

Lecture No. 10: Hadith and its Sciences– II

(Module 1(39): Compilation of Hadith in the Prophetic Era)

The compilation of hadith refers to writing down and preserving the hadiths of the Prophet (PBUH) in book form. Such as Hadith collections of Hazrat Abu Hurairah (RA) and other Companions (RA).

- Eleven thousand Companions' names and signs exist in written form today. Each of them conveyed some or the other part of the sayings, actions, and events of the Holy Prophet (PBUH) to others. They rendered a great service to the tradition of Hadith.
- Hazrat Umar RA says: "I and one of my Ansari neighbors lived in Banu Umayya bin Zayd. And this tribe lived outside Madinah towards the East. Both of us used to attend the company of the Prophet (PBUH) alternately. One day he would go and one day I would. When I used to go, I would tell Ansari the news related to the revelation of that day, and the day he went, he used to do the same. (Sahih al-Bukhari)
- Hazrat Anas (R.A) says that when we used to hear Ahadith from the Prophet (PBUH), we would repeat them together until they were memorized.
- Hazrat Abu Saeed Khudri (R.A) says that we used to listen and write hadith while sitting around the Prophet (PBUH).
- Hazrat Abu Huraira (R.A) says that no one among the Companions of the Holy Prophet (PBUH) remembered more hadiths than me, except, Abdullah bin Amr (R.A) (عبد الله بن عمرو) remembered more hadiths than I did because he used to write them down and I did not. (Sahih al-Bukhari)

The Commandments of the Prophet (PBUH) for the Writing of Hadith:

- Hazrat Abdullah bin Amr (R.A) (عبد الله بن عمرو) says that I attended the company of the Prophet (PBUH) and said that I want to narrate his Ahadith. If you like, I also intend to take help from my hand (handwriting) along with heart (memorization). The Prophet (PBUH), said:

إن كان حديثي ثم استعن يديك مع قلبك (سنن الدارمي ، 485)

If it is my hadith, take help with your heart as well as your hand.

- One of the Companions from the Ansar (انصار) complained to the prophet (PBUH) that sometimes he forgot the hadiths that they heard from him. The Prophet (PBUH) said: "Take help from your right hand and he indicated to write with his own hand"
- Hazrat Rafi bin Khadij (رافع بن خديج) says I asked the Messenger of Allah (PBUH), "We hear many things from you, should we write them down?" He (PBUH) said: "There is nothing wrong with writing it."

- Abdullah bin Amr bin Al-Aas (عبدالله بن عمرو بن العاص) says: “What I used to hear from the Messenger of Allah (PBUH) I used to write it down, with the intention of remembering it. But the Quraysh (قریش) forbade me and said, “You listen to what you hear from the Messenger of Allah.” Although he is a human being and sometimes utters something in anger. So, I gave up writing, then I mentioned it to the Messenger of Allah (PBUH) and he said, "Whatever you hear from me, write it down. By the One in whose power is my soul, nothing but the truth comes out of my tongue.”

Letters of the Prophet's (PBUH) Era:

Dr. Hameedullah, the renowned historian of the Islamic world, has stated that about three hundred letters of the Prophet's era have been compiled. (Political Life of the Holy Prophet (PBUH) by Dr. Muhammad Hameedullah p. 311)

Preaching Letters: After the Peace of Hudaibiyah, the prophet (PBUH) sent letters of preaching to six famous rulers of the world and registered his seal as a signature on them. The mention of the letter to Caesar and Chosroes (قیصر و کسری) etc., is also present in Sahih Bukhari and there is also a mention of making a silver ring to seal the letters. (Taqabat Ibn Saad (طبقات ابن سعد) by Ibn Saad Vol. 2 p. 29)

