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URED-2302, Sciences of Qur'an and Hadith, [Section-B, Chapter: 7-8]
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Sciences of Hadith/ Sunnah

Chapter- 07, (Hadith/ Sunnah: Its Introduction), Part: 1-6

Sunnah: **Its Introduction:** (1) Definition of Sunnah (2) Difference among Qur'an *Sunnah* and Hadith Qudsi (3) The Position, importance and authority of *Sunnah* in Islamic *Shari'ah* (4) Explanation of some important terms of *Sunnah:* Isnad/ Sanad, Matn, Rawee and Riwaeh, Al-Jame', Al-Musnad, Al-Sahih, Al-Sunan, Sahihain, Muttafaqun 'Alih, Al-Kutub As-Sittah…etc. (5) Collection & Compilation of *Sunnah.*

Part-01: Definition of Sunnah

Introduction: When we are discussing the Hadith then our feeling is we are observing the Prophet (SAAS), his all works and approvals by our own eye. So we must be careful about Hadith of Prophet (SAAS).

Definition of *Sunnah:*
(1) Literal meaning of *Sunnah* (*Hadith*):
1. The word 'Sunnah' is an Arabic word, its literal meaning is: A clear path or a beaten (আঘাত করা) track (পদাঙ্ক). It also means established course of conduct (আচরণ).
2. In pre- Islamic Arabia the Arabs used the word *Sunnah* in reference to the ancient (প্রাচীন) and continuous practice of the community, which they inherited from their forefathers.
3. It is said in **'Al-Mawrid'** dictionary: Sunnah means: Rubric (নির্দেশ, বিধান), norm (আদর্শ), rule (শাসন, নিয়ম), law, custom (প্রথা), practice (অনুশীলন), usage (রীতি, রেওয়াজ), convention (প্রথাগত), tradition (ঐতিহ্য), mores (সামাজিক রীতিনীতি), line of conduct (আচরণ), mode (পদ্ধতি) of life, nature. *Sunnahtur Rasul* or *'As-Sunnah an-Nabobiah* means: Sunnah of the Prophet (SAAS).
4. It is said in **'Al-Muzamul wasit'** dictionary: *Al-Sunnah*: Method (*Tarikah*), behavior; either good (praised) or bad (dispraised). **Sunnah *Al-Allah*:** Rule of Allah upon His creation. *Sunnah Al-Nabi*: that, which are related to the Prophet (SAAS) from speeches actions and approvals.
5. Another meaning: *Sunnah* means a system or path or an example. The term of Sunnah and **Hadith** are same in understanding, both are mean: Speeches of Prophet Muhammad (SAAS), his actions and approvals.
6. Using the word Sunnah: The word **'Sunnah'** is used in three senses, these are: **(1)** Opposite of the Holy Qur'an: It is said in **Hadith**: *"He will be Imam (leader) in Salah, who is the best in reciting the Holy Qur'an, if they are equal in it, so he will be Imam (leader) who has the best knowledge in Sunnah".* **(2)** Opposite of Fraid and Wazib (obligatory): It is called (supererogatory). **(3)** Opposite of Bidat (new creation in the religion): Like said: Group of Sunni, group of Badati.

(2) Terminological meaning of Sunnah/ Hadith:
1. Generally/ In the sense of *Fiqh*: The Sunnah in Islamic term: Praised (প্রশংসা) work in Deen (the religion of Islam) which are neither *Farid (*compulsory*)* nor *Wazib* (as like compulsory).
2. Its famous definition is: In the Islamic sense: **This term implies** (ইঙ্গিতে বুঝানো) **Prophet Mohammad's** (SAAS) **speeches, actions/ deeds, decisions and approvals**. [in sense of *'Ilmul Hadith*].
3. Famous jurisprudents said: Sunnah is Prophet Muhammad's (SAAS) speeches, his works and his approvals.
4. In religious senses: Which reported from Prophet Muhammad (SAAS), his companions, their companions, or one of the fallowed leaders in Islam are called Sunnah, like: **Abu Bakr's** Sunnah, **Omar's** Sunnah…etc. It is said in **Hadith**: **"**Follow my Sunnah and Sunnah of the pious '*Khulaf Al-Rasadun'* (pious Khalifa).
5. Comprehensive/ In the term of **Hadith**: Which reported from the Prophet Muhammad (SAAS), from his the speeches, his works, his approvals, his attributes, his natures, his lifestyle before migration or after it all are called Sunnah.

[1] Difference between Qur'an and Hadith/ Sunnah:

There are many differences between the Holy Qur'an and **Hadith**, from these:

1. Literal meaning: **Qur'an** is: The most readable or the most joined. And **Hadith** is: Saying, news, report or narration.

2. Terminological meaning: **Qur'an** is: The Holy Qur'an is revealed on the messenger Muhammad (SAAS) wrote down in *Mushaf*, and has reached to us by *'Mutawatir'*[1] and there is no doubt in it. On the other side, **Hadith/ Sunnah** is: This term implies (ইঙ্গিতে বুঝানো) Prophet Mohammad's (SAAS) speeches action/ deeds, decisions and approvals. [in sense of **'Ilmul Hadith**].

3. Generally: The Holy Qur'an is the speeches of Allah (SWT), but **Hadith** is directly speeches of Prophet Muhammad (SAAS) and speeches of Allah (SWT) indirectly; because Prophet Muhammad's (SAAS) all speeches were from **Wahi** (inspiration). The Holy Qur'an states: "**Nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him**". [53:3-4], (وما ينطق عن الهوى. إن هو إلا وحي يوحى).

4. Word: Word of **Qur'an** is from Allah (SWT), but word of **Hadith** is from Prophet Muhammad (SAAS) and from His companions.

5. Miracle: The Holy Qur'an is a miracle of Prophet Muhammad (SAAS), but **Hadith** is not.

6. Source of **Shariah**: The Holy Qur'an is the first source of **Shariah**, but **Hadith** is the second source of it.

7. Protected: The Holy Qur'an is the most protected divine Holy book, there is no scope to insert anythin in it, to omit anything from it, to change anything in it. On the other hand, **Hadith** is generally not protected; but there are many ways to make difference between *Sahih* (pure) and *Daif* (weak) and *Moudu* (tainted).

8. Constitution: The Holy Qur'an is our constitution directly; but **Hadith** is not, it is from the source of **Shariah**.

9. Rewarded for reciting: We will be rewarded (fixed reward) by reciting the Holy **Qur'an**; but Sunnah is not (fixed reward); but we will be rewarded generally by reciting Hadith.

10. *Tawatur*: Not necessarily transmitted by *Tawatur*, except in some instances. (The Holy Qur'an must report as *Tawatur*, but *Sunnah* is not).

11. Books of Allah: The Holy Qur'an is the last divine Holy book, which is given to Prophet Muhammad (SAAS) by the messenger "**Jibril**", but Sunnah is not from divine books; but it is the speeches of Prophet Muhammad (SAAS).

12. Recital in the prayer: We are ordered to recite the Holy Qur'an is the prayer as *Qirah*, but there is no scope to recite the Sunnah in the prayer as *Qirah*.

[2] Difference between the Holy Qur'an and *Hadith Qudsi*:[2]

(A) Definition of *Hadith Qudsi*:

● **Literal meaning:** *'Qudsi'* is an Arabic word, it means: Holy or pure.

● **Terminological meaning:** There are some reports from the Prophet Muhammad (SAAS) where he relates to the people what Allah has said (says) or did (does), but this information is not part of the **Qur'an**. Such a report is called *Hadith Qudsi*.

● **Example:** "**Abu Hurairah**" reported that Allah's messenger said: *"Allah, Almighty and Exalted is He, said: If my servant likes to meet me, I like to meet him, and if he dislikes meet me, I dislike meet him"*.[3]

(B) Difference between the Holy Qur'an and *Hadith Qudsi*:

While (পক্ষান্তরে) the common factor between *Hadith Qudsi* and the Holy Qur'an is that both contain (include) words from Allah which have been revealed on Muhammad, the main points of difference between *Qur'an* and *Hadith Qudsi* are as follows:

1. In the Holy Qur'an the precise (সংক্ষিপ্ত সার) wording is from Allah, which in the **Hadith Qudsi** the wording is given by the Prophet Muhammad (SAAS).

2. The Holy Qur'an has been brought to Muhammad only by the Angel "**Gabriel**", while **Hadith Qudsi** may also have been inspired otherwise, such as e. g. in a dream.

3. The Holy Qur'an is inimitable (অনুকরণীয়) and unique, but not so the *Hadith Qudsi*.

4. The Holy Qur'an is protected by Allah, but not so the *Hadith Qudsi*.

5. The Holy Qur'an has been transmitted by numerous persons, (*Tawatur*) but the **Hadith** and *Hadith Qudsi* often only by a few or even one individual.

6. There are many *Hadith Qudsi* which are *Sahih*, but also others *Hasan*, or even *Da'if*, while there is no doubt at all about any *Ayah* from the **Qur'an**.

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1 - A 'Mutawatir' Hadith is one which is reported by such a large number of people that they cannot be expected to agree upon a lie all of them together.
2For an introduction to the subject and select sample texts, see e. g. Ibrahim, Izzuddin and Denis Johnson-Davies: Forty **Hadith** Qudsi, Beirut, Damascus, 1980.
3 ibid, no.30.

7. Another point is that a *Hadith Qudsi* cannot be recited in prayer. (as *Qirah*), but **Qur'an** is recited in prayer (as *Qirah*).

[3] Difference between *Sunnah* and *Hadith:*

(1) Literal meaning:
- Sunnah means: Method (*Tarikah*), behavior; either good (praised) or bad (dispraised).
- *Hadith* means: Saying, news, report or narration. This term is a singular form, generally used by the Muslims writers for the collection of the traditions of Prophet Muhammad (SAAS).

(2) Terminological meaning:
- Sunnah means: In the Islamic sense: **This term implies** (ইঙ্গিতে বুঝানো) **Prophet Mohammad's (SAAS) speeches, actions/ deeds, decisions and approvals**. [in sense of '*Ilmul Hadith*].
- *Hadith* means: Technically, it means: in particular the report (verbal and written) about the *Sunnah* of the Prophet Muhammad (SAAS).

(3) Another difference:
- Both '**Sunnah**' and '**Hadith**' are the second source of **Shariah**.
- To the '*Ulama* of *Hadith*, *Sunnah* and **Hadith** refer (নির্দেশ করা) to all that is narrated by the Prophet (SAAS) his acts, his sayings and whatever he has tacitly (মৌন) approved, in addition, all the reports which describe his physical attribute and character.
- To the '*Ulama* of jurisprudence (আইনতত্ত্ব), Sunnah refers to all that is narrated by the Prophet (SAAS) his acts, his sayings and whatever he has tacitly approved, but they excluded (বাদ দেওয়া) reports about physical attribute and character of the Prophet Mohammad (SAAS) from the definition of Sunnah.
- In the terminology of *Usul- Al- fiqh* (principles of jurisprudence), Sunnah denotes (অর্থ প্রকাশ করা) a saying, action, or approval related to the Prophet or issuing from him other than the *Qur'an*.
- **Hadith** really means a story or a report, and so represents an account of what happened, whereas Sunnah means a practice or custom (রীতি).

Part-03: The Position, importance* and authority of *Sunnah* in Islamic *Shari'ah/* (Authenticity)*

[A] The position of Hadith in Islamic *Shari'ah*:
The position of Sunnah:
The second main source of Islamic Shari'ah: The **Hadith** of the Prophet (SAAS) is the second main source of Shari'ah, the first main source of Shari'ah is the Holy Qur'an, other sources are secondary and related cources, like: *Ijma, Quias, Istihsan, 'Urf, Masalehul Mursalah ...*

Evidence:
1. From the Holy Qur`an: Allah (SWT) said: "**So take what the Messenger assigns (gives) to you, and deny yourselves that which he withholds (forbid) from you…",** [59:07]. (ما أتاكم الرسول فخذوه وما نهاكم عنه فانتهوا).

- In this *Ayah* Allah (SWT) orders us to accept which Prophet Muhammad (SAAS) received from Allah, he received from Him the Holy Qur'an and **Hadith**, so the position of Sunnah as the second main source of Shari`ah is proved by this Ayah. Like this Ayah, there are various Ayats in the Holy Qur`an informed us regarding the position of the Sunnah.

2. From the Hadith: It is narrated by some companions of "*Mu'aj bin Jabal*" they said, when Prophet (SAAS) sent "*Muaz bin Zabal*" to '*Yaman*' then he asked him: *"How will you judge among them?* He replied: *"By Book of Allah (Qur'an)"*. He asked: *"If you will not find in Qur'an?* Then he replied: *"By 'Sunnah' of Allah's Prophet (by Hadith)"*, then he asked: *"If you will not find in Hadith?* Then he replied: *"I will judge by Iztihad from my self"*. The Prophet (SAAS) became very glad…"[1].

- In this Hadith, it is clearly declared by "Mu'aj Ibn Jabal" that, he will return to Sunnah to judge among them second time when ruling of Shari'ah is not found in the Holy Qur'an, secondly; after hearing this reply from "Mu'aj Ibn Jabal" Prophet (SAAS) approved it, so it is the second source of Shari'ah- it is proved by approval of Prophet (SAAS). Thus, there are various Hadiths are informed that Sunnah is the second source of Shari`ah.

3. Another evidence: Sunnah is the second source of Shari`ah- it is proved by "*Ijma*" (Consensus of all Muslim scholars), works of Sahabah and *Qiyas* (to judge by intellect and conscience). Now a day, if we want to follow directions of the Holy Qur'an then its details are not found in it (Qur'an), then we must follow Sunnah and another source of Shari'ah.

