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FACULTY OF ARTS

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COURSE TITLE: STUDIES ON THE HADITH



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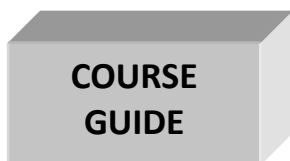
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COURSE CODE/TITLE: **ISL 121: Studies on the Hadith**

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INTRODUCTION

ISL 121: Studies on the Hadith – is a three credit units compulsory course for the first year degree students of Islamic Studies at the National Open University of Nigeria. This course gives the reader a general introduction to the studies of Hadith as well as a clear picture of the lives and works of the Collectors of the six most popular and more reliable *Hadīth* collections (*aṣ-Ṣiḥāhu `s-Sittah*) known as *Ṣaḥīh* Bukhārī, *Ṣaḥīh* Muslim, *Sunan* Abu Daud, *Jāmi`u* Tirmidhī, *Sunan* a`n-Nasāī and *Sunan* Ibn Mājah. Readers will also be acquainted with the life and contribution of six other important scholars of *Hadīth* in person of Imam Mālik, Imam Hanbalī, Imam Yahya an-Nawawī, al-Suyutī, al-Asqalānī and al-Albānī.

Course Aims and Objectives

The main aim of this course is to facilitate knowledge of the *Hadīth*, its place as the second primary source of Islamic law, major collectors and commentators of *Hadīth*. To achieve this, you will be reminded of topics you have come across earlier on such:

- (i) The meaning of *Hadīth*
- (ii) *Hadīth* collection during and after the life time of the Prophet Muhammad (ﷺ).
- (iii) The lives and contribution of *Muhaddithūn* like Imams Bukhārī, Muslim, Abu Dawud, a`t-Tirmidhī, a`n-Nasāī and Ibn Mājah to the *Hadīth* literature. as *Hadīth* collectors.
- (iv) The lives and contribution of Commentators on Hadith like Imam Yahya al-Nawawī, Jalāluddīn al-Suyutī, Ibn Hajar al-Asqalānī to *Hadīth* literature.

Course Objectives

The course has **thirteen** units each of which has its instructional objectives. You are expected to read the objectives of each unit and bear them in mind as you go through the unit. Nevertheless, the following are overall objectives of the course. After readers have gone through the whole course he/she should be able to:

- Define *Hadīth* and identifies its difference with Sunnah.
 - Explain the collection of *Hadīth* during and after the life of the Prophet.
 - Explain the place of as the second primary source of Islamic law
-
- Discuss the life and *Hadīth* collections of the six most prominent *Muhaddithūn*; viz. Bukhārī, Muslim, Abu Dawud, Tirmidhī, and a`n-Nasāī and Ibn Mājah.
 - Give vivid account of the biography and *Hadīth* works of Imams Mālik, Hanbalī, a`n-Nawawī, al- Asqalānī, a`Suyūtī and al-Albānī.

Working through This Course

There are **thirteen units** in the course which you are expected to work through without leaving one untouched.

Course Materials

Major components of the course are:

1. A Course Guide
2. Study Units
3. Textbooks
4. Assignments File
5. Presentation Schedule

Study Units

There are **eighteen** units (of four modules) in this course. These are listed thus:

MODULE 1: Introduction to Hadith

Unit 1: Definition, origin compilation and standardization of Hadith

Unit 2: Hadith and Sunnah

Unit 3: Asma`u Rijal and the classification of Hadith

Unit 4: The role of Hadith and the position of the Orientalists

Unit 5: The teachings of Hadith and the early Hadith Literatures

MODULE 2: Imams Bukhārī, Muslim, Abu Dawud, and Tirmidhī: Their *Hadīth* Collections and Commentaries.

Unit 1: Introductory Unit.

Unit 2: A Biography and *Hadīth* Collection of Imam Bukhārī and its Commentary.

Unit 3: A Biography and *Hadīth* Collection of Imam Muslim and its Commentary.

Unit 4: The Life and *Hadīth* Collection of Imam Abu Daud and its Commentary.

Unit 5: The Profile and *Hadīth* Collection of Imam Tirmidhī and its Commentary.

MODULE 3: Imams A`n-Nasāī, Mālik and Ibn Hanbal: Their *Hadīth* Collections And Commentaries.

Unit 1: The Profile and *Hadīth* Collection of Imam Nasṣāī and its Commentary.

Unit 2: The life and *Hadīth* Collection of Imam Ibn Mājah and its Commentary

Unit 3: The Biography and Contribution of Imam Mālik to the Science of *Hadīth*.

Unit 4: The Biography and Contribution of Imam Ibn Hanbalī to the Science of *Hadīth*.

MODULE 4: Imams Nawawī, Suyūṭī, Asqalānī and Albānī: Their *Hadīth* Collections and Commentaries.

Unit 1: Imam Yahya a`n-Nawawī and his contribution to *Hadīth* literature

Unit 2: Jalalu Dīn a`s-Suyūṭī and his contribution to the development of *Hadīth* literature

Unit 3: Ibn Hajar al-Asqalānī and his works on *Hadīth* literature

Unit 4: The contribution of Imam al-Albanī to the *Hadīth* literature.

The Assessment File

Your assessment will be based on **Self Assessment Exercises (SAEs)**, **Tutor-marked Assignments (TMAs)** and a **Final Written Examination** at the end of the course.

The Self Assessment Exercises

Though your answers to these **Self Assessment Exercises** questions do not add a credit to your overall grade in the course, it is advisable that you attempt all of them yourself as it serves as a demonstration of the level of understanding you are achieving as you go through the content.

The Presentation Schedule

The Presentation Schedule included in your course materials gives you the important dates for the completion of tutor-marked assignments and attending

tutorials. Remember, you are required to submit all your assignment by the due date. You should guard against falling behind in your work.

Summary

In this Course Guide, we have provided you a general overview of ISL121: Studies on the Hadith in which students pursuing Degree in Arabic and Islamic Studies programme must earn **three credit Units**. The Course Aims and Objectives and what learners will gain working through the Course Material and its Study Units are stated clearly at the onset. We have also provided you a list of textbooks and references for your further reading. As an inference in the Guide, to develop an active interest in the Course is a prerequisite for its successful completion. Assess yourself through the Self Assessment Exercises (SAEs).

You will equally be assessed for grading purposes through the Tutor-Marked Assignments (TMAs). Thus to do well- in the course, you must get yourself organized and try to conform to the presentation schedule.

We wish you best of luck and success in the course.

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Unit 4	The contribution of Imam al-Albanī to the <i>Hadīth</i> literature..

MODULE 1

UNIT 1 DEFINITION, ORIGIN COMPILATION AND STANDARDIZATION OF HADITH

CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main content
3.1	Meaning of Hadith
3.2	The Evolution of Hadith
3.3	The personality of Prophet Muhammad
3.4	The scope of Hadith
3.5	The Hadith and the Sirah of Prophet Muhammad
4.0	Conclusion
5.0	Summary
6.0	Tutor-market. Assignments.
7.0	References / Further Readings

1.0 INTRODUCTION

The second source of guidance in Islam after the Qur'an is the Hadith. In this course, you would learn about this important source. For a proper understanding of Islam, and for a Muslims practice of the religion, the knowledge of Hadith is a necessity. This course will, therefore introduce you to the study and its content.

2.0 OBJECTIVES

At the end of this course, you should be able to:

- Understand the meaning of Hadith
- Explain the term Hadith in relation to the study of Islam.

3.0 MAIN CONTENT

3.1 Meaning and scope of Hadith

The term Hadith refers to the Prophet's sayings, doings, practice and explicit or implicit approval of the words or deeds of anyone else. The word is from the Arabic Verb Hadith, meaning 'to inform' or 'to report'. In technical language, Hadith refers to the reports, statements, acts and approvals of the companions of Prophet Muhammad and their immediate successors.

Hadith is of historical importance, being the statements and accounts given by eye-witnesses and active participants in the events. According

to Muhammad Mohar Ali; these reports of events are so vivid and detailed that these should be no question as to their authenticity.

For example when Surajah Ibn. Malik Ibn. Ju'shum gives his own account of how, being lured by the Quraysh's declaration of a price of one hundred camels on the head of the prophet, he went in pursuit of the latter, being well equipped with his lance and arrows and riding on his swift horse, and how he was miraculously incapacitated to doing any harm to the Prophet, and was obliged to come back unsuccessful in his purpose, there is no reason to doubt those accounts.

Hadith therefore, is a combination of valid report and statements credited to Prophet Muhammad by those who lived with him. So after the Qur'an a Muslim in turns to *Hadith* on matters affecting every facet of his or her life.

The *Hadith* of the prophet covers all aspects of human life such as the spiritual, economic, political, social, and even matrimonial. This was why the *Hadith* is next to the Qur'an in terms of references and guidance for the Muslims. In addition, *Hadith* covers the judicial aspect of the life of a Muslim. Today, judges and others who enforce the Laws of Allah rely on the model of *Hadith* for such implementation.

Another area of coverage of the *Hadith* is in the administration of inheritance of wealth of deceased Muslims, the settlement of marriage squabbles, divorce as well as paternity of the child. It also covers areas of Islamic activities such as naming of a child, the burial rites as well as settlement of disputes between two communities.

The *Hadith* covers a wide range of issues among Muslims. No wonder, therefore that many scholars in Islam rely on the Hadith of the Prophet to break up their claims on multifarious issues.

Origin of Hadith

After the death of the Prophet, the companions and followers became all the more careful to remember and act upon his statements and directives. Many of them kept written notes of such statements and utterances of the Prophet. They have read in the Qur'an that whatever the Prophet instructs you, do it, and whatever he admonishes you against, shun it. They therefore started keeping those valuable statements so that they could attain the pleasure of Allah.

When the Prophet was alive, many questions on worship and other related issued on Islam were put to him. He will, immediately respond or ask such questioner to come back if he has no immediate guidance from Allah on the issue. But with his death, such opportunity was lost, and Muslims had to rely on the reports of those who were witnesses to the prophetic statement. This was the beginning of the birth of *Hadith* as a second instrument to guide the Muslims in the day-to-day practice of Islam.

Collection and compilation of Hadith

The writing down of the sayings of the Prophet which later became the *Hadith* was the works of his close companions (*Sahabah*) and the close companions that followed them (*tabi'un*). These companions were so keen in taking notes of the prophets' utterances that he once observed and had to ask them not to do so. The fear of the prophet was that this could lead to mixture of the Prophetic statements with the text of the Qur'an.

One known companion of the prophets named 'Urwah Ibn. Zubayr started the compilation of sayings of the prophet. According to Ali (p.10), this companion became popular for this effort. A lot of first hand

information about Islam was obtained from him. A large number of Urwah's report became documents for many companions through his son Hisham and Ibn Shihab.

Of all the students of al-Zuhri, a great early compiler of *Hadith*, Muhammad ibn. Is'haq ibn, Thariq is rated the highest. This was principally because of his Hadith compilation known as *Kitab al-maghazi*. This book consists of very useful Hadith material in its complete form. This was made possible through the efforts of Ibn. Hisham (d.218H).

Ibn. Is'haq's grandfather, Thariq was a Christian Arab, while his father, Is'haq was zealous collector of Hadith. Ibn Is'haq also received his knowledge from Asim Ibn, Umar ibn, Thariq and Abdullah ibn, Abubakr. He later acquired more knowledge from Egypt and Iraq.

We should note that the period when literary in *Hadith* started flourishing was that of Khalifah Abu Jafar al-Mansur. This was the time Ibn. Is'haq secured patronage and wrote a book on Hadith for the Khalifah though not on an official capacity. Ibn Hisham later edited the work of Ibn Is'haq and this was later titled *Sirat al-Nabawiyyah*, which was based on the copy of the work he received from Ibn Is'haq's immediate student, al-Bukhari (d.183 H).

Unfortunately, in spite of the general acceptability of the work of Ibn. Is'haq, the virtue of his work is somewhat compromised by the fact that some of his notable contemporaries like Malik ibn. Anas and Hisham Ibn. Urwah questioned its credibility. Ibn. Is'haq himself acknowledged that he received information from the Jews, Christians, Persians and incorporated their traditions and accounts in his work. This was why he usually insert the expression 'F' ma ya z'umuna (as they think) in his work.

Other younger contemporaries of Ibn Is'haq who also took part in the early compilation of works on Hadith include Abu Ma'shar (Najih Ibn. Abd-al—Rahmam al- Sindi, d.170H) who wrote and also titled his work Kitab at Maghazi. Mention should also be made of Yahya Ibn Wahb (125-167H) as well Abd -ar Razzaq Ibn Hamam (126-211). All these scholars acknowledge the pre-eminent position of Ibn Is'haq.

Another early compiler of the Hadith was Abubakr Ibn Muhammed Ibr. Amr Ibn Hazm. His grandfather, Amr Ibn Hazm, was appointed governor by the prophet Muhammad and was instructed to teach Islam to the people. He trained and encouraged his son Abd' Allah to specialize in collecting and preserving hadith.

By the last quarter of the first century of *Hijrah*, the collection, preservation and study of *Hadith* had begun. But this was limited only to the initiative of individual scholars and experts. Such collections were kept in the state.

The personality of the Prophet was a major factor in the *Hadith* collection. This was because the Qur'an in many passages extolled the personality of this noble Prophet and why his sayings and traditions should form the basis of the life patterns of Muslims. Following are some of such passages:

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gain , the commerce in which you fair declined, and the dwelling in which you delight are dearer to you than Allah and his messenger, and striving in his course, then wait until Allah brings about His decision. (Qur'an 924)

O you who believe, obey Allah and obey the Messenger Qur'an 4 verse 59)
Say: If you really love Allah, follow me, Allah will love you and forgive your sins.
(Qur'an 3:31)

From the verses above it is clear that the life of the Prophet as well as his personality is what we refer to as the *Hadith* and the *Sunnah*. Without the personality of the Prophet, Muslims would have had to rely only on the Qur'an and the explanation of scholars.

Standardization of Hadith

The first systematic standardization effort on the Hadith of Prophet Muhammad was initiated by the Caliph Umar Ibn Abdul Aziz (99-101). His learning and interest in the study of Hadith, coupled with his experience as governor of Madina and his consequent content with the Muhaddithin of that city, particularly with its well known judge (Abu-Bakr Ibn Muhammad had a good deal do with his resolution in this respect.

This Caliph commissioned Abubakr Ibn Muhammad, Muhammad Ibn Muslim Ibn 'Ubaryd Allah, Ibn Shihab al-Zubari other scholars to make a systematic collection and compilation of the Hadith. These scholars carried out their task carefully and by the beginning of the second century after Hijra, a considerable collection of Hadith came into existence.

As a result of the tireless effort of the compilers of Hadith, many volumes come into existence. The following are some of the most important volumes.

1. The Muwatta of Imam Malik (93 -197H).
2. The Musnad of Sulayman Ibn Fahd al Jerrid Abu Daud al-Tayalisi (133-204)
3. The Musnad of Abu Abd Allah Ahmad Ibr. Muhammad Ibn Hambal (164 -241 AH)
4. The Sunan of Abu Muhammad Abd Allah Ibn Abd Rahman al-Bukhari (181 - 255H)
5. The Sahih of Abu Abd Allah Muhammad Ibn al-Bukhari (194 - 256)
6. The Sunnan of Abu Daud Sulayman Ibn Al -Ash'ath al- Azdi (202 -2754)
7. The Sahih of Abu al Husayn Muslim Ibr. Al-Hajjaj al-Qusharyri al - Naysaburi.
8. The Sunan of Abu Abd. Rahman Ahmad Ibr. Shu'aib Ibr. Ali Ibn Bahr al -Nas'ai (214- 303H)
9. The Sahih of Abubakar Muhammad Ibn Is'haq Ibn Khuzaymah al-Sulaim al Naysaburi (223-311H).

REFERENCES/FURTHER READINGS

- Abdulahi Faizal (2000), *100 Fabricated Hadith*, London, Darul Islam Publishers, pp. 7 - 9
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- Haykal. H. (1982) *The life of Muhammad*, Lagos, Islamic Publications Bureau, P. P. 76 - 77
- Muhammad Mohar Ali (1997), *Sirat al-Nabi and the Orientalists*, Madinah, King Fahd Complex.

UNIT 2 MEANING OF SUNNAH

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Definition of Sunnah
 - 3.2 Sunnah in the life of a Muslim
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In this course, you will learn about the Sunnah of Prophet Muhammad. The Sunnah is the practice, habits, deeds and actions of the Prophet. It is closely linked to the Hadith of the Prophet, and sometimes the Hadith and Sunnah are used together because the two are related to the prophet Muhammad. No successful study can be carried out on Hadith without the study of his Sunnah.

2.0 OBJECTIVES

At the end of this course, you should be able to:

- Understand the meaning of Sunnah
- Distinguish between the Hadith and the Sunnah
- Discuss the relationship between the Sunnah and Hadith

3.0 MAIN COINTENTS

3.1 Definition of Sunnah

Sunnah can be defined as the practices, habits, deeds and actions of Prophet Muhammad. Sunnah represents the teachings and messages of the prophet and reconstructions in man's beliefs, thought, life and conduct made under Allah's instructions.

In other words, the Sunnah of the Prophet is the best relic of his role as

Prophet and messenger of Allah. In addition, it consists of very clear reference to specific events and incidents of his life, both public and private.

Furthermore, the Sunnah consists of the attitude of Prophet Muhammad as a preacher, a warner and conveyer of good tidings for the believers in this world.

In addition, we find the Sunnah of the Prophet in his early childhood, his poverty, his relationship with his wives, and treatment of people under him when he became a leader and many others. In short, the Sunnah means complete way of life of the Prophet, both private and public.

SELF ASSESSMENT EXERCISE 1

Explain the meaning of Sunnah

3.2 Sunnah in the Life of a Muslim

The Sunnah being the practice and habits of the Prophet plays an important role in moulding and shaping the life of a Muslim. This is because who ever follows the Sunnah of the Prophet shall have full reward from Allah. The Prophet will never do or say anything except by the divine directive from Allah (*Wahy*). Thus a Muslims who follow the Sunnah shall never go astray.

The Sunnah constitutes a major ingredient for whoever desires to the favours of Allah in this world and in the hereafter. This is because the Prophet was sent by Allah to guide man to the right direction. Whoever follows the guidance of Allah will have paradise as his reward. It should also be noted that the Sunnah of the prophet constitutes a guiding principle for the early Muslims especially his companions of the prophet. A group of Muslims used to go to the house of the Prophet every day, sit around the corridors of his house and observe him in everything he did. These people will not go back to their house until the Prophet has gone to sleep. The following day they would report in his house to continue with their observations. These people are known as *Ikhwanu Saffah* (Brethren of Purity).

The aims and objectives of the *Ikhwanu Saffah* were to cultivate the Sunnah of the Prophet in their lives. To this end, the later generations took many instances and inspirations from the early Muslims as regards the traditions, habits and lifestyle of the prophet.

SELF ASSESSMENT EXERCISE 2

Explain the role of the Sunnah of the Prophet in the life of a Muslim.

3.3 Link between Hadith and *Sunnah*

There is a close link between the Hadith and the *Sunnah*. In fact, some scholars use the two terms interchangeably. While the actions, approvals, disapprovals and attitudes of the prophets constitute his *Sunnah*, the Hadith represents his statements, wise sayings as well as decorations.