Letters to Newly Converted Muslim Delegations: When Hazrat Wail bin Hajar (وائل بن حجر) (from Madinah) requested the Messenger of Allah (PBUH) before his return to his homeland (حضر موت، یمن). "O Messenger of Allah! Write down the decree of my rule over my people.” The Prophet (PBUH) dictated three such decrees to Hazrat Muawiyah and handed them over to Wail (وائل). He gave the delegations with separate scriptures containing Islamic rules: The delegation of the (144) تا 142 الوثائق السياسية از ذاکتر محمد حمید الله ص. (قبیلہ خثعم، وفد الریاضیین ، وفد ثماله والحدان)

Written Agreements: Immediately after the migration, a series of agreements with various Arab tribes and other nations began. Dr. Hameedullah has collected a large number of such written agreements in “الوثائق السياسية”. The Treaty of Medina was written, too. Similarly, in the 6th Hijri, the Treaty of Hudaibiyah was written. This agreement was written by Hazrat Ali (R.A). A copy of it was taken by the Quraysh and one was kept by the Holy Prophet (PBUH).

Title Deeds of Estates: The Holy Prophet (PBUH) gave many people property and their property deeds were also written. For example, when Hazrat Zubair bin Al-Awam (RA) was given a large estate, he wrote this document: “This document was given to Zubair by the Messenger of Allah He has given them the entire upper part of Swaraq Pura (سوارق پورا), in comparison, no one should claim his right to it.” (Tabqat Ibn Saad (طبقات ابن سعد) by Ibn Saad Vol. 2 p. 408)

Trustees: He wrote the declaration of peace for many individuals and families. These are recorded in Tabaqat Ibn Saad. In al-Badayah wal Nahayah (البدایہ والنہایہ), there is a mention of a

letter he dictated Amir bin Fahira, a freed slave of Hazrat Abu Bakr Siddiq about the trust to Saraqa bin Malik on a piece of leather. (Sahih Al Bukhari 2 p. 446)

Affidavits: “The Holy Prophet (PBUH) used to write the documents of valuables when buying and selling them. Abdul Majeed bin Wahib narrates that Ada bin Khalid bin Hawza said to them: Shall I not read to you a text that the Messenger of Allah (PBUH) had written for me? He said 'Why not! On this, he took out a piece of writing, in which it was written: This is a confirmation that Ada bin Khalid bin Hawza made a purchase from Muhammad (PBUH).’ (Jami` at-Tirmidhi Volume 1 p. 264)

(Module 2(40): Compilation of Hadith in Companions’ era)

Commanding the Companions to Recite the Book of Hadith:

1. One of the Companions from the Ansar made a complaint to the prophet (PBUH) that sometimes he forgot the Ahadith he heard from him. He (PBUH) said: "Get help with your right hand and he indicated to write with his own hand." (Jami` at-Tirmidhi: 2714)
2. Rafi bin Khadij (رافع بن خديج) says, I asked the Messenger of Allah (PBUH), “We hear a lot of things from you, should we write them down” He said, “There is nothing wrong with writing it.”

“Hazrat Abdullah bin Amr bin Al-Aas R.A (عبدالله بن عمرو بن العاص) says: I used to write down whatever I heard from the Prophet (PBUH). With the intention of remembering him, the Quraysh (قریش) forbade me and said, "You listen to what you hear from the Messenger of Allah. He is after all a human and says even in anger. So I gave up writing, then I mentioned it to the Messenger of Allah (PBUH) and he (PBUH) said: “Write down what you hear from me. By the One in Whose power is my soul. Nothing but the truth comes out of my tongue.” (Musnad Ahmad, vol. 2, p. 126)

Saheefa Sadiqah (صحيفة صادقة): Hadhrat Abdullah bin Amr bin Al-Aas R.A (عبدالله بن عمرو بن العاص) had received complete permission, rather a command to write Hadith from the presence of the Holy Prophet (PBUH). So he wrote down whatever he heard. He named his book "Al-Sadiqah", he himself collected traditions in it. He said: This scripture is authentic. It contains the Ahadith that I myself heard from the Holy Prophet (PBUH). There is no narrator between me and the Holy Prophet in these traditions. This scripture was very dear to him. Apart from this, different collections of hadiths were prepared during the time of the Companions.