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1 - Tirmiji: 1327, Abu Daud: 3592

[B] Importance of Hadith in Islamic *Shari'ah*:

1. Sunnah is from inspiration (*Wahi*): Allah (SWT) has given His Prophet Muhammad (SWT) inspiration to guide us to the right way, the Sunnah is from these inspirations. Allah (SWT) said: "**Nor does he speak out of desire, It is no less than inspiration sent down to him**", [53:3-4], **(وما ينطق عن الهوى. إن هو إلا وحي يوحى)**.

2. The second source of Islamic Shari'ah: The **Hadith** of the Prophet (SAAS) is the second source from which the teachings of Islam are drawn. It is narrated by some companions of "*Mu'aj bin Jabal*" they said, when Prophet (SAAS) sent "*Muaz bin Jabal*" to '*Yaman*' then he asked him: "*How will you judge among them?* He replied: "*By Book of Allah (Qur'an)*". He asked: "*If you will not find in Qur'an?* Then he replied: "*By 'Sunnah' of Allah's Prophet (by Hadith)*", then he asked: "*If you will not find in Hadith?* Then he replied: "*I will judge by Iztihad from my self*". The Prophet (SAAS) became very glad…"[1].

3. It is from two things whose Prophet (SAAS) left behind us: We have got the Sunnah as the inheritance. It is narrated by "**Imam Malik**" he informed us from Prophet Muhammad (SAAS), he said: "I have left behind you two things, you will never go astray until you will keep to those two things: Book of Allah (Qur'an) and *Sunnah* of His messenger", [Muatta].

عن مالك أنه بلغه أن رسول الله صلى الله عليه وسلم قال: "تركت فيكم أمرين لن تضلوا ما تمسكتم بهما، كتاب الله وسنة رسوله" (الموطأ عن مالك).

4. It is applied by Prophet (SAAS) himself: The details were generally applied by the Prophet (SAAS) himself, either by showing in his practice how an injunction can be carried out, or by giving an explanation in words, For example, prayer, hajj …etc. The Prophet (SAAS) has given us direction by saying: *"Pray, as like you observe me"*, and *"Take from myself system of Hajj"*.

5. It was essential in the lifetime of Prophet (SAAS) and after His demise: The *Sunnah* or the **Hadith** of the Prophet (SAAS) was a thing whose need had been felt in his lifetime and much more after his death.

6. It is essential for explanation of injunction of the Holy Qur'an: The two most important institutions of Islam, for instance (দৃষ্টান্ড) are: **Prayer** and *Zakah* (almsgiving); yet when injunctions relating to both were delivered and they were repeatedly met both in Mecca and Medina Revelations, no details were supplied. "**Keep up Prayer**" is the Qur'anic injunction, and it was the Prophet (SAAS) himself who by his own action gave the details of the service.

"**Pay alms**" is again an injunction frequently repeated in the Holy **Qur'an**, yet (তবু) it was the Prophet who gave the rules and regulations (বিধি, বিধান) for its payment and collection.

These are two examples, but since Islam covered the whole sphere of human activities, hundreds of points had to be explained by the Prophet (SAAS) by his example in action and word. While on the other side, this was the pattern (নমুনা, আদর্শ) which every Muslims was required to follow. The Holy Qur'an stated: "**Verily in the Messenger of Allah you have a Good example to follow**", [33:21], (إنك لعلى خلق عظيم).

7. It is an essential part for us: The man, therefore (then), who embraced (আলিঙ্গন করা) Islam, stood (stand) in need of both the Holy **Qur'an** and **Sunnah**. The role of **Sunnah** is not limited to clarify (বিশুদ্ধ করা) the duties implied in general commandments (ধর্মের অনুশাসন) revealed in the Holy **Qur'an**.

8. New obligations and prohibitions: Often the Sunnah establishes new obligations and prohibitions for which no clear reference can be found in the Holy Qur'an. For example, Inheritance system for grandfather it is prescribed by Sunnah.

The Holy Qur'an instituted (প্রতিষ্ঠিত করা) the **'Fast'** during the month of '**Ramadan**' as training in piety (ধার্মিকতা) and patience (সহিষ্ণু), and an opportunity (সুযোগ) to express the thankfulness for Divine blessings.

9. It is practical of the injunction of the Holy Qur'an: The Sunnah is based on the verified (যাচাই কৃত) traditions (habit) concerning (about) the teachings, actions and tacit (নীরবে সম্পাদিত) approval of the Prophet (SAAS), is justifiably (সমর্থনীয়) binding on all Muslims. Since the Holy Qur'an gave the Prophet (SAAS) full power to enlighten (আলোকিত) men concerning (বিষয়ে) of the Revelations (প্রকাশ), he was the best qualified to legislate (বিধিবদ্ধ) in matters requiring (require-চাওয়া, দাবি করা) clarification (explanation).

10. After the demise of Prophet (SAAS) the Sunnah is our guideline to understand the Holy Qur'an: In conclusion, **Muhammad's** (SAAS) role was limited to receive the Revelations, learn it, write it down, transmit (broadcast), explain and apply it. Muhammad (SAAS) has gone, beyond (অতীত) or change or modify the Holy Qur'an in any way nor can any other believer.

The Prophet (SAAS) led us out of the darkness of ignorance into the light of truth. Lost and vicious (পাপপূর্ণ) as we were, he brought us back to the straight path of Islam.

So after discussing all previous points; we can say that: Sunnah is an essential part of Islamic law.

Another Importance and Necessity of the Hadith/ Sunnah:

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1 - Tirmiji: 1327, Abu Daud: 3592

(1) To know position of Prophet (SAAS) (2) To understand the direction of Prophet (SAAS) regarding the Shariah (3) To understand lifestyle of Prophet (SAAS) (4) To know clear explanation the Holy Qur'and (5) To know additional new ruling from Prophet (SAAS) regarding Shariah (6) To know the method of Prophet and Sahabah regarding Shariah which is used in both part of Makka and Medina (7) To follow Prophet (SAAS) and his way (8) To become closer of Prophet and get recomendation of Prophet on the Day of Judgment.

[C] Authority of *Sunnah* in Islamic *Shari'ah*:

The Sunnah is the second source of Islamic **Shariah**, the authority of Sunnah is proved by the Holy **Qur'an**, Sunnah and 'Izma (opinion of majority Muslim scholars), these are:

(1) Authority of Sunnah is proved by Qur'an:

There are many **Ayah** discuss authority of Sunnah, like:

1. Allah (SWT) said: "**So take what the Messenger assigns (gives) to you, and deny yourselves that which he witholds (forbid) from you...**", [59:07]. (ما أتاكم الرسول فخذوه وما نهاكم عنه فانتهوا).

- In this *Ayah* He orders us to accept which Prophet Muhammad (SAAS) got from Allah, he got from Him the Holy Qur'an and **Hadith**, so we must accept those two sources of **Shariah**.

2. Allah (SWT) said: "**Say, obey Allah and the Messenger; that you may obtain mercy**", [03:132], (قل أطيعوا الله والرسول لعلكم ترحمون).

- In this **Ayah** Allah (SWT) orders us to follow the Prophet Mohammad (SAAS) to get success in life, the demand of Prophet's (SAAS) following is to accept his the speeches and works whose are discussed in Sunnah.

3. Allah (SWT) said: "**Say: "Obey Allah and His Messenger": But if they turn back, Allah loves not those who reject Faith**", [03:32], (قل أطيعوا الله والرسول فإن تولوا فإن الله لا يحب الكافرين).

- In this **Ayah** Allah (SWT) orders us to follow Him and His Messenger Mohammad (SAAS), and this is Sunnah, so who rejects it; it is considered from the work of infidel, and all- time He dislikes it.

4. Allah (SWT) said: "**Say: "If you love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful**", [03:31]. قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ (رَحِيمٌ)

- In this **Ayah** Allah (SWT) ordered us to follow the Prophet (SAAS) to get His love, so following Him is following Sunnah.

5. Allah (SWT) said: "**O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you do believe in Allah and the Last Day: That is the best and most suitable for final determination**", [04:59].

(يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً).

- In this **Ayah** Allah (SWT) orders us to follow Him, His apostle (Messenger) and our leader in general time; but in the time of quarrel we must return to Allah and His Messenger, and these are the Holy Qur'an and Sunnah.

6. Allah (SWT) said: "**Nor does he speak out of desire, It is no less than inspiration sent down to him**", [53:3-4], (وما ينطق عن الهوى. إن هو إلا وحُي يوحى).

- In this **Ayah** He declared that, Prophet's (SAAS) all speeches are from inspiration, either the Holy Qur'an or Sunnah.

7. Allah (SWT) said: "**We have sent down unto thee (also) (*Jikr*) the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought**", [16:44].

(وأنزلنا إليك الذكر لتبين للناس ما نزل إليهم ولعلهم يتفكرون)

- In this **Ayah** Allah (SWT) declares that, He has given the Prophet Mohammad (SAAS) the *Jikr* (Sunnah) to explain clearly to men. According to the statement of **Hadith**, the explanation of the word *Jikr* is Sunnah.

8. Allah (SWT) said: "**But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction**", [04:65]. (فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيماً)

- In this **Ayah** Allah (SWT) order us to accept the Prophet (SAAS) as a Judge in our all disputer, and accept His decision without any fail, and His decision is the Sunnah.

9. Allah (SWT) said: "...**therefore <u>let those beware</u>** (সতর্ক করা) **who go against His order lest a trial** (পরীক্ষা) **afflict** (ব্যথা দেওয়া) **them or there befall** (কাহারো ভাগ্যে ঘটা) **them a painful chastisement** (সংশোধন; শাসন)", (... فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ). [24:63]

- In this **Ayah** Allah (SWT) appalled (আতংকিত করা) to who deny Prophet's (SAAS) direction, so we must follow the Sunnah.

So all these verses proved the authority of Sunnah, so this is from the source of **Shariah**, and there is no scope to deny it as the second source of Islamic Law.

(2) Authority of Sunnah is proved by Hadith:
1. It is said in '**Bukhari**, narrated by "**Abu Hurirah**", he informed us from Prophet Mohammad (SAAS), he said: **"Who follows me, he follows Allah; and who denies me, he denies Allah; and who follows the leader, he follows me, and who denies the leader, he denies me"**, [Bukhari: 2793].

"من أطاعني فقد أطاع الله ومن عصاني فقد عصى الله ومن يطع الأمير فقد أطاعني ومن يعص الأمير فقد عصاني"

- This **Hadith** teaches us that to follow the Prophet (SAAS) is essential for following Allah, so we must follow Sunnah to get Allalh's satisfaction.
2. It is said in '**Musnad-e-Ahmad'**, narrated by "**Mekdam ibn-e- Madi-Karb**", he informed us, Prophet Mohammad (SAAS) said: **"behold, I have been given the Book and as like it with it, behold, I have been given the Holy Qur'an and as like it with it"**, [Ahmad: 17213]. "ألا اني أوتيت الكتاب ومثله معه الا اني أوتيت القرآن ومثله معه".

- This **Hadith** teaches us that, the Prophet (SAAS) has been given as like **Qur'an**, and this is Sunnah.
3. The Sunnah is from two things whose Prophet (SAAS) left behind us: It is narrated by Imam **Malik**' he informed us from Prophet Muhammad (SAAS), he said: **"I have left behind you two things, you will never go astray until you will keep to those two things: Book of Allah (Qur'an) and *Sunnah'* of His messenger"**, [**Muatta**].

عن مالك أنه بلغه أن رسول الله صلى الله عليه وسلم قال: "تركت فيكم أمرين لن تضلوا ما تمسكتم بهما، كتاب الله وسنة رسوله" (الموطأ عن مالك).

- This **Hadith** proved that, the Sunnah is from two things whose Prophet Muhammad (SAAS) left behind us, so it is from the source of **Shariah**.
4. Prophet Muhammad's (SAAS) demand from us to follow him and his companions' Sunnah. It is said in **Hadith**: **"You must follow my Sunnah and Sunnah of my pious representatives".** عليكم بسنتي وسنة الخلفاء "الراشدين المهديين".

- In this **Hadith** it is declared that Sunnah is from source of shariah.
5. It is narrated by some companions of "*Mu'aj bin jabal*" they said, when Prophet (SAAS) sent "*Muaz bin Zabal*" to '*Yaman*' then he asked him: *"How will you judge among them?* He replied: *"By Book of Allah (Qur'an)".* He asked: *"If you will not find in Qur'an?* Then he replied: *"By 'Sunnah' of Allah's Prophet (by Hadith)",* then he asked: *"If you will not find in Hadith?* Then he replied: *"I will judge by Iztihad from my self".* Then Prophet (SAAS) became very glad…"[1].
- This **Hadith** teaches us to follow Prophet's (SAAS) and his companions' Sunnah, so it is from the source of **Shariah**.

(3) Authority of Sunnah is proved by 'Izma: The majority Muslim scholars said about the authority of **Sunnah**, so there is no scope to deny the Sunnah as authority.
(4) Authority of Sunnah is proved by *Qiyas*: When authority of Sunnah is proved by 'the Holy Qur'an', 'Sunnah' and 'Izma'; then there is no scope to deny this as source of 'Shariah', so it is proved by our intellect (*'Aql*) and conscience (*Tamyiz*).
(5) Authority of Sunnah is proved by works of Sahabah: It was practice of Sahabah (Companions of Prophet) to accept the Sunnah as the second source of Sahri'ah; as it is clearly declared by "Mu'aj Ibn Jabal" to judge by Qur'an if he will not find direction in Qur'an, and Prophet (SAAS) approved it as the second source of Shari'ah. Like "Mu'aj Ibn Jabal" all Sahabah (Companions of Prophet) used to give priority the Sunnah as the second source of Shari'ah.