The Hadith is a documentation of reports which were compiled by the prophet and passed down from one follower to another. Some of them wrote down these reports which later generation read and studied. In the case of the *Sunnah*, these are the habits, as well as traditions of the Prophet his companion copied from and use in their daily activities.

The *Sunnah* of the Prophet is what is translated into his actions which make him an exemplary leader, a caring and trusted husband, a tolerant religious teacher and, above all, a committed statesman. None of his sayings contradicts his actions. While the *Hadith* is theoretical, the *Sunnah* is the practical aspect of the life of the Prophet.

In the eyes of the scholars, the reliability of the transmission of Hadith from one person to another must be based on good reputation for trustworthiness, honesty and scholarship.

By this, the *Hadith* became the embodiment of the “way of the prophet”. This way of the prophet is his *Sunnah* such as the method he followed in his ablutions, the way he observed prayers, in his buying and selling things. In his judgments and commands about marriage and so on.

SELF ASSESSMENT EXERCISE 1

Explain the link between the *Sunnah* and the *Hadith* of the Prophet Muhammad.

3.4 The Life of the Prophet As Exemplified By His Actions

The Qur'an is full of explanations as well as expressions about the conducts of the prophet which were manifested in his behaviours as well as characters even before his call to prophet hood. The essence of this is to further explain that indeed both the character as well as the habits of the prophets was acknowledged as divine gifts from Allah. For instance,

You have indeed in the messenger of Allah a beautiful pattern of conduct for anyone whose hope is in Allah and the final day, and who engages much in the praise of Allah.

Similarly 'Qur'an 68:4 states thus:

“And you (Muhammad) stand on an exalted standard of character”

The prophet Muhammad was full of virtues which later became a reference point for his followers who saw in him a very beautiful pattern of life to guide in all affairs. Muhammad's nature raised him above the petty spite of his contemporaries and for this reason, Allah made appeal to their reason and logic of events such as when he was accused of madness.

We should note that Muhammad, right from the beginning of his life, was guided by the power of Allah to forgive, to love, to respect, to show affection, to embrace all good deeds, and to speak against evil deeds. All these made him an embodiment of character that is pure and of high value. There is therefore, no contradiction between the sayings of Muhammad and his behavior.

In his pre-prophethood life, Muhammad was given nicknames such as *Al-Amīn* (The Trustworthy) among others. On assumption of prophet-hood these character traits in him became fully developed and everybody trusted him including the non-Muslims. No wonder therefore, that Muhammad became a rallying point even among the Meccans who were idol worshippers.

4.0 CONCLUSION

The *Sunnah* of the holy prophet Muhammad constitutes his habits, his character as well as his lifestyle. We can conclude this unit by saying that every Muslim at every point in time is always conscious and reminded of the need to follow the *Sunnah* of the Prophet in whatever he does.

5.0 SUMMARY

We have treated in this unit the definition of Sunnah and its relationship with the hadith of the prophet. Although the two belong to the life and character of the Prophet, there seem to be some differences between the two. While the hadith has to do with the statements and the traditions of the prophet the Sunnah are his habits and behaviours which have been observed by his close companions.

6.0 TUTOR MARKED ASSIGNMENT

- a. Define the term *Sunnah*.
- b. Explain the significance of *Sunnah* to the life of a Muslim.

7.0 REFERENCES / FURTHER READINGS

- Abdulahi Faizal (2000), *100 Fabricated Hadith*, London, Darul Islam Publishers, pp. 7 - 9
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- Muhammad Mohar Ali (1997), *Sirat al-Nabi and the Orientalists*, Madinah, King Fahd Complex.

UNIT 3: *ASMĀ'RIJĀL* AND CLASSIFICATION OF HADITH

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Meaning of *Asmā'Rijāl*
 - 3.2 Conditions for accepting a *Hadith*
 - 3.3 Qualification of a Transmitter of *Hadith*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In this course you will learn about the science of verification of *Hadith* which was used by the early compilers of *Hadith* so that the statements of the Prophet are free of corruption. Immediately the Prophet died many people with false claims came up with statements credited to the Prophet. In order to ascertain the genuine reports about the Prophet one major yardstick used was the *Asmā'Rijāl*.

2.0 OBJECTIVES

At the end of this course, you should be able to:

- Understand the meaning of *Asmā'Rijāl*
- Discuss the conditions for accepting a genuine *Hadith*
- Highlight the efforts of the companions of the Prophet in the compilation of *Hadith*

3.0 MAIN CONTENTS

3.1 Meaning of *Asmā'Rijāl*

Literally, *Asmā'Rijāl* means names of men but in the technical term it means the science for the verification of traditions of Prophet Muhammad. It also means the biography and criticisms of the narrators of *Hadith* or any such aspects of their life that may be helpful in the determination of their proper identity as well as reliability.

Immediately the Prophet died, many people came up with false statement credited to the Prophet but which indeed were aimed at promoting themselves. Some brought materials including products and claimed that the Prophet has approved their consumption. There was therefore the need for careful acceptance of these statements so that

wrong traditions are not being accepted as statements of the Prophet.

In addition, the character of the reporter both in the private and the public needed to be examined. At the initial stage most companions kept the traditions of the Prophet in their memory while some (who were literate) wrote down these statements. The *Asmā'Rijāl* is therefore the scientific approach towards verification of the traditions brought by any of the companions of the Prophet.

SELF ASSESSMENT EXERCISE 1

Define Asma' Rijal in Hadith.

3.2 Conditions for Accepting *Hadith*

There were certain conditions that must be fulfilled before any *Hadith* is accepted as statements of the Prophet. They include:

- i. The *Hadith* should not be at variance with the teachings of the Qur'an or any of the accepted principles of Islam.
- ii. The Hadith should not be contrary to the well known traditions already accepted in Islam.
- iii. The Hadith should not be against reason or laws of nature as well as common experience.
- iv Any Hadith that contain statements which are against the Islamic belief of Prophethood should be rejected.
- v Any *Hadith* that sings that the praises of any tribe, nation or culture should be totally rejected.
- vi Under the principle of *Asmā'Rijāl*, any *Hadith* that tends to predict the future should be rejected.
- vii Any Hadith that suggests lesser punishment for a big offence or a big punishment for a lesser offence should be totally rejected.

Apart from the above, the early scholars of *Hadith* took time to scrutinize the personalities of transmitters of *Hadith*. These are in the areas of their truthfulness, reliability and maturity.

In addition, the character of any transmitter of *Hadith* is also a focus of attention under the science of *Asmā'Rijāl*. This is to find out if the transmitter for instance is a drunkard, a gambler or an adulterer. The intention was that since the Prophet was a man of impeccable character, any statement credited to him and for which should be a guide to future Muslims must be of doubtless status.

SELF ASSESSMENT EXERCISE 2

Discuss four conditions which must be met before of *Hadith* is accepted.

3.3 Qualification of a Transmitter of *Hadith*

The following are the qualifications of a transmitter of *Hadith*:

1. Any transmitter of *Hadith* must belong to either the group of companions of the Prophet or their contemporaries. These were the people who saw the Prophet and heard him saying certain things at a particular time. They were in the best position to quote the Prophet correctly.
2. A transmitter of *Hadith*, if not a companion, must belong to the group of the *tābi'ūn* that is those who met the companions of the Prophet even though they did not see the Prophet himself. Their interactions with the companions of the Prophet gave them an advantage of getting the correct statement as well as the recording made by the companions of the Prophet.
3. To qualify as a transmitter of *Hadith* such a person must be a Muslim of pure character as well as sound Islamic background. He must have been a knowledgeable person in the study and memorization of the Qur'an.
4. The earliest formal collection of traditions was in the form of *Musnad* which is preceded by chains of transmitters known as *Isnād*. To qualify therefore such statement must be traced back to a companion of the Prophet who heard directly from him.
5. Another qualification of a transmitter is that the statements must be by direct speech such as A told me, saying that B said C had informed him that the Prophet said so and so. To qualify such statements must have an unbroken chain. On the basis of this principle in *Asmā'Rijāl*, a tradition reported by a single companion (*sahābi*) of the Prophet was rejected.
6. Another qualification of a transmitter is that he must have a good retentive memory and high qualities of head and heart. He must not be a person of poor memory.

SELF ASSESSMENT EXERCISE 3

Enumerate the qualifications of a transmitter of *Hadith*.

3.4 Classification of Hadith

Unlike the Qur'an, which is the word of Allah the Hadith contains statements as well as approvals by the Prophet. The early Muslim scholars have therefore classified the Hadith based on their authenticity. In other words, not all Hadith have the same status and a student of Islamic studies should be able to distinguish between one Hadith and the other both in use as well as in teaching.

Following therefore are some of the categories into which *Hadith* is classified:

i. **The *Sahih***

This is the authentic *Hadith*. It is the first category among the excellent *Hadith*. Any *Hadith* under this category is genuine and has passed all tests. The reputation of reporters of *Hadith* in this category is of high status due to high level of scrutiny before accepting the *Hadith*. One of such collectors was Muhammad b. Ismail Abu Abd Allah Al-Ju'fi popularly known as Imam Al Bukhari. The *Hadith* in this category are highly rated by Muslims. For instance Al-Bukhari laboured for 16 years on the compilation of his *sahih*. He also sought the aid of prayer before committing traditions to writing. He was also reported to have interrogated over one thousand scholars living in places so distance as Balkh, Merv, Nisabur, Hijaz, Egypt and Syria.

Another scholar of repute in this category was Abul Hussain Muslim b. Al-Hajjaj who also traveled widely to collect *Hadith* in Arabia, Egypt, Syria and Iraq. Muslim had the great opportunity to listen to famous learned men like Ahamad b. Hanbal.

In addition, *Hadith* under this category have their chains of narration properly retained and unbroken and they cover various aspect of life.

SELF ASSESSMENT EXERCISE 1

Explain the meaning of Sahih.

ii. **The *Hassan***

These are the fair traditions although inferior as regards authenticity. In terms of rating it is next to Sahih but not as authentic. Any *Hadith* under this category is widely accepted because it is next in quality to the first category. The authorities of *Hadith* in this category are rated very high by scholars of *Hadith* and this is why the two are regarded as very reliable in the classification of *Hadith*.

The Hassan contents of *Hadith* are practically identical with those of *Sahih*. The only areas of differences are their headings according to subject matters.

Much attention has been paid to the *Isnads* to the extent that any minor break in them renders such *Hadith* unacceptable. The *Hadith* in this category cover topics in the area of Islamic theology like the five pillars of Islam, marriage, law of inheritance, pre-destination, and free will.

SELF ASSESSMENT EXERCISE 2

Explain the relationship between the *Sahih* and *Hassan* types of *Hadith*.

iii. The *Da'if*

This is basically a weak *Hadith* which makes it unreliable and unacceptable. In the categorization, any *Hadith* that is termed *Da'if* is not to be taken as an authentic statement of the Prophet. According to Doi, the *Da'if* traditions are divided further based on the degree of their weaknesses either in the report (*ruwwāt*) or in the text (*matn*). These are:

1. *Muallaq* Tradition: This is tradition in which one of two transmitters are omitted in the beginning of their *Isnad*. In other words, a broken chain of transmission.
2. *Maqtū'u* Tradition: These are those traditions or statement of the Prophet singularly reported by a *Tabi'i* that is a man of second category after the Prophet.
3. *Munqati'* Tradition: These are generally broken traditions and statements of the Prophet. They are unreliable.
4. *Mursal* Tradition: These are the incomplete traditions in the *Isnād* of which a companion (*sahabi*) is omitted e.g. "a *tabi'i* says the prophet said..."
5. *Musahhaf* Tradition: These are the traditions which have mistake in the words or letter of the *Isnād* or the *Matn*.
6. *Shadh* Tradition: These are the traditions with a reliable chain of reporters but their meanings are contrary to other similarly attested traditions narrated by the majority of transmitters.
7. *Mawdū'u* Tradition: These are the outright fabricated and untrue traditions.

4.0 CONCLUSION

The science of scrutiny in *Hadith*, otherwise known as *Asmā'Rijāl*, is a very important study in the science of *Hadith*. As we have learnt in this unit, many statements would have been credited to the Prophet by selfish and mischief makers. It was therefore this study that has given every Muslim the joy that what we have today recorded as *Hadith* of the Prophet have undergone several scientific scrutiny.

5.0 SUMMARY

We have learnt in this unit the various methods of ascertaining the authenticity of *Hadith* of the Prophet which makes it an acceptable document for the use of Muslims on religious as well as research efforts. Unlike the Qur'an, the *Hadith* is a man-made effort and should therefore, be properly tested so that statements that were not directly from the Prophet were not smuggled into it.

6.0 TUTOR MARKED ASSIGNMENT

Explain the significance of the *Asma'Rijal* in the science of *Hadith*.

7.0 REFERENCES / FURTHER READINGS

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UNIT 4 :

THE ROLE OF HADITH IN THE LIFE OF A MUSLIM AND THE POSITION OF THE ORIENTALISTS ON HADITH

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Hadith as Explaining the Qur'an (Tafsir)
 - 3.2 Practical Application to Muslim's Life
 - 3.3 A guidance for the Muslims
 - 3.4 As a supplement to the Qur'an
 - 3.5 General source of information
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In this course, we shall engage in the analysis of the various roles the Hadith plays in the life of a Muslims. Just as the Qur'an, the Hadith provide for a Muslim the basic ethics for life as well as the interpretations of Qur'anic injunctions so that a Muslim is guided and constantly reminded of his faith. Furthermore, since the 19th Century, the Orientalists have been trying to re-arrange the texts of the Qur'an in chronological order with the aim of faulting the holy Book. Some even went further to discredit the Hadith as mere fabrications and conjectures of the companions of the Prophet. These Orientalists include Theodore Voldeke, A. Rodwell, J.A. Schacht and M.W. Watt among others. We shall also examine some of these in this unit.

2.0 OBJECTIVES

At the end of this course, you should be able to:

- Mention some of the roles the Hadith plays in the life of a Muslim
- Discuss how the Hadith complements the Qur'an
- Analyze the position of some of the Orientalists on genuineness of Hadith

3.0 MAIN CONTENTS

3.1 Hadith Explaining the Qur'an

The Qur'an clearly asks Prophet Muhammad to explain its meaning and teachings to the people thus:

We sent the Prophets with clear signs and
Books ; and we Have sent down unto thee (also) a
Message: that you may explain
clearly to men what is sent for them
and that they may give thought (Qur'an 16:44)

In the interpretation of the Qur'an, Muhammad depended on divine guidance and instructions and did not speak of anything out of his own imagination. His followers noted his utterances with all attention and remembered them of writing down the explanations of the prophet on Qur'an and this makes the message of the holy book clearer to them.

Through the comments of the prophet on various passages and injunctions of the Qur'an, issues in the book become clearer and better appreciated. New converts to Islam require the statement of the Prophet about the religion. This was because they would have chosen faulty steps for lack of proper understanding of the Qur'an. For example, ablution may not be explicit enough. But with the Hadith, a Muslim understands better, the method of performances of ablution, each step following the other. The same goes for other rituals in Islam.

SELF ASSESSMENT EXERCISE 1

Explain the role of Hadith in the proper understanding of the Qur'an

3.2 Practical Application to Muslims' Life

The Hadith plays a major role in the practical demonstration and application to the life of a Muslim. This helps in understanding Islam as practicable and easy religion.

Take for instance the teaching of Islam on prayer (salat), it is the Hadith of the prophet that teaches concentration (khushu') in salat. The prophet once told his followers "pray as you saw me pray". And with the practical demonstration of how the prophet observed prayers, every muslim took to the

proper way of observing salat with seriousness and concentration.

The prayer behaviour, comportment and engagement in meritorious activities during the holy month of Ramadan were made possible because of the *Hadith* of the Prophet. No wonder people rush to engage in one form of activity or the other. The Prophet's practical demonstration is a factor in this direction.

Furthermore, the performance of Hajj which today is almost a must for every muslim is made attractive and practicable because the *Hadith* provides the details of its do's and don'ts. Even though the directives on hajj are contained in the Qu'ran, the explanation of the *Hadith* makes it easier. For example, how to do the *tawaf*, what is expected during the Sa'yi, the activities at mount Arafat and so on.

SELF ASSESSMENT EXERCISE 2

Discuss how the *Hadith* influences the practical life of a Muslim

3.3 As a Supplementary Source.

Hadith is a supplement to the Qur'an. It is often said that no part of life of a Muslim is left untouched in the Qur'an, yet we find the *Hadith* as a good supplement to the holy book. The Qur'an provides a general guideline on issues and at times makes a broad declaration. These declarations are not usually self-explanatory. Here, it is the *Hadith* that provides such explanation.

For instance, the Qur'an enjoins Muslims to pay the *Zakat* (poor due), as one of the five pillars of Islam. How do we pay the *zakat*, the materials to be used, the interpretation of the various categories of recipient of *zakat* and so on are provided by the *Hadith* of the Prophet.

The Qur'an injunctions on the inheritance of an estate of a muslim is further explained and made clearer by the *Hadith* of the Prophet. Again looking at the issues of marriage and divorce, we have the Hadith as supplementary evidences to properly understand and practice the directives of Allah.

In other words, the Muslim's proper practice of Islam may not be fully attained if his knowledge is based on the Qur'an alone. In fact, it may be difficult to fully appreciate the divine injunctions if there is no consultation of the Prophetic side of the issue. This is why Allah Himself has commanded Muslims to follow the footstep of the Prophet if indeed they want sincere guidance. Qur'an

says:

O mankind! Verily, there has come to you
the messenger with the truth from your
Lord. So believe him, it is better for you.
(Qur'an 4:170)

SELF ASSESSMENT EXERCISE 3

Discuss how the *Hadith* serves as a supplement to the Qur'an in the affairs of Muslims.

3.4 General Source of Information

The Hadith as the second source of guidance in Islam is not limited to an aspect of a Muslim life but indeed to every facet. And we can understand even from the Quranic statements thus:

“He it is who sent among the unlettered ones a messenger (Muhammad) from among themselves, reciting to them the book and AlHikmah. And verily, they had been before in manifest error” (Qur'an 62:2).

Those seeking the path of spiritual growth and development can take the example of the life of the Prophet as contained in the Hadith. Since the prophet was devoted to his Lord, such a Muslim too will no doubt witness positive changes by being near to the creator, Allah.

As for political life, the life of the Prophet as contained in his statements in the Hadith provides information on leadership qualities and prerequisites. The companions of the Prophet followed this path and so are many Muslims. Aspirations, preparation and expectation of leadership qualities are all contained in the Hadith of the Prophet for those who seek guidance.

The same goes for businessmen and women who may wish to know the life of the Prophet as it relates to business transactions. The Hadith is full of such information on how to enter into business, partnership, trade and commerce. The fact that the Prophet was a God-fearing businessman even before his call to Prophethood makes his life a model for other Muslims to follow.

SELF ASSESSMENT EXERCISE 4

3.5 The Orientalists' views

i. Reliability of the *Isnad*

Few Orientalists such as J. Schacht in his book *Origin of Mohammedan Jurisprudence*, published in 1950 has attempted to dislodge the importance of the Hadith as the second source of Islamic guidance. For instance, he held that the *Isnad* system in Hadith is not reliable and that most of the reports, if not all are fabrications brought into existence by political, dogmatic, justice and ideological exigencies of the second and third century of Islam.