Collection of Hadith by Hazrat Abu Hurairah:

Hazrat Abu Hurairah is at the top among those who narrated the most hadiths from Prophet (PBUH). 5374 Ahadith have been narrated from him. In Islamic jurisprudence, 1500 out of the 3000 hadiths related to rulings have been narrated by him. After accepting Islam, he devoted his entire life to the preservation and narrating of Ahadith. At first, he did not write down Ahadith, but he wrote hadiths in the last part of his life. Once Hazrat Hasan bin Umayyah

al-Dumri (حسن بن امية الضمري) narrated a tradition before him. On this, Hazrat Abu Hurairah took him to his house and showed the same tradition in a written scripture and said: "We have this tradition written down."

Sahifa Hammam bin Manbah (صحيحه بهام بن منبه): Its original title is (الصحيحه الصحيحه). It was compiled by Hammam bin Munba, a student of Hazrat Abu Hurairah (RA) and he presented it to his teacher and got it corrected and approved. There are a total of 138 hadiths in this scripture. Abdul-Rahman Keilani writes: Saheefa Hammam bin Manbah, recently published by Dr. Hameedullah, the entire Saheefa is contained in Musnad Imam Ahmad bin Hanbal. And it is recorded exactly as it is in the manuscripts except for a few word differences.

There is a period of about 200 years in the mentioned scripture and the Musnad of Ahmad bin Hanbal. And over a period of two hundred years, the traditions of the Sahifa Hammam bin Manbah continued to be transmitted to Imam mostly through oral traditions. The perfect uniformity of the two texts is clear proof that the chain of oral traditions was completely reliable. After the publication and comparison of the scriptures, one of two things must be admitted:

1. Oral traditions, even if two hundred years have passed, can be trusted.
2. That the chain of writing of Hadith was not interrupted at any time.

Hadiths of Hazrat Abdullah Bin Abbas (RA):

A large number of Hadiths have been narrated from Hazrat Abdullah Bin Abbas (RA). Hazrat Maimunah (RA) was his aunt. He narrated 1660 hadiths. Musa Ibn Uqbah (موسى ابن عقبه) says that Kareeb (كريب) left for us a camel load of Ibn Abbas's books. When Ali bin Abdullah bin Abbas (RA) needed a book, he would write to Kareeb asking him to send such and such books to him. Then (كريب) would prepare a copy of this book and send one of the two copies to him.

Ahadith of Sayyida Ayesha (RA):

There are a large number of hadiths narrated from Hazrat Ayesha Siddiqah (RA). Sayyidna Abu Musa Ash'ari (RA) says:

مَا أَشْكَلَ عَلَيْنَا أَصْحَابَ رَسُولِ اللَّهِ ﷺ حَدِيثٌ قَطُّ فَسَأَلْنَا عَائِشَةَ إِلَّا وَجَدْنَا عِنْدَهَا مِنْهُ عِلْمًا

"We companions did not encounter any such difficult matter that we asked Aisha and we did not get some information from her."

There are 2210 narrations of Hazrat Aisha (RA). There are 174 agreed upon in it which have been narrated in both Bukhari and Muslim. Of the rest, 54 are narrated in Sahih Bukhari and 69 in Sahih Muslim. The remaining hadiths are in other hadith books.

Apart from the multiplicity of traditions, wisdom, and power of inference are remarkable aspects of Sayyida Aisha's accounts. She explains the reasoning behind the decisions and incidents she describes. And if a particular order is based on some expediency, she describes it too.

Narrations of Hazrat Abdullah bin Umar (RA):

The number of his traditions is 2620. As the brother of Hazrat Hafsa RA, he had access to the Holy Prophet's house. Therefore, he was able to make use of the hadith of the Prophet (PBUH).

Sahifa (صحيفه): it is singular of Suhuf (صحف). Its literal meaning in Arabic is spread, written paper, magazine, or small book.