[D] Authenticity of *Sunnah* in Islamic *Shari'ah*:
1. **Sunnah is from inspiration (*Wahi*):** Allah (SWT) has given His Prophet Muhammad (SWT) inspiration to guide us to the right way; the Sunnah is from these inspirations.
2. **Sunnah is the second source of Shari'ah:** It is proved by various *Ayath* (veers) of the Holy Qur'an, various Sunnhs as well as another source of Shari'ah; like: Ijma, Qiyas and works of Sahabas. **(As it is mentioned previously).**
3. **It is from two things whose Prophet (SAAS) left behind us:** We have got the Sunnah as the inheritance.
4. **Pure Sunnah is preserved in its original text; original form:** Now a day all pure Sunnahs are preserved in their original text; original form.

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1 - Tirmiji: 1327, Abu Daud: 3592

5. **Sunnahs' translation is in their original form:** We have the main text of Sunnahs, for this reason, their translation is preserved in their original form.

6. **Sunnahs are for whole mankind:** Like the Qur'an the Sunnahs addresses all humankind; not for certain duration, certain community… and so on.

7. **Sunnahs are protected:** There are some authentic hadiths, some good hadiths and some are weak hadiths even some are fabricated hadiths. So, maximum hadiths are classified as *Sahih* (pure) and *Daif* (weak) and *Moudu* (tainted).

8. **Preservation of Sunnah by special way:** Sunnahs are preserved by Shahabas {companies of Prophet (SAAS)} under supervision of Prophet (SAAS), there was a particular group to record the Sunnah during the lifetime of Prophet (SAAS), though this system was: Mainly memorizing and secondly writing as well as another way.

9. **Sunnah is uttered by *Al-Amin* (SAAS):** It is clearly known that: Sunnah is the speeches, works and approvals of the person who is declared by 'Arab as Al-Amin (believer, faithful), so all of his the speeches are authentic.

10. **Our duty is to confirm the source and authenticity of Sunnah:** Prophet (SAAS) encouraged us to verify the source of Sunnah, and he informed that a cruelty punishment is waiting for who say any lie on behalf Prophet (SAAS) by saying: *"Whoever invents a lie and attributes it to me intentionally. Let him prepare his seat in the Fire"*.

<u>Conclusion:</u> After discussing all these documents and references, it is proved that, the Sunnah is from the source of Islamic **Shariah**, its authority and authenticity are proved by **Qur'an**, **Hadith**, *Izma*, *Qyias*, *works of Sahabah* as well as our logic. So we must take and respect it as the second source of Islamic **Shariah**.

Part-04: The explanation of some important terms of *Sunnah:* Isnad/ Sanad, Matn, Rawee and Riwaeh, Al-Jame', Al-Musnad, Al-Sahih, Al-Sunan, Sahihain, Muttafaqun 'Alih, Al-Kutub As-Sittah…etc.

There are some important terms of Sunnah, from these:

[A] Which are related to Hadith directly:

(1) Sanad/ Isnad: Sanad is the chain of reporters. **Example:** The very first **Hadith** in 'Sahih Al-Bukhari' is as follows: Al-Bukhari------ Al Humaidi ('Abdullah bin Al-Zubair)--------Sufyan --------- Yahaya bin Said Al-Ansari-------Muhammad bin Ibrahim Al-Taymi-------Alqamah bin Waqqas al Laithi, who said: I heard **Umar bin Al-Khattab (ra)** saying while on the pulpit (المنبر), I heard Allah's Messenger said: *"The reward of deeds depends on the intentions…"*, [Bukhari]. **"إنما الأعمال بالنيات ..."** In this Hadith, the chain of narrators from Bukhari ---------- Al Humaidi ('Abdullah bin Al-Zubair) ----------- to **"Umar bin Al-Khattab"** is **Sanad**.

(2) Musnad: If the chain of Hadith is linked to Prophet Muhammad (SAAS) is called *'Musnad'*, this work is called *'Isnad'*. Example: Previous Hadith is **Musnad**; because it is linked to Prophet (SAAS) without missing, and the last person of this **Sanad** is Prophet. So this Hadith is a **Musnad**.

(3) Matan: main text of **Hadith**. **Example:** It is narrated by **"Umar bin Al-Khattab"**, he said: I heard Prophet (SAAS) saying: *"The reward of deeds depends on the intentions…"*, "إنما الأعمال بالنيات ..."، [Bukhari]. In this Hadith, the main report of Hadith (*"The reward of deeds depends on the intentions…"*) is **Matan**.

(4) Rawee: Individually reporters of **Hadith**. Example: In previous example (1), each narrator are individually *Rawee* and all are collectively *Rw-Waat*.

(5) Riwaeh: Narration of **Hadith** is called *Riwaeh*.

(6) Taraf: In which 'Book of **Hadith**' this **Hadith** is mentioned. For example, Bukhari, Muslim...etc.

(7) Six Books of famous Hadith (*Al-Kutub As-Sittah*): Bukhari, Muslim, Abu-Dawud, Tirmiji, Nasai and <u>Ibn Madha</u>. Or 'Muattah of Imam Malik' instead of <u>Ibn Madha</u>. [There is a term which is used in sub-continent as wrong, that is: *Shihah Sittah* (Six Books of pure Hadith), this term is not right; because; these Books contain Shahi, Hasan as well as Daif Hadith; except Bukhari and Muslim, so it is better to use *Al-Kutub As-Sittah* instead of *Shihah Sittah*].

(8) Hadith Al-Qudsi: There are some reports from the Prophet Muhammad (SAAS) where he relates to the people what Allah (SWT) said (says) or did (does), but this information is not part of the Holy **Qur'an**. Such a report is called *Hadith Qudsi*. "Abu Hurairah" <u>reported from Allah's Messenger (SAAS), he said, Allah (SWT) said:</u> *"Fasting is only for me, and I myself will give him reward for it. (Or I am its reward)"*, [Bukhari: عن أبي هريرة عن النبي صلى الله عليه وسلم قال: يقول الله عز وجل الصوم .7054].

(9) Muttafakun 'Alaihi: Same Hadith which is narrated by same 'Sahabi' {Companions of Prophet (SAAS)} and mentioned in both book of Bukhari and Muslim; like: Prophet (SAAS) saying: **"The reward of deeds depends on the intentions…"**, "إنما الأعمال بالنيات ..."، [Bukhari and Muslim]. This Hadith is mentioned both of

Imam Bukhari and Muslim (r) in their Books and narrated by same Sahabi named Umar Bin Khattab (ra), so this Hadith is ***Muttafakun 'Alihi.***

(10) Sahihain: It means two Books of pure Hadith, in Islamic term; it contains two Books of pure Hadith, both Bukhari & Muslim. (Bukhari and Muslim these two Books of Hadith are termed Sahihain).

(11) Al-Jame`: Generally, two Books of Hadith, both of the Bukhari and Tirmidhi are called Al-Jame. There are various (8) topics are contained in this term, like: *Sirah* (biography), *Tafsir* (explanation), *'Aqaid* (belief), *Fitnah* (trial), *Adab* (aetiology), *Ishtirat* (signs of doomsday) and *Manakib* (History of warfare of Prophet). All these terms are found in Bukhari and Tirmidhi; for this reason, they are called Al-Jame. (Bukhari and Tirmidhi these two Books of Hadith are termed ***Al-Jame`***)

(12) Al-Sunan: Types Books of Hadith, these are more specific, either characterised by the topics treated to subject meter of the fiqh are called the Sunan {restricted to legal-liturgical (prayer) Hadiths}. <u>It is designed according to the topic of Fiqah.</u> There are famous four Books of Sunan, like: <u>Sunan Abu-Dawud, Sunan At-Tirmiji, Sunan An-Nasai and Sunan Ibn Madha.</u> (These four Books of Hadith are termed Al-Sunan, they are arranged according to Chapter of Fiqh)

[B] Which are related to kinds of Hadith:

(1) 'Kauli', 'Fa'li' and 'Taqriri' Hadith: <u>'Kauli':</u>Sayings of the Prophet (SAAS), like: Preophet (SAAS) said.... <u>'Fa'li':</u> Doings of the Prophet (SAAS), like: Prophet (SAAS) done.... 'Taqriri': Silent approval of Prophet (SAAS), like: Prophet (SAAS) approved........

(2) Marfu (Elevated- উচ্চতর): A narration from the Prophet (SAAS) i.e. a reporter [whether a Companion, (their) Successor (উত্তরাধিকারী) or other] says: "<u>The Messenger of Allah said.</u>" (قال رسول الله صلى الله عليه وسلم كذا).

For example, The very first **Hadith** in 'Sahih Al-Bukhari' is as follows: Al-Bukhari------ Al Humaidi ('Abdullah bin Al-Zubair)--------Sufyan --------- Yahaya bin Said Al-Ansari-------Muhammad bin Ibrahim Al-Taymi-------Alqamah bin Waqqas al Laithi, who said: I heard Umar bin Al-Khattab saying while on the pulpit (المنبر), <u>I heard Allah's Messenger said: "The reward of deeds depends on the intentions…</u>", **" إنما الأعمال بالنيات** **"....** In this example, the last person of the Sanad is Prophet (SAAS), so it is Marfu Hadith.

(3) Mauquf (Stopped, closed): A narration from a companion only i.e. his own statement. <u>For example,</u> **Bukhari'** reports in his **Sahih'** in **Kitab Al-Faraid** that "**Abu Bakar**", "**Ibn Abbas**" and "**Ibn Al-Zubair**" said: "<u>The grandfather is (treated like) father</u>", "الجد كالأب". In this example, the last person of the Sanad is a Sahabi (companions of Prophet), so it is Mauquf Hadith.

(4) Maqtu (cut off): A narration from a Successor. <u>For example,</u> Muslim reports in the Introduction to his 'Sahih' that "**Ibn Sirin**" Said: "<u>This knowledge (i.e. **Hadith**) is the religion. So be careful from whom you take your religion</u>", **"إن هذه الأحاديث دين فانظروا ممن تأخذون دينكم"** . In this example, the last person of the Sanad is a Tabee' (successor or companion of companions of Prophet), so it is Maqtu' Hadith.

(5) Mutawatir: A **Mutawatir Hadith** is one which is reported by such a large number of people that they cannot be expected to agree upon a lie all of them together. <u>For example,</u> (1) Practices of the five daily prayers, Sawm, Zakha the Hajj and recitation of the Holy Qur'an. (2) Prophet Muhammad (SAAS) said: "<u>Whoever invents a lie and attributes it to me intentionally. Let him prepare his seat in the Fire</u>. " من كذب علي "متعمدا فليتبوأ مقعده من النار"

(6) Ahad: Ahad **Hadith** is one, which is narrated by people whose number does not reach that of the Mutawatir case. <u>Kinds of Ahad **Hadith**:</u> Ahad is further classified into three types:

(a) Gharib **(b)** Aziz **(c)** Mash-hur.

(a) Gharib: A **Hadith** is termed Gharib (scarce-অপ্রচুর) when only <u>a single reporter</u> is found relating it at some stages of the Isnad. <u>For example,</u> The saying of the Prophet (SAAS): "<u>Travel is a piece of punishment</u>", [Bukhari] (السفر قطعة من العذاب) is **'Gharib'**; the isnad' of this **Hadith** contains only one reporter in each stage, like: Malik-----Yahya bin Abi Salih------Abu Hurairah--------the Prophet (SAAS).

(b) Ajij (rare, strong): If any stages in the Isnad, only <u>two</u> reporters are found to narrate the **Hadith**, it is termed 'Ajij' (rare, strong). <u>For example,</u> "**Anas**" reported that the messenger of Allah (SWT) said: "None of you (truly) believers until I become more beloved to him than his father, his son and all the people", [Bukhari: 15], "لا يؤمن أحدكم حتى أكون أحب إليه من والده وولده والناس أجمعين". The narrators of this Hadith are two in some stages, so it is Ajij Hadith.

(c) Mash-hur (famous): A **Hadith** which is reported by <u>more than two</u> reporters in each stage is known as **'Mashur'** (famous). <u>For example,</u> Prophet Muhammad (SAAS) said: "We are the last but (will be) the foremost on the Day of Resurrection", [Bukhari: 836]. "نحن الآخرون السابقون يوم القيامة". The narrators of this Hadith are more than two in all stages, and not like stander of Mutawatir Hadith, so it is Mash-hur Hadith.

(7) Sahih: A '**Sahih Hadith**' is the one: (a) Which has a continuous Isnad (b) Made up of reporters of trustworthy (বিশ্বাসভাজন) memory from (c) Similar authorities (সত্যতা). And (d) Which is found to be free from

any underlined irregularities (i.e. in the text-شاذ) or free from the rare report (e) Free from any defects (ক্রটি-علة) (i.e. in the Isnad).

(8) Hasan: A '**Hasan Hadith**' is one, which excels (stand out-গুণে অতিক্রম করা) the '*Daif*' but however does not reach the standard of a 'Sahih **Hadith**'.

(9) Daif: A '**Daif Hadith**', which fails to reach the status of 'Hasan' is called *'Daif'*. Usually, the weakness is one of the discontinuities (বিছিন্নতা) in the Isnad, or one of the reporter having a disparaged (নিন্দা) character, such as due to his telling lies, excessive (অত্যধিক) mistakes, opposition to the narration of more reliable sources, involvement innovation (নতুন প্রবর্তিত বস্তু), or ambiguity (doubt) surrounding (চারিদিকে বেস্টিত করা) his person.

(10) Maudu: Which connected to the Prophet Muhammad (SAAS) underlined falsely and has no real connection to the Prophet (SAAS) and is not a speech of Prophet (SAAS).