Schacht made two suggestions in support of his views on the Hadith. The first was that the Islamic law falls outside the scope of religion of Islam so that the Qur'an might virtually be ignored as a source of Islamic jurisprudence. The second was that even the historical Hadith was not free from suspicion, because according to him it was formulated on juristic considerations.

These opinions of Schacht have been opposed by a Hadith scholar, M.M. A'zami who says the opinions of Schacht were wrong and his assumptions on the Hadith are unfounded. A'zami specifically referred to juridical activities of Prophet Muhammad as well as to the first century of Islamic literature. It shows that Schacht was wrong because he misinterpreted and misunderstood the activities of the Prophet. In addition, his conclusions were not substantiated by original authorities. For instance, Schacht relied on views of others on Imam Malik rather than on the Imam himself.

SELF ASSESSMENT EXERCISE 1

Discuss the Orientalists view on the reliability of *Isnad* in the science of Hadith.

3.2 The Status of Sirah of the Prophet

Some Orientalists also condemned the Sirah of the prophet Muhammad as a literature to be accepted by Muslims. According to W.M. Watt what in fact Western biography have done is to assume the truth of the brand outlines of the picture of Muhammad and to use this as the framework into which to fit as much Quranic material as possible. According to him, the most plausible methodology is to regard the Qur'an and the early traditional accounts as complimentary sources.

The expression "the early traditional accounts used in the above passage refer to the Hadith literature, not to "the tradition". Although Watt refers to the Hadith literature as of little value, we can observe that the first groups of scholars are not the truth in thinking that the Sirah literature is more or less another version of Hadith but they are very wrong in assuming that there is nothing in the Sirah that might be considered independently historical material.

More importantly, the Orientalists were wrong in assuming that in the face of the Christian historical sources which attest to the miraculous figure and the divinity of Jesus", the need for doing the same for the founder of Islam as a result of the already existing juristic Hadith collected and arranged in chronological order.

Furthermore, the other Orientalists are right in holding that the Sirah provides the broad outlines of the Prophet's life, but they are wrong in assuming that the Sirah, though a distinct literature, is essentially different from the Hadith literature or that the two developed in two different periods.

4.0 CONCLUSION

We have seen from the above that the opinions of Orientalists are reflections of their misgivings about Islam in general and the Prophet Muhammad in particular. As pointed out, we have seen the views as figment of imaginations rather than on concrete evidences.

5.0 SUMMARY

We have examined in this course the opinions of Orientalists on the Hadith especially as it affects the Isnad, charisma of transmitters as well as the status of the Sirah literature of the Prophet.

6.0 TUTOR MARKED ASSIGNMENT

Critically appraise the views of the Orientalists about the authenticity or otherwise of the Hadith of the Prophet Muhammad.

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UNIT 5: THE TEACHINGS OF HADITH AND THE EARLY HADITH LITERATURE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Moral Teachings
 - 3.2 Spiritual Teachings
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/Further Readings

1.0 INTRODUCTION

In this unit, you would learn about the various teachings of hadith of Prophet Muhammad as well as about some early literatures on Hadith. Broadly speaking, the teaching of Hadith covers every aspect of the life of a Muslim - Social, Political, Economic, Matrimonial, Educational, and so on. And became the Qur'an has described the Prophet Muhammad as the best in character; a Muslim needs to follow the life pattern of prophet because he has the best character among men. Just like the Qur'an, the Hadith as we have it today come about as a result of efforts of some Muslims who felt that the legacy of the Prophet needed to be preserved for the generations yet unborn. This led to the compilation of his saying and deeds. Therefore in this unit, you will also learn about some of these pioneer Hadith Scholars.

2.0 OBJECTIVES

At the end of this course you would be able to:

- Explain some of the teachings of Prophet Muhammad on various aspects of human life.
- Discuss how the Hadith of the Prophet could serve as a model for the Muslim.
- Highlight the role of Hadith towards proper understanding of Islam.

- Discuss on some of the early literatures on Hadith

3.0 MAIN CONTENT

3.1 The Hadith of the Prophet

The Hadith of the prophet teaches morals such as respect to parents, obedience to constituted authorities and so on. The Hadith of the prophet teaches modesty in everything we do, such as in eating, in speech, in dressing as well as in the affairs of those under us.

Furthermore, the Hadith of the prophet teaches Muslims discipline in all affairs. As a public officer, the prophet demonstrated how the public utility should not be converted to personal use. He protected and preserved the *bayt al-māl* (public treasury). Those statements of the prophet contained in the Hadith are today inspirations and moral teachings for the Muslims.

As for the preservation of dignity of human beings, the Hadith of the prophet teaches that a woman, for instance must protect her dignity, her virtues and not just throw herself around. For this reason, the Hadith taught on how to treat our wives, our girls and all those under us as husbands. The use of *Hijāb* was emphasized for female Muslims whenever they are outside or while in contact with male guests to their house.

SELF ASSESSMENT EXERCISE 1

Enumerate on the moral teachings of Hadith

3.2 Spiritual Teachings

The Hadith of the prophet teaches on how to get closer to Allah through various means. It is in the Hadith of the prophet that one could learn how best to utilize the five daily prayers for spiritual growth and development. It is also in the Hadith that we find those meritorious acts of devotion that could inspire one to get nearer to the Almighty Allah as well as reap benefit both here and the hereafter.

The Hadith of the prophet is full of lessons of night prayers (*tahajjud*) which again is a means of moving one closer to Allah. Such traditions of the prophet on the *Tarāwīh* prayers, the significance of *nawāfil* in the night and so on teaches Muslims to always keep in touch with Allah.

The proper way of performance of hajji and *umrah* are other lessons which the Hadith of the prophet teaches. Various books of Hadith on Hajj are full of benefits of good conduct as well as of following the patterns set by the prophet while in the holy land. Even prayers offered

by the prophet but which are contained in his various ahādith (pl. of Hadith) are good means of developing the mind spiritually.

3.3 The early *Sīrah* and *Maghāz* Literature.

There are three main sources of information on the life and activities of Prophet Muhammad. These are the Qur'an, the holy book revered as guidance to mankind through Muhammad. The second is the Hadith that is reports and traditions. The third sources are the *Sīrah* which is the biography or oral traditions.

The early *Sīrah* / *Maghāzī* literature are very much similar in respects of their material and contents. Basically they are both collections of 'report'. This is why scholars of Hadith classify the two into one category. But unlike the Hadith, the *Sīrah* / *Maghāzī* are arranged chronologically and in accordance with the incidents and events of the Prophet's

life. Examples are the childhood of the Prophet, his foster mother, his first contact with Khadijat and so on.

The *Sirah* / *Maghāzi* are good sources utilized by early Hadith Scholars to put together the traditions of the Prophet. There was initial resistance to this more because of the fear expressed by other companions of the Prophet on the possible mix up with the Passages of the Qur'an. This was why the companions waited until the death of the Prophet before compiling his sayings and traditions.

SELF-ASSESSMENT EXERCISE 1

Discuss the *Sirah* / *Maghāzi* as Sources of Hadith Literature.

3.4 Aban Ibn. Uthman Ibn. Affan

After the death of the Prophet, many companions and those who lived after them kept written notes of statements and utterances of the Prophet. One of them was 'Aban Ibn 'Uthman Ibn Affan (born between 15 and 20 Hijra). He was the son of the third Caliph, Uthman Ibn. Affan.

Aban collected and transmitted many reports relating to *Maghāzi* in addition to his teaching of *Fiqh* (Islamic jurisprudence). He also adjudicated among Muslims based on Hadith, and among his client was Abu Bakr Ibn Hazan. During this same period, a junior contemporary to Aban, i.e. Urwah Ibn Al-Zubayr (born 26 Hijra), gained same as *Muhaddith* and a *Faqīh*.

Another early Hadith compiler who received his study from 'Aban was Abu Bakr Ibn Muhammad and Amir Ibn Hazan who later became a qadi of Medinah when Umar Ibn Abdul Aziz was its Governor. This was by the last quarter of the first century of the Hijra, the collection, preservation and study of Hadith had gained ground among Muslims.

SELF ASSESSMENT EXERCISE 2

Write short notes on the works of Aban Ibn Uthman Ibn Affan.

3.5 Muhammad Ibn Umar al-Wāqidi

Of those early works on Hadith which have survived more or less in their complete forms, the most notable is Muhammad Ibn Umar alwaqidi (130-207H). He flourished during the time of Khalifah Harun Rasheed and al-Ma'amun, during the Abassid dynasty.

Al-Wāqidi was an active writer who compiled at the early stage of Hadith literature a number of works. One of them was *Kitab al-Maghāzi* where he mentioned the authorities on whom he based his account, including Al-Zuhri, Mu'mar and Abu Ma'shar. Some scholars also said Al-Wāqidi made use of the works of Ibn. Is'hāq, another great scholar of Hadith.

One characteristic feature of the works of al-Waqidi was that he concentrated his attention on the Medinah period of the Prophet's life. Although some scholars had negative ratings of the works of al-Waqidi as an unsound and untrustworthy authority and as having tampered with or fabricated Hadith for his purpose. His secretary Ibn Sa'ad however considers him a good authority on *Sīrah* and *Maghāzi*. The early work of al-Waqidi was titled *Al-Tabaqat*, *al-Kubra* in various volumes.

The first two volumes of this Hadith book are written on the life and activities of the Prophet, while the rest is a biographical dictionary of the companions and generations following them.

4.0 CONCLUSION

There is no doubt that the Hadith is a very important source of the practice of Islam, from our study so far, the Hadith provides a way for each Muslim to practice the religion and live a decent life. More so, since *Sīrah* and *Maghāzi* works are also compilations of reports, they form the basis of the Hadith literature as you have learnt in this unit. The early compilers of Hadith were scholars who devoted their time and resources to the study of Hadith.

5.0 SUMMARY

The following are the major points that you have learnt in this unit:

1. The Hadith teaches how to get close to Allah
2. The Hadith teaches morals
3. The Hadith teaches discipline
4. The early scholars on Hadith literature included: Aban Ibn. Uthman, and Muhammad Ibn. Umar al-Wāqidi

6.0 TUTOR-MARKED ASSIGNMENT

Itemize the major teachings of the Hadith

7.0 REFERENCES / FURTHER READINGS

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MODULE 2: Imams Bukhārī, Muslim, Abu Dawud, and Tirmidhī: Their *Hadīth* Collections and Commentaries.

Unit 1: Introductory Unit.

Unit 2: A Biography and *Hadīth* Collection of Imam Bukhārī and its Commentary.

Unit 3: A Biography and *Hadīth* Collection of Imam Muslim and its Commentary.

Unit 4: The Life and *Hadīth* Collection of Imam Abu Daud and its Commentary.

Unit 5: The Profile and *Hadīth* Collection of Imam Tirmidhī and its Commentary

UNIT 1: INTRODUCTORY UNIT

CONTENTS

1.0 Introduction

2.0 Objectives

3.0 Main Content

3.1 The Origin of *Hadīth*

3.2 Role of the *Ṣahābah* in the preservation of *Hadīth*.

3.3 Issue of Prohibition of *Hadīth* Recording During the Prophet Era

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7.0 References/Further Reading

1.0 INTRODUCTION

This unit reviews the meaning of *Hadīth*, its dissemination, collection during and after the demise of the Prophet Muhammad, the position of *Hadīth* in Islam and the golden era of *Hadīth* collection.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

Trace the origin of the *Hadīth*.

Describe the role played by the *Ṣaḥābah* in the *Hadīth* transmission and preservation.

Discuss the collection of *Hadīth* after the demise of the Prophet (ﷺ) and the *Ṣaḥābah*.

Expatiate on the activities relating to *Hadīth* collection during the Umayyad period.

Relate the events in the Golden Age of Hadith collection.

3.0 MAIN CONTENTS

3.1 The Origin of *Hadīth*

Hadīth is an Arabic word which means a report, story, narration, or discourse. Its plural form is *Aḥādīth*. Scholars succinctly define *Hadīth* as: “A word spoken, an act done or a confirmation (approval) given by the Holy Prophet Muhammad (ﷺ)”.

Prophet Muhammad (ﷺ), like other prophets was sent not only to deliver but also to interpret, expound or practicalize divine message from Allah (*Qur’ān*). This is confirmed in the Holy Qur’an: “There is surely a good example for you in the Messenger of Allah, for Him who hopes (to meet) Allah and the hereafter and remembers Allah abundantly” (33:21).

It can then be inferred that whatever the Prophet (ﷺ) said or did was based on the revelation to him. Thus, his acts and sayings were inspired by Allah. This is the reason why some scholars refer to *Hadīth* as *Wahy Ghair Matluww* (the un-recited revelation). *Hadīth* covers all aspects of human life such as spiritual, economic, political, social, matrimonial and even judicial matters. The area of *Hadīth* is very wide that it even touches the issue of conjugation, inheritance, divorce and more.

Another word that is often used interchangeably with *Hadīth* is *Sunnah*. Briefly, *Sunnah* means complete way of life of the Prophet (ﷺ), both private and public. That is, Prophet’s practice, habits, deeds and actions. So, one of the major differences is that while *Hadīth* is an oral communication by the Prophet, *Sunnah* is his practical way of life. Whatever be the case, it has to be understood that the *Hadīth* and the *Sunnah* represents the second primary source of Islamic law.

Self-Assessment Exercise

Give the origin of Hadith and the scope of its subject matter.

3.2 Role of the *Ṣahābah* in the preservation of *Hadīth*

Naturally, the *Ṣahābah* sought after the knowledge of what the Prophet did or said because they understood them as law they should follow faithfully as they could.

Mention could be made of Abu Hurairah who kept constant company with the Prophet for three years at the expense of many worldly pursuits in order to hear and see the virtuous words and acts of the Prophet. It was also been reported that Umar Ibn Khattāb who was not living very close to Madinah made arrangement with an Ansar to report to him whatever he saw or heard from the Prophet every other day.

Thus, it was a common practise among the Sahabahs (companions) to inquire from themselves new acts and words of the Prophet whenever they met themselves.

Historically, the earliest collection and preservation of *Hadīth* is credited to the *Ṣahābah* of the Prophet. The collections and preservation of Prophet's sayings which later became *Hadīth* was the wonderful work of the companions and those who followed them. Mention could also be made of one known companion of the Prophet named Urwah bn Zubair who was said to have started the compilation of the sayings of the Prophet. His writings was said to have become documents for many companions through his son known as Hisham.

Research has shown that some *Ahādīth* were written in the days of the Prophet and the four orthodox caliphs with personal efforts. The companions understood that the Holy Prophet did not only come to reveal the message of the *Qur'ān* to the world but also to teach it and train people to run their lives in accordance with its requirement. This is acknowledge in the Holy Qur'an when Almighty says: "*He (Allah) is the one who raised up, among the unlettered, a Messenger from among themselves who recites the verses of Allah, and make them pure, and teaches them the book and the wisdom*" (62:2). The Prophet himself also encouraged the companions to spread his

sayings. He says: “*May Allah bestow vigour to a person who learns my saying and learns it by heart, then conveys it to other exactly as he hears it*”

During this time, The Sahabah used different means to collect and preserve the *Hadīth* of Prophet Muhammad. Some of the ways are:

1. **Discussion:** The Sahabahs used to tell each other what they had learnt from the Prophet (ﷺ). Also, one person used to listen to other versions of the same *Hadīth*. The result of this *tadārrus* (discussion) was to learn *ahādīth*, correct mistakes and preserve the correct versions of *ahādīth*. All these efforts of the Sahabahs were to comply with the directions given by the Prophet thus: “Those present should convey (the *Hadīth*) on my behalf, even though it be a single verse. Thus, the Prophet motivated the Sahabah to study *ahādīth*.”
2. **Practice:** Another way through which *ahādīth* were collected by the Companions was through practice. Messages in the *ahādīth* are intimately connected to human life. The Prophet himself, did not only give lessons and sermons, he also trained and encouraged them to practicalize what they heard or saw. The acts and words of the Prophet were not taken as academic knowledge but as living traditions that manifested itself in all facets of society.
3. **Writing:** Many of the Sahabahs could read and write. These Companions wrote down what they heard from the Prophet. Writing of Hadith, however, was not common that time. The reason being that Prophet Muhammad discouraged it for fear that it could be mixed up with the Holy *Qur’ān*.
4. **Memorization:** The *Ṣahābah* also preserved the traditions of the Prophet through memorization. They used to learn the *ahādīth* by heart. It should be remembered that the Arabs were proud of their power of memorization that they placed more confidence in it than in writing. Abu Hurairah was quoted saying: “I have divided my night into three parts. In one third of the night, I perform *Ṣalāh*, in one third I sleep and in one third I memorize the *ahādīth* of the Prophet.”

Self-Assessment Exercise.

Discuss the role of the Sahabah in the preservation of Hadith.

3.3 Issue of Prohibition of *Hadīth* Recording during the Prophet Era

In the beginning, the Prophet forbade some *Ṣahābah* from writing down the *Hadīths*. At that time, Prophet only allowed the writing of the Holy *Qur'ān*. It should be noted that the earlier prohibition was not because the *ahādīth* had no authoritative value, as he himself, ordered oral transition of what he said or did. He was quoted to have said: *“Do not write (what you hear) from me, and whoever has written something (he heard) should erase it. Narrate to others (what you hear) from me and whoever deliberately attributes a lie to me, he should prepare his seat in the fire”*.

The fact is that, the *Qur'an* was revealed in piece-meal and when the revelation first started, many *Ṣahābah* wrote the *ahādīth* along with the *Qur'ān*. Thus, the Prophet forbade the writing of the *ahādīth* for the fear that the two might get mixed up as the *Ṣahābah* were, then, not fully aware or familiar with the *Qur'ān* style. However, it should be noted that Prophet Muhammad later removed the transitory measure when the *Ṣahābah* became fully conversant with the style of the Holy *Qur'ān* and more writing materials were available. At this time, the danger of mixing the *AHadīth* with the *Qur'an* no longer existed.

Many *ahādīth* that were later reported from the Prophet were evidences that the writing of *ahādīth* was not only permitted but also ordered by the Prophet. Some of the *ahādīth* are:

“I swear by the one in whose hands is the soul of Muhammad, nothing comes of these two (lips) except truth. So do write”. Another *Hadīth* which was reported by Rafī' Ibn Khadij says: *“I said to the Prophet (ﷺ) ‘We hear from you many things, should we write them down’? He (ﷺ) replied: ‘You may write’*”.

Self - Assessment Exercise

Examine the view that the Prophet Muhammad banned some Sahabah from writing down of Hadith.

3.4 The Collection of *Hadīth* after the Death of the Prophet

Really, the importance of *Hadīth* recording, collection and even compilation were

realized after the death of the Prophet. Particularly when the Islamic community was growing out of Arabia and time span of Prophet's death was increasing, there was greater need of *Hadīths* not only by many *Ṣahābah* who misses some *Hadīths* of the Prophet during his life time but also those who did not meet or know the Prophet at all. The Prophet's *ahādīth* and or Sunnah were highly needed to explain different parts of the Qur'ān, give practical example of how to carry out some Islamic injunctions and the likes.