Sahifa Hazrat Abu Bakr Siddique (RA):

He compiled a collection of hadiths, called Sahifa (صحيفه), in which there were about five hundred hadiths. It is reported in a tradition that he had burnt it, and explained the reason. He said: "I was afraid that I might die and there are some such hadiths in this collection, which I heard from a person whom I trusted (the prophet), but in reality, that was not actually meant, and I will be responsible for it before Allah."

Hazrat Umar Farooq (RA):

Hazrat Umar Farooq RA also had a Saheefah, which was preserved in the scabbard of his sword. Once a case regarding inheritance arose, Hazrat Umar said: The Prophet (PBUH) said: The property that the son or the father collects is for his family no matter who it is (after the death of the child or the father, the heirs of the mother will not get it) then Hazrat Umar (RA) wrote down this decision and it was signed by Abd al-Rahman bin Awf (RA), Zayd bin Thabit (RA) and another man as witnesses. A similar case occurred during the time of Caliph Abdul Malik, then Abdul Malik decided according to this book (of hadiths) of Hazrat Umar (RA).

Hazrat Uthman (RA):

Hazrat Uthman (RA) also had a collection of hadiths. Once Hazrat Ali (RA) said to his son Muhammad bin Hanafia: "Take this book to Hazrat Uthman and ask him to follow it. Because it contains the commandments of the Prophet (PBUH)." Hazrat Uthman (RA) said, "I am free from it, that is, I have these commandments." (Sahih Bukhari. Virtues of the Qur'an, Chapter Jum al-Qur'an: 20/746. Amount: 4987)

Sahifa of Hazrat Ali (RA): Hazrat Ali (RA) also compiled some hadiths in written form during the time of the Holy Prophet (PBUH). He used to carry this scripture with the hilt of his sword. He said about this scripture, "I have read the Holy Qur'an and what is in this manuscript. Apart from these, nothing else was I wrote down from the Prophet (PBUH). In it, there were Qisaas (قصاص) (Legal Retribution), Dayat (ديت) (Compensation), Fidya (فدية) (Ransom), instruction for an Islamic state, rights of non-Muslims, certain issues of inheritance, principles of Zakat on camels of different ages and cities. Some orders for sanctification and sanctity of Madinah were recorded. This manuscript was written by Hazrat Ali (RA) during the lifetime of the Holy Prophet (PBUH).

(Module 3(41): Kinds of Hadith Books)

Sahih (صحيح): This is the book of Ahadith whose author has committed to record in his book Sahih Ahadith (means traditions that fulfill the conditions of Sahih or Sound Ahadith) such as Sahih Bukhari, Sahih Muslim, Sahih Ibn Hibban, etc.

Jamay (جامع): Jamay is the book of hadith which is related to all the basic issues of Islam. In other words, Ahadith related to these eight topics have been there, such as Seerah, Manners, Exegesis, beliefs, Commotion, rulings, Signs of Doomsday, and Virtues. Like: Jami` at-Tirmidhi (جامع ترمذی)

Sunan (سنن): The book of hadith which is arranged according to jurisprudential chapters and only the hadiths related to the practical rulings are recorded in it (from Kitab al-Taharah (Rules of purification) to Kitab al-Fareez (Rules of Inheritance). Like: Sunan Abu Dawud, Sunan Nasa'i, Sunan Ibn Majah, Sunan Darmi (سنن دارمی), Sunan Dar Qutni (سنن دار قطنی), Sunan Bayhaqi (سنن بیہقی) and Sunan Al-Kubra, etc.

Musnad (مسند): The book of hadith in which the traditions of each companion are collected separately. The order of the narrators is sometimes according to rank and sometimes according to names of the narrators in alphabetical order. Musnad of Imam Ahmad, Musnad of Abu Dawud Tayalsi are its examples.

