

(Stages of compilation of Ahadith)

P2, Q2 (Unseen)

(Q) Describe the main stages of the compilation of Ahadith after Prophet's death

[10]

Soon after the death of the Prophet (pbuh), the need for some authoritative guidance in Quranic interpretation was felt because of religious and political divisions; also because of the expansion of Islamic State. When Islam had spread widely, new converts wanted to hear about the Prophet (pbuh) from his close companions and associates. These people, companions were the best authority for a knowledge of Ahadis and Sunnah as they had listened to the Prophet (pbuh) and witnessed his actions. Everyone of them who had the slightest knowledge of any incident relating to the Prophet's (pbuh) life deemed it his duty to deliver it to another. Individuals like Abu Hurairah, Abdullah bin Abbas, Abdullah bin Umar, Anas bin Malik and many others became the centers to whom people resorted from different parts of the Islamic empire to gain knowledge about the Prophet (pbuh). The Prophet's (pbuh) wives were also looked upon as vital custodians of Ahadis and were approached for instruction by other companions. The names of Hazrat Aisha, Hazrat Hafsa, Hazrat Umm-e-Habibah, Hazrat Maimunah, and Hazrat Umm-e-Salamah are among the earliest and most distinguished transmitters. In Particular, Hazrat Aisha is one of the most important figures in the history of hadis literature. It is reported that such a large crowd gathered around a companion when he related a hadis that he would climb the roof of a nearby house so that he could be heard.

With the passing away of the companions there were no more reports to be investigated from different persons and the Ahadith became the property of teachers who taught at various centers. They were known as 'Successors of the companions'. At this stage, the writing of Ahadis became more common. The Umayyad Khalifa, Umar II, who ruled towards the close of the first century of Hijra, was the first person to issue instructions to the effect that written collections should be made.

The most authoritative and first collection of Ahadith was Al-Muwatta compiled by Imam Malik Bin Anas (94A.H) which contained 1720 Ahadith. Another important and exhaustive collection is that of Imam Ahmed bin Hanbal (164 A.H) founder of the Hanbali School of Law. He compiled Ahadith according to the names of the first transmitters from the Prophet (pbuh). His collection was known as "Musnad" and it contained 27647 Ahadith.

After the death of the successors, Muslims had to rely on the communication of next generation known as 'Successors of the Successors'. At that time to recite and memorize the hadis was considered to be a great privilege. Since they were preserved in writing as well, a great amount of Ahadith literature was collected.

Up to the beginning of the third century of Islam, compilations of Hadith did not discriminate between authentic hadis and others less than authentic so the ahadith were mixed up. Imam Muhammad bin Ismael al Bukhari (194-256 A.H.) was the first to conceive the idea of compiling authentic Ahadith. He called his compilation "Jami al Sahih" that is the authentic compilation. Imam Bukhari sifted through all the traditions known to him, selected about 7397 out of 600,000 Ahadith and arranged them according to their subject matter under separate headings. Imam Bukhari's contemporaries also followed his footsteps and made authoritative collections of Hadith. These included Sahih of Imam Muslim, Sunan of Abu Daud, Jami of Tirmizi, Sunan of Nasai and Sunan of Ibn Majah. The four Sunan works together with two Sahih are known as six authoritative collections or Sihah-e-Sittah in which Ahadith are collected according to their subject matter.

Ahadith narration

Abu Hurairah:

* 5374

Abdullah bin Abbas

* 1660

Abdullah ibn Umar

* 2630

Anas bin Malik

* 2286

1. Sahih of Imam Bukhari ★

Foremost among the Muhadithin (Compilers of Hadith) who were active at 3rd century of Islam was Abu Abdullah Muhammad Ibn Ismael al Bukhari. He had studied the ahadith even as a boy, and as a young man he began many years of travelling throughout the Islamic world in search of Muslims who could recite ahadith to him. His reputation as a scholar was immense even in his own life time, and this rested on his extensive knowledge of ahadith, and even more on the al Jami al Sahih, "The accurate collection", often known simply as the Sahi al Bukhari, which he composed over a period of about sixteen years.