Another major reason that necessitated the collection of *Hadīth* was that the Companions who knew the *Hadīth* at first hand were gradually passing away. Thus, many people showed great eagerness in learning and preserving the precious *Hadīth* literature.

This started during the age of the rightly guided caliphs. At this time, Companions of the Prophet settled in different countries which had been conquered by the Muslims. So, a number of centres for learning and collection of *Hadīths* came into existence. Companions like Abu Hurairah, Abdullah Ibn Abbas, Abdullah Ibn Umar and Anas bn Malik became centers to whom people came from different parts of the Islamic territory to learn and collect *Hadīths*. Prophet's wives like Aishah and Hafsa, as expected were also custodians of *Hadīth* and Sunnah of the Prophet and they were approached for its collection. When a disciple had collected and learned all the *Hadīths* he could from one Companion, he would go to the next Companion and so on, collecting as many traditions as possible. Some even travelled long distance to collect traditions from various Companions.

Self – Assessment Exercise

How did the collection of Hadith started after the demise of the Prophet.

3.5 Collection of *Hadīth* during the Umayyad Era

This era which immediately followed the era of the four orthodox Caliphs, though, witnessed different challenges, also contributed to the growth of *Hadīth* collection. There was no single official compilation of collections of *Hadīth* prior this time. Hadiths were in

the custody of individuals and unlike the periods of the Prophet and the successors that directly followed it; they were not entirely free from lies and fabrications to support different sects that emerged and to back up the activities of some rulers. This brought about the situation whereby the collectors of *Hadīth* started asking about the chain of narrators. So, *Hadīth* collectors were given much respect and honour not only by the individual Muslims but also, especially by the rulers.

Special reference could be made to the period of the celebrated Umayyad Caliph, Umar Ibn Abdul Azeez (682-720). He was said to have really encouraged the collection of *Hadīth*. He even asked Muhammad ibn Shihab al-Zuhri and Abu Bakr bn al-Hazm to prepare a collection of all available Traditions. The caliph was said to have written to Abu Bakr bn al-Hazm thus: *“Whatever sayings of the Prophet can be found, write them down, for I fear the loss of knowledge and disappearance of learned men, and do not accept anything but the Hadīth of the Holy Prophet (ﷺ) and people should make knowledge public”*.

The determined efforts of the scholars of this time led to the unique and excellent epoch in the history of *Hadīth* collection as few important works of *Hadīth* emerged. The works of Shihab al-Zuhri and that of Abu Bakr al-Hazm are well known. Another collection of *Hadīth* of the time was *Musnad* of Sulaiman bn Fahd al-Jerīdī and Abu Dawud al-Tayālīsī (133-204).

Self- assessment exercise

Expatiate upon growth of Hadith collection during the Umayyad period.

3.6 The Golden Era of *Hadīth* Collection (200-300 A.H.)

This is one of the greatest periods in the collection *Hadīth*. Actually, it is the time when the Sahhābī who learned Islam directly from the Prophet (ﷺ) had gone. Some sects had emerged and the possibility of misquoting the Prophet by some people with greedy interest was quite apparent. So, it was essential to authenticate true *Hadīth* without sponsorship of any ruling authority. Therefore, it is the very stage in which the science of *Hadīth* was formally founded.

Many scholars emerged at this time and took up the great task of searching, collecting and refining *Hadīth*. They classify them into relevant categories such as authentic, good or false. Elaborate rules and canons were put in place to distinguish the true traditions from false

ones. In this age, the Prophet's traditions were separated from the reports of the Companions and their Successors. The authentic traditions were carefully and painstakingly collected and compiled in book form.

The life history of many scholars of *Hadīth* show different difficulties they went through in the course of collecting *Hadīth*. They travelled far and wide to many land and for many years in search of people who were in custody of one or two *Hadīth* or Sunnah of the Prophet. At times, to hear a single *Hadīth*, or to confirm the presence of one word in a *Hadīth*, the scholars used to travel great distances east and west to reach the living person who was part of the chain of transmission whose authority the *Hadīth* was being narrated.

Meanwhile, the Golden Period witnessed the emergence of the six authentic collections of *Hadīth*. These are considered standard works on *Hadīth* and are known as *a`ṣ-Ṣihāhu `s-Sittah*. The authors' names and book titles which will be elaborately dealt with in the next six Units are:

- 1) *Ṣaḥīḥ Bukhārī* written by Muhammad Ibn Ismail al-Bukhārī (194-256 A.H.).
- 2) *Ṣaḥīḥ Muslim* written by Imam Muslim Ibn Qushayrī (204-261 A.H.).
- 3) *Sunan Ibn Mājah* written by Imam Ibn Mājah (202-275 A.H.)
- 4) *Jāmiu Tirmidhī* written by Abu Musa al-Tirmidhi (209-279 A.H.)
- 5) *Sunan a`n-Nasāi* written by Abu Abdu `r- Rahmān an-Nasāi
- 6) *Sunan Abu Dawud* written by Abu Dawud (202-275 A.H.)

Self - Assessment Exercise

What are the major characteristics of the Golden Era of Hadith Collection?

4.0 CONCLUSION

Hadīth is: “a word spoken, an act done, confirmation or approval given by the Holy Prophet Muhammad (ﷺ)”. It is different from Sunnah which is the private and public way of life of the Prophet but the two words are sometimes used interchangeably.

The preservation of *Hadīth* started right from the time of the prophet Muhammad through transmission, memorization or practicalization while literate Companions of the Prophet wrote them down. The collection of *Hadīth* started as private affairs until the Umayyad era when it

was given official backing by caliph Umar bn ‘Abdu ‘l- ‘Azīz. The Traditionalists sojourned and endured difficulties in the course of *Hadīth* collection. They developed technical methods to sift spurious Hadiths from authentic ones. This led to the declaration of six works as the most authoritative and Sound Collections *a`ṣ-Ṣiḥāḥu`ṣ-Ṣittah* during the Golden Era of *Hadīth* Collection.

5.0 SUMMARY

This unit traces the origin of *Hadīth* and its preservation as a private interest during the lifetime of the Prophet Muhammad (ﷺ) till the time of the orthodox caliphs. It establishes that hadith collection was given official recognition during the Umayyad period and that the years between 200 – 300 A.H. were the Golden Age of the efforts of the Traditionalists which was crowned by the emergence of the six Sound Collections of *Hadīth*.

6.0 TUTOR MARKED ASSIGNMENT

1. Proof the extent of the truthfulness of the report that the prophet banned the writing of *Hadīth*.
2. Trace the developments in the *Hadīth* collection from the Umayyad period to its Golden Era.

7.0 REFERENCES/ FURTHER READING

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UNIT 2: A BIOGRAPHY AND *HADĪTH* COLLECTION OF IMAM BUKHĀRĪ AND IT'S COMMENTARY.

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
 - 3.1 Full Name, Birth, Family and Parentage
 - 3.2 His Knowledge and Travelling
 - 3.4 His Teachers and Pupils
 - 3.5 His Works
 - 3.6 *Al-Jāmi 'u ṣ-Ṣaḥīḥ* (The authentic narrations)
 - 3.7 His death
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignments
- 7.0 References/Further readings

1.0 INTRODUCTION

Imam Bukhārī is an icon in the field of science of *Hadīth*. He contributed immensely to *Hadīth* collection and compilation. He is one of the six major collectors of *Hadīth*. In this unit, we shall survey his life history and examine his contribution to the science of *Hadīth*.

2.0 OBJECTIVES

It is hoped that by the end of this unit, you should be able to :

- Give the full name of Imam al-Bukhārī
- Give his family background and birth
- Discuss his academic status in the science of *Hadīth*
- Assess the content and significance of the book: *al-Jāmi 'u ṣ-Ṣaḥīḥ*.

3.0 MAIN CONTENT

3.1 Full Name, Birth and Parentage.

Imam Bukhārī's full name was Abu Abdullah Muhammad ibn Isma'il bn Ibrahim bn al-Mughirah ibn Bardazibah al-Ja'afi al-Bukhārī. He was born on Friday 13th Shawwāl 194 A. H. in the city of Bukhāra, one of the ancient wide and grand cities in the southern Uzbekistan, the Amur Darya valley, west of Samarkand. It is pertinent to note that there are different opinions concerning when the city of Bukhāra was conquered or occupied by the Muslims. Nevertheless, before the Islamic victories, Bukhāra was the capital city of the kingdom of Samania.

Imam Bukhārī's forefathers were Zoroastrians. They were said to have accepted Islam on the hand of a one time ruler of the city of Bukhāra known as *Yaman Ja'afi*. That is the reason why the family came to be known as Ja'afa. Imam Bukhārī is also called Ja'afi. His father was a pious and rich man. He was a great personality in the field of the sayings and traditions of Prophet Muhammad (ﷺ). But this religious father died when his son was in his early childhood. So, the responsibility of his upbringing solely fell on Bukhārī's mother. The mother was also a pious and great worshiper; it was reported that Imam Bukhārī became blind while he was still young and Almighty Allah returned the Imam's sight because of her pious mother's fervent supplications.

Self –Assessment Exercise

Give the full name of Imam Bukhārī and discuss his birth and parentage

3.2 His Knowledge and Travelling

Starting from his youthful age, Imam Bukhārī showed signs of intelligence that surprised everyone around him. He had a sharp mind, an attentive heart, an amazing memory, and an incredible ability to memorize. He started his education in his home town. Before he was ten, he had memorized the whole Quran, mastered the Arabic language, covered much of the *Fiqh*, and memorized many Prophetic Hadiths. His pious mother always encouraged him and prepared a suitable atmosphere for him to acquire knowledge. With special interest in *Hadīth* literature and its recitation; he achieved a great deal of knowledge, under the guidance of well known scholars of *Hadīth* such as Ibn Mubarak.

He travelled to Makkah when he was sixteen years old accompanied by his mother and elder brother; Ahmed ibn Ismail. After the pilgrimage, his mother and brother returned home but Bukhārī remained in Makkah for two years seeking knowledge. This was the time he wrote his first book known as *Qassasi ya al-Sahabah wal al-Tabieen* (The Issues of the Companions and their Followers) and then started another one known as *Tarikh Kabir* (The big book of history). He then went to Madinah. After spending a total of six years in al-Hijaz (now the kingdom of Saudi Arabia), he left for Basrah, Kufah and Baghdad. He also visited many other places including Egypt, Nisharpur and Syria. He went to many of the cities many times for the purpose of knowledge and/or collection of *Hadīth*. For example, he went to Egypt and Syria two times; and Basrah four times.

Self – Assessment Exercise

Give account of knowledge and travelling of Imam Bukhārī

3.3 His Teachers and Pupils

Imam Bukhārī received knowledge from different scholars of his time. His travelling gave him advantage to meet great scholars of the time. He never considered age or superiority before he became the student of different erudite teachers. He met many religious scholars and particularly scholars of *Hadīth* like Imam Ahmad ibn Hanbal. The number of his teachers or those from whom he received *Hadīth* was said to be more than one thousand. Among his teachers were:

- Muhammad bn Salām Baikandi in Bukhārā
- Abdullah bn Muhammad Maşmūdī in Bukhārā
- Abu ‘Āşm Nabīl in Başrah
- Abdullah bn Rajā in Başrah
- Abu Abdu `r-Rahmān Magfī in Makkah
- Ahmad bn Muhammad in Makkah
- Abdu `l- ‘Azīz Uways in Madinah
- Abu Sābit Muhammad Abdullah in Madinah
- Abdullah bn Salih in Egypt

- Saīd ibn Muhammad in Egypt
- Abu Nāṣir Farawīsī in Damascus

Due to Imam's commitment to knowledge, fear of Allah, simplicity, humbleness, matchless memory, God-gifted wisdom, comprehensive knowledge on the science of *Hadīth*, piety and generosity, he soon became an icon of knowledge and a widely recognized erudite teacher of his time. In his time, cities like Basrah, Baghdad, Naishapur, Samarkand and Bukhara were centers of learning. Imam went to these cities and more to dictate *Ahādīth* to countless people. Many people benefited from his knowledge and his pupils spread all over different cities. Among his pupils were:

- Abu Muhammad bn Sa`ad
- Husayn bn Āmil al-Baghdādī
- Muhammad bn Sulaymān al- Baghdādī
- Abu Bakr bn Dawud
- Umar bn Muhammad Bukhārī
- Muslim bn Hajāj
- Abu Abdullah al-Nasāī
- Abu Bakr bn Ishaq ibn Khawārazmī
- Musa Harūn Jamal
- Ishaq bn Ahmed ibn Zariq al-Fārisī
- Yaqub bn Yusuf bn Akram
- Abdullah bn Wāṣīl
- Muhammad bn Abdullah Junayd
- Muhammad bn Khalaf

Self Assessment Exercise

Enumerate the teacher and pupils of Imam Bukhārī

3.4 His Works

Greater part of Imam's life was spent on travelling from place to place in search of *Hadīths*. He had little time to sit down and write books. That notwithstanding, it should be remembered that he wrote his first book during his stay in Makkah after *Hajj* and also left

many publications. The most famous of the books is the *`al-Jāmiu `ş-Şahīh*. These are many of his works:

- *Al-Tārīkh al-Kabīr*,
- *Khalq Af- `āli `l-Ibād*
- *Kitāb al-Wahīdayn*,
- *Kitāb al- Adab al-Mufrad*,
- *Kitab Al-Dhu `afā*,
- *Juz Raf- `ul-Yadayn*,
- *Juz ` -u `l-Qirāah khalf al-Imām*,
- *Al-Jāmi `u `l-Kabīr*,
- *A `t-Tafsīr Al-Kabīr*,
- *Kitāb al- `Ilal*,
- *Kitāb al-Manāqib*,
- *Asmāu `ş-Şahābah*.

3.5 *al-Jāmi `u `ş-Şahīh*. (The Authentic Narrations)

Imam Bukhārī was a jurist, historian and a commentator on the *Qur`ān*. More importantly, he was a collector of *Hadīths*. He contributed immensely to Islamic literature generally and to the science of *Hadīth* in particular. He travelled thousands of miles moving from one Islamic territory to another, undergoing all sorts of difficulties, hardships, and weariness, sometimes to obtain only one narration of the Prophet (ﷺ). He sometimes even had to eat grass to satisfy his extreme hunger after he had spent all his money. Even the few hours of night in which he snatched short naps to rest a while, were not so resting for him, as he used to wake up many times in a night to classify the narrations he had collected. Imam Bukhārī made a pact with himself that he wouldn't include a narration from any narrator until he had personally met him, and listened to the narration with his own ears. He never accepted narrations except from the ones he knew for being honest, diligent, accurate, fearful of Allaah, and having a sharp memory. Imam Bukhārī was meticulous in choosing authentic *Hadīths* to the extent that he would perform ablution; pray two rak'ahs and supplicate to Allah for

guidance before including any *Hadīth* that had already met the set down conditions in his book.

His book of collections of *Hadīths* which is very much popular and on which he spent sixteen years before completion is known as “*al-Jāmi ‘u ṣ-Ṣaḥīḥ Al-Musnad Al-Mukhtaṣar min umūr Rasūlī llah Salla Allahu Alaihi Wa Sallam Wa Sunanihī wa Ayyāmihi*” (The authentic and comprehensive traditions on the matters of the prophet peace and blessing of Allah be upon him, and his traditions and his lives). The book is now popularly known as *al-Jāmi ‘u ṣ-Ṣaḥīḥ*. (The Authentic Narrations) or *al-Jāmi ‘u ṣ-Ṣaḥīḥ al-Bukhārī* (The authentic narrations by Al-Bukhārī).

Imam Bukhārī collected 600,000 traditions of the Prophet out of which he memorized 200,000. It is pertinent to note that he was born at a time when *Hadīth* was being forged either to please rulers or to corrupt the religion of Islam. Therefore, it was a great task for him to sift the forged or unauthentic *Hadīths* from the authentic ones. He labored day and night and came out with approximately 7,275/7,397 *Hadīths* of which he deemed completely reliable out of the 600,000 he was said to have collected.

He began every chapter of the famous book with *Qur’ānic* verse to indicate the subject matter and the kind of tradition to be found in them. He arranged the *Hadīths* according to *Musannaf* i.e. collections classified by subject matter. This book covers almost all aspects of life in providing proper guidance from the Messenger of Allah (ﷺ). All the *Hadīths* in the *al-Jāmi ‘u ṣ-Ṣaḥīḥ* are grouped under 3,450 subject headings. Muslim scholars unanimously agree that *al-Jāmi ‘u ṣ-Ṣaḥīḥ* of Imam al-Bukhārī is the most authentic book after the glorious *Qur’ān*.

Self Assessment Exercise

Write a short review of *al-Jāmi ‘u ṣ-Ṣaḥīḥ* of Imam Bukhārī

Commentaries on the *al-Jāmi ‘u ṣ-Ṣaḥīḥ*.

The most prominent commentary works on the *al-Jāmi ‘u ṣ-Ṣaḥīḥ* are as follows:

1. Al-Kawākib ad-dārī fī sharḥ *Ṣaḥīḥi l-Bukhārī*. by Muhammad bn Yusuf. Ali al-Karmānī d. 786 AH. It contains explanation of strange words, grammatical analysis, verification of

reports, names and nicknames, and reconciliation of apparent contradictions. It was completed in Makkah Mukarramah in 775 AH.

2. *Fat-hu 'l-bārī bishar-h Ṣaḥīḥ al-Bukhārī* by Ahmad bn Ali bn Muhammad bn Muhammad bn Hajar al-Asqalānī from Asqalān in Egypt (773-852). This is regarded as the best of all the commentaries.

3.6 His Death

In 250 AH, Imam al-Bukhārī left Nishapur, a city in Khurasān for Bukhārā. He was highly welcomed back home. People rushed to welcome him in a great celebration in which huge tents were pitched and decorations were hung. He was very busy in the city teaching gathering of people the ideals of Islam, especially in relation to the traditions of the Prophet (ﷺ). One day, the people of Samarqand sent a message for him asking him to come to their city. He agreed and packed his belongings with great joy. But Imam could not get to the city before he fell ill. He eventually died in a city called *Khartank* on the first of Shawwal, 256 A. H. at the age of 62. He was buried in Khartank, a village not too far from Samarkand. May Allah have mercy on his soul (Amen).

Self assessment exercise

Describe the circumstances under which Imam Bukhārī died.

CONCLUSION

Imam Bukhārī has been shown as one of the great collectors of *Hadīth*. His collection of *Hadīth* is called: *Al-Jami'u Al-Sahih Al-Musnad Al-Mukhtaṣar Min Umur Rasuli Lah Salla Allahu Alaihi Wa Sallam Wa Sunanihi wa Ayyamihi*. (Authentic and comprehensive traditions on the matters of the prophet peace and blessing of Allah be upon him and his traditions and his lives).

Due to the significance of the work, Islamic Scholars regard Bukhārī as the leader and master of Islamic scholars of *Hadīth*. The work was the first compilation of authentic traditions of the prophet. Some scholars have also contributed to the quality of Bukhārī's work by either summarizing or writing commentary on it.

5.0 SUMMARY

He is Muhammad ibn Isma'il ibn Mughirah ibn Bardazibah al-Ja'fi. He is not only one of the six major collectors of *Hadīth*, he is also considered the leader or master all scholars of *Hadīth*. He was born in Shawwal 194 A.H and died in the same month, 256 A.H at the age of 62.