Arbaeen (اربعین): A book of hadith in which forty hadiths have been collected on a particular topic or several topics. Like: Al-Arbain Li Ahamd (الاربعین لاحمد), Al-Arbain Li Alnawi (الاربعین للنووی).

Juza (جزء): In the science of hadith, it means that book of hadith in which the hadiths of only one narrator or a partial issue have been collected. It is also called Fad. Like Jaz Rifa al-Din al-Bukhari (جزء رفع الیدین للبخاری).

Al-Mawdua‘at (The Fabricated) (الموضوعات): The book in which the fabricated hadiths are collected. Like: Al-Mawdua‘at Li ibn al-Jawzi (الموضوعات لابن الجوزی).

Al-Mustadrik (المستدرک): A book of hadiths in which the leftover hadiths according to the terms of the author of a particular book have been collected. That is, such hadiths have been collected which are in accordance with the conditions of another author but are not in his book. Like: Mustadrak of Imam Hakim Ali al-Sahiheen (مستدرک علی الصحیحین).



(Module 4(42): Introduction to the famous Hadith Books)

Sihah (صحيح) is the plural of Sahih and "Sitta" (سته) means six in the Arabic language. The term "Sihaha Sitta" refers to the six books of Hadith, which the scholars have collectively accepted. These six books are as follows:

1. Sahih Bukhari 2. Sahih Muslim 3. Jami Tirmidhi 4. Sunan Abi Dawud 5. Sunan Nasai 6. Sunan Ibn Majah

They are also called "Usul-i-Sitta" (أصول الستة) The Six Principal Books or "Kutb-i-Sitta" (كُتُبُ الستة). The Six Books. The first two books are called "Sahiheen" (صحيحين) and they are not only correct according to their authors, but also earned the highest level of trust in the eyes of the entire Ummah. While the last four books are called Sunan Arbaa (سنن اربعة). They also contain weak Ahadith, but due to a number of authentic Ahadith in them, scholars consider them as "Sahih Sitta".

Sahih al-Bukhari: Name of the author: Muhammad bin Ismail al-Bukhari, Surname: Abu Abdullah, Alias: Amir al-Mu'minin in Hadith, Place of Birth: Bukhara (Uzbekistan), Born: 13 Shawwal 194 Hijri, Died: 256 Hijri, Name of the book: Al-Jaami Al-Musnad Al-Mukhtasar Min Umour Rasoolullah (PBUH) wa Sunnahi wa Ayaamehi (الجامع المسند المختصر من امور رسول الله ﷺ و سنته و أيامه) Hadiths: 7563

The Distinction of Sahih Bukhari: Its distinction is its quality of research. Imam al-Bukhari established such conditions for the validity of the tradition, in addition to its being Musnad and Marfo'o to accept it and his consistency in maintaining the criteria that gave Bukhari Sharif the status of the most authentic book after the book of Allah (اصح الكتب بعد كتاب الله) among the Muhadditheen (محدثين), the experts of Hadith.

Sahih Muslim: Author's Name: Muslim bin Al-Hajjaj, Surname: Abul Hasan, Alias: Asakar, Date of Birth: 206 Hijri, Date of Death: 261 Hijri, Place of Birth: Nishapur A city of Khorasan, Name of the book: Al-Musnad al-Sahih Al-Mukhtasar Min Al-Sunan BiNaqal al-Adl 'an al-Adl 'an Rsool Allha (PBUH) (لمسند الصحيح المختصر من السنن بنقل العدل عن العدل عن رسول الله), Hadiths: 7563

Sahih Muslim is the second-ranked book in Sahih Sitta. Imam Muslim has organized his hadiths with great effort. It is superior to Sahih Bukhari in terms of good arrangement and excellence of compilation from the time of authorship till today it has the honor of public acceptance.