(11) Shajj: The '**Shajj Hadith**' is the **Hadith** which is narrated by a trusty narrator; but violates the trustworthy narrators.

(12) Munkar: If a narration which goes against another authentic **Hadith** is reported by a weak narrator, it is known as '*Munkar* (denounced- অভিযুক্ত).

Part-05: Collection, Compilation & Preservation of Sunnah

[1] Collection (সংগ্রহ) **Compilation** (সঙ্কলন) **& Preservation of Hadith:**

There are three stages of collection compilation and preservation of Hadith, they are:

(1) During the lifetime of Prophet (SAAS): Unlike the Holy Qur'an, which was recorded during the lifetime of Prophet Mohammad (SAAS), the **Hadith** was recorded long after his death. Writing of **Hadith** was restricted at the lifetime of Prophet Mohammad (SAAS). The reason was the possibility of confusion or mixing the Holy Qur'an with the **Hadith**.

(a) Memorizing: In this time **main system** of collection and compilation of **Hadith** was by **memorizing,** regarding this view Prophet Mohammad (SAAS) said: **"May Allah bestow vigor (making the face bright) to a person who hears my saying and learns it by heart and then conveys it to others exactly as he hears it; because sometime a Missionary is better than a Listener".**

"نضر الله عبدا سمع مقالتي فوعاها ثم أداها كما سمع، فرب مبلغ أوعى من السامع".

(b) Narrating: The **second system** was by **narrating** it to another, whenever they came to know of a new Sunnah, they used to narrate it to others. Thus, all the companions would tell each other what they learnt from the Holy Prophet (SAAS). He said: **"Convey to others on my behalf, even though it be a single verse"**, [**Bukhari**: 3274], "بلغوا عني ولو آية". In another **Hadith**: **"Those present should convey (my Sunnah) to those absent"**, [**Bukhari:** 1652], "فليبلغ الشاهد الغائب".

(c) Writing: Another system was by writing, it was restricted at the lifetime of Prophet Mohammad (SAAS), for possibility of confusion or mixing the Holy Qur'an with the **Hadith**; but he had given permission for some companions specially, For example, **"Rafi ibn Khadij"** (Ra), the famous companion of the Holy Prophet (SAAS), he said: "I said to the Holy Prophet (SAAS) [that], *we hear from you many things, should we write them down?*" He replied: *"You may write down, there is no harm"*, [Muzamul Kabir: 4410], "اكتبوا ولا حرج". Another companion was **"Abu Shah"**, after the victory of **'Makkah'**, the Prophet (SAAS) stood up for spiking, … then **"Abu Shah"** stood up and said: "*Write down for me*", then he ordered his companions: *"Write down for "Abu Shah"*, [Bukhari: 2302], "اكتبوا لأبي شاه"

(d) Discussing: Another system was by discussing and imparting: They discussed Hadith of Prophet (SAAS) among them and preached these to another after receiving these from Prophet (SAAS).

(e) Practising: Another system was practice: Finally, they practised Hadith in their practical life.

(2) During the time of '*Khulafa' Ar-Rashidin*: After the death of Prophet Muhammad (SAAS) the **Ahadith** (pl. of **Hadith**) passed among people by word of mouth and memory. The **Hadith** continued to be transmitted orally among people during the lifetime of the four rightly guided Khalifahs (Al-Khulafa Ar-Rashidun). In this time there are some preparations to collect **Hadith** in a single shape; so the **first**, **second** and **fourth** Khaliph {**Abu Bakr**, 'Umar and **Ali** (rd)} had tried to collect the separate books; but they had not completed it for the statement of Prophet (SAAS): *"Whoever deliberately attributes a lie to me, he should prepare his seat it the fire".* [من كذب علي متعدا فيتبوأ مقعده من النار], so they destroyed their collection.

(3) During the time of '*Khalifah* "Umar ibn Abdul Aziz": During the '*Umyyah* period, the '*Khalifah* "Umar ibn Abdul Aziz" ordered his governor in '**Medina**' specially and other cities generally to collect the **Hadiths** and copy them. The 'Ulama' who already felt the need for this noble task, engaged in compiling, from his official order: *"Seek Prophet's (SAAS) Hadith and collect it".* "انظروا حديث رسول الله صلى الله عليه وسلم فأجمعوه"

a. <u>Compilation of Sunnah in a separate book:</u> The compilation of **Hadith** started in the early part of the second century (A. H). Among the notable book of **Hadith** compiled during that period was '**Al-Muwatta**' of "**Imam Malik**".

b. <u>Famous collection and compilation of books of Hadith:</u> After collection and compilation of "Imam Makik", the process of collecting **Hadith** continued, but the **Hadith** was not properly arranged under various chapters categorized on the basis of the subject. Later, "**Imam Bukhari**" and "**Muslim**" accomplished (গুণান্বিত) this task in a superb (চমৎকার) way. Thus the '**Sahih Al-Bukhari**' and '**Sahih Muslim**' known as '*Sahihain*' were compiled. These two compilations' rank next to the Holy Qur'an for its authenticity and deserve (যোগ্য হওয়া) universal respect. They included only true and authentic **Hadith**. After that, another collection and compilation named '**Sunan-e-Abi Dawud**', '**Sunan-e-Tirmidhi**', ' **Sunan-e-Nasai**' and 'Sunan-e-ibn-**Majah**' have been completed in this time.

[2] Way of Preservation of Sunnah/ Different ways of Hadith preservation:

1. <u>Memorizing:</u> First of all, the companions of the Holy Prophet (SAAS) used to learn **Hadith** by heart. The Holy Prophet (SAAS) said: **"May Allah bestow** (দান করা) **vigor (energy-তেজ) to a person who hears my saying and learns it by heart and then conveys it to others exactly as he hears it; because sometime a Missionary is better than a Listener"**, **"نضر الله عبدا سمع مقالتي فوعاها ثم أداها كما سمع، فرب مبلغ أوعى من السامع".**
The companions of the Holy Prophet (SAAS) were eager (উৎসুক) to follow this **Hadith** and used to devote (উৎসর্গ করা) considerable (গণ্যমান্য) time for committing **Hadith** to their memories. A large number of them left their homes and began to live in the Mosque of the Holy Prophet (SAAS) so that they may hear the **Hadith** directly from the mouth of the Holy Prophet (SAAS). They spent all their time exclusively (fully) in securing (সংগ্রহ করা, অর্জন করা) the **Hadith** in their hearts. They are called *'Ashab as-Suffah*.
The Arabs had such strong memories that they would easily memorize hundreds of verses of their poetry. Nearly all of them knew by heart detailed pedigrees (বংশানুক্রম) of not only themselves, but also of their horses and camels. Even their children had enough knowledge of the <u>pedigrees</u> of different tribes. **"Hammad"** is a famous narrator of Arab poetry. It is reported that he knew by heart one hundred long poems for each letter of the alphabet, meaning thereby that he knew three thousand and thirty-eight long poems.[1]

2. <u>Discussing:</u> The second method of preservation of **Hadith** was by mutual (পরস্পরগত) discussion held by the companions of the Holy Prophet (SAAS). Whenever they came to know of a new Sunnah, they used to narrate it to others. Thus, all the companions would tell each other what they had learnt from the Holy Prophet (SAAS). This was to comply (সম্মত হওয়া) with the specific direction given by the Holy Prophet (SAAS) in this respect. There are some **Hadiths** to this effect (ফল): **"Those present should convey (my Sunnah) to those absent"**, [**Bukhari:** 1652], **"فليبلغ الشاهد الغائب".**
In another **Hadith**: **"Convey to others on my behalf** (আনুকূল্য), **even though it be a single verse"**, [**Bukhari**: 3274], **"بلغوا عني ولو آية".**
In another **Hadith**: **"May Allah grant vigor (force) to a person who listens to my saying and learns it by heart until he conveys it to others"**, [**Tirmiji, Abu Dawud**]. "نضر الله امرأ سمع منا حديثا فحفظه حتى يبلغه غيره"
In another **Hadith**: **"Whoever conceals knowledge which can be benefited from, will come on Doomsday bridled with a bridle** (লাগাম) **of fire"**, [**Jami-ul-Bayan**]. "من كتم علما ينتفع به جاء يوم القيامة ملجما بلجام من نار "
These frequent (many) discussions have played an important role in the preservation of the Sunnah. It was by the virtue of these discussions that the **Hadith** known only by some individuals were conveyed to others, and the circle of narrators was gradually enlarged (বাড়ানো).

3. <u>Practising:</u> The third way of preservation of the Sunnah was to bring it into practice. The knowledge of **Sunnah** was nither merely a theoretical knowledge, nor the teaching of the Holy Prophet (SAAS) was merely the philosophical theory. The companions of Prophet (SAAS) were related this to practical life. The Holy Prophet (SAAS) did not confine himself to give lessons and sermons (ধর্মোপদেশ) only; he also trained (taught) his companions practically.
Whatever they learnt from the Holy Prophet (SAAS) they spread (extend) no effort to bring it into actual practice. Each companion was so enthusiastic (keen-তীক্ষ্ণ) in practising the Sunnah of the Holy Prophet (SAAS) that he tried his best to imitate (follow) even his personal habits.
Thus, constant (স্থির) practice <u>in accordance with</u> the dictates of the Sunnah was another major factor which advanced the process of preserving the Sunnah and protected it from the foreign elements aiming at its distortion (বিকৃতি).

4. <u>Writing:</u> The fourth way of preserving of **Hadith** was writing. Quite a large number of the companions of the Holy Prophet (SAAS) reduced (হ্রাস করা) the **Hadith** to writing after hearing them from the Holy Prophet (SAAS).

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1 -Al A'lam by Zrikli-2:131

It is true that in the beginning, the Holy Prophet (SAAS) had forbidden some of his companions for writing anything other than the verses of the Holy Qur'an. However, this prohibition was not because the **Hadith** had no authoritative value, because the Holy Prophet (SAAS) had ordered them to narrate his **Hadith** orally. The full text of the relevant **Hadith** is as follows: **"Do not write (what you heat other than Qur'an) from me, and whoever has written something (he heard) from me, he should erase (মুছিয়া ফেলা) it. Narrate to others (what you hear) from me; and whoever deliberately (intentionally) attributes a lie to me, he should prepare his seat it the fire**", [Sahid Muslim: 3004]. "لا تكتبوا عني ومن كتب عني غير القرآن فليمحه حدثوا عني ولا حرج وم نكب علي متعمدا فليتبوأ مقعده من النار"

The underlined phrase of the **Hadith** clarifies that prohibition for writing '*Hadtih* was not on account of negating its authority. The actual reason was that in the beginning of the revelation of the Holy Qur'an, the companions of the Holy Prophet (SAAS) were not fully familiar with the **Qur'an*ic*** style, nor was the Holy Qur'an compiled in a separate book from.

In those days <u>some companions began to write the **Hadith**</u> along with the **Qur'an*ic*** text. Some explanations of the Holy Qur'an given by the Holy Prophet (SAAS) were written by some of them mixed with the **Qur'an*ic*** verses without any distinction between the two. It was therefore, feared that it would lead to confuse the **Qur'an*ic*** text with the *Hadith.*

For these reasons, the Holy Prophet (SAAS) directed to his companions to abstain (বিরত হওয়া) from writing the **Hadith** and to confine (সীমাবদ্ধতা করা) their preservation (সংরক্ষণ) to the first three ways which were equally reliable as discussed earlier.

But all this was in the earlier period of his Prophethood. When the companions became fully conversant (অবগত) of the style of the Holy Qur'an and writing paper became available, this transitory (ক্ষণস্থায়ী) measure (পরিমাণ) of precaution (পূর্ব হইতে সাবধানতা) was taken back; because the danger of confusion between the Holy Qur'an and the **Hadith** no longer existed.

At this stage, the Holy Prophet (SAAS) himself <u>directed his companions to write down the **Hadith**.</u> Some of his instructions in this respect are quoted below:

1- One companion from the '*Ansar* complained to the Holy Prophet (SAAS) that he hears from him some **Hadith**, but he sometimes forgets them. The Holy Prophet (SAAS) said: "<u>Seek help from your right hand, and pointed out to a writing</u>", [**Jaimi Tirmidhi: 2666**], "استعن بيمينك وأومأ بيده للخط"

2- **"Rafi ibn Khadij"** (Ra), the famous companion of the Holy Prophet (SAAS) says: "I said to the Holy Prophet (SAAS) [that] we hear from you many things, should we write these down?" He replied: "<u>You may write, there is no harm</u>", [Muzamul Kabir: 4410]. "اكتبوا ولا حرج"

3- After the victory of **'Makkah'**, the Prophet (SAAS) stood up for speaking, … then **"Abu Shah"** stood up and said: Write down form me, then he ordered His companions: ***"Write down for "Abu Shah"***, [Bukhari: 2302].

عن أبي هريرة رضي الله عنه قال لما فتح الله على رسوله صلى الله عليه وسلم مكة، قام في الناس فحمد الله وأثنى عليه ثم قال: ... فقام أبو شاه رجل من أهل اليمن فقال اكتبوا لي يا رسول الله، فقال رسول الله صلى الله عليه وسلم اكتبوا لأبي شاه".