Imam Bukhārī started memorization of prophetic traditions at the age of ten. He travelled extensively to various places in search of Prophetic traditions (*AHadīth*). He travelled to Hījāz, Syria, Egypt, Baṣrah, Kufah and Baghdad to seek knowledge. He met more than one thousand teachers and professors of Islamic sciences whom he benefited from. He also became teacher to many pupils.

The great Imam was reported to have gathered 600,000 *Hadīths* out of which he selected only 7,257. He documented the *Hadīths* in a book named: *al-Jāmi'u ṣ-Ṣaḥīḥ*. The book is considered by the Muslim majority as the most authentic book after the holy *Qur'ān*.

6.0 TUTOR-MARKED ASSIGNMENTS

1. Discuss in detail the life and scholarship of Imam Bukhārī
2. Review the book *al-Jāmi' u ṣ-Ṣaḥīḥ* compiled by Imam Bukhārī

7.0 REFERENCES/FURTHER READING

Abdul Majid, H.H (1978); *A'immatu al-Hadīth al-Nabawi*, Cairo.

Abdul, M.O.A (1980): *The Selected Traditions of Al-Nawawi*, Lagos.

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UNIT 3: A BIOGRAPHY AND *HADĪTH* COLLECTION OF IMAM MUSLIM AND IT'S COMMENTARY.

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1 Imam Muslim's Full Name, Birth and Parentage
 - 3.2 Early Child-Hood and Travelling in Search of Knowledge
 - 3.3 His teachers and pupils
 - 3.4 His works
 - 3.5 The *Ṣaḥīḥ Muslim*
 - 3.6 His Death
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/further readings

1.0 INTRODUCTION

Imam Muslim was one of the erudite scholars of *Hadīth* literature. He spent most of his life learning, compiling, teaching and transmitting *Hadīths*. In this unit, we shall study a brief history of his life and assess his contribution to the *Hadīth*.

2.0 OBJECTIVES

It is hoped that at the end of this unit, you should be able to:

- Give full name, lineage and parentage of Imam Muslim
- Relate Imam Muslim's early childhood and travelling in pursuit of knowledge
- Mention the teachers and students of Imam Muslim
- Discuss the contribution of Imam Muslim to *Hadīth* literature
- Review the book *Ṣaḥīḥ Muslim* and its Commentaries

3.0 MAIN CONTENT

3.1 Imam Muslim's Full Name, Birth and Parentage:

He was Abul Hussain Şakhru`d-Dīn Muslim bn al-Hajjāj al-Qushayrī al-Nishabūrī popularly known as Imam Muslim.

Imam Muslim, as his *nisbah* (lineage) shows, belonged to the Qushayr tribe of Arabia, an offshoot of the great clan of Rabī'a. He was born at Nishapur, one of the best cities of Khurāsān in Persia in the year 202 A.H/817C.E. His forefathers were said to have occupied important positions during the time of the orthodox Caliphs. His parents were very religious and his father, al-Hajjāj, was reported to have been a renowned scholar of *Hadīth* during his life time. As such, Imam Muslim, who was also a contemporary of Imam Bukhārī, was brought up in an atmosphere of piety.

Self – Assessment Exercise

Give full name, lineage and parentage of Imam Muslim.

3.2 Early Child-Hood and Travelling in Pursuit of Knowledge

Imam Muslim grew up as a saint of high caliber. His excellent moral character could be judged by the single fact that he never indulged in backbiting which has almost become the part of all human beings. He never told a lie or used offensive words. He spent his whole life on the path of righteousness and as a God-fearing person. He was blessed with a very good retentive memory. He started his education under his parent and in his birthplace which, at that time, had not only become a center of religion and knowledge but also had great scholars of high repute like Muhammad ibn Yahya al-Duhlī and Imam Ishāq ibn Rāhawayh. It should be remembered that Imam Bukhārī also visited and stayed in the city. As it was the custom of that period, he started learning the holy *Qur'ān* with Arabic literature and grammar before beginning the study of *Hadīth*. He was said to have memorized the whole *Qur'ān* at the age of twelve.

After he had employed several avenues of knowledge, especially knowledge of *Hadīth* in his native land, Imam Muslim travelled to many other places with the aim

of learning and collecting the traditions of the Prophet (ﷺ). He travelled to places like Hijāz, Egypt, Syria, Yemen, Iraq and Baghdad. He was said to have visited Baghdad many times and that his last visit was two years before his death. He also had the opportunity of delivering lectures in many of the places he visited. He helped immensely in the discussion of *Hadīth* and collected a great number of *Hadīth* from the scholars of *Hadīth* in the places he visited.

When he finished his studies in the various centers of learning, he settled down at Nishapur where he later came in contact with Imam Bukhārī. He was so much impressed by Bukhārī's vast knowledge and the insight he possessed on the subject of *Hadīth* that he kept himself attached to him till the death of the former. He could be said to be a true disciple of Imam Bukhārī. He devoted his rest of life in the service of *Hadīth*. He wrote many books and treatises on *Hadīth* and other related subject but his most famous and important work is the *al-Musnad al-Ṣaḥīḥ* which contains authentic collections of Prophet Muhammad's traditions.

Self Assessment Exercise

Relate Imam Muslim's early child-hood life and travelling in pursuit of knowledge.

3.3 His Teachers and Pupils

Imam Muslim studied under many Islamic scholars of his locale. He also visited many other places to drink from water of knowledge from the great scholars in them.

Among those he learnt from are:

- Imam Bukhārī
- Imam Ishaq bn Rāhawayh
- Imam Ubaydullah al-Qawārīrī
- Imam Shu'bah bn Yūnus
- Imam Abdullah bn Salam
- Imam Ahmad bn Hanbal
- Imam Yahya ibn Ma'īn

- Imam Qutaibah ibn Sa‘īd
- Imam Ali bn Hujair Sa‘dī
- Imam Mahmud bn Ghaylān al-Marwazī
- Imam Abdullah bn Abdu `r Rahmān al-Dārimī
- Imam Abi Kurayb Muhammad

Also, many students benefited from Imam Muslim. His students spread all over different localities where they became prominence in the realm of *Hadīth*. His students include;

- Imam al-Tirmidhī
- Imam Abu Hātim al-Rāzī
- Imam Abubakr ibn Khuzaimah
- Imam Yahya bn Sa‘īd
- Imam Muhammad bn Makhlad
- Imam Abu Amr al-Khaffāt
- Imam Muhammad bn Abdu `l-Wahāb al-Farrāi
- Imam Muhammad bn Ishaq ibn Khuzaymah
- Imam Abdullah bn Muhammad al-Balkhī
- Imam Šālih bn Muhammad al-Baghdādī
- Imam Ahmad bn Nāşir al-Khafāf
- Imam Ali bn Ismā‘īl al-Safār
- Imam al-Makkī bn ‘Abdān

Self - Assessment Exercise

Enumerate the teachers and pupils of Imam Muslim

3.4 His Works

Imam Muslim was a prolific writer. He authored many works on the science of *Hadīth* and other fields of Islamic studies. His works include:

- *Awhām al-Muhadīthīn*
- *Al-Asmā wa `l-Kunya*

- *Al-ʿIlal*
- *Al-Munfaridāt wa ʿl Wahdān*
- *Mashārik Imam Malik*
- *Tabaqāt al-Tābiʿīn*
- *Al-Asʿilatu ʿan Ahmad b. hanbal*
- *Al-Mukhadramūn*
- *Mashāyikhu Shuʿbah*
- *Al-Aqrān*
- *Awlādu ʿṣ-Ṣahābah*
- *Al-Tārīkh*
- *Al-Tamyīz*
- *Al-Jāmiʿu*
- *Al-Musnad*
- *A ʿṣ-Ṣahīh al-Musnad*

3.5 *al-Musnad A ʿṣ-Ṣahīh / Ṣahīh Muslim*

As said earlier, the most celebrated and important book written by Imam Muslim is known as: ***al-Musnad A ʿṣ-Ṣahīh al-Mukhtaṣar mina ʿs-Sunnah*** (a compilation of prophetic traditions). Imam Muslim gathered 300,000 out of which he found only 9,200 to be authentic. One great feature of this book of *Hadīth* is that it contains only traditions of the Prophet which are free from defects and unanimously accepted by great scholars of *Hadīth*. It took him fifteen years to complete the compilation. After the compilation he presented the work to Abu Zurāʿah for his perusal. Abu Zurāʿah raised objection on some *Hadīth* and Muslim omitted them without argument. It was the desire of Imam Muslim to present authentic traditions of the prophet to the Muslim Ummah. Therefore he recorded only those *Hadīth* he considered valid among other scholars. This could be deduced from his introduction in the work that he recorded only what was unanimously accepted as authentic.

Imam Muslim's work is ranked next to *Ṣaḥīḥ al-Bukhārī*, though *Ṣaḥīḥ Muslim* was argued by many scholars to be superior to *Ṣaḥīḥ al-Bukhārī*, in the details of its arrangement. *Ṣaḥīḥ Muslim*, was arranged according to the transmitters not according to the subject matters. A reasonable number of scholars like al-Nawawī and Jalālu 'd-Dīn al-Suyūṭī have written commentary on *Ṣaḥīḥ Muslim*.

Self – Assessment Exercise

Write a brief review of *Ṣaḥīḥ Muslim*

3.6 Commentaries on the Ṣaḥīḥ Muslim

Due to the reputation of *Ṣaḥīḥ Muslim* as a highly authentic Hadith collection, several erudite Muslim scholars wrote commentaries on the work. A forerunner of such writers as Imam Yahya a'n-Nasāī whose biography and Commentary on the *Ṣaḥīḥ Muslim* has been presented in Module 3 Unit 10. 3.

It has to be noted that Imam al-Nawawī was not the only scholar that wrote commentary on *Ṣaḥīḥ Muslim*. It is claimed that there are more than 70 commentaries on *Ṣaḥīḥ Muslim* as there are several commentators on the work. Other commentators include:

Abu Amr Ibn Salah

An erudite scholar who commented on *Ṣaḥīḥ Muslim* was Abu 'Amr Uthmān ibn Abdu 'r- Raḥmān Ṣalahuddīn al-Kurdī al-Shahrazūrī. He is popularly known as Ibn *Ṣalāh*. Born 577 A.H. (1181 C.E) in Sharazor which is presently a part of eastern Iraq. Ibn Salah started his education with his father who was also an Islamic specialist. He also travelled to many other countries and center of learning to study under different religious scholars. He was said to have travelled to places like Mosul, Baghdad, Hadedan, Naisaphur, Merv, Damascus, Aleppo and Harran to acquire knowledge.

He soon became a great scholar of *Tafsīr* and *Hadīth*. Although, he was well grounded in a variety of discipline, he was most recognized for his contribution to the field of *Hadīth*. He taught the subject and other more at *Ṣalahiyyah* School in Jerusalem and Rāhawayh School in Damascus. Scholars like Ibn Khallikān described him as: 'Exemplary scholar of Quranic exegesis, *Hadīth* and Jurisprudence'. He was said to have died in Damascus in 643 A.H. (1245 C.E).

His book of commentary on *Ṣaḥīḥ Muslim* is one of the great works which is best known for. The title of the book is *Ṣiyānah Ṣaḥīḥ Muslim*. This book is explanation of the *Ṣaḥīḥ Muslim*. *Ṣiyānah Ṣaḥīḥ Muslim* is referred to by Yahyah al-Nawawi in his own explanation or commentary. Unfortunately, only the beginning section of *Ṣiyānah Ṣaḥīḥ Muslim* has been published.

Muhammad Taqī Usmānī

Justice (Retired) Allama Mufti Uthmani also authored a commentary work on *Ṣaḥīḥ Muslim* known as *Takmilat Fath al-Mufhim*. He is an Islamic scholar from Pakistan. He was born in Deoband, India in 1362 A.H. (1943 C.E.) and started his early education from his father, the late Grand Mufti of Pakistan. He later received his Takhassus degree which is equivalent to PhD in Islamic education from Dāru `l-Ulūm, Karachi, in 1961; Master's degree in Arabic literature in Punjab University and a bachelor of Laws (LLB) degree from Karachi University. He served as a judge of the Federal Shariah Court of Pakistan from 1980 to 1982. He also served as a judge on the Shariah appellate Bench of the Supreme Court of Pakistan from 1982 to 2002. He wrote numerous books and articles on vital Islamic topics in Arabic, Urdu and English.

In recognition of Uthmani's achievement in Islamic finance, he was given an award by the United Arab Emirates Vice-President and Prime minister, Muhammad ibn Rasheed al-Makhtoum during the annual International Islamic Finance Forum (IIFF) in Dubai in 2004. He is a member of different national and international organizations. He is one of the leading scholars living in our contemporary period. He is an expert in the field of *Hadīth* and other Islamic studies.

The *Takmilat Fath al-Mufhim* is regarded as one of the best commentary on *Ṣaḥīḥ Muslim*. This work is arguably Shaykh Taqi Usmani's most important book in Arabic. The august work which is in six volumes is considered the completed versions of *Fath al-Mufhim fi Sharh Ṣaḥīḥ al-Muslim* started by Imam Shabbir Ahmad Uthmani.

Although, scholars like Imam Muhammad Zahid al-Kawthari regarded Shabbir Uthmani's incomplete commentary as a good commentary on *Ṣaḥīḥ Muslim*. A great number of scholars including Sayyid Abul Hassan Ali Nadwi acknowledged that Taqi

Uthmani's *Takmilah* is far better. This book of commentary explains the *Hadīth* in the *Ṣaḥīḥ* and in relation to that deals with numerous contemporary and modern issues with great mastery and authority.

Abdul Hamid Siddique

Mention could also be made of the Summarized *Sahih Muslim* which is the English translation of *Ṣaḥīḥ Muslim* by Abdul Hamid Siddique. This summarized version eliminates unnecessary repetitions, though many authors argue that the summarized form is stilted and contains scattered errors. There are extensive footnotes which are majorly useful.

3.6 His Death

Imam Muslim left this world on 25th Rajab, 261 A.H/875 C.E at the age of 59 years. Some reports hold that he died at the age of 55 or 57. He was buried at Nasirabad, a suburb of Nishapur.

4.0 CONCLUSION

The greatest contribution of Imam Muslim to the science of *Hadīth* was his collection and compilation of his work popularly known as *Ṣaḥīḥ Muslim* or *al-Musnad a`ṣ-Ṣaḥīḥ*. It took him fifteen years to complete the compilation and it contains 9,200 *Hadīths*. Prominent scholars of Islam agreed that *Ṣaḥīḥ Muslim* is the most authentic work of *Hadīth* next to *Ṣaḥīḥ al-Bukhārī*. Any *Hadīth* that Muslim and Bukhārī agreed on its authenticity in their works is regarded as the most authentic *Hadīth* among others.

5.0 SUMMARY

He was Ṣakhrū`d-Dīn Muslim bn al-Hajjāj al-Qushayrī al-Nishabūrī popularly known as Imam Muslim. His nickname is Abu `l Hussain. He was a pious person from religious parents. He never indulged in backbiting. He had good retentive memory. He was one of the leaders of *Hadīth* transmitters and collectors. He was born in Nishapur in 202 A.H. and died 261 A.H. He travelled to Hijaz, Egypt, Syria, Iraq and other places in search of knowledge. He died in Nishapur. His popular work is *Ṣaḥīḥ Muslim*. It consists of 9,200 *Hadīths* and it took him fifteen years to complete the compilation. *Ṣaḥīḥ Muslim* is regarded by scholars of *Hadīth* as the most authentic compilations of *Hadīth* next to *Ṣaḥīḥ al-Bukhārī*. Many scholars of Islamic studies have written commentary on *Ṣaḥīḥ Muslim*.

6.0 TUTOR-MARKED ASSIGNMENT

1. Write the biography of Imam Muslim in detail.
2. “Imam Muslim was a prolific writer in the science of *Hadīth*” Discuss
3. Compare *Ṣaḥīḥ Muslim* with *Ṣaḥīḥ al-Bukhārī* and mention the major differences between them.

7.0 REFERENCE/FURTHER READING

Abdul Majid, H.H (1978); *A`immatu al-Hadīth al-Nabawi*, Cairo.

Abdul, M.O.A (1980): *The Selected Traditions of Al-Nawawi*, Lagos.

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UNIT 4: THE LIFE AND *HADĪTH* COLLECTION OF IMAM ABU DAWUD AND ITS COMMENTARY.

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1 Imam Abu Daud's Full Name, Birth and Growth
 - 3.2 His Educational Career, Teachers and Students
 - 3.3 His works and the the Sunan Abu Dawud
 - 3.4 His Death
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

Abu Dawud was one of the leading scholars in the science of *Hadīth*. He is considered next in superiority to Imam Bukhārī and Muslim in the collection and compilation of authentic traditions of the Prophet (ﷺ). In this study, we shall study his biography and assess his contribution to *Hadīth* literature.

2.0 OBJECTIVES

At the end of this unit, you should be able to :

- Relate Imam Abu Daud's Full Name, Birth and Growth
- Discuss education career, teachers and students of Abu Dawud
- Review the work and *Sunan* of Abu Dawud and its Commentaries

3.0 MAIN CONTENTS

3.1 Imam Abu Dawud's Full Name, Birth and Growth

His real name is Abu Dawud Sulaymān bn Ash'ath bn Ishāq bn Bashīr bn Shaddād bn Umar bn Imrān al-Azdī al-Sijistānī.

He was born in 202 A.H / 817 C.E in the province of Sijistan, a famous city in

Khurāsān. He belonged to the Arab tribe Azd. He lived during the time when the Muslim world was full of eminent scholars. Although he was born in Sijistan, he spent greater part of his life at Baṣrah which was a great center of learning at that time. He was blessed with an exceptional mind. He had to read a book only once to commit its entire content to memory. He was also a religious and pious man. He lived an ascetic who devoted most of his time to worship and remembrance of Allah. He kept away from men of rank, Sultans and the likes.

He started his early education in his home town, Sajastan, and traveled out later on in search of Islamic sciences and Arabic literature. Some of the places he stayed during his studies include: ray, Harat, Kufah, Baghdad, Turasu, Dimash as Egypt and Basrah. He also visited Iraq, Syria, and Hijāz. He benefited greatly from the Muslim scholars of the places he visited.

Scholars are unanimous about his great ability, trustworthiness and accuracy. He was not only a good narrator of *Hadīth*, he was also a good lawyer.

He was well versed in the criticism of *Hadīth* and an expert in distinguishing sound *Hadīths* from the weak ones.

Self Assessment Exercise

Relate Imam Abu Daud's full name, birth and growth

3.2 His Educational Career, Teachers and Pupils

Imam Abu Dawud started learning *Hadīth* while he was less than 20 years old. He was one of the most widely travelled scholars of *Hadīth*. He went to Hijaz, Isfahan, Iraq, Damascus, Khurasan, Egypt, Basrah, Syria, Nisharpur, for the sole purpose of collecting *Hadīths*. His collections based majorly on legal aspects of Islam because of

the fact that his primary area of study was law (*Fiqh*). He gained high and wide reputation in his life time.