Al Bukhari is said to have memorize about 500000 ahadith. But if you were to count the number included in his Sahi, you would find they came to only 7397. In fact, if you take away ahadith that are repeated in various parts of the work the total comes to 2762, a tiny proportion of the number which al Bukhari memorized. This is because he was extremely careful to include only those sayings that were definitely from the Prophet (pbuh). And even among these sayings, there are distinction between the stronger and the weaker.

The ahadith in the Sahih are compiled into 97 books according to the teachings they contain (this is why there are repetitions, because some ahadith are appropriate to more than one of the subjects in the books of the Sahih). The first book is called, "The start of the Revelation to the Messenger of Allah", and it includes some ahadith which tell of the beginning of the revelation and what happened to Prophet Muhammad pbuh when he was receiving a revelation. The last book is called, "Tawhid", "Divine Unity".

The very first Hadith in the whole Sahih is:

"Actions are judged by intentions, and every person gets the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for." This stands as a suitable introduction to the whole collection, since it advises readers that they must be sincere when putting the Holy Prophet's example into practice for themselves. He died near Samarqand in 256 AH/870 AD.

2. Sahih of Imam Muslim ★

Almost simultaneously with the Sahih Bukhari, another Sahih was being compiled. This was the Sahih of Imam Muslim (202-261 A.H.). In his Sahih, he examined a third of a million ahadis of which he selected only about 12000 which the expert scholars unanimously regard as sound.

Like Bukhari, Muslim regarded a hadis as Sahih only when it had been handed down to him through a continuous isnad of known and reliable authorities, was compatible with other sound ahadis and was free from defects.

The Sahih of Imam Muslim has been acclaimed as the most authentic collection of Ahadis after that of Imam Bukhari which taken together are known as the 'Two Sahihs' encompassing all topics of significance. They are spoken of as second only to the Holy Quran, in terms of authority. If a Hadith is present in both compilations, then it becomes the most authentic Hadith. After such Ahadith, the word 'agreed' is written.

3. Sunan of Abu Daud

He was born in 202 AH. He spent many years with Imam Ahmad Ibn Hanbal in Baghdad and became an expert in Hadith and Fiqh. He compiled his Sunan after examining 500,000 ahadis, out of which he selected 4800, a labour which occupied him for twenty years. He made a series of journeys to meet most of foremost traditionists of his time and acquired from them the most reliable ahadis quoting the sources through which it had reached him. Since he collected ahadis which no one had even assembled together, his Sunan has been accepted as standard work by scholars from many parts of the Islamic world.

He said, "If a person has the knowledge of Quran and the Knowledge of Ahadith of my book he will not need any other book". He said that this as he collected Ahadith on all important topics. He passed away in 275 AH

4. Jami of Tirmizi

It was compiled by Imam Muhammad Ibn Isa Tirmizi. He was born in 209 AH. He was a close student of Imam Bukhari. He was an expert of Hadith. He travelled for the collection of Ahadith and collected around 4000 Ahadith in his compilation. An outstanding feature of his collection is that it is based on classification of hadith into Shahi, Hāssan and Da'eef. According to Jammi Trimizi a 'Ghareeb Hadith' is the one reported through one person only. It doesn't have any other chain of narrators. Another feature of Trimizi is his remarks about the reporters. At the end of a hadith he usually gives an authenticating remark, which is very helpful in defending the strength of the hadith. The Jami not only arranges reports according to their subject matter but is also of a more critical nature.

5. Sunan of Nasai

It was compiled by Imam Ahmad Ibn Shoaib al Nasai. He was born in 209 AH. His remarks about a narrator are considered as an authority. The total number of traditions in this book is 5761 and most of them are authentic, the weak traditions in Sunan Nasai are less in number in comparison to other Sunan books. Imam Nasai also mentions one Hadith under different chapter like Imam Bukhari. In the pattern of Imam Muslim, he writes different chain of traditions and points out the differences in the wordings. He verified whether the narrator met his teacher or not, at places he elucidates the meaning of difficult words.