<u>Additional information:</u>

- According to statement of some Muslim Scholars: The first collection of Hadith is: "As-Sohifa As-Sadeka" of Abdullah Ibn `Amar Ibnul `Aas (ra), it contains about one thousand hadith (during the life time of Prophet).
- During the time of `Uman bin Abdul Aziz (rh): Muhammad Ibn Shihab Az-Zuhuri; but it was without subject matters.
- Then Small collections:
    - In Madina: Abu Bakar Ibn Hajam, Sa`id Ibn Abi Aruba, Ar-Rabi`, Imam Malik;
    - In Makkah: Ibn Zuriz and Ibn Ishaque;
    - In Basra: Hammad;
    - In Kufa: Sufian As-Sauri;
    - In Sham: Al-Awjai`

Then Musnad (Various Hadiths of same Sahaba); like: Ahamd, Musaddad, Ishaque Ibn Rahwai.... .
Then Big collections: Six famous Books of Hadith, and anothr collection

Chapter- 08, (The classifications of *Hadith* and fabrication in Hadith)

Part-01: The classifications of *Hadith* and the rulings concerning the various kinds of *Hadith*:

(1) According to the reference to a particular authority (2) According to the links in the *Isnad* (3) According to the number of narrators involved in each stage of the *Isnad* (4) According to the reliability and memory of the narrator.

The classification of *Hadith* and the rulings concerning the various kinds of *Hadith*:

There are some important terms of Sunnah, from these:

[1] According to the 'reference to a particular authority': Three types, such as: (1) Marfu` (2) Mauquf (3) Maqtu`.

(1) Marfu` (Elevated- উচ্চতর): A narration from the Prophet (SAAS) i.e. a reporter {whether a Companion, (their) Successor (উত্তরাধিকারী) or other} says: "**The Messenger of Allah said.**" (قال رسول الله صلى الله عليه وسلم كذا).

For example, The very first **Hadith** in 'Sahih Al-Bukhari' is as follows: Al-Bukhari------ Al Humaidi ('Abdullah bin Al-Zubair)--------Sufyan --------- Yahaya bin Said Al-Ansari-------Muhammad bin Ibrahim Al-Taymi-------Alqamah bin Waqqas Al Laithi, who said: I heard Umar bin Al-Khattab saying while on the pulpit (المنبر), I heard Allah's Messenger said: "The reward of deeds depends on the intentions…", " إنما الأعمال بالنيات ...". This Hadith is Marfu`; because it is the speech of Prophet (SAAS).

P	S	T	TT	...

(2) Mauquf (Stopped, closed): A narration from a companion only i.e. his own statement.

Example: 'Bukhari' reports in his 'Sahih' in 'Kitab Al-Faraid' that "**Abu Bakar**", "**Ibn Abbas**" and "**Ibn Al-Zubair**" said: "The grandfather is (treated like) father", "**الجد كالأب**". This Hadith is the speech of Sahabah. So it is Mauquf Hadith.

It should be noted that, the certain expressions (অভিব্যক্তি; মুখের ভাব) used by a Companion generally render (দান করা, ত্যাগকরা, অনুবাদ করা) a **Hadith** to be considered as being underlined effectively (কার্যকর) '**Marfu'** although it is '**Mauquf'** on the face of it. e.g. the following: (a) "We were commanded to…" (b) "We were forbidden from.…" (c) "We used to do…" (d) "It is from the Sunnah to…" (e) "It used to be said…".

×	S	T	TT	...

(3) Maqtu` (cut off): A narration from a Successor.

Example: Imam Muslim reports in the Introduction to his 'Sahih' that "**Ibn Sirin**" Said: "This knowledge (i.e. **Hadith**) is the religion. So be careful from whom you take your religion", " إن هذه الأحاديث دين فانظروا ممن تأخذون دينكم". This Hadith is the speech of Successor (Tabi). So it is Maqtu` Hadith.

×	×	T	TT	...

[2] According to the links in the Isnad: (1) Musnad (2) Mursal (3) Munqati (4) Mudal (5) Muallaq.

(1) Musnad (supported): "Abu Bakr Al-Khatib" said: According to 'Ahl Al-**Hadith**', if the chain of **Hadith** is linked to Prophet Muhammad (SAAS) is called 'Musnad'.

-"Ibn Abd Al-Ba'r" said: A narration from the Prophet (SAAS), his Companion, and (their) Successor (উত্তরাধিকারী) or other. {Without any missing in the chain of reporters (Sanad)}.

Example: Either Muttasil: "Imam Malik- Nafi'- Ibn Umar-Prophet Muhammad (SAAS) said: ……".

(2) Mursal (hurried): If the link between the Successor ('*Tabi*) and the Prophet (SAAS) is missing, the **Hadith** is '**Mursal'** (hurried).

Example: when a Successor says, "The Prophet (SAAS) said.…", like: Imam Abu Hanifa (r) narrated by Prophet.....

(3) Munqati' (broken): However, if a link anywhere before the Successor ('*Tabi*) (i.e. closer to the traditionist recording the **Hadith**) is missing, the **Hadith** is Munqati (broken).

Example: Munqati: "Imam Malik-Juhri-Ibn Abbas-Prophet Muhammad (SAAS) said: …"

(4) Mu'dal (perplexing): If the number of consecutive (repeated) missing reporters in the Isnad exceeds one (সীমা), the Isnad is Mu'dal (perplexing, confusing).

(5) Mu'allaq (hanging): If the reporter omits the whole **isnad'** and quotes the Prophet (SAAS) directly (i.e. the link is missing at the beginning unlike the case with a *Mursal Isnad*), the **Hadith** is called Muallaq (hanging) sometimes it is known as '***Balaghah***' (to reach).

Example: "**Imam Malik**" sometimes says in '**Al-Muwatta**', "It reached me (***Balaghah***) that the Messenger of Allah said…".

[3] According to the 'number of reporters involved in each stage of the Isnad':

(1) Mutawatir (2) Ahad: (a) Gharib (b) Ajij (c) Mash-Hur.

(1) Mutawatir: A '**Mutawatir**' **Hadith** is one which is reported by such a large number of people that they cannot be expected to agree upon a lie all of them together.

Examples: (1) Practice of the five daily prayers, Sawm, Zakha the Hajj and recitation of the Holy Qur'an. (2) Prophet Muhammad (SAAS) said: ***"Whoever invents a lie and attributes it to me intentionally; let him prepare his seat in the Fire"***. "من كذب علي متعمدا فليتبوأ مقعده من النار".

P=1	S=70/70+	T=70/70+	TT=70/70+	...= 70/70+

(2) Ahad: Ahad **Hadith** is one, which is narrated by people whose number does not reach that of the 'Mutawatir' case.

P=1	S= (- 70)	T= (- 70)	TT= (- 70)	...= (- 70)

Examples: Prophet (SAAS) said: "Seeking knowledge is obligatory for all Muslim". This Hadith is Ahad; because its narrators are not like Mutawatir stander; but less than Mutawatir.

Kinds of Ahad Hadith: Ahad is further classified into: (a) Gharib (b) Aziz (c) Mashur.

(a) Gharib: A **Hadith** is termed Gharib (scarce-অপ্রচুর) when only **a single reporter** is found relating it at some stage of the Isnad.

For example, The saying of the Prophet (SAAS): ***"Travel is a piece of punishment"***, [Bukhari] (السفر قطعة من العذاب) is **'Gharib'**; the isnad' of this **Hadith** contains only one reporter in each stage: Malik-----Yahya bin Abi Salih-------Abu Hurairah------- The Prophet (SAAS). [This Sanad is a unique Sanad, there is no Sanad for this Hadith except this Sanad].

P=1	S=1	T=1	TT=1	...= 1
P=1	S=1	T=2	TT=3	...= 4/5

(b) Ajij (rare, strong): If any stages in the Isnad, only **two** reporters are found to narrate the **Hadith**, It is termed '**Ajij**' (rare, strong).

For example, "Anas" reported that the messenger of Allah said: ***"None of you (truly) become believers until I become more beloved to him than his father, his son and all the people"***, [Bukhari, Hadith no-15]. لا يؤمن "أحدكم حتى أكون أحب إليه من والده وولده والناس أجمعين". [There are two reporters in some stages of Sanad for this Hadith].

P=1	S=2	T=2	TT=2	...= 2
P=1	S=2	T=3	TT=4	...= 5

(c) Mash-Hur (famous): A **Hadith** which is reported by **more than two** reporters in each stage is known as 'Mashur' (famous).

Example: Prophet Muhammad (SAAS) said: ***"We are the last but (will be) the foremost on the Day of Resurrection"***, [Bukhari, Hadith no-836], **"نحن الآخرون السابقون يوم القيامة".** [There are more than two reporters in each stage of Sanad for this Hadith; but they are not as Mutawatir stander].

P=1	S=3	T=3	TT=3	... =3
P=1	S=gater than 2, less than 70 (3)	T=gater than 2, less than 70 (10)	TT=gater than 2, less than 70 (20)	... =gater than 2, less than 70 (30)

[4] According to the reliability of the reporters/ According to the reliability and memory of the reporters: (1) Sahih (2) Hasan (3) Daif.

(1) Sahih: According to **"Ibn Al-Salah"**: A '**Sahih Hadith**' is the one, (a) Which has a continuous Isnad (b) Made up of reporters of trustworthy (বিশ্বাসভাজন) memory from (c) Similar (trustworthy) authorities (সত্যতা). and (d) Which is found to be free from any <u>irregularit</u>ies (i.e. in the text-شاذ) or rare report (e) Free from any defects (ক্রটি- علة) (i.e. in the Isnad).

The following <u>grading</u> (স্তর) is given for '**Sahih Hadith**' only: (a) Those which are transmitted by both **Al-Bukhari** and **Muslim**. (b) Those which are transmitted by Al-Bukhari only. (c) Those which are transmitted by Muslim only. (d) Which agree with the requirements of both Al-Bukhari and **Muslim** (e) Which are agreed with the requirements of Al-Bukhari only. (f) Which agree with the requirements of Muslim only. (g) Those declared Sahih by other <u>traditionalists</u> (Scholars of Hadith).

Continuous Isnad	Trustworthy memory	Trustworthy authority	Free from irregularity	Free from defect
√	√	√	√	√
√	√	√	√	√

Example: Prophet Muhammad (SAAS) said: ***"Whoever invents a lie and attributes it to me intentionally; let him prepare his seat in the Fire"***. "من كذب علي متعمدا فليتبوأ مقعده من النار", [Bukhari]. All previous conditions are found in this Hadith, so it is a Sahih Hadith.

(2) Hasan: According to "**Al-Jahabi**": A '**Hasan Hadith**' is one, which excels (stand out-গুণে অতিক্রম করা) the '**Daif**' but however does not reach the standard of a '**Sahih Hadith**'.

- According to another: <u>If all conditions of Shahi Hadith are found except the second condition</u>, like: "Made up of reporters of trustworthy memory" is not found then it is called Hasan Hadith.

Continuous Isnad	Trustworthy memory	Trustworthy authority	Free from irregularity	Free from defect
√	√	√	√	√
√	√	√	√	×
√	√	√	×	×
√	×	√	√	√

Or,

Continuous Isnad	Trustworthy memory	Trustworthy authority	Free from irregularity	Free from defect
√	×	√	√	√

Example: Prophet Muhammad (SWT) said: *"A single rider is a devil (শয়তান) (i.e. disobedient), two riders are two devils, but three makes a travelling party"*, "إن الواحد في السفر شيطان", and *"Surely two ears are included in the head"*, "الأذنان من الرأس", (Means, during the time of ablution, it is obligatory to wipe two ears). All previous conditions are found in this Hadith (except one condition), so it is a Hasan Hadith.

(3) Daif: A **Hadith**, which fails to reach the status of 'Hasan' is 'Daif'. Usually, the weakness is one of discontinuity (বিছিন্নতা) in the Isnad, or one of the reporters having a disparaged (নিন্দা) character, such as due to his telling lies, excessive (অত্যধিক) mistakes, opposition to the narration of more reliable sources, involvement innovation (নতুন প্রবর্তিত বস্তু), or ambiguity (doubt) surrounding (চারিদিকে বেস্টিত করা) his person.

Example: Prophet Muhammad (SAAS) said: *"He who preserves forty Hadith (40) for my Ummah will be raised by Allah on the Day of Resurrection among the men of understanding"*.

"من حفظ على أمتي أربعين حديثًا فيما ينفعهم من أمر دينهم بعث يوم القيامة من العلماء"

All previous conditions are not found in this Hadith, so it is a Daif Hadith.

Continuous Isnad	Trustworthy memory	Trustworthy authority	Free from irregularity	Free from defect	Total √
×	√	√	√	√	80%
×	×	√	√	√	60%
×	×	×	√	√	40%
×	×	×	×	√	20%

Part-02: Fabrication in Hadith:

(a) Definition of Fabrication (b) Causes and consequence of fabrication (c) Some examples of commonly used fabricated Hadith in our society.

Introduction: A fabricated *hadith* is not a *hadith* and it is not permissible to narrate it (without warning regarding fabricated Hadith). It is falsely liked with Prophet (SAAS). So we must avoid it.

[1] Definition of Fabricated (Mawdu') Hadith:
(a) Literal meaning:
- It is said in **Al-Mawreed** dictionary: *Mawdu*: Fabricated, invented, created, made-up, trumped-up, false, spurious and apocryphal (invented).
- Another Muslim scholar said: *Mawdu'* is something that is attached.[1]

(b) Terminological meaning:
1- Which connected to the Prophet Muhammad (SAAS) underline falsely and has no real connection to the Prophet (SAAS) and is not a speech of Prophet (SAAS).
2- Technically it is a lie that is forged (fake) and falsely attributed to the Messenger of Allah (SAAS). In reality, it is not a *hadith*, it is only called so symbolically (characteristically).[2]
Many times the statement may be that of a wise man or even a *Sahabi* which was wrongly attributed to the Messenger of Allah (SAAS). At other times it was intentionally fabricated and ascribed (attributed) to him (SAAS).[3]
3- A fabricated hadith is a hadith which is falsely ascribed (attributed) to the Prophet (SAAS) while in fact, he did not pronounce it; it is not permissible to narrate such hadiths.[4] Most of the fabricated hadiths were

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1- http://www.fiqhulislam.com/definition-fabricated-mawdu-hadith/
2- http://www.fiqhulislam.com/definition-fabricated-mawdu-hadith/
3- http://www.fiqhulislam.com/definition-fabricated-mawdu-hadith/
4- As-Suyuti 2:274

introduced in Muslim literature by the fabricators themselves; they forged the statements and invented the *isnad* from their own imagination.[1]

[2] Causes and consequence of fabrication:

[A] **Causes of fabrication:** Causes of fabrication in Hadith are divided into two types:

Classification of fabricated Hadith:[2] The fabricated hadiths can be divided into two categories: (1) Intentionally fabricated hadith, which is called hadith *Mawdu`* (invented or fabricated hadith), and (2) Unintentionally fabricated hadith, which is referred to as hadith *Batil* (invalid hadith).

