadith compilers of Islam; Sittasiha.
2. He traveled widely seeking for Hadith knowledge e.g. Iraq, Hijaz, Syria etc...
3. He learnt a lot of Hadiith from Imam Malik.
4. He acquired profound knowledge of Hadith and was a leading student of Hadith of his time.
5. He wrote much Hadith literature, include histories and genealogies.
6. He was known for his great scholarship and trust worthiness.
7. His work consisted of 32 books in which he wrote 1500 chapters with about 4000 Hadith; all which were sound.
8. Modern scholars considered his book sound and placed it among the Sittasiha.
9. He only reported Hadith from trustworthy people.
10. He considered morally upright and religiously perfect people from whom he reported Hadith. I He compiled a book-Sunnan Ibn Majah which is considered good, sound, influential.
11. He contributed greatly to development of Hadith literature and brought knowledge of Hadith perfection and completion.
12. His work greatly added to development of Islamic law.
13. He fought many people in the fields of Hadith, Quran interrelation and Islamic histories biographies.
14. He has large following in different parts of the Muslim world that consider his collections worthy.
15. His collections contribution to understanding of Quran and simplifying of Islam.
16. His works contributed to dismissal of forgery in Hadith works.

ERA OF THE SIX SOUND COMPILERS WAS THE GOLDEN PERIODS OF HADITH "DISCUSS".

1. The Golden age was the period in which the work of hadith collection flourished under vigorous, critical research.
2. It was a period of the Tabi'uuns i.e. the follower of the followers of the prophet and ranged from 20 1-300 AH.
3. It is termed so because of the characteristics that hadith possessed.
4. The work produced during this period had better introduction than the earlier ones.
5. The compilers of this period declared their intention from the start not just to collect hadith but to collect authentic ones.
6. All the compilers of this generation were contemporaries¹ i.e. Muslims studied from Bukhari.
7. It was in this period that hadith books were organized in chapters.

8. They were little to settle to each chapter which made the work look more organized.
9. The compilers of this period were very critical and attached a lot of importance to stand.
10. The works produced were sieved out of the many hadith which were available.
11. Canons were put forward for identifying authentic hadith i.e sound, Hassan Dhaif e.t.c.
12. They used the criteria based on the Sanad and Matin.
13. The books of this period had the characteristics of repeating hadith especially Bukhari.
14. In this period certain jargons like Haddathana and Akh'barana were used.
15. The books were comprehensive and exhaustive.
16. In this period six authentic books on hadith emerged Sahih Bukhari, Sahih Muslim e.t.c.
17. It was still in this period that two important terms of collection were used Musnad and Jami.
18. This period was truly the Golden age of hadith because thereafter no more work was produced.

THE SIGNIFICANCE OF THE PERIOD (201-300) AH IN THE FIELD OF HADITH COLLECTION AND COMPILATION.

- a. This was the period of the Tab Tabiins who lived in the fourth stage of hadith collection which and was widely referred to as the "golden period" it was quite significant because of the following:
 - b. Because of the laborious and critical research, hadith flourished
 - c. It is the period when the authors of the six authentic books of hadith appeared
 - d. During this period the scholars separated the hadith of the prophet from the words of Swahabas and Tabiins.
 - e. Classification of hadith started during this period.
 - f. Studies in the following science of hadith was introduced; the science of: Asmai-Rijal, Mustwalih al-Ahadith, Gharib Al Ahadith, Fiqh al -hadith, hadith al-Maudhu and Atrah al Hadith.
 - g. Forged hadith were separated from the authentic ones.
 - h. Written books classified hadith under subjects for easy reference.
 - i. The work produced was comprehensive and exhaustive.
 - j. The work produced targeted lay men
 - k. The work was organized in chapters and each chapter had a title for easy reference
 - l. Much emphasis was put on Matin and Isnaad while grading the authenticity of hadith.