6. Sunan of Ibn Majah

Another compilation was Sunan of Ibn Majah. He was born in 209 AH. He collected around 4000 Ahadith in his compilation. These Ahadith are divided into 32 books which are further divided into chapters. His book is considered the best according to the arrangement of Ahadith. He passed away in 272 AH.

The four Sunan works, together with the two Sahih's are known as Sihah-e-Sitta or the six correct and reliable collections.

Q2: Describe the main features of the four authentic collections of Shia ahadith. [10]

Shia Muslims who believe in 12 imams
The Four Books (Al-Kutub Al-Arbah) is a Twelver Shia term referring to their four best known hadith collections.

The books are Kitab al-Kafi by Muhammad ibn Ya'qub al-Kulayni al-Razi (329 AH) containing 15,176 hadiths. Man la yahduruhu al-Faqih by Muhammad Babuya containing 9,044 hadiths. Tahdhib al-Ahkam by Abu Jafar Muhammad Ibn Hassan Tusi containing 13,590 hadiths and Al-Istibsar by Abu Jafar Muhammad Ibn Hassan Tusi containing 5,511 hadiths.

- 4 A.H
1. ★ **The Kitab al-Kafi (al Kafi fi ilm ud Deen)** is a Twelver Shi'ah hadith collection compiled by Muhammad ibn Ya'qub kulayni. It is divided into three sections: Usool al-Kafi, which is concerned with the principle of religion, Furu al-Kafi, which is concerned with the details of religious law, and Rawdat (or Rauda) al-Kafi, which is concerned with various religious aspects and includes some writings of the Imams. In total, al-Kafi comprises 15176 narrations; however, as with all Shi'ah and Sunni hadith books, every single hadith must be individually examined through the science of hadith.

Isnad ad Ma'n

2. **Man la yahduruhu al-Faqih** is included among The Four Books of Twelver Shia Islam. The literal translation of the title is "For him not in the Presence of a Jurisprudent". It is mainly concerned with the religious law. The book is meant to be a reference book to help ordinary Shia Muslims in the practice of the legal requirements of Islam. Generally, the Isnad's (Chains of the narrations) is absent. Thus, the book is a summary of the study of legal traditions.

3. ★ **Tahdhib al-Ahkam** could be translated as "The Refinement of the Laws (as Discussed) in Terms of the Explanation of the Sufficiency". The original intention of al-Tusi had been to write a commentary on al-Muqni'a of al-Mufid. However, he makes it clear in his introduction that his work would only concern the practical regulations for carrying out the shariah, the holy law of Islam. He said: "I went first to the chapter which was connected with ritual purity, leaving aside the (chapters) which preceded it, which were about the Unity of God (tawhid), Justice, Prophethood and the Imamah, because the explanation of these would be too lengthy, and also because it was not the intention of this book to elucidate the principles of religion (al-usul).

explain

4. **Al- Istibsar (perspective)** is the fourth and last of the major works of Shi'ite Islamic traditions. , *al-Istibsar* is essentially a summary of *Tahdhib al-ahkam*. Its methods are similar but briefer; there are not so many traditions used in the work and the explanations are more concise. In many ways it is closer to *Man la yahduruh al-faqih*, although unlike the latter it gives full *isnads* for the traditions quoted. However it is possible to say that *al-Kafi* and *Tahdhib al-ahkam* represent comprehensive collections of traditions, while *Man la yahduruh al-faqih* and *al-Istibsar* are books intended to be used as ready reference works for students and scholars

ISLAMIYAT

NOTES

Methods to check authenticity of Ahadith (Isnad and Matn)

Q2:

The first part of the Hadith is the chain of names. These are the authorities who are called narrators or Muhaddisin. It is called "Sanad" plural "Isnad" which means support as it is the authority for the genuineness of a Hadith. The authorities can be as many as one, two, three, four, five, or six depending on how far was the compilers time from the Holy Prophet (PBUH).