{a} Causes of Intentional Fabrication: There are some causes of intentional fabrication, like: (1) The Zanadiqah (Heretics) (2) Political differences (3) Favor seekers (4) Storytellers (5) Human frailties (weakness) (6) Ignorant ascetics (7) Prejudice (Superstition) for One's Own Town, Race or Imam.

{b} Causes of un-intentional Fabrication: There are some causes of unintentional fabrication, like: (1) Novelty (অভিনব বস্তু) (2) Mistakes (3) Inexactness (approximate) (4) Indirect transmission (4) Failure to copy (6) Lack of qualification (7) Lost Books.

{a} Causes of Intentional Fabrication:

(1) The *Zanadiqah* (Heretics- প্রচলিত ধর্মমতের বিরুদ্ধবাদী): {الزندقة}: Firstly fabricated by them.

* Who are *Zanadiqah*:

- According to the statement of **"Al-Ghazali"**: The term '*Zanadiqah*' was defined as those who deny the validity of prophecy. **"Al-Ghazali"** divided the *Zanadiqah* into <u>two</u>: absolute *Zanadiqah* and specific *Zanadiq*.

(a) <u>Absolute *Zanadiqah*</u> is: Who deny the <u>resurrection</u> after death and the <u>existence of the Creator</u> of the world, and

(b) <u>Specific *Zanadiqah:*</u> Who recognize the existence of the Creator of the world but deny <u>knowledge of the details of that world</u>.[3]

- According to the statement of **"Al-Iraqi"**: In some sources, they are referred to as those who do <u>not believe in any of the divine attributes of Allah</u> (SWT).[4]

- According to the statement of **"Lane"**: They are who believe in the two forces of Light and Darkness, or to one who does not believe in the world to come.[5]

* *Zanadiqah* & fabrication in Hadith:

- The zanadiqah flourished under various banners during early Islamic history. Their anti-Islamic attitude motivated them <u>to forge some hadiths.</u>

- According to some sources, the zanadiqah concocted (made up) about <u>fourteen thousand (14,000) hadiths</u>.[6]

* Evidence regarding fabricated by Zanadiqah:

"Muhammad Rashid Rida" mentioned that some scholars of Hadith said that when **"`Abdul-Karim ibn Abi Al-`Awaja"** (عبد الكريم بن أبي العواجاء) was to be executed (when Muhammad bin Suliman wanted to kill him for fabrication in Hadtiht) he said: **"I fabricated <u>four thousand</u> hadiths in which I made the lawful prohibited and the prohibited permissible"**.[7] "والله لقد وضعت فيكم أربعة آلاف حديث، أحرم فيها الحلال، وأحل فيها الحرام"

"ولقد فطرتكم في يوم صومكم وصومتكم في يوم فطركم".

He (`Abdul-Karim) also said, **"I had (or, I have a person who has) fabricated four thousand hadiths in which I had made many unlawful things lawful and vice versa"**.[8] "أقر عندي رجل من الزنادقة أنه وضع أربعمائة"

"حديث فهي تجول في أيدي الناس".

* Contribution of Muslim scholars to save Hadith:

By fabricating hadiths, the zanadiqah did a great damage to the history of Islam.[9]

But according to the statement of "**Siddiqi**": The anti-Islamic motivation of the *Zanadiqah* does not see any harm in the forgery of hadiths by the *Zanadiqah*, as these hadiths were rejected by Muslims.[1]

1- http://www.onislam.net/english/shariah/hadith/hadith-studies/419424.html
2- http://www.onislam.net/english/shariah/hadith/hadith-studies/419427.html
3- Al-Ghazali, Abu Hamid. *Faysal At-Tafriqah Bayna Al-Islam wa Az-Zanadiqah*. Ed. Sulayman Dunya. Cairo, 1381/1961, pg: 193.
4- Al-`Iraqi, Abu Muhammad `Uthman ibn `Abdullah ibn Al-Hasan. *Al-Firaq Al-Muftariqah bayna Ahli Az-Zayghi wa Az-Zanadiqah*. Ed. Yasar Kultuay. Ankara, 1961, pg: 95.
5- Lane, Edward William. *Arabic-English Lexicon*. London-Edinburgh, 1863, 1:1258.
6- This number was given by Hammad ibn Zayd. See Ibn Al-Jawzi, *Al-Mawdu`at* 1, p. 30; As-Suyuti, *Tadrib*, 1, p. 284; Rashid Rida quoted the number attributed to Hammad ibn Zayd as four thousand. See Rida, Asbab Wad` Al-Hadith wa Ikhtilafuh, in *Al-Manar* 3 (1900), p. 545.
7- *Ibn Al-Jawzi,* Kitab Al-Mawdu`at, *1:37.*
8- http://kenanaonline.com/users/drAlsyoty/posts/526208
9- *Ibn Al-Jawzi,* Kitab Al-Mawdu`at, *1:37.*

* Example of fabrication in hadith by Zanadiqah:
An example of this class of fabrication is the report **"When Allah wanted to create Himself He created the horse first and let it gallop till it sweated. Then He created Himself from its sweat".**
(2) Political Differences: (الاختلاف السياسي): <u>Firstly introduced by 'Shiah' in Hadiths of Fada'il (reward).</u>
- Critical stages after Uthman: Islamic history passed a very critical stage after the death of the third caliph, `Uthman. Differences and battles between **`Ali** and **Mu`awiyah** (r.a) was the reason behind the emergence (coming out) of several religious sects (division), especially the **Shiah** and the **Khawarij**.
- The condition of some groups regarding fabrication in Hadith in favour them: Many hadiths, which might be termed as the **fada'il** type, <u>in favor of</u> **`Ali** and **the House of the Prophet, Ahl Al-Bayt**, came from the **Shiah**.[2] Masih ibn Jahm narrates the incident of an innovator [mubtadi] who, when he repented (be sorry), taking an oath, said: **"We had fabricated many baseless (unfounded) narrations which you narrated by us, and we used to consider leading you astray to be a meritorious (admirable) act".**[3]
- The condition of Shiah regarding fabrication in Hadith related to fada'il (reward): Lies were introduced in Hadith on merits (fada'il) originally by the **Shi`ah**. They, in the beginning, fabricated many Hadiths in favor of their man, motivated by enmity (enemy) towards their opponents. When the Bakriyyah (those favoring Abu Bakr) found (establish); out what the Shi`ah had done, they in turn (in order) fabricated hadiths in favor of their man. When the Shi`ah found (establish); out what the Bakriyyah had done they increased their efforts.[4]
- "Hammad ibn Salama" (ra) narrates the statement of a Rafidi (a member of the Shiite Twelver sect): **"Whenever any proposals used to be passed in our gatherings, we would fabricate a hadith accordingly".**[5]
- The condition of Khawarij regarding fabrication in Hadith: Besides this, the Khawarij, they are free from fabrication in Hadith; because to tale a lie is a great sin to them. (According to the statement of Imam Khattabi).[6]
- Some Muslim Scholars said, Khawarij also fabricated in Hadith, like: Ibn Lahi'a says, **"There was a person who was once a leader [shaykh] of the Khawãrij (a deviated sect). He later received divine guidance to repent (be sorry) for all his wrongdoings. He advised, 'Before you accept a hadith, make sure you study the conditions of its narrators. When we (the Khawarij) wanted to propagate (broadcast) something, we used to fabricate a narration accordingly".**[7]

(3) Favor Seekers: (الحصول على الجائزة من السلطان)
- Generally: The various party leaders, the numerous sectarian (গোঁড়ামিপূর্ণ) preachers (parson), and the seekers of favors from the caliphs and their chiefs, and those who sustained (maintained) their legal or theological theories by inventing hadiths were more dangerous to the authenticity of Hadith than the *Zanadiqah*.[8]
- Fabrication in Hadith by some AhlaAs-Sunnah: This was done even, by some of the <u>Ahl As-Sunnah</u> (Sunnis) who differed among themselves on subsidiary issues and to support their opinions, they resorted (আশ্রয় লওয়া) to inventing hadiths. To gain the favor of sovereigns some people fabricated hadiths that might please them.[9]
* Example: A well-known example is the report of "**Ghiyath ibn Ibrahim**" who came upon the "**Caliph al-Mahdi**" (d. 158/785) when this ruler was playing with a p**i**geon (পিজন-পায়রা). Ghiyath recited to him the famous saying of the Prophet: **"There shall be no wager (ওয়েজার- বাজি) except in the case of racing camels, hoofed (পশুর ক্ষুর) animals or in the case of shooting (competitions)"**, [Abu Dawud]. <u>Then Ghiyath added</u> the words **"and pigeons"**, to please **"Al-Mahdi"**. The Caliph gave him a large reward, but stated: "Verily, your neck is the neck of a liar who puts false words into the mouth of the Prophet." Then he ordered the pigeon to be slaughtered (kill).[10]
(4) Storytellers (telling a lie in the story): (الكذب في الحكاية أو القصة)

1- Siddiqi, Muhammad Zubayr. *Hadith Literature: Its Origin, Development and Special Features*. Calcutta University Press, 1961, pg: 53.
[2]- Ibn Abi Al-Hadid (d. AH 655/1257 CE), the famous commentator of Nahj Al-Balaghah, candidly (openly) points to this where he says.
[3]- http://www.muftisays.com/blog/Seifeddine-M/559_10-11-2010/fabrication-of-hadiths.html
[4]- Cf. Suhaib Hasan Abdul Ghaffar, *Criticism of Hadith among Muslim with reference to Sunan Ibn Maja*, London, Al-Qur'an Society, 1986, p. 35;
`Ajjaj Al-Khatib, *As-Sunnah Qabla At-Tadwin*, p. 195; Juynboll, *Muslim Hadith*, p. 12.
[5]- http://www.muftisays.com/blog/Seifeddine-M/559_10-11-2010/fabrication-of-hadiths.html
[6]- http://kenanaonline.com/users/drAlsyoty/posts/526208
[7]- http://www.muftisays.com/blog/Seifeddine-M/559_10-11-2010/fabrication-of-hadiths.html
[8]- Siddiqi, Muhammad Zubayr. *Hadith Literature: Its Origin, Development and Special Features*. Calcutta University Press, 1961, pg: 53; Rida, Muhammad Rashid. "Asbab Wad` Al-Hadith Wa Ikhtilafuh." in *Al-Manar 3*(1900), 545-547.
[9]- Rida, Muhammad Rashid. "Asbab Wad` Al-Hadith Wa Ikhtilafuh." in *Al-Manar 3*(1900), pg: 545-547.
[10]- As-Siba`i, Mustatfa, *As-Sunnah wa Makanatuha fi at-Tashri` Al-Islami*. Cairo: Dar Al-`Urubah, 1961, pg: 103.

- It was also dangerous: The storytellers were no less dangerous than the party leaders or sects in fabricating hadiths.

- The system of storytelling: It was like: They saw an easy profit by playing on the credulity (বিশ্বাসপ্রবণতা) of their audience. Some of them were compelled to invent Hadiths through the urge to instill (inspire) into their listeners awe (fear) and reverence (respect) towards the religion.[1]

- Type of fabricating in Hadith: The following event shows an example of the hadiths invented by such storytellers. The hadiths invented by the storytellers were few <u>in the first century,</u> but they increased by the passage of time.

- Contribution of Muslim Schloars regarding storytelles: Hadith scholars (mark out) these hadiths, detected (notice) their fabricators, and put them under severe criticism.

- Example of fabricating in Hadith: Ahmad ibn Hanbal and **Yahya ibn Ma`in** were performing their prayers in the **mosque of Rusafah**, when a storyteller stood up in front of them and began to recite the following: **Ahmad ibn Hanbal** and **Yahya ibn Ma`in** <u>related to us a hadith on the authority of **`Abdur-Razzaq**, who in turn had it on the authority of **Ma`mar**, who had it on the authority of **Qatada**, who had it on the authority of **Anas**, who reported: **"The Prophet of Allah said, 'Whoever says: *There is no Lord but Allah, Allah will create for him for every word he utters of this formula a bird with a beak (mouth) of gold and feathers of pearls (gem)"*…** He continued with his story which would have taken up about twenty pages had he committed it to writing.</u>

Upon this **Ahmad ibn Hanbal** began to look in amazement (astonishment) at **Yahya ibn Ma`in**, and **Yahay ibn Ma`in** at **Ahmad ibn Hanbal**. Then **Ahmad** said, "Did you narrate this hadith?", **Yahya** replied, **"By Lord! I never heard this hadith before this present moment"** . The two remained quiet until he had finished his story. He then undertook to receive contributions and sat down and waited for the rest to come with their <u>gifts</u>, but **Yahya ibn Ma`in** beckoned (make a gesture) to him with his hand. So he came supposing that it was a gift that he was about to give him. **Yahya** then asked him, **"Who narrated this hadith to you?"** He replied, **"Ahmad ibn Hanbal and Yahya ibn Ma`in."** He retorted, **"But I am Yahya ibn Ma`in and this is Ahmad ibn Hanbal! We never heard this story among the hadiths of the Prophet. As a matter of fact, it is nothing but a falsehood! Its authorities are not we!"** Then he asked, **"Are you Yahya ibn Ma`in?"** He answered, **"Yes!"** He went on, **"I constantly (always) hear that Yahya ibn Ma`in is fool, a fact which I never realized until this moment."** Then Yahya ibn Ma`in said to him, **"How did you know that I was a fool?"** He replied, **"You act as if there is no other person by the name Yahya ibn Ma`in and Ahmad ibn Hanbal. As for me, I have recorded hadiths on the authority of seventeen persons by the names Ahmad ibn Hanbal and Yahya ibn Ma`in."** Then Ahmad ibn Hanbal covered his face out of grief (sorrow) while the <u>lecturer</u> brushed the whole incident (event) off as a joke and vanished (become extinct).