Jami Tirmidhi: Author's Name: Muhammad Bin Isa Bin Surah Bin Musa, Surname: Abu Isa

Date and place of birth: 209 Hijri (Tirmidh), Death: 279 Hijri, Book Name: **جامع المختصر من السنن عن** رسول الله ﷺ و معرفة الصحيح والمعلول و ما عليه العمل (Well-known names are Kitab al-Jami and Jami-Tirmidhi), Hadith: 3956

Features of Jami Tirmidhi:

1. Hadiths that have been acted upon or taken into consideration by a jurist have been recorded.
2. Imam Tirmidhi remarks on the category of hadith. That the hadith is authentic, good, weak, or defective.
3. Imam Tirmidhi remarks on the narrators and their position and status.

Sunan Abi Dawud: Name of the author: Sulaiman bin Ash'ath bin Ishaq al-Sajistani (سليمان بن اسحاق السجستاني), Surname: Abu Dawud, Date and place of Birth: 202 Hijri (Sajistan (modern Sistan-Iran), Died: 275 hijri, Total Ahadith in Sunan Abi Dawud: 5274

Features of Sunan Abi Dawud:

1. Kitab al-Sunan is exclusive with Sunan of the prophet and Ahadith of Legal Rulings.
2. Along with the correct traditions, good, weak, and rejected traditions have also been recorded.

Allah Almighty has granted immense popularity to this book and this book has been equally popular among all classes of jurists despite the differences in the schools of thought. This book is taught not only in Egypt, Iraq, and the West but in every region of the Muslims.

“Hasan bin Muhammad bin Ibrahim says that once he had a vision of the Messenger of Allah (PBUH) in a dream and he said: “Whoever does not want to acquire the knowledge of the Sunan should acquire the knowledge of the Sunan of Abu Dawud.” (Shah Abdul Aziz Muhaddith Dehlavi death 1329 hijri Bustan Al-Muhaddithin (بستان المحدثين) (217)

This statement of the Holy Prophet (PBUH) in a dream showed that this book is likeable to the Prophet and probably because of this reason, this book got special and general acceptance. Sunan Abu Dawud was greatly admired by later scholars and researchers in terms of its comprehensiveness and usefulness as a source of jurisprudence. And the scholars of almost every age continued to praise it.

Sunan Nasa'i:

Author's Name: Ahmad Bin Shuaib, Surname: Abu Abd al-Rahman, Date and place of birth: 214 Hijri, Nasaa (present-day Turkmenistan region), Death: 303 Hijri Hadiths: 5761

Sunan al-Nasai is called al-Mujtaba Min al-Sunan (المجتبى من السنن) and al-Sunan al-Sughra (السنن الصغرى) in Arabic.

Features of Sunan al-Nasai:

1. Like Bukhari and Muslim, Imam Nasa'i also took only Sahih al-Isnaad (Sound Ahadith whose narrators fulfill the criteria of Sahih narrators) traditions.
2. Imam Nasa'i has explained the differences of narrators in the chain of narrators (Asaanid) and the texts.
3. Imam Nisai, where there is a possibility of error in the names and surnames (كنيت) of the narrator, explains them.
4. Imam Nasa'i has maintained the criteria of recording connected and authentic hadiths. In this regard, Imam follows the way of Muslim.

Sunan Ibn Majah: Author Name: Muhammad bin Yazid bin Abdullah Ibn Majah (محمد بن يزيد بن عبد الله ابن ماجه) Surname: Abu Abdullah, Born: 209 Hijri, Died: 273 Hijri, Place of Birth: Quzween (Iraq), Hadiths: 4341, Name: Sunan Ibn Majah.

Features of Sunan Ibn Majah:

1. Like other Sunan books, the order of Sunan Ibn Majah is also jurisprudential.
2. Imam Ibn Majah in his case of Sunan has shed light on subjects like significance of following an authority and Jurisprudential authenticity of hadith.
3. Like other Sunan, Sunan Ibn Majah also has Sahih (Sound), Hasan (good), and Zaeef (weak) and other types of hadiths.
4. Finding hadith from Sunan Ibn Majah is easier than from other Sunan Books because of compiling the Ahadith according to their most obvious themes.