For example Imam Malik relates a Hadith from his teacher Nafi who relates it from his teacher Abdullah Bin Umar who says he heard it from Prophet (PBUH). The scholars used following method to check authenticity of Isnad

- The first transmitter in the chain must be a companion of the Holy Prophet (PBUH). This means that he could have heard the Holy Prophet (PBUH) speak, and could have seen him performing various actions. Rigorous testing of the links between individuals has helped Muslims to be certain of authenticity of Hadis.
- Each transmitter in the chain who is known as ^{narrator} ~~rawi~~ must be a strong Muslim i.e honest and upright. This means that he should report exactly what he has learnt from his teacher, and not use his own words thus transferring a genuine Hadith.
- He must be of an age in which he can understand the Hadith he is delivering. This is because he should understand what he reports and know how a change of words can change the ideas in it. Therefore, Ahadith reported by children were not accepted.
- He must have a good memory which is to ensure that he delivers the exact words of the Holy Prophet (PBUH). He should report what agrees with the reports of others who are known to have good memories.
- The dates of birth and death of each transmitter in the chain should be overlapped with the person before and the person after him. This means that this individual could have met the person who was before him in time, and heard him relating the Hadith, and could also have met the person after him and related the Hadith to him. Thus, there must be no gaps or weaknesses in the chain to ensure that a Hadith is authentic. The ahadith reported by non-Muslims were not accepted.

The second part of the hadith is Matn which are the words of the Holy Prophet pbuh. Matn is the body text of the hadith for example "Pray as you see me offering prayers." The Matn as a report or an act or statement of the Holy Prophet pbuh helps to build the picture of his teachings and thus, a base for Islamic rites and beliefs. The scholars used following methods to check

- The Matn is accepted as authentic if it is not contrary to the previous hadiths which were accepted as correct by the authorities, nor contradict the Quran or the main principles of Islam.
- It should not be against the common sense, laws of nature and against historical facts.
- It should not level accusations to the Prophet's family and companions. It should not praise some certain person or tribe.
- The Matn should not be accepted if the narrator himself confesses that the hadith is fabricated.
- It should not contain such an event that if occurred would have been reported by other companions but was only reported by him.
- It should not promise high rewards for insignificant deeds or order punishments for small errors.
- It should be in the Arabic dialect of the Quraish and should not contain expressions uncharacteristic to the Prophet for example cursing and abusing.

Thus the major collectors of hadith used strict and careful methods to ensure that hadiths which they accepted were authentic. One the basis of these methods, the collectors of Ahadith ensured that

the ahadith were classified into categories based on authenticity e.g Sahih, authentic without any doubt, Hasan, with some doubt, Daif, weak and fabricated, false

Q2:

Different types to traditions/ hadiths came into existence according to rank and degree of reliability. Thus ahadith have been divided by Muslim scholars into four main types:

- The Saheeh Hadith (Authentic).** If all the narrators in the Isnad fulfil the conditions

Stipulated, the tradition is classified as an accurate saying or action of the Prophet and named Saheeh. This means we can certain that the Prophet (S.A.W) actually said or did what was reported in tradition.

Sanad must be full and unbroken. The first transmitter in the chain must be a companion of the Holy Prophet (PBUH).

Each transmitter in the chain who is known as ^{rawi} ~~rawi~~ must be a strong Muslim i.e honest and upright. He must be of an age in

* If any of the narrators was found guilty of any moral/social crime, the Ahadith was not accepted as authentic e.g Once Imam Malik bin Anas travelled to Egypt to collect the hadith but when he found out that the narrator was deceitful, he rejected the hadith.

which he can understand the Hadith he is delivering. He must have a good memory which is to ensure that he delivers the exact words of the Holy Prophet (PBUH). The dates of birth and death of each transmitter in the chain should be overlapped.