The hadiths concocted by the storytellers were few in the first century, but they increased by the passage of time. Hadith scholars traced these hadiths, detected their fabricators, and put them under severe criticism.

(5) Human Frailties/ weakness: (ضعف الشخصية): Neglect, bad memory, feeble-mindedness, <u>boastful</u>ness (গর্বিত), and other human frailties (weakness) have also given rise to fabrication.[2]

(6) Ignorant Ascetics (সন্ন্যাসী): (الرهبانية الجاهلية): Those ascetics fabricated hadiths to let the people come close to Allah and devote much time to different forms of '*Ibadah* and even to encourage them to be more pious.[3]

- When reminded of the hadiths threatening those who lie against the Prophet (SAAS), they say, **"We do not tell lies against him but for him"**.[4] "نحن نكذب لرسول الله لا عليه".

- Example: Al-Albani provided us with this example: **"The world is prohibited to people of the Hereafter and the Hereafter is prohibited to people of the world, and both the world and the Hereafter are prohibited to the people of Allah"**.[5]

(7) Prejudice (Superstition/ narrow-mindedness) for One's Own Town, Race or Imam: (العصبية لشخص، مدينة، قبيلة أو لإمام): To mention only one example of the last motive, that is, to praise one's imam, As-Siba`i cites the alleged hadith that praises **Abu Hanifah** while degrading **Ash-Shafi`i**. The hadith reads, *"There shall be in my Ummah a man by the name "Muhammad ibn Idris" who will be more dangerous to my Ummah than "Iblis" and there shall be a man in my Ummah known as "Abu Hanifah" who will be the 'lamp' of my Ummah"*.[6]

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[1]- Juynboll, G.H.A., *The Authenticity of the Tradition Literature: Discussions in Modern Egypt*. Leiden: B.J. Brill, 1969, 100).

[2]- Rida, Muhammad Rashid. "Asbab Wad` Al-Hadith Wa Ikhtilafuh." in *Al-Manar 3*(1900), pg: 569.

[3]- Ahmad, Muhammad Shafiq and Muhammad Abdul Malik. Scientific Methodology for the Authentication of Hadith, in *Islam and the Modern Age*, 30 (1999), pg: 75.

[4]- As-Siba`i, Mustatfa, *As-Sunnah wa Makanatuha fi at-Tashri` Al-Islami*. Cairo: Dar Al-`Urubah, 1961, pg: 103.

[5]- Albani, Muhammad Nasir Ad-Din, *Silsilat Al-Ahadith Ad-Da`ifah wa Al-Mawdu`ah wa Atharuh As-Sayi' fil Ummah*, 3rd ed. Damascus/Beirut, AH 1392, 1:15.

[6]- As-Siba`i, Mustatfa, *As-Sunnah wa Makanatuha fi at-Tashri` Al-Islami*. Cairo: Dar Al-`Urubah, 1961, pg: 100.

- An example of favoring one's race is the report that states that, *"When Allah gets angry, He reveals the Qur'an in Persian. And when He is satisfied, He reveals it in Arabic"*.[1]

{b} Causes of Unintentional Fabrication:

Below are the unintentional reasons behind the widespread phenomenon of the forgery of hadiths.

(1) Novelty: Some transmitters took a well-known hadith and supported it with a new isnad (chain of transmission) just for the sake of novelty to attract the people around their transmission.

(2) Mistakes: Sometimes scholars committed a mistake in the transmission of a hadith when its isnad ended with a Companion or a Successor only, so they attributed sayings to the Prophet while a Companion or a Successor was responsible for them.

(3) Inexactness: Some people were not as exact in the transmission of Hadith as they were in their 'Ibadah, so they committed mistakes in the process of transmission.

(4) Indirect Transmission: Some scholars learned Hadith from a certain sheikh and later came to know that the same teacher had transmitted other hadiths on different occasions. So instead of being satisfied with what they learned directly from their teachers, they transmitted them all, pretending (make believe) that they had learned them.

(5) Failure to Copy: Some learned books from certain authorities but did not copy what they learned at that time. When they grew old and were asked about some hadiths, their desire to appear professional in the field led them to transmit hadiths from copies of the same book which they possessed (have, own), but which did not contain notes giving them ijazah (license to teach) in Hadith. This practice was very common in the fourth century.

(6) Lack of Qualification: Some people lacked the necessary qualifications for teaching Hadith. Then a student came and recited hadiths to them that they had not transmitted, but they ignorantly confirmed the students. [One of the traditional ways of teaching Hadith is that a student recites a group of hadiths reported originally by the teacher, and after this recitation, the teacher gives the student the ijazah that he can report or transmit these hadiths].

(7) Lost Books: Sometimes scholars undertook (start) journeys in pursuit (search) of collecting Hadith and were recognized as Hadith specialists, but unfortunately they lost their books. At a later stage when they took charge of teaching students, they relied on copies other than their own, without expecting the possibility of the existence of some differences between two copies of the same work, or they relied on their weak memories.[2]

[B] Consequence of fabrication: The fabricated *hadith* is very dangerous and harmful to the *Deen* of the Muslims. The Scholars of Islam all agree that it is totally *haram* to narrate a fabricated *hadith* <u>unless the person is warning people from its evil.</u>

- This is based on the authentic hadith narrated by Imam Bukhari; Prophet Muhammad (SAAS) said: *"Whoever invents a lie and attributes it to me intentionally. Let him prepare his seat in the Fire"*. " من كذب
"علي متعمدا فليتبوأ مقعده من النار

- Another Hadith, narrated by Muslim in the introduction of his Saheeh: *"The one who narrates a hadith ascribing it to me and he knows that it is a fabrication then he is from amongst the liars"*, [Muslim].

A fabricated *hadith* is not a *hadith* and it is not permissible to narrate it whether it deals with issues of theology, jurisprudence, *seerah* or virtues (*fadhaailul aa'maal*).[3]

[3] Some examples of commonly used fabricated Hadith in our society:

(1) Fabricated Hadiths releated to knowledge:

1. *"Seek knowledge even as far as China"*, ‏"اطلبوا العلم ولو بالصين". (Classified fabricated by Ibn Jawzee and Ibn Hibbaan).
2. *"To think for an hour is better than to be engaged in worship for a period of 60 years"*, ‏" فكرة ساعة خير من عبادة ستين سنة". (Classified fabricated by Ibn Jawzee).
3. *"Diversity among my followers is a Mercy from Allah"*, ‏"اختلاف أمتي رحمة". (Ibn Hazm said this is not a hadith).
4. *"Who knows himself he knows his Lord"*, ‏"من عرف نفسه فقد عرف ربه", (Nasir Uddin Albani said, this is not a Hadith, classified fabricated by As-Sakhaawi).
5. *"The ink of a scholar is holier than the blood of a martyr"*, ‏"حبر العالم خير من دم الشهيد". (Classified fabricated by Khateeb).

(2) Fabricated Hadiths releated to position of Allah (SWT):

[1]- Ibn Al-Qayim, *Al-Manar Al-Munif fi As-Sahih wa Ad-Da`if*, 5th impr., Ed. `Abd Al-Fattah Abu Ghuddah. Halab: Maktab Al-Matbu`at Al-Islamiyah, 1994, pg: 59.
2- A`zami, M. M. *Studies in Hadith Methodology and Literature*. Indianapolis: American Trust Publication, Islamic Teaching Center, 1977, pg. 70-71.
3- http://www.fiqhulislam.com/definition-fabricated-mawdu-hadith/

1. *"The heart of a believer is Allah's dwelling place ('Arash)"*, "قلب المؤمن عرش الله". (Classified fabricated by Az-Zarkashee, Ibn Taymiyyah & Shagani).

(3) Fabricated Hadiths releated to Prophet and his companions:

1. *"If did I not created you then did I not created the earth"*, "لولاك لما خلقت الأفلاك". (Classified fabricated by Albani & Saghaani). In another place: "لولاك ما خلقت الدنيا".

2. *"My companions are like the stars in the sky. Whichever one you follow you shall be guided"*, "أصحابي كالنجوم، بأيهم اقتديتم اهتديتم". (Classified fabricated by Albani).

3. *"The <u>members of my household</u> are like the stars in the sky. Whichever one you follow you shall be guided"*, "أهل بيتي كالنجوم، بأيهم اقتديتم اهتديتم". (Classified fabircated by Adh-Dhahabee)

4. *"Make your tawwassul with my Glory for verily my Glory, in the sight of Allah, is great"*, "توسلوا بجاهي فإن جاهي عند الله عظيم". (Classified fabricated by Ibn Taymiyyah).

5. *"I am the last Prophet, there is no prophet after I; except if Allah wishes (in-sah-Allah)"*, "أنا خاتم النبيين، لا نبي بعدي، إلا أن يشاء الله".(Classified fabricated).

6. *"The scholars of my Ummah (ie. Ummah of Muhammad (SAAS) are like the Prophets of Israel"*, "علماء أمتي كأنبياء بني إسرائيل". (Classified as fabricated by the IIjmaa of the scholars)

7. *"A shaikh is like a Prophet among his people"*. (Classified fabricated by Ash-Shawkaani and many others).

(4) Fabricated Hadiths releated to the Holy Qur'an and its recitation:

1. *"Love the Arabs for three reasons: because I, Muhammad (SAAS) am Arab, the Holy Qur'an was revealed in Arabic and the language of Jannah will be Arabic"*, "أنا عربي والقرآن عربي ولسان أهل الجنة عربي". (It is decleared fabricade by Fatani & As-Sakhavi).

2. *"Verily for everything there is a heart and the heart of the Qur'an is Surah Ya-Sin. He who reads it once will have the reward of reading the Qur'an 10 times"*, "إن لكل شيء قلباً، وإن قلب القرآن (يس) من قرأها، فكأنما قرأ القرآن عشر مرات". (Classified fabricated by Ibn Abee Haatim).

3. *"There is bride for every thing, and bride of the Qur'an is Surah Ar-Rahman"*, "لكل شيء عروس، وعروس القرآن (الرحمن)". (It is declared Munkar by Albani).

4. *"He who visits the grave of his parents every Jumu'ah and recites Surah Ya-Sin over them or one of them, shall have his sins forgiven by the number of each verse or each letter"*, "من زار قبر والديه كل جمعة، فقرأ عندهما أو عنده (يس) غفر له بعدد كل آية أو حرف". (Classified fabricated by Albani).

5. *"None a death person demises and it is recieted near by him Surah Ya-Sin, but Allah (SWT) makes is easy for him"*, "ما من ميت يموت، فيقرأ عنده سورة (يس)؛ إلا هون الله عز وجل عليه". (It is declared Munkar by Albani).

6. *"There are some people who recite the Holy Qur'an; but Qur'an damns them"*, "رب قارئ القرآن والقرآن يلعنه". (It is clasified as fabricated).

(5) Fabricated Hadiths releated to the 'Ibadah:

1. *"If a person has good idea regarding a ston then Allah (SWT) make it usefulness for him"*, "لو حسَّن أحدكم ظنَّه بحجر لنفعه الله به". (It is declared Munkar by Ibn Taymiah).

(6) Fabricated Hadiths releated to Salah:

1. *"Backbiting nullifies one's wudhu and salah"*, "الغيبة مفسدة الوضوء والصلاة". (Classified fabricated by Ad-Daar Qutnee and Al-Haakim).

2. *"Conversation in the Masjid eats up good deeds the way animals consume grass"*, "الحديث في المسجد يأكل الحسنات كما تأكل البهائم الحشيش". ('It is not *Hadith*'- sayid by Albani, Taqiuddin As-Sabki & Al-Iraqi).

3. *"Who speaches in Masque conversation releated to the earth Allah (Swtt) will destroy his good deeds for fourty years"*, "من تكلم بكلام الدنيا في المساجد أو في المسجد أحبط الله تعالى أعماله أربعين سنة".(Classified fabricated by Saghaani).

4. *"Who recietes behind the Imam (of Salah) his Salah is not valid (invalid)"*, "من قرأ خلف الإمام فلا صلاة له".(It is declared as *batil*/ invalid by Albani).

5. He who recites while he is praying behind the Imam will have his mouth filled with fire on the Day of Judgement. (Classified fabricated by Ibn Taahir).

6. *"He, who raises his hands in Salaah, has no Salaah"*, "من رفع يديه في الصلاة فلا صلاة له". (Classified fabricated by Ibn Taahir).

7. *"He {(The Prophet (SAAS)} was perform four Rakahs before Salatul-Juma'ah & afeer it"*, "كان يصلي قبل الجمعة أربعا، وبعدها أربعا". (It is declared Munkar by Albani).