Imam Abu Daud was said to have heard *Hadīth* from 300 personalities. Some of his teachers were:

- Imam Ahmad bn Hanbal
- Abdullahi ibn Maslama
- Musa bn Isma'ila-Tabriu
- Abu Amru Al-Dariri
- Muslim bn Ibrahim
- Abdullah bn Raja'a bn Sa'īd
- Uthman bn Abu Shaybah
- Ibrahim bn Musa al-Farāu
- Ishaq bn Rāhawayh
- Abu Thawr
- Yahya bn Ma'īn

Imam Abu Dawud also benefited many students of *Hadīth*. His students include:

- Abu 'Isa al-Tirmidhī
- Imam Muslim
- Abu Abdurrahim al-Nasā'ī
- Abubakar bn Abi Dawud 'Uwaynah
- Abu Bashar
- al-Dūlabī

Self – Assessment Exercise

Discuss the educational career of Imam Abu Dawud and enumerate his teachers and students.

3.3 His Works

Likewise, Imam Abu Dawud contributed immensely to the development of Islamic learning, through teaching and writing. He wrote many works and on different aspects of Islamic sciences. Some of them are:

- *Kitābu `s-Ṣunan*
- *Kitābu `l-Qadar*
- *Kitābu Nāsikh wa al-Mansūkh*
- *Kitābu al-Masā'il*
- *Kitābu al-Zuhd*
- *Kitābu al-Duā*
- *Kitābu Ibtidau al-wahyi*
- *Kitābu Akhbāru l-khawārij*
- *Kitāb fadā'ilu `l-A'māl*
- *Musnad Malik*

3.4 The *Sunan* of Abu Dawud and its Commentaries

Imam Abu Dawud contributed to the development of the science of *Hadīth* through writing, teaching and transmission. He wrote many works on the science of *Hadīth*. However, his most famous work in this field was *Sunan* Abu Dawud. It contains traditions on Islamic law and other sciences. This work is regarded as the first work on *Hadīth* which contains traditions on juristic rules and regulations of rituals and personal transactions. He completed the work at Baghdad in 241 A. H.

Imam Abu Daud was very careful when compiling his *Sunan*. He selected only 4800 *Hadīths* out of 500,000 traditions he collected and examined. He arranged them into various books which he subdivided into chapters. He gave his sources and stated various versions of the traditions, their relative values and defect(s) if any. The book of *Hadīth* was presented to his teacher, Imam Ahmad ibn Hanbali after completion. Imam Ahmad ibn Hanbali was so pleased with the book.

He also included in his *Sunan* not genuine traditions but the weak and the doubtful ones as well. He also commented on them as being weak or unauthentic. To Imam Abu Dawud, a weak tradition is better than personal opinions of the scholars.

The *Sunan* of Abu Dawud is recognized as one of the six authentic collections of *Hadīth*. Prominent Scholars commended the methodology of Abu Dawud in compiling his *Sunan*. In this regard Imam Ibn al-Arabi: said “If a person has no book of knowledge except the Holy *Qur’ān* and this book, *Sunan* Abu Dawud, he will not need anything else beside them in his learning”

Sunan abu Daud was compiled during his stay in Tarsus for twenty years.

Some Commentary works of Scholars on the *Sunan* Abu Dawud are:

1. *Maālim al-Sunan* by the polymath Abu Sulayman Ahmad bn Ibrahīm bn Khatab al-Bustī d. 388 AH. In his concise work the author comments on vocabularies and language. He verified reports, deduced legal in junctions and conduct. It is published and in circulation.
2. *‘Awnu ’l-Mabūd ala Sunan Abu Dawud* authored by Shaykh Muhammad Ashraf bn Ali Haydar as_ Siddīqī, died in the 14th century AH. He restricted his comments on elucidation of some Arabic dialects and ambiguous expressions. He avoided verbosity and observed brevity when giving preference to an *Hadīth* upon another. He mentions the proofs of schools of laws only when necessary. Printed in India in four big volumes.
3. *Al-Manhal al-Adhb al-Mawrud Sharh Sunan Abu Dawud* authored by Shaykh Mahmud bn Muhammad bn Khattāb as-Sabkī. This is a comprehensive work, and explanation of vocabularies in which the author shows his interest in explanation of biography of Traditionailsts. He elucidates the meaning and judgement and teachings derivable from the *Hadīths*. He mentions others who recorded the *Hadīths* aside himself. He groups the *Hadīths* into authentic, sound and weak. He died before completing the work year 1352 AH. It is printed.
4. Abridgements and Revisions of the *Sunan* Abu Dawud:
Imam Abdu ’l-Azīm bn Abdu ’l-Qawī al-Mundharī, author of *At-Targhib wa ’t-Tarhib* (d.656 H.) Al-Mundhari mentions all the five Imams who agree with Imam Abu Dawud in authenticating each of the *Hadīths* in the collection as well as explaining reasons underlying the *Hadīths*. The Abridgement thus comes out as excellent work.

(ii) A revision and commentary on the Abridgement has also been written by Imam Muh. Ibn al-Qayyim al-Jawziyyah d. 751. He added some circumstances underlying some *Hadīths* on which Al-Mundharī kept quiet or which he mentions incomplete, authenticating some which he did not; spoke on texts which still remain ambiguous; sometime writes extensively in the interest of readers in the Imams well-known characteristic manner. The Abridgement and its revision have been published in one volume.

Self – Assessment Exercise

Review the work and *Sunan* of Abu Dawud and its Commentaries

3.7 His Death

Imam Abu Dawud died at Baṣrah on Friday in the month of Shawwal 275 A.H at the age of 73.

4.0 CONCLUSION

This unit portrayed Imam Abu Dawud as a giant in the field of *Hadīth*. He was the leader of *Hadīth* scholars during his life time. Scholars of *Hadīth* such as Tirmidhī, Nasāī, Abu Awnah and Bashār al-Dūlabī transmitted the *Sunan* from him. Even his teacher, Ibn Hanbal wrote about him. His major contribution to the science of *Hadīth* was his *Sunan* which contains 4,800 *Hadīth* selected from the 500,000 he collected.

5.0 SUMMARY

Abu Dawud Sulayman ibn Al-Ash'ath bn Ishaq Al-Azdī As-Sijistānī, was the eminent Imam of *Hadīth*. He was born in 202 A.H. He studied *Hadīths* under Imam Ahmad b. Hanbal along with Al-Bukhārī and taught many of the later scholars of *Hadīth* like Tirmidhī and Nasāī.

Though Abu Dawud collected 500,000 *Hadīths* he compiled 4,800 only in his book entitled *Sunan*. He taught the book in Baghdad and other major cities at that time. He died at Baṣrah on Friday in the month of Shawwal 275 A.H

6.0 TUTOR-MARKED ASSIGNMENTS

- Give the full lineage and bio data of Abu Dawud.
- Evaluate the contents of *Sunan* Abi Dawud.
- Compare *Sunan* Abu Dawud with *Sunan* Al-Tirmidhī.

7.0 REFERENCE/FURTHER READING

Abdul Majid, H.H (1978); *A'immatu al-Hadīth al-Nabawi*, Cairo.

Abdul, M.O.A (1980): *The Selected Traditions of Al-Nawawi*, Lagos.

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UNIT 5: THE PROFILE AND *HADĪTH* COLLECTION OF IMAM TIRMIDHĪ AND IT'S COMMENTARY

CONTENTS:

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The full name of Imam al-Tirmidhī and early education.
 - 3.2 His writings
 - 3.3 His contributions to *Hadīth* collection and compilation
 - 3.4 The *Sunan a`l- Tirmidhī*
 - 3.5 The Commentaries on the Sunan.
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked assignment
- 7.0 Reference/further readings

1.0 INTRODUCTION

Imam Tirmidhī was one of the prominent scholars of the science of *Hadīth*. His work is regarded as one of the six authentic collections of *Hadīth*. In this unit we shall know the profile of Tirmidhi and analyse his contribution to *Hadīth* collection and transmission.

2.0 OBJECTIVES

It is hoped that by the end of this unit, students should be able to:

- The profile of Imam Tirmidhī
- The contribution of Tirmidhi to *Hadīth* collection and transmission
- Highlight the Contents of *Sunan `l-Tirmidhī*
- Review some commentaries written on the *Sunan `l-Tirmidhī*

3.0 MAIN CONTENT

3.1 The full name of Imam al-Tirmidhī and early education.

His real name is Abu Isa, Muhammad b. Isa b. Sawra b. Shaddād. The *nisbah* Tirmidhī connects him with Tirmidh, a place on the upper Amu Darya.

Imam Tirmidhī was born in Dhul Hijjah 209 A.H in one of the villages called Bihra. Between this village and the city of Tirmidh is about 10 kilometers distance. He was of the tribe of Ghaylān. His descendants settled in Buga during the regime of a ruler called al-Laythī bn Sayar from the tribe of Salim.

On his early life, very little is known, however, it is said he was born blind while other sources said that he lost his eye sight in his later years.

He traveled widely to Islamic centers in search of knowledge; he went to Khurasan, Iraq and Hijāz in order to collect traditions.

Self Assessment Exercise

Give the profile of Imam Tirmidhī.

3.2 His writings.

Imam Tirmidhī was a prolific writer, not only in the science of *Hadīth* but also in other fields of Islam knowledge. The title of some of his scholarly works includes:

- a. *Kitāb al-Hali al-Sughra*
- b. *Kitāb a`l-Tabaqātu wa`l-Tārīkh*
- c. *Kitāb a`sh – Shama`ilu al – Muhammadiyyah*
- d. *Kitāb al-Hali al-Kubra*
- e. *Kitābu`l-Tafsīr*
- f. *Kitābu`l-tā – Tārīkh*
- g. *Kitābu`l-Asmā`u wa al-Kunya*

3.3 Contribution to *Hadīth* collection and compilation

Imam Tirmidhī traveled to various places in search of knowledge of *Hadīth* science. He stayed with prominent scholars of *Hadīth* in his time. Among the scholars he benefited from were Imam Bukhārī, Imam Muslim, Imam Abu Daud, A`s-Sijistānī, Qutaybah bn Sa`īd, Muhammad bn Bashār, Ishaq bn Musa and Sufyān bn Wakī ` . He also met Imam Nasāī Ibn *Mājah* Muhammad al-Mathlan, Ziyad b. Yahya, Abubakar b. Abdul Azim and studied from them.

Imam Tirmidhī was endowed with good character, retentive memory and piety. He was a man of integrity who combined search of knowledge with fear of Allah. As a result of that he was highly respected not only by his students but also by his teachers. Imam Bukhārī said to him once: “what I benefited from you is greater than what you benefited from me.”

Many students transmitted from him. Prominent among them are: al-Haytham bn Kulayb, al-Shāshī, Makhlūb, Fadl, Muhammad Mahbūb al-Mahbūbī al-Mazrūī who was the transmitter of his major work on *Hadīth* compilation known as *Sunan*.

Self – Assessment Exercise

Discuss the contribution of Tirmidhī to *Hadīth* collection and transmission.

3.4 The *Sunan a`-t- Tirmidhī*

The *Sunan a`-t- Tirmidhī* is the major work on which the fame of the Imam rests in the science of *Hadīth*. It is also called al-Jāmi`u `t-Tirmidhī. The work deals with matters of religious observance, law, and personal relationship with God and fellow human beings.

This work bears the title of *Ṣaḥīḥ* in the edition printed in Cairo in 1292, but elsewhere it is only called *al-Jāmi`u*

A glance at the list of chapters in the work shows that nearly one half of it is devoted to such subjects as dogmatic theology, popular beliefs, devotion, manners, education and hagiology.

The work contains far fewer traditions than that of Bukhārī or Muslim but also less repetition; two of the chapters are particularly extensive. They are *manāqib* (Hagiology) and *Tafsir al-Qur'ān* (Exegesis of the *Qur'ān*). It contains 4,000 *Hadīths*. Traditions

Tirmidhi's work is distinguished by two features; the critical remarks concerning the Isnads (chains of transmission) and the points of difference between the madhhabs which follow every tradition. On account of the latter feature Tirmidhi's collection may be called the oldest work on *ikhtilāf* that has come down to us. In this method, he tried to mention the degree of reliability of each narrator and identify the names and the titles after which he gives his opinions about the quality of Tradition in point whether it is authentic (Ṣaḥīḥ) good (Hasan) or weak (Ḍa'īf). He also mentioned the opinion of early Jurists, lawyers and Imams concerning the subject.

Self – Assessment Exercise

Highlight the Contents of *Sunan a`l-Tirmidhī*.

3.5 The Commentaries on the *Sunan a`l-Tirmidhī*

Scholars who wrote commentaries on *Sunan a`l-Tirmidhī* included:

- (i) Imam Abubakr, Muhammad Abdullah al-Ishbīlī known as Ibn al-Arabi (d.543) in Fez. He entitled his work: *Hārithatu `l-Ahwazī fī Sharḥ at-Tirmidhī*. He spoke in it on Men, Chains and the Strange/Extraneous. He also spoke on variety of grammar, creed, rules, conducts and public interest (*maṣālih*). He excelled in reconciling views and proofs; most especially, the school of thought of his teacher; all are with strong evidence, and brilliant explanation in eloquent Arabic with particular reference to Ibn Arabī. Printed in Egypt..
- (ii) Suyūṭī d. 911. *Qūtu `l Mughtadhī alā Jāmiu Tirmidhī*. Prelude consists of place of a Jāmiu in *Hadīth* collection, terminologies, concise work, based on printed in India. Some other commentaries have either remained in manuscripts of non extant or perished during fitan/ insurrection.

Self Assessment Exercise

Evaluate two commentaries written on the *Sunan a`l-Tirmidhī*

His Death: Imam Tirmidhī died at one of the boroughs of Tirmidhī circa 270/ 275 A.H

4.0 CONCLUSION

Muhammad bn Sawra a`-t-Tirmidhī authored one of the canonical collections of Prophet Muhammad’s Traditions whose authenticity is acknowledged in the Islamic circles having traveled widely to Khurāsan Iraq and Hijāz in order for the purpose.

Teachers : Among his masters were Imams Ibn Hanbal, al-Bukhārī and a`s-Sijistānī.

Writings : Two of his works have been published. His collection of Traditions and his *Shamā’il*. a collection of traditions concerning the person and the character of Prophet Muhammad. He had other works on various Islamic studies ascribed to him.

His collection of Hadiths bears the title of *Ṣaḥīḥ* in the edition printed in Cairo, 1292; elsewhere it is called *Jāmi‘u*

A glance at the list of chapters shows that nearly one half of the work is devoted to such subjects as dogmatic theology, education and hagiology.

The work contains far fewer traditions than those of Bukhārī, or Muslim but also repetitions, two of the chapters are particularly extensive; they are *manāqib* and *Tafsīr*.

Though traditions showing a predilection for Ali are not rare, those which favour Abu Barkr, Umar and Uthman are not lacking.

Tirmidhi’s work is distinguished by two features: the critical remarks concerning the Isnad’s (chain of transmission) and the point of difference between the Madhhabs which follow every tradition on account of the latter feature Tirmidhī’s *Jāmi‘u* may be called the oldest work on *Ikhtilāfāt* that has come down to us.

5.0 SUMMARY

Imam Tirmidhī was one of the learned scholars of the science of *Hadīth*. He contributed to the development of the science of *Hadīth* by transmitting it to students of ‘ilm and compiling it with critical analysis. His collection of *Hadīth* is known as Sunan

Tirmidhi and was recognized by scholars of Islam as one of the six authentic collections of *Hadīth*.

6.0 TUTOR-MARKED ASSIGNMENTS.

1. Give a detail biography of Imam Tirmidhī
2. Evaluate the *Sunan Tirmidhī* and comment on its originality.
3. “Imam Tirmidhī was a polymath in the science of *Hadīth*” Discuss.

7.0 REFERENCES/FURTHER READING

- Abdul Majid, H.H (1978); *A’immatu al-Hadīth al-Nabawi*, Cairo.
- Abdul, M.O.A (1980): The selected traditions of Al-Nawawi, Lagos.
- Al-Dhahabi: *Tabaqatu `l-Huffāz*. Cairo.
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MODULE 2: IMAMS A`N-NASĀI, IBN MĀJAH, MĀLIK AND IBN HANBAL: THEIR *HADĪTH* COLLECTIONS AND COMMENTARIES.

Unit 6: The Profile and *Hadīth* Collection of Imam Nasāī and its Commentary.

Unit 7: The life and *Hadīth* Collection of Imam Ibn Mājah and its Commentary

Unit 8: The Biography and Contribution of Imam Malik to the Science of *Hadīth*.

Unit 9: The Biography and Contribution of Imam Ibn Hanbal to the Science of *Hadīth*.

UNIT 6: THE PROFILE AND *HADĪTH* COLLECTION OF IMAM A`N-NASĀI AND ITS COMMENTARY.

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents
 - 3.1 Imam a`n-Nasāī`s full name, lineage and early life
 - 3.2 His education and travelling
 - 3.3 His teachers and pupils
 - 3.4 His works
 - 3.5 The *Sunan al-Nasāī*
 - 3.6 Commentary works on the *Sunan a`n-Nasāī*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

Imam Al-Nasāī was one of the leading scholars of the science of *Hadīth*. His work is recognized as one of the six authentic collections of *Hadīth*. In this unit, we shall study his biography and assess his contribution to the science of *Hadīth*.

2.0 OBJECTIVES

It is hoped by the end of this unit, you should be able to:

- Mention the name and lineage of Imam A`n-Nasāī
- Enumerate the teachers and students of Imam A`n-Nasāī
- Assess the contribution of Imam A`n-Nasāī to *Hadīth* collection
- Analyse the content and significance of *Sunan A`n-Nasāī*
- Mention and analyse some commentaries written on the *Sunan a`n-Nasāī*

3.0 MAIN CONTENT

3.1 Imam a`n-Nasāī`s Full Name, Linage and Early Life

His name was Ahmad ibn Shuayb ibn Ali ibn Sinān ibn Abu Abdu`r-Rahmān a`n-Nasāī

He was born in Nasā, a village in Khurāsan in Iraq in the year 215 A.H. He was a man of humility and piety. He respected learners and had love for knowledge and wisdom. He was also trustworthy and hardworking in addition to possessing retentive memory. These qualities assisted him greatly in his task of *Hadīth* collection and transmission. It was said that he fasted every other day like the one described in the *Hadīth* as fasting of Dawud.

Self Assessment Exercise

Mention the name and lineage of Imam A`n-Nasāī

3.2 His Education and Travelling

Imam a`n-Nasāī started his learning at an early age of his life in his home town. He studied Arabic literature first, followed by the recitation of the Glorious *Qur`ān*. He travelled for the sake of knowledge at the age of fifteen. He travelled to Khurāsan, Iraq Hijaz, Syria, Jazirah, Egypt, Kufah and Damascus. He later decided to settle in Egypt. He became so popular in Egypt due to his educating lectures, especially on *Hadīths*. He narrated *Hadīths* to the extent that he became famous by the title *Hāfizu`l Hadīth*. Many people, including scholars would attend his gatherings to benefit from him.