The Matn is accepted as authentic if it is not contrary to the previous hadiths which were accepted as correct by the authorities, nor contradict the Quran or the main principles of Islam. It should not be against the common sense, laws of nature, and against historical facts. It should not level accusations to the Prophet's family and companions. It should not promise high rewards for insignificant deeds or order punishments for small errors. It should be in the Arabic dialect of the Quraysh.

2. Hasan (Approved). It is like Sahih tradition except that it is narrators or some of its narrators have been found defective in memory in comparison with narrators of Sahih tradition. Ibn al-Salah classifies Hasan into two categories:

1. one with an isnad containing a reporter who is "screened", i.e. no prominent person reported from him but is not totally careless in his reporting, provided that a similar text is reported through another isnad as well;
2. one with an isnad containing a reporter who is known to be truthful and reliable, but is a degree less in his preservation/memory of hadith in comparison to the reporters of Sahih ahadith.

both categories, Ibn al-Salah requires that the hadith be free of any irregularities.

Daif (Weak). If any of the narrators in the Isnad was known to have had any of the following faults, the Hadith is then classified as being inaccurate and referred to as daif.

- The narrators was known to have been a liar.
- He was known to have had a bad memory.
- He was known to have not met the one; he was supposed to be narrating from.

Maudoo Hadith (Fabricated) Sometimes Ahadith were fabricated, saying s and doing s were attributed to the Prophet (S.A.W) which he had not said, or done and cannot to be used to prove any point of law. For example "Common people follow the religion of their rulers."

With regard to their acceptance, the Ahadith have again been divided into two important classes.

1. Mutawatir. It is a Hadith reported by a large number of people in different times whose agreement on a lie became inconceivable, making it authentic. e.g. last sermon or his address to the people of Mecca at the time of its conquest.
2. Ahad (Single or isolated). These were the Ahadith whose chain of narrators were broke or traditions that were less widely accepted, they were therefore less authentic if the narrators were truthfull and honest, they were accepted otherwise rejected.

Ahad is divided into three subdivisions:

- Mashhur (Well known). It is a hadith which was narrated by three narrators at every stage.
- Azeez (Strong or Corroborative). It is Hadith narrated by two narrators in all ages.
- Ghareeb (Rare or Unfamiliar). It is a Hadith that rests on the evidence of a single narrator at any particular time.

Q2. (a) What part do Ahadith play in Islamic legal thinking or guidance?

[10]

Hadith is counted as the second source of Islamic law. It is used in a very wide sense as including not only the decisions and percepts of the Prophet (pbuh) but also his conduct and practice. It explains and completes the Quran. The conduct of the Prophet (pbuh) formed an important source of law as they were accepted as inspired and binding authority.

There are many verses in the Holy Quran which justify Hadith as a source of Islamic Law. Some of these are:

- "He who obeys the Prophet, obeys Allah." [4:80]
- "For you the life of the Prophet has got model of behaviour." [33:21]

The Prophet (pbuh) declared:

"Behold I have been given the Book and a similar thing (Sunnah) along with that."

The Prophet (pbuh) had also said, "My words are not contrary to the words of God but word of God can contradict mine."

The whole superstructure of Hadith is based on the verses of the Quran revealed gradually during a period of 22 years, 5 months and 12 days. The following instances will illustrate how these two parts i.e., Quran and Hadith interplay and function for the purpose of legislation.

1. The meaning of Quran is general; Hadith makes it specific and particular.

- 2) The Hadith may add and supplement the legal provisions of the Quran. The Quranic Injunctions are implicit; Hadith makes them explicit by providing essential ingredients and details. As all Muslims know, the Quran teaches that Muslims must pay Zakat, the charity tax. This is usually mentioned in the Quran together with Salat, as an activity of sincere believers.