8. *"Whenever the Imam ascends the Mimbar on Jumu'ah day, there should be no salah and talking"*, "إذا صعد الخطيب المنبر، فلا صلاة ولا كلام". (Classified fabricated by Adh-Dhahabee & *batil*/ invalid by Albani).

9. *"A person, whos Salah does not save himself from indecency (indecorum) and evil then his Salah is not Salah (his Salah is invalid)"*, " من لم تنهه صلاته عن الفحشاء والمنكر فلا صلاة له".(It is declared Munkar by Albani).

10. *"The person, who occurs form himsel nullifire of ablution (hadth) but he do not perfom ablution (wadu') then he has indeed treated me badly"*, " من أحدث ولم يتوضأ فقد جفاني". (It is declared Munkar by Albani & fabricated by Sagani).

11. *"The Prophet (SAAS) used to perfom Kunut (Dua' against anamy) until his death"*, " ما زالَ يَقْنُتُ في الفَجْرِ حتَّى فَارَقَ الدّنيا".(It is declared Munkar by Albani).

12. *"Who sleeps after the 'Asr prayer it will be decreased his intellect (Aql), so he would never reproaches but himself"*, " من نام بعد العصر، فاختُلس عقله، فلايلومنَّ إلا نفسه". (Classified fabricated by Ibn Jawzee).

13. *"He who prays (20) rak'ats between Maghrib and Isha shall have a house built in the Paradise"*. (Classified fabricated by Ibn Jawzee).

14. *"He who prayed 2 raka'ah of prayer in privacy without being seen by anyone except Allah and the angels, will be saved form the Hellfire"*. (Classified fabricated by Adh-Dhahabee).

15. *"The Jumu'ah prayer is compulsory on 50 men and whenever they are less than 50, Jumu'ah is not compulsory on them"*. (Classified fabricated by Adh-Dhahabee).

(7) Fabricated Hadiths releated to *Sawm*:

1. "The first part of Ramadhan is Rahmah, middle part is Maghfirah and the last part is free from hell", "أول شهر رمضان رحمة وأوسطه مغفرة وآخره عتق من النار".(It is declared Munkar by Albani).

2. "Ramadhan in Madina is better than thousand Ramadans in another chity", " رمضان بالمدنية خير من ألف رمضان فيما سواها من البلدان". ((Classified fabricated by Albani).

3. "He who practises I'tikaaf for 10 days of Ramadhan, will get the reward of 2 Hajj and 2 Umrah", " من اعتكف رمضان عشرة أيام يثاب له حجتين و عمرتين". (Classified fabricated by Adh-Dhahabee).

4. *"The month of 'Rajab' is month of Allah, the month of 'Shaban' is my month and the month of 'Ramadhan' is month of my Ummah (followers)"*, " رجب شهر الله، وشعبان شهري، ورمضان شهر أمتي".(Classified fabricated by Shaghani).

(8) Fabricated Hadiths releated to hajj:

1. *"He who made Hajj to the house in Makkah and didn't visit my grave in Madinah has indeed treated me badly"*, " من حج البيت ولم يزرني فقد جفاني". (Classified fabricated by Ash-Shoukaani & Albani).

2. *"He who makes Hajj and then viists my grave when I die, will be like the one who visited me when I was alive"*, " من حج فزار قبري بعد موتي، كان كمن زارني في حياتي". (Classified fabricated by Ibn Ma'een & Albani).

3. *"He who visits the 'Ahl Al-Bait' after my death, it will be written for him seventy Hajj"*, " من زار أهل بيتي بعد وفاتي، كتبت له سبعون حجة". (Classified fabricated).

4. *"Who performs Hajj from Makka and returns to it by foot, Allah (SWT) will write 700 reward out of each footstep"*, " من حج من مكة ماشياً حتى يرجع إلى مكة كتب الله له بكل خطوة (700) حسنة". (Classified fabricated by Albani).

5. *"For the poor of my ummah Jumu'ah is their Hajj"*, " الجمعة حج المساكين". (Classified fabricated by Adh-Dhahabee, Ibn Jawzee, Ad-Daar Qutnee & Shagani).

6. *"Who demises between two 'haram sharifs' (in two Holy places: Makkah & Madina) he will be resurrected safety on the Day of Domolition and who demises in the Makkah during the time of Hajj, Allah will never inquire and deliberate his deeds"*, " من مات بين الحرمين بعث آمنا يوم القيامة، ومن مات في مكة حاجا لم يعارضه الله تعالى ولم يحاسبه". (Classified fabricated by Shaghani).

7. Whenever one performs a lot of Hajj and Umrah, he or she is protected from poverty. (Classified fabricated by Ibn Hibbaan).

8. *"Madinah is holier than Makkah"*. (Classified fabricated by Adh-Dhahabee).

(9) Fabricated Hadiths releated to Jihad:

1. *"The Holy Prophet (SAAS) was once returning from a battle with his companions and he turned to them and said, <u>We have returned from the lesser Jihad to the greater Jihad; Jihad-un-Nafs, Jihad-Al-Akbar, is. to fight against your evil desires is the greatest</u>"*, " رجعنا من الجهاد الأصغر إلى الأكبر". (Classified fabricated by Ibn Hajar & Fatani).

(10) Fabricated Hadiths releated to patriotism/ the earth:

1. *"To love your country is a part of Imaan"*, " حب الوطن من الإيمان". (Classified fabricated by Saghaani).

2. *"To love the earth is root (head) of all evails"*, " حب الدنيا رأس كل خطيئة". (Classifiedd fabricated by Ablani).

3. *"Allah (SWT) inspired the eart that, to serve for him who sereved me and afflict him who has served you"*, "أوحى الله إلى الدنيا: أن اخدمي من خدمني، وأتعبي من خدمك" (Classified fabricated by Albani).

(11) Fabricated Hadiths releated to food:

1. *"I have created the 'rice' from remainder (residual) of myself"*, "خلقت الأرز من بقية نفسي".(Classified fabricated by Shaghani).
2. *"The 'rice' is from myseft and I am from 'rice'"*, "الأرز مني وأنا من الأرز".(Classified fabricated by Shaghani).
3. *"You must be interested in Ginger; because it is lucky and Holy, Allah (SWT) blessed by it seventy Prophets, last of them is Isha ibn Mariam (ah)"*, "عليكم بالعدس فإنه مبارك مقدس، وقد بارك فيه سبعون نبيا، آخرهم عيسى بن مريم". (Classified fabricated by Shaghani).

(12) Fabricated Hadiths releated to another subject:

4. *"The ruler is the shadow of Alalh (SWT) on the earth"*, "السلطان ظل الله في الأرض/ في أرضه" (Classified fabricated by Fatani and Shaukani).
5. "The veracious business man will under the shadoe of Allah (SWT) on the Day of judgment", " التاجر الصدوق تحت ظل العرش يوم القيامة".(Classified fabricated by Albani).
6. *"Surely, there is rust in the heart, like rust of iron, and the way of removing it is Al-Istigfar (asking pardon/ forgiveness form Allah)"*, "إن للقلوب صدأ كصدأ الحديد وجلاؤها الاستغفار".(Classified fabricated by Albani).
7. *"Certainly, there is polisher for all things, and definitely polisher of heart is 'Jikrullha' (remembering Allah)"*, "إن لكل شيء صِقالة، وإن صِقالة القُلوب ذكر الله". (Classified fabricated by Albani).
8. *"The earth is Prisons of believers"*, "الدنيا سجن المؤمن".(Classified fabricated by Shaghani).
9. *"The earth is farm (plantation) of the hereafte"*, "الدنيا مزرعة الآخرة". (Classified fabricated by Shaghani).
10. *"The time of earth is one hour, so utilize it for obedience"*, "الدنيا ساعة فاجعلها طاعة". (Classified fabricated by Shaghani).
11. *"Fear the insight of believer; because he beholds by the light of Allah (SWT)"*, " اتقوا فِراسة المؤمن فإنه ينظر بنور الله تعالى".(Classified fabricated by Shaghani).
12. *"Were I to swear by Allah and tell a lie, is more preferred by me than to swear by someone other than Allah and speak the truth"*, "لأن أحلف بالله وأكذب، أحب إلي من أن أحلف بغير الله وأصدق". (Classified fabricated by Daar Qutnee & Albani).
13. *"He does not despond who performes 'Istikhara' (a type of Salah), he does not regret (feel sorry) who consults, and he does not become needy who maintains equilibrium"*, " ما خاب من استخار، ولا ندم من استشار، ولا عال من اقتصد". (Classified fabricated by Albani).
14. *"'Umar Ibn Khattab is light of dwellers of the heaven and Abu Hanifa is light of my followers"*, " عمر بن الخطاب سراج أهل الجنة، وأبو حنيفة سراج أمتي". (Classified fabricated by Shaghani).
15. *"There shall arise a man from among my followers by the name of Muhammad Ibn Idrees (Imam Sha'afi). He will be more deterimental to my followers than iblees. And there shall arise a man from among my followers by the name of Abu Haneefa, he will be the light of my ummah"*. (Classified fabricated by Ibn Jawzee).
16. *"Backbiting is more offence than adultery (means, adultery is less offence)"*, " الغيبة أشد من الزنا".(Classified fabricated by Shaghani).
17. *"The death is 'kaffarah' of all Muslims"*, "الموت كفارة لكل مسلم". (Classified fabricated by Shaghani).
18. *"Who blushes he is deprived"*, "المستحي محروم". (Classified fabricated by Shaghani).
19. *"To love the cat is from Iman"*, "حب الهرة من الإيمان". (Classified fabricated by Shaghani).
20. "The believer is beautiful; he loves the beauty", "المؤمن حلو يحب الحلو". (Classified fabricated by Shaghani).
21. *"Whe an honorable person of the tribe comes to you then you respect for them"*, " إذا أتاكم كريم قوم فأكرموه". (Classified fabricated by Shaghani).
22. *"He who eats with someone whose sins are forgiven will have his sins forgiven also"*. (Classified fabricated by Ibn Hajar).
23. There will be no Mahdi and no Isa, ie. the return of Jesus. (Classified fabricated by Shawkaani and Saghaani).
24. *"The Mahdi shall come from the lineage of my uncle Abbas"*. (Classified fabricated by Ibn Adee).
25. *"Necessity knows no law"*. (Classified fabricated by Adh-Dhahabee).

(13) Another fabricated Hadith (collected from facebook):

1. **"When a husband and wife look at each other with love, Allah looks at both with mercy"**,[This hadith has been classed as maudu (fabricated)].
2. *"Poverty is my pride, and do favors for the poor"***,** [Several hadith concerning the poor have been classed as maudu (fabricated)].

3. *"Glory of the month 'Rajab' over another month is like position of the Holy Qur'an over all speeches, position of the month 'Shaban' over another month is like my position over all Prophets and position of month 'Ramadan' is like position of Allah (SWT) over all slaves "*, " فَضْلُ شَهْرِ رَجَبٍ عَلَى الشُّهُورِ كَفَضْلِ الْقُرْآنِ عَلَى سَائِرِ الْكَلامِ ، وَفَضْلُ شَهْرِ شَعْبَانَ عَلَى الشُّهُورِ كَفَضْلِي عَلَى سَائِرِ الأَنْبِيَاءِ ، وَفَضْلُ شَهْرِ رَمَضَانَ كَفَضْلِ اللهِ عَلَى سَائِرِ الْعِبَادِ". (Clasified as fabricated).

4. *"Repentant is intimate friend of Allah"*, "التائب حبيب الله". (Clasified as fabricated).

5. *"You cry, if you cann't then pretend to be weeping "*, "ابكوا، فإن لم تبكوا فتباكوا". (Clasified as fabricated).

6. *"The best righteousness is which is performed quickly"*, "خير البر عاجله".(Clasified as fabricated).

<div align="center">**دعاء كفارة المجالس**</div>

عن أبي هريرة رضي الله عنه قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وسَلَّم: "مَنْ جَلَسَ في مَجْلِس فَكثُرَ فيهِ لَغطُهُ فقال قَبْلَ أنْ يَقُومَ منْ مجلِسه ذلك: **سبْحانَكَ اللَّهُمَّ وبحَمْدكَ أَشْهدُ أَنْ لا إله إلا أَنْت أسْتغْفِركَ وَأَتوبُ إِلَيْك:** إلا غُفِرَ لَهُ ماَ كانَ في مجلسه ذلكَ".

"Abu Hurayrah" (may Allah be pleased with him) reported, The Messenger of Allah (peace be upon him) said: "who sat in the council, it is screamed in this place (if), it to cover with said before standing of his council that: ***"SUBHANAKA ALLAHUMMA WA-BIHAMDIKA, ASH-HADU ALLA IALHA ILLA ANTA ASTAGFIRUKA, WA-TUBU ILIKA".*** "Glorified God and praise, I testify that, there is no god but You, I beg forgiveness and I repent to you: Only forgiven him wasin his council". [Tirmidhi, Hadith no: 3433].

<div align="center">**Remander-2**</div>

<div align="center">**As per University rule:**</div>

☐ **Attendence of this course is obligatory, so try to attend in classes …**

☐ **The range of class attendance for non-collegiate is 60% to 69% ...**

☐ **The range of class attendance for dis-collegiate is below 60% …**

☐ **In case, if you repeat this course, you have to start from zero, means: You have to attend the in classes, submit Assignments, attend in Midterm and Final Examinations; your previous performance will be deleted.**

☐ **If you have any problem regarding Attendence; then <u>you have to collect permission (in black and white) from 'head of the department' or 'co-ordinator' and submit it to course instructor in due time to save yourselves from dis-collegiate or non-collegiate and improve your Attendance</u>.**

☐ **No applicaltion will be acceptable after 13th week from starting the semester (one week before starting the Examination).**

☐ **No Attendence marks for dis-collegiate student; their marks: 0.**