Self Assessment Exercise

Enumerate the teachers and students of Imam A`n-Nasāī

3.3 His Teachers and Pupils

Imam benefited from eminent scholars of Islam. Prominent among his teachers were:

- Imam Qutaybah
- Ibn Sa'id
- Imam Al-Bukhārī
- Imam Muslim
- Imam Abu Daud
- Imam Suwayd
- Ibn Nasā
- Muhammad bn Nadar
- Al-Marzuī
- Imam Muhammad bn Ghaylān
- Imam Al-Tarmidhi
- Ishaq bn Rahawayh
- Qatadah bn Sa'id

Several students of 'ilm also benefited from the knowledge of Imam Al-Nasa'I. His students include:

- Imam Abu Qāsim al-Tabarānī
- Imam Abu Ja'far al-Tahāwī
- Imam Abu Bakr Ahmed bn Muhammad known as ibn 's-Sunni
- Shaykh Ali ibn Tahāwī

3.4 His works

Imam A'n-Nasāī was an erudite scholar and prolific writer in Islamic Sciences. He left many beneficial works. Unfortunately, many of the works were lost or not published. His work entitled al-Mujtabā was one of his scholarly works he extracted from his *Al-Sunan Al-Kubra*. His works include:

- *Sunan al-Kubra*
- *Sunan al-Sughrā / Sunan al-Nasāī*
- *Amalu 'l-Yawm wa 'l-Laylah*

- *Khaṣā'is `Alī*
- *Al-Jarḥu wa Ta'dīl*
- *Kitāb al-Khaṣ'is*
- *Kitāb al-Ṣahābah*
- *Kitāb Manāsik al-Hajj*
- *Kitāb a't-Tamyīz*
- *Kitāb al-Ḍu'afā*
- *Kitāb Musnad `Alī .*
- *Kitāb Musnad Mālik*
- *Kitāb `t-Tafsīr.*

Self Assessment Exercise

Assess the contribution of Imam A`n-Nasāī to *Hadīth* collection

3.5 The *Sunan a`n-Nasā'ī*

Al-Mujtabā was one of his scholarly works he extracted from his *A`s-Sunan Al-Kubrā*. When he first compiled *A`s-Sunan Al-Kubrā* and forwarded it to the governor of Ramlah, the governor asked if all the *Hadīth* therein were Ṣaḥīḥ, which he replied in the negative. Thus, the governor requested that he compiled another book and in which he should gather *Aḥādīth Ṣaḥīḥah* only. Then, A`n-Nasāī compiled *A`s-Sunan Aṣ-Ṣuḡrā* which he later called *al-Mujtabā*. The *Mujtabā* (Carefully chosen) is what is known as *Sunan al-Nasāī*. This is the magnum opus of Imam Nasāī. The work is being taught around the world and it has the virtue of being recognized as one of the *Kutub `s-Siḥāḥ `s- Sittah* (the six canonical books of *Hadīth*).

A glimpse at the scholarly work shows that the author was a traditionalist (*Muhadīth*) who possessed a great deal of knowledge in the area of Islamic science. He was a traditionalist, a commentator on the *Qur'ān* and a first class Jurist. He was one of the leading scholars of *Hadīth* collection and transmission. He contributed immensely to the development of *Hadīth* literature through teaching, writing, collection and transmission.

This work is recognized by *Hadīth* scholars as one of the six authentic collections of

Hadīth. The book comprises of 5,761 traditions. In this book, the author followed the footstep of Imam Bukhārī and Muslim. Majorly, the *Hadīths* in the book are authentic. Where there is a weak tradition, he clearly clarifies the weakness. Some set of scholars regard *Mujtabā* the third authentic book of *Hadīth* after *Ṣaḥīḥ Bukhārī* and *Ṣaḥīḥ Muslim*.

Self Assessment Exercise

Analyse the content and significance of *Sunan A`n-Nasāī*

3.6 Commentary works on the *Sunan a`n-Nasāī*

Imam Suyūṭī (d. 911) stated in his introduction to his commentary on the *Sunan a`n-Nasāī*: This my commentary on the *Sunan* of Abu Abdu r-Rahmān an-Nasāī is similar to my commentary on the *Ṣaḥīḥayn*, *Sunan Abu Dawud* or *Jāmi`u Tirmidhī*. However

The most important commentary works the *Sunan a`n-Nasāī* are:

- (i) Jalalu Dīn as-Suyūṭī's commentary which is a fine and concise work. It is more of remarks than full commentaries. It is entitled *Zahru Ruba ala `l-Mujtabā*. In it he ascertained names of reporters; explained strange vocabularies and points out extraneous reports. He mentioned some judgements and lessons derivable from the *Hadīths*. It is an invaluable commentary inspite of its brevity.
- (ii) Muhammad bn Abdu `l-Hādī al-Hanafī's Commentary popularly called as-Sindī, resident in Madina, d.1138. He says in his commentary: This is a fine commentary on the *Sunan a`n-Nasāī*, exclusively on the need of the learner and the teacher concerning correct meaning, elucidation of strange vocabularies and linguistic analysis. It is broader than Suyutis commentaries. He made salient points in it.

These two commentaries have been published in Egypt and India. The Egyptian edition contains texts of the work. The two are printed in one volume. The year of publication is 1312.

- (iii) Shaykh Sirāju Dīn Umar bn Ali nicknamed ash-Shāfiī, d.804 AH. It consists of comments on the addendums to the *Ṣaḥīḥayn*, *Abu Dawud* and *Tirmidhī* in one volume.

Self Assessment Exercise

Mention and analyse some commentaries written on the *Sunan a`n-Nasāī*

His Death

Imam a`n-Nasāī was said to have died in Makkah or on his way to Makkah on Monday 13th of Safar, 303 A.H. at the age of 88. He was buried in the holy city, between Safa and Marwa.

4.0 CONCLUSION

Abu Abdur-Rahman, Ahmad bn Ali bn Shu'ayb bn Ali, a Hāfiz, was born in 215 A.H in Nasā, a city of Khurāsan. He became famous for the study of the methodology of *Hadīth*, memorizing and mastering it. His popular work known as *Sunan a`n-Nasāī* is third to *Ṣaḥīḥ Bukhārī* in terms of containing the weak *Hadīths*. He lived in Egypt, then moved to Damascus in Syria and died in Makkah in the year 303 A.H. According to some sources; he died in Ramalah near Palestine.

5.0 SUMMARY

This Unit opens with an introduction and stated objectives. The first section of the main contents discuss birth, parentage and early life of Imam a`n-Nasāī; the second section relates his education and traveling for the purpose of *Hadīth* collection. This is followed by a highlight of Imam a`n-Nasāī's contributions to the science of *Hadīth*. An overview of the Imams magnum opus, the *Sunan a`n-Nasāī*, constitutes the main focus of the Unit. Self – Assessment Exercises and Tutor - Marked Assignments are provided to measure your understanding of the topic.

6.0 TUTOR-MARKED ASSIGNMENT

1. Write the profile of Imam Nasāī.
2. Evaluate the place of *Sunan a`n-Nasāī* in the science of *Hadīth*.
3. Review the content of the Commentaries on *Sunan a`n-Nasāī*.

7.0 REFERENCES/FURTHER READINGS

- Abdul Majid, H.H (1978); *A'immatu al-Hadīth al-Nabawi*, Cairo.
- Abdul, M.O.A (1980): *The selected traditions of Al-Nawawi*, Lagos.
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UNIT 7: THE LIFE AND HADĪTH COLLECTION OF IMAM IBN *MĀJAH* AND IT'S COMMENTARY

CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main contents
 - 3.1 His Name, Birth, Character and Writing
 - 3.2 The *Sunan Ibn Mājah* and Its Coemmentaries
- 4 Conclusion
- 5 Summary
- 6 Tutor-Marked Assignments
- 7 Reference/further Readings

1.0 INTRODUCTION

Imam Ibn *Mājah* is the sixth of the Collectors of the *a`ṣ-Ṣihāhu`ṣ-Ṣittah*. He contributed to the development of the science of *Hadīth* and its collection in other areas. In this study we shall study his biography and assess his *Sunan* and familiarize ourselves with commentaries written on them.

2.0 OBJECTIVES

By the end of this unit, you should be able to :

- Mention the real name and lineage of Ibn *Mājah*
- Highlight the character of Ibn *Mājah*
- Assess the contribution of Ibn *Mājah* to Islamic Science
- Write an Overview of the *Sunan Ibn Mājah* and Its Coemmentaries

3.0 MAIN CONTENTS

3.1 His name, birth, character, learning and Writing

His real name was abu Abdullahi b. Yazid b. Abdullahi b. Mājah al-Ru‘bī al-Qazwīnī the greatest scholars of the science of *Hadīth* in Qazwīn during his life time. He was born in 209 A.H at Qazwīn, in Persia.

His character and learning

Ibn *Mājah* had early education in his home town where he studied Arabic literature and Grammar as basis for his studies. He traveled to many places and centres of learning in search of knowledge. Among the cities he visited were: Khurāsan, Iraq, Hijaz, Syria, Egypt, Kufah, and Baṣra.

He benefited from erudite scholars of Islamic sciences such as Abubkar Ibn Abu Shaybah, Imam bn Muhammad bn Abdullahi bn Nu‘mān and others.

As a ascholar, Ibn *Mājah* imparted knowledge to many students of Islamic sciences.. Prominent among them were Ibn Sībawayhi, Muhammad bn Isah a`ṣ-Ṣagīr Isaq Ibn Muhammad and several others.

Imam Ibn *Mājah* was pious, trustworthy and a hardworking student of knowledge he was a devoted Muslim who was blessed with retentive memory and love of knowledge.

His Writing

Ibn *Mājah* was a prolific writer in various fields of Islamic sciences. He wrote on the biography of the prophet (ﷺ), the Companions and their Followers. He also wrote on *Tafsīr* and *Hadīth* literature. Some of his writing include: *Kitāb Tarikh`ṣ-Ṣahābah* and *Kitābu`l-Tafsīr* but the *Sunan Ibn Mājah* was his most celebrated work.

Self Assessment Exercise

Write the full name of Ibn Mājah and describe his character.

3.2 The *Sunan Ibn Mājah* and Its Coemmentaries

Ibn *Mājah* authored many books in the science of *Hadīth*. However his most popular work in this field is: *Sunan Ibn Mājah*. It contains 4,341 *Hadīth*. Five scholars of *Hadīth* before him reported 3002 before Ibn *Mājah* recorded them. Ibn *Mājah* added 1,339 to the number. The addendum of Ibn *Mājah* are known as *Zawā'id Ibn Mājah*.

Sunan Ibn Mājah is the sixth in series of the *Hadīth* collection according to Tāhir al-Makaddasi and others. However, some scholars are of the view that *Kitābu `d-Dārimī* is the sixth while others regarded *Muwatta Malik* as the sixth.

Ibn Athīr commended the collection of ibn *Mājah* by saying “A usual book, very much useful in jurisprudence though there are many weak *Hadīths* in it” However, Imam Dhahabi noted that the weak tradition in Ibn *Mājah* are not many.

Sunan Ibn Mājah consists of 32 books in 1,500 chapters. Among the traditions collected 428 are authentic (Ṣaḥīḥ), 199 are good (Hassan) 613, are weak (*Da'if*) while 99 are doubtful or forged (*Munkar* or *Makdhūb*). Though the work contains some weak *Hadīths* yet it is generally accepted by many scholars of *Hadīth* as one of the sixth authentic books of *Hadīth*.

Commentaries on His Sunan.

The most prominent commentaries on the *Sunan Ibn Mājah* are written by:

- (i) Imam Jalalu Dīn as- Suyūṭī (d. 911 AH.). He entitled his work *Misbāhu `z-Zujājah 'alā Sunan Ibn Mājah*. He adopts the same methodology he used in his commentary on the other Sound Collection works i.e. brevity and restriction to main points.
- (ii) Shaykh Sindī al-Madanī d. 1138 AH.: concise, providing important points; printed on the margin of the texts.

Self - Assessment Exercise

Write an overview of the *Sunan Ibn Mājah* and Its Coemmentaries

His Death.

Ibn *Mājah* died in Oazwīn on Monday, 21st Ramadan 273 at the age of 64 years.

4.0: CONCLUSION

Imam Ibn *Mājah* was an Islamic Scholar of repute. He contributed to the development of *Hadīth* literature in several ways. His most popular work in the science of *Hadīth* is *Sunan Ibn Mājah*. The *Sunan* contains 4,341 *Hadīths* though some of the *Hadīths* are weak, yet the *Muhaddithūn* i.e. scholars of *Hadīth* recognized it as one of the six authentic books of *Hadīth*.

5.0 SUMMARY

Abu Abdullah, Muhammad bn Yazid bn *Mājah* Al-Qazwīnī was born in 207 A.H. He studied under Imann Malik and others and many people narrated *Hadīth* from him. He was one of the eminent scholars of *Hadīth*, but his *Sunan* contains many weak and even Munkar Traditions. Ibn *Mājah* died in Ramadan in 273 A.H.

6.0 TUTOR – MARKED ASSIGNMENT

1. Write the biography of Ibn *Mājah* in detail
2. Review the *Sunan* of Ibn *Mājah* in detail
3. Evaluate the comments of scholars of *Hadīth* on *Sunan* ibn *Mājah*.

7.0 REFERENCES/FURTHER READINGS

- Abdul Majid, H.H (1978); *A'immatu al-Hadīth al-Nabawi*, Cairo.
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UNIT 8: THE BIOGRAPHY AND CONTRIBUTION OF IMAM MĀLIK TO THE SCIENCE OF *HADĪTH*.

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Imam Mālik's Full Name, Birth, Search for Knowledge and Writings
 - 3.2 The Muwatta and its Contents
 - 3.3 His Death
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignment
- 7.0 References/ Further Readings

1.0 INTRODUCTION

Imam Malik was the first Islamic scholar who collected the *Hadīths* of the Prophet Muhammad (ﷺ) and compiled them into a book. In this unit we shall acquaint you with his biography, and contribution to *Hadīth* literature.

2.0 OBJECTIVES

At the end of this unit you should be able to

- Give a profile the personality of Imam Malik Ibn Anas
- Discuss his career as an Hadith Collector and Scholar
- Analyze his work on *Hadīth* which is popularly known as *Muwatta*

3.0 MAIN CONTENT

3.1 Imam Mālik's Full Name, Birth, Search for Knowledge and Writings

He is Malik bn Anas bn Abī 'Āmir. He is related to Ahl Asbahi which was under the leader of Yemen. His nickname is Abu Abdullah.

The dates given for his birth vary between 90 A.H. and 97 A.H. He was said to have stayed in his mother's womb for two or three years before he was born. He spent most part of his life in Madinah.

His search for Knowledge

Very little is known about his studies. He was said to have studied Traditions with the celebrated scholar in Madina popularly called Rabi'at al-'arabi for cultivating use of personal opinion. Rabi'ah b. Farukh died in 132 A.H).

Some other prominent scholars he transmitted traditions from include: al-Zuhri, Nāfi' mawlā Ibn Umar, Abu Zinad, Hāshim bn Urwa, Yahya bn Sa'ad, Abdullah bn Dinār, Muhammad b. Munkadir and Abu Zubayr. A's-Suyūṭī also gives a list of 95 Shaykhs of Imam Malik.

Conversely, some prominent scholars who handed on traditions from him were: Abdullahi b. Mubarak Al-Awzā'ī, Ibn Jurayj; Hāmid bn Zayd, al-Laythī b. Sa'd, Ibn 'Uyayna, and Yazīd b. Abdullah.

His Writings

It is doubtful whether Imam Malik composed other works besides the *Muwatta*. However, some sources attributed to him other works such as *a't-Tafsīr*; *Risālah fī 'l-Qadar wa 'r-Radd 'ala 'l-Qadariyyah*, and *Kitāb a'n-Nujūm*.

Self Assessment Exercise

Give a profile of Imam Mālik.

3.2 The Muwatta and its Contents

The major work of Imam Malik on *Hadīth* is *Muwatta*. Imam Mālik spent more than forty years in compiling the *Muwatta*. After the compilation he presented it to seventy jurists among the jurists of Madinah for their comments. Due to its significance, the Caliph of the period intended to compel people to its usage but Imam Mālik refused.

The contents of Muwatta

The *Muwatta* of Imam Malik consists of 100,000 *Ahādīth*. More than one thousand students of *Hadīths* reported the *Hadīths* in the *Muwatta* from the author. That was why there were differences in the copies. Thirty transmitters were not popular. However twenty were well known. But the most popular transmitter was Yahya b. Yahya Al-Laythī Al-Andalusī al-Masmidī.

There are different classes of *Hadīths* in the *Muwatta*. According to some review

Imam Malik's great work is to give a survey of law and justice, ritual and practice of Islam according to the *Ijma'* of the people of Madinah.

During the Abbasid period, there was a practical interest in setting out a "road map" or smooth path which is the meaning of *Muwatta* through the far reaching differences of opinion available then". The most elementary questions Mālik wished to help this interest on the basis of the practice in Hijaz and to codify and systematize the customary law of *Madīnah* custom which he interprets from the point of view of practice. The *Muwatta* thus represents the earliest stage of literary development which was common to both *Fiqh* and *Hadīth*. The success of the *Muwatta* is due to the fact that it always takes an average view on disputed point.

Self Assessment Exercise

Assess the *Muwatta* of Imam Mālik.

3.4 His Death

He died in Madinah in 179 A.H. at the age of 85 after a brief illness. He was buried at Al-Bakī'i. The Governor, Abdullahi b. Zaynab conducted his funeral service. An elegy on him by Ja'afar b. Ahmad al-Sarraj is given in Ibn Khallikan. The *qubbah* (dome) over his grave was destroyed by the Wahhābis.

4.0 CONCLUSION

Imam Malik was one of the prominent scholars of *fiqh* (Jurisprudence) and *Hadīth* (traditions of the Prophet). He was the founder of one of the four orthodox schools of law. He was born at Madinah in 94 A.H. He lived in the same place and received his early education of Islam from Sahl b. Sa'd, a survivor of the companions of the prophet. He was considered to be the most learned man of his time; and his self denial and abstinence were such that he usually fasted four days in the week. He enjoyed the advantages of a personal acquaintance and familiar intercourse with Imam Abu Hanīfah although differing from him on many important questions regarding the authority of the traditions. With regard to the Traditions, his authority is generally quoted as decisive. Among his works, the only one record is one of traditions which is known as the *Muwatta*. His Principal Student was Imam Al-Shafi'ī who afterwards founded a school of law. He died in 179 A.H. at Madinah and was buried there.

5.0 SUMMARY

Imam Malik b. Anas was a great scholar of Islamic jurisprudence and prophetic traditions. He lived between 93 A.H. to 179 A.H. His intellectual contribution to Hadith Literature was his work titled *Muwatta*.

6.0 TUTOR MARKED ASSIGNMENTS

- 1 Write in detail the biography of Imam Malik
- 2 Discuss the significance of *Muwatta* Malik
- 3 Compare and contrast the contents of *Muwatta* Malik with Jami' Al-Tirmidhi.

7.0 REFERENCE/FURTHER READINGS

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UNIT 9: THE BIOGRAPHY AND CONTRIBUTION OF IMAM IBN HANBAL TO THE SCIENCE OF *HADĪTH*.

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Name, lineage and birth of Imam Ahmad bn Hanbal
 - 3.2 His traveling in search of knowledge
 - 3.3 His Writings
 - 3.4 His contribution to *Hadīth* Literature
 - 3.5 His major work in the science of *Hadīth*
 - 3.6 His Death
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor Marked Assignments
- 7.0 References/ Further Readings

1.0 INTRODUCTION

Imam Ahmad bn Hanbal was one of the great scholars of *Hadīth* (Prophetic Traditions). He studied under prominent scholars of *Hadīth* and he transmitted it to various scholars and students of Islamic sciences. He also compiled a work on *Hadīths* (Prophetic Traditions) which he antitled. *Al-Musnad*. Our focus in this unit is the study the biography of this erudite Imam with particular reference to his contribution to the study and compilation of *Hadīth*.