"And be steadfast in prayer, give the charity tax, and bow down your heads with those who bow down." [2:43]

In this example and elsewhere in the revelation, Muslims are encouraged to give Zakat, but they are not told exactly what they should give, or how they should give it. These details are found in the Sunnah of the Holy Prophet:

"Abu Sa'id al-Khudri narrated that the Messenger of Allah said: No charity tax is due on property amounting to less than five Uqiya, and no charity tax is due on fewer than five camels, and there is no charity tax on fewer than five Wasq." [al-Bukhari, Sahih, Book 24 The Book of Zakat: the two words Uqiya and Wasq refer to the measures of weight]

Ahadith such as this helped legal experts to give advice to Muslims about how the teachings in the Quran Zakat should be obeyed. They also formed the basis of the rules about Zakat in the religious law of Islam.

- 3) Hadith qualifies the absolute declarations of the Quran. The Quran says that the hands of the thief are to be cut. The Prophet (pbuh) qualified this injunction with the condition like the person should not be lunatic etc.

- 4) Hadith makes certain exceptions to the general rules as laid down by the Holy Quran. The Quran made a declaration in general that one may bequeath one's property by will in the manner one likes. Hadith has created the exception in the rule that one can't make a will in favor of one's legal heirs.

Hadith is very significant and important source of Islamic law without which the Holy Quran cannot be understood at all. In words of the Quran, the relationship of Quran and Hadith is that of Book and Light.

2. (a) Outline the main teachings of ahadith you have studied about the importance of Muslim communal life. [10]

The Prophet pbuh described the Umma, the Muslim community as being like

"a single body-if his eye is affected he is affected, and if his head is affected he is all affected."

This shows that the community has to be supportive of itself, and that if there is problem in one part of it, this will be felt throughout the rest. It means that the individual Muslim has to keep the interests of the community central, and is not to be too focused on his own wants and needs.

The Ahadith of the Prophet shed a lot of light on the importance of Muslim community life. The first Islamic community was knitted in such a way that these teachings were inculcated in the core of social structure.

The Prophet pbuh said,

"Religion is sincerity." We said: "To whom?" The Prophet said: "To Allah, his Book, his Messenger, the leaders of the Muslims and to their common people."

Here, he taught us that the belief in the basic doctrines of Islam goes hand in hand with good community life. Being sincere to the rulers and to be of gentle nature to each other is as important as belief in Allah, Quran and Prophet pbuh.

The prophet pbuh also instructed us to show concern for others and to safeguard others from the mischief of our tongues and hands. On one occasion he said, "None of you truly believes until he desires for his brother what he desires for himself."

It teaches us that we must behave towards our fellow Muslims in the same way in that we behave towards ourselves. Because it is only by acting sincerely towards others we prove that we are true believers

Similarly, Prophet (pbuh) emphasized on showing concern for others and on helping them by all possible means and declared it as charity (sadaqah).

"Every person's every joint must perform a charity every day the sun comes up; to act justly between two people is a charity, to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity."

So Muslims are required to play a positive role as a part of the community by helping others and by settling their disputes.

Prophet pbuh also said, "Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith."

In this hadith the Prophet pbuh emphasized upon forbidding the community from digressing from the path of Allah. He prescribed upon all Muslims to stop evil actions by all possible means.

A sense of responsibility and provision of justice is embedded into the minds of the Muslims as they follow the doctrines of Islam. "The Messenger of Allah (may Allah bless him and give him peace) sent Abu Musa and Mu'adh ibn Jabal to Yaman, and he sent each of them to govern a part. Then he said: 'Be gentle and do not be hard, and cause rejoicing and do not alienate.'"

The Prophet pbuh also taught Muslims to show mercy to others and stop from usurping the rights of others. He said, "God will not show mercy to him who does not show mercy to others."

The Prophet also explained the law of inheritance by saying "A Muslim may not inherit from a non-Muslim, nor a non-Muslim may inherit from a Muslim."

Write an account of the Hadith of the Prophet stress upon the unity of the Islamic community. Use at least four sub Hadith from the syllabus to develop your answer.
- example of Brotherhood of Muhajirin and Anshar

Hadith - 2, 3, 10, 11, 14, 15, 16

This shows that in Islamic community life, Muslims think out of their selves and care about other Muslims. Therefore, a good Muslim is the one who fulfils the social duties. As Prophet pbuh said, "Everyone of you is responsible and everyone of you will be questioned about his responsibility."

Q/R11

From the ahadith you have studied, write about the Prophet's teachings about the responsibilities of individual Muslims [10]

The Prophet's pbuh character is a perfect role model for all Muslims in their individual and personal conduct. His ahadith give us teachings about our responsibilities as individuals. He said on occasion of farewell pilgrimage,

"Everyone of you is responsible and everyone of you will be held accountable for his responsibility."

The ahadith set for special study also guide us in our individual conduct. In the first place he teaches us to be sincere in our beliefs and practices. This means that we must put Allah before everything else that we do and we must recite the Holy Quran regularly in order to implement its teachings in our lives. If we do this, we will be able to fulfill all the main requirements of Islam. The Prophet said "He who studies the Quran is like the owner of ten camels, if he attended to them, he will keep hold of them, but if he lets them go, they will go away."

The Prophet pbuh gave us teachings to fulfill our individual responsibilities in the society. He said, "I and the man who brings upon orphan will be in paradise like this and he pointed with his two fingers; the index finger and the middle finger." means that we must take care of the orphans and those who do not have shelter because it carries the greatest reward.

Modesty is an important features of Islam as it plays a vital role in character building. It holds a key to piety and good deeds. Therefore, Prophet (P.B.U.H) said, "Modesty produce nothing but good"

Prophet (P.B.U.H) emphasized also upon individual Muslims to perform obligatory acts of worship i.e salat and fasting, and to live their lives following Islamic values in order to attain God's pleasure and enter paradise. Prophet (P.B.U.H) said, "A man asked the messenger of Allah: do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden and do not do anything further. I shall enter paradise?" The Prophet said "Yes"

Prophet's ahadith also contain teachings about taking our responsibility ourselves. He also taught us about generosity and hospitality. His teachings encourage us to spend our wealth on the poor and the needy and to exert ourselves in the way of Allah. He also emphasizes upon hard work and earning by lawful means. He is reported to have said, "No one eats better food than that which he eats out of the work of his own hand."

He also said, "One who earns his living by hard work is a friend of Allah." means that we should become self-sufficient and should not depend upon others unnecessarily.

The Prophet pbuh also forbade his followers from being materialistic or self-centered. Instead he told them to remember and to strive for the eternal rewards of hereafter. He said, "The world is a believer's prison and a non-believer's paradise." teaches us that a true believer always takes this worldly life as a time of trial and therefore does not indulge in this world too much. In this way Prophet's (pbuh) ahadith give us guidance about our individual conduct and help us to become good Muslims.

Qualities of a reliable transmitter/narrator of ahadith

The great teacher of Islamic law Al Shafi'i said that a transmitter of Ahadith must have the following qualities:

- He must be of firm faith.
- He must be known for truthfulness in whatever he reports.
- He should understand what he reports and know how a change of words can change ideas in it.
- He should report exactly what he has learnt from his teacher, and should not use his own words.
- He should have a good memory.
- He should report which should agree with the reports of others who are known to have good memories.

Malik bin Anas was one of the four great experts in law who gave their names to the law schools of Sunni Islam. He was particularly interested in employing Ahadith in relationship with the Quran to establish points of legal teachings, together with the procedure known in Madina, where the first Muslim community had existed. His collection "Muwatta" is not only one of the best compilations but also a text in which Ahadith are employed for legal matters. It contains 1720 Ahadith.

The Musnad of Ahmad ibn Hanbal is a systematic compilation of Ahadith, distinguished by the manner in which they are listed, which is according to the name of the first transmitter, the Ravi, from the Prophet Muhammad pbuh. So, the book begins with the companions who were closest to the Prophet pbuh, the four rightly guided caliphs, the other blessed companions, and leading Muslim men. Then it lists groups of Muslims including the wives of the Prophet pbuh and the people of Madina and other towns. In each individual or group, there are different numbers of Ahadith, according to the numbers that were passed down and could

be collected by Ahmad bin Hanbal. it is said that he was still revising the Musnad on his deathbed. The Musnad is a truly monumental work, according to one count comprising a total of 27647 traditions from the Prophet Muhammad pbuh.

2(b). Why is it important for Muslims to have collections of authentic ahadith [4]

Muslims need to know what the Prophet taught. As Muslims try to base their lives on the Prophet example it is important for them to know what he did and said. What the Quran stated general terms was further explained by the Prophets hadiths. Authentic collections maintain the authority of Hadiths as a source of legal thinking. They are also used in the practice of Ijma and Qiyas. New converts to Islam also benefit from the authentic collections. If authentic Hadiths were not separated from the unauthentic ones, the unity of the community would be threatened due to contradictory teachings.

Q2(b) *"Truly, my mercy overcomes my wrath." This is a Hadith Qudsi. What is special about* [4]
Q2(b) Ahadith of this kind?

Hadith Qudsi is the divine hadith they are the reports of what Allah said, but they are not words of Allah. The meanings of this hadith were revealed to the Prophet (P.B.U.H) and he put them in his own words. The Hadith qudsi differs from the Quran as the Quran is the words of Allah unlike the Hadith Qudsi. Some of Hadith Qudsi are "Pride is My cloak and greatness My robe, and he who competes with Me in respect of either of them I shall cast him into Hell-Fire." *Therefore, Hadith Qudsi is not included in the Quran*
And "Spend on charity, O son of Adam and I shall spend on you."

2(b) Give one specific example to show the relationship b/w Quran and hadith [4]

As all Muslims know, the Quran teaches that Muslims must pay Zakat, the charity tax. This is usually mentioned in the Quran together with Salat, as an activity of sincere believers.

"And be steadfast in prayer, give the charity tax, and bow down your heads with those who bow down." [2:43]

In this example and elsewhere in the revelation, Muslims are encouraged to give Zakat, but they are not told exactly what they should give, or how they should give it. These details are found in the Hadith of the Holy Prophet:

"Abu Sa'id al-Khudri narrated that the Messenger of Allah said: No charity tax is due on property mounting to less than five Uqiya, and no charity tax is due on fewer than five camels, and there is no charity tax on fewer than five Wasq."

[al-Bukhari, Sahih, Book 24 The Book of Zakat: the two words Uqiya and Wasq refer to the measures of weight]

Ahadith such as this helped legal experts to give advice to Muslims about how the teachings in the Quran Zakat should be obeyed. They also formed the basis of the rules about Zakat in the religious law of Islam.

collections of ahadith
(b) What are the main differences b/w Musnad and Musanaf? [4]

The collections of Ahadiths compiled according to two method i.e Musnad and Musanaf.

Musnad means 'supported' in these collection Ahadiths are compiled together according to the names of first transmitters i.e companions of the Prophet (P.B.U.H) e.g. Musnad of Abu Huraira, Musnad of Aisha etc. In these collections Ahadiths are repeated many times which reflects their authenticity. These collections are also used by legal scholars to determine the authenticity of Hadiths. The best Known collection of this type is Ahmad bin Hanbal's Musnad.

Musnaf means 'divided up'. In these collections Ahadiths are collected together to their subject matter for example fasting, salat, zakat etc. These collections are used by scholars for establishing the Islamic Law. These collections are useful for knowing the Prophet (P.B.U.H) teachings about belief and action. Six authoritative collections of Sunni Hadiths are the best known Musanaf collections for example Sahih of Imam Bukhari, Sahih of Imam Muslims etc.

~~(c) What are the qualities of a reliable~~