2.0 OBJECTIVES

At the end of this Unit you will be able to:

- Give the full name and lineage of Imam Ahmad b. Hanbal
- Narrate an account of his travelling in search of knowledge.
- Provide an overview of the academic pursut of Imam Ahmad bn Hanbal.

- Outline the writings of Imam Ahmad bn Hanbal.
- Discuss Ibn Hanbal's contribution to the Science of Hadith

3.0 MAIN CONTENT

3.1 Name, Linage and Birth of Imam Ahmad bn Hanbal

His name is Ahmad b. Muhammad b. Hanbal b. Hila Al-Shaibani Al-Maruzi, Al-Baghdadi. His nickname is Abu Abdullahi.

His birth and growth

His mother was at Marwa when she was carrying his pregnancy but she traveled to Baghdad where she delivered him. Imam Ahmad b. Hanbal was born at Baghdad in Rabi'ul Awwal 164 A.H. He grew up there and began his early education there.

Self Assessment Exercise

Give the full name and lineage of Imam Ahmad b. Hanbal

3.2 His traveling in search of knowledge

After studying Islamic sciences in Baghdad, he traveled to Syria and Hijāz for further studies. He stayed with prominent Islamic scholars learning to the extent that he became famous among the leading scholars who knew the traditions of the Prophet's companions and their followers. He was gifted with retentive memory and intelligence to the extent that he was able to memorize almost one million *Hadīths*.

Self – Assessment Exercise

Discuss his pursuit of Prophetic traditions

3.3 His writings

Imam Ahmad b. Hanbal authored several works on Islamic sciences. The scholarly works include; *Kitābu al-ʿIlal*, *Kitābu ʿz-Zuhd*, *Kitābu ʿt-Taḥṣīn*, *Kitābu ʿn-Nāsikh wa ʿl-mansūkh*, *Kitābu fadāʾilu ʿṣ-Ṣaḥābah* and *Kitābu ʿl-Ashribah*.

However, his most important work is *al-Musnad*.

3.4 His contribution to Hadīth Literature

Imam Ahmad b. Hanbal attended classes of Al-Qādī Abu Yusuf. He also received the knowledge of *Hadīth* and Jurisprudence and genealogy of Quraysh from imam Al-kufah;. He traveled to Yemen to study from Abdul Razak. At Kufah, Basrah, Jazīrah, Makkah, Madinah and Syria where he met prominent scholars of Islam from whose knowledge he benefited.

His teachers of *Hadīth* also include; Al-Mufaḍal Al-Ruqashi, Sufyan b. ‘Uyaynah, Yahya b. Sa’d Al-Qitānī, Abdul Razak b. Haman A`ş-Şan-‘ānī, Sulaymān b. Dawud Al-Tayālīsī, Ismā’il bn ‘Aliyyah and Sulaymān Al-Başrī.

Those who transimmitted *Hadīth* from him include; Imam Bukhārī, Imam Muslim, Abu Da’ud, Wakī‘ bn Jarāh, Yahya b. Adam al-Kūfī and Aliyu bn al-Madanī.

He was persecuted during the rule of Al-Ma’mun b. Harun Al-Rashid for refusing to acknowledge the *Bid’a* of claiming “The creation of the *Qur’ān* introduced by the Mu’tazila. He however stood firm against all the trials and saved the Sunna from the innovation of the *mu’tazila* thoughts. He was the mostly persecuted and most firm one among all the Imams.

Self – Assessment Exercise

Evaluate his general contribution to the science of Hadith

3.5 His major work in the science of *Hadīth*

The most popular work of Ibn Hanbal in the science of *Hadīth* is *al-Musnad*. The *Musnad* of Ibn Hanbal consists of 40,000 *Hadīth*. Almost 10,000 among them were repeated. His son Abdullahi included 10,000 to it while his transmitter Ahmad b. Ja ‘far al-Qādī added some.

It was Abdullahi bn Ahmad b. Hanbal who arranged the *Musnad*, Some anomalies cropped in, in the process but Imam Ahmad could not review it before his death.

The scholar who classified the *Musnad* alphabetically was al-Hāfiz Abubakar bn Muhammad bn Abdullah al-Makdasi al-Hanbalī.

Imam Ahmad was a genius and was gifted with retentive memory. Abu Zahra remarked that “Ahmad used to memorized thousands of *Hadīth* and transmit them orally”. There is no wonder he was listed among the commanders of the faithful in the science of *Hadīth*.

Ibn Hiban also commended him by saying; He was a jurist, a good memorizer who was pious and dedicated to worship.

Self – Assessment Exercise

Provide a critical analysis of the Musnad Imam Hanbalī

3.6. His Death

He died at Baghdad on Friday in the month of Rabī‘u ‘l- Awwal 241 A.H at the age of 77. He was buried at Bab Harb cemetery. Many people attended his funeral. It took a long time before people stop visiting his tomb for supplication and admonition.

4.0 CONCLUSION

Ahmad bn Muhammad bn Hanbal Al-Shaybānī, known by the name Ibn Hanbal was a celebrated theologian, jurist and a paragon *Hadīth* scholar.

He studied *Hadīth* and *fiqh* together with other Islamic discipline in Baghdad, and then traveled to Syria and Hijāz for further studies.

He is most famous for collecting the *Hadīths* of the Prophet (ﷺ) compiled in the *Musnad* Ahmad bn Hanbal which contains 28 to 29 thousand *Hadīths*. It was said that Ibn Hanbal memorized one million *Hadīths*.

He was also one of the four Imams of Islamic Jurisprudence and the founder of what later came to be known as *al-Madhab al-Hanbalī* (The Hanbalī School of Islamic Law).

He died in Baghdad on Friday, 12th Rabiul Awwal 241 A.H.

5.0 SUMMARY

Imam Ahmad b. Hanbal was a prominent jurist and scholar of *Hadīth* (*Muhadīth*). He contributed to the development of *Hadīth* by transmitting them. He memorized many *Hadīths* and did his best to put them into practice. His major work in the field of *Hadīth* is *al-Musnad* which contains almost 40,000 *Hadīths*. He died at Baghdad at the age of 77.

6.0 TUTOR MARKED ASSIGNMENTS

1. Imam Ahmad b. Hanbal was a jurist and a traditionalist. Discuss
2. Evaluate the contents of *al-Musnad* of Ibn Hanbal.
3. Compare the *Musnad* of Ibn Hanbal with the *Jami ‘u `t-Tirmidhī*

7.0 REFERENCE/FURTHER READINGS

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MODULE 3

Module 3 Imams Nawawī, Suyūṭī, Asqalānī and Albānī: Their *Hadīth* Collections and Commentaries.

Unit 1: Imam Yahya al-Nawawī and his contribution to *Hadīth* literature

Unit 2: Jalalu'd-dīn a's-Suyūṭī and his contribution to the development of *Hadīth* literature

Unit 3: Ibn Hajar al-Asqalānī and his works on *Hadīth* literature

Unit 4: The contribution of Imam al-Albānī to the *Hadīth* literature.

UNIT 1: LIFE AND CONTRIBUTION OF IMAM AL-NAWAWĪ TO *HADĪTH* LITERATURE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
 - 3.1 The Full Name, early life and character of Imam Yahya Al-Nawawi
 - 3.2 His Education, Teachers and Pupils
 - 3.3 His Writings
 - 3.4 His Commentary on *Ṣaḥīḥ Muslim*
 - 3.5 His Death
 - 3.6 Differences between *Sharḥ Ṣaḥīḥ al-Bukhārī* and *Sharḥ Ṣaḥīḥ Muslim*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

Imam Yahya Al-Nawawī was one of the famous commentators of *Hadīth*. He taught and wrote books on *Hadīth*. His commentary on *Ṣaḥīḥ Muslim* is regarded the best

commentary on the book of traditions. Though, a revered *Muhaddith* (Scholar of *Hadīth*), he was also a distinguished jurist. In this unit, we shall study his life and contribution to *Hadīth* literature.

2.0 OBJECTIVES

At the end of the unit, you should be able to:

- ✓ Give the full name and relate the early life and character of Imam Yahya al-Nawawī.
- ✓ Highlight his education and enumerate his teachers and pupils.
- ✓ Provide evidence of his being an erudite scholar.
- ✓ Evaluate his book of commentary on *Ṣaḥīḥ Muslim*
- ✓ Compare *Ṣaḥīḥ al-Bukhārī* with *Ṣaḥīḥ Muslim*

3.0 MAIN CONTENT

3.1 The Full Name, early Life and character of Imam Yahya A`n-Nawawī

He is Abu Zakariya, Yahya bn Sharafuddin bn Sara bn Hasan bn Husayn bn Hajjam bn Muhammad bn Jammah al-Nawawī al-Dimashqī.

His Birth and Character

Imam was born in October 631 A.H. (about 1255 CE) in Nawa, South of Damascus, in the suburb city of Howran. His father who was a pious and virtuous man enrolled him in Madrasa al-Rawahiya in Damascus in 649 A.H. The young al-Nawawī, initially, wanted to study medicine but later changed his mind and went for Islamic studies.

He learnt the *Qur'ān* by heart and also studied several books on Islamic jurisprudence in his early years. He was courageous, obedient, trustworthy, pious and hardworking. He considered trading such as buying and selling of books as his source of livelihood.

Imam al- Nawawī earned the respect of people, especially the learned and the elite of his locale right from his childhood due to his fear of God, piety, power of knowledge and excellent character. He used simple dress and ate simple food. He enjoyed religious engagement than pursuing worldly things. Commenting on him, the celebrated Shaykh Muhyiddin said: “Imam a`n-Nawawī had three distinctive commendable qualities in his person. If anybody has only one out of these three, people will turn to him in abundance for

guidance. First, having knowledge and its dissemination; second, evading completely from the wordly inclinations and third, inviting to all that is good and forbidding *al-Munkar*”.

Self – Assessment Exercise

Give the full name and relate the early life and character of Imam Yahya al-Nawawī.

3.3 His Education, Teachers and Pupils.

Imam received the first stage education in his hometown. He started travelling to places in search of knowledge at the age of eighteen. He visited Damascus where he learned from scholars of the city. From there, he moved to Hijaz and studied from the eminent scholars of Makkah and Madinah. Prominent among his teachers was Shaykh Yasin bn Yusuf al-Zakhshī.

In about 655 A.H. he began to write books and he was called to the Ashrafiya school of Tradition in Damascus in succession to Abu Shāmah who had just died. He offered his services free and declined to collect salary.

His Teachers and Pupils

Imam a`n-Nawawī studied under celebrated teachers that were regarded as masters and authority in different aspect of Islamic knowledge. Many of his teachers are:

- ✓ Abu Ibrahim Ishāq bn Ahmad al-Maghribī
- ✓ Abu Muhammad Abdu `r-Rahmān bn Ibrahim al-Fazarī
- ✓ Radiyuddīn Abu Ishāq Ibrahim ibn Abu Hafṣ
- ✓ Abu Baqa Khālīd ibn Yusuf
- ✓ Abu `l-Abbās Ahmad ibn Salim al-Miṣrī
- ✓ Abu Abdullah al-Jiyālī
- ✓ Abu `l-Fat-h Umar bn Bandar
- ✓ Abu Muhammad al-Tanūkhī
- ✓ Abu `l-Faraj Abdu `r-Rahmān ibn Muhammad ibn Ahmad al-Maqdisī

There were also hundreds of Imam’s students. Some of them are:

- ✓ Allahuddīn Ibn `Attār
- ✓ Ibn Abbās Ahmad bn Ibrāhim
- ✓ Abu `l-Abbās al-Ja‘farī

- ✓ Abdu `r-Rashīd Ismā`īl bn Mu`allim al-Hanafī
- ✓ Abu Abdullah al-Hanbalī
- ✓ Abu `l-`Abbās al-Wastī
- ✓ Jamaluddīn Sulaymān Ibn `Umar
- ✓ Shamsuddīn Muhammad bn Abu Bakr

Self - Assessment Exercise

Highlight his education and enumerate his teachers and pupils.

3.4 His writings

Imam Yahya Al-Nawawī was a prolific writer. Though, he lived a short life, he wrote many books and treatises on various aspects of Islamic learning. He wrote on Islamic law, Jurisprudence, as well as *Hadīth*. The following works are attributed to him.

- ✓ *Kitāb Rawdatu `t-Tālibīn*
- ✓ *Kitāb Minhāj al-Tālibīn*
- ✓ *Kitāb Daqā`iq al-Minhāj*
- ✓ *Kitāb al-Manāsik a`ş-Şughrā*
- ✓ *Kitābu `t-Tibyān fī Adab Hamalat al-Qur`ān*
- ✓ *Al-Minhāj fī sharḥ Şahih Muslim*
- ✓ *Al-Adhkār*
- ✓ *Riyādu ş-Şālihīn*
- ✓ *Arba`ūna Hadīth al-Nawawī*
- ✓ *Sharhu Arba`ūna Hadīth*
- ✓ *Tabaqātu `l-Fuqahā*
- ✓ *Tahdhību `l-Asmā wa `l-Lughāt*
- ✓ *A`t-Taqrīb fī `ilm al-Hadīth wa `l-Irshād fih*
- ✓ *Tahrīr `tanbīh*

Self – Assessment Exercise

Provide evidence of his being an erudite scholar.

3.5 His Commentary on *Ṣaḥīḥ Muslim*

Imam Nawawī was a prominent scholar in the field of *Hadīth*. He retained his high reputation to the present day in the field of *Hadīth*. He had an exceptional knowledge of *Hadiths* and adopted even stricter standards than many others in its criticism. For example he admitted only five collections of *Hadīth* as authentic and put *Sunan Ibn Mājah* on the same level with the *Musnad* of Ahmad ibn Hanbal. Furthermore, in spite of his fondness for Muslim he gave a higher place to Bukhārī. Among his major contributions to *Hadīth* Literature are his works known as: *Arbaun Hadīth*, *Riyad al-Salihin*, *Al-Adhkar* and *Sharh Sahih Muslim*.

More importantly, Imam's *Sharh Muslim* is a book of commentary on one of the six major collections of *Hadīth*, *Ṣaḥīḥ Muslim*. Although, popularly known as *Sharḥ Ṣaḥīḥ Muslim*, the full name of the book of commentary is known as *al-Minhaj bi Sharh Sahih Muslim*. It is a 5 volume book printed in Cairo in 1283. In the introduction of the work, Imam al-Nawawi gives a sketch of the science of Tradition.

Generally, the Imam describes the *isnād*, (i.e., Chain of Narration), then explains the meanings of words and phrases in the *Hadīth*. The observations on the Isnads and the grammatical explanation of the traditions are made to verify the authenticity of the *Hadīth* and to clarify the real message in it in the *Ṣaḥīḥ Muslim*. He gives commentary from the theological and legal aspect to buttress and strengthen the subject matter. Quotations were also made when necessary from, not only the founders of the principal Islamic schools of thought, but also older jurists like Azāi, 'Atā' etc. Imam Nawawī also puts heading in Muslim's work.

Greater passentage of scholars of *Hadīth* consider this work the best commentaries on *Ṣaḥīḥ Muslim*. Nawawi's commentary of *Ṣaḥīḥ Muslim* is brief, which may be the reason it is preferred by some Islamic scholars and leaners. Researches has even also shown that this book of commentary is preferred by many universities for their curriculum despite the fact that Imam Ibn Hajar's commentary of *Ṣaḥīḥ al-Bukhārī*, the most important book of *Hadīth*, is regarded by the majority as the best commentary ever written on any book of *Hadīth*.

Self – Assessment Exercise

Evaluate his book of commentary on *Ṣaḥīḥ Muslim*

3.6 His Death

Imam Yahya a`n-Nawawī returned to his hometown when he was about 45 years old. Shortly after his arrival at Nawaa, he fell ill and died. He died in the night of Wednesday 24th Rajab 676 A.H. at the age of 45.

3.7 Comparison between Sharḥ Ṣaḥīḥ al-Bukhārī and Sharḥ Ṣaḥīḥ Muslim

Even though Ibn Hajar Asqalānī's commentary on *Ṣaḥīḥ Bukhārī* and al-Nawawī's commentary on *Ṣaḥīḥ Muslim* are highly valued by Muslims, it is undisputable that both invaluable works have many things in difference. Apart from the fact that the authors are different, the approaches to the works are also different in many ways. Comparing the methodology of the two, the following points can be inferred:

- Ibn Hajar elaborated on details of the *Hadīth*, much like an encyclopaedia but Imam al-Nawawī was concise.
- When defining terms in the *Hadīth*, Ibn Hajar would elaborate on the language used but Nawawī would define the meaning of selected vocabulary.
- Ibn Hajar would mention all existing narrations of the *Hadīth* but Nawawī would not generally include other narrations.
- Ibn Hajar referred to *fiqh* derived from the *Hadīth* with quotations from various scholars of different schools of Islam while Imam Nawawī would usually quote from scholars who had written commentaries on Muslim such as al-Qādī Iyāḍ, al-Maddrūī and al-Khatīb.
- Both would mention the various benefits to be deduced from the *Hadīth* but Ibn Hajar would do so on a larger scale than Nawawī.
- At the end, Nawawī's commentary leaves the reader with a clear understanding of the *Hadīth* and Ibn Hajar's commentary leaves the reader with a comprehensive understanding of the *Hadīth* and all that relates to it from the other books of *Hadīth*.

Self Assessment Exercise

Comparison *Sharḥ Ṣaḥīḥ al-Bukhārī* with *Sharḥ Ṣaḥīḥ Muslim*

4.0 CONCLUSION

In this unit, we have studied the life and contribution of Imam Yahya a`n-Nawawī to *Hadīth* literature. He was portrayed as a great commentator of *Hadīth*. His Sharh Sahih Muslim which is a book of commentary on Sahih Muslim is an excellent and magnificent work of commentary. He had a great reputation as a scholar and a Jurist of a high rank. We have also established in this unit that there are many other commentators on *Ṣaḥīḥ Muslim*.

5.0 SUMMARY

Muhyiddin Abu Zakariyya Al-Nawawi was born in Nawa 631 A.H. and died in 676 A.H. in the same place at the age of 45 years. He was a great jurist of the Shafi'i school of law and a prominent scholar of *Hadīth*. He authored a wonderful work of commentary on *Ṣaḥīḥ Muslim*. The book of commentary which is known as Sharh Sahih Muslim is considered as the leading commentary on *Ṣaḥīḥ Muslim*. Some other scholars of *Hadīth* also commented on *Ṣaḥīḥ Muslim*.

6.0 TUTOR-MARKED ASSIGNMENTS

1. Give a detail biography of Imam Yahya Al-Nawawī
2. Review Imam Nawawī's major book of commentary on *Ṣaḥīḥ Muslim*.
3. Briefly examine the contribution of two other commentators on *Ṣaḥīḥ Muslim*.
4. Compare Ibn Hajar's commentary on *Ṣaḥīḥ al-Bukhārī* with Imam a`n-Nawawī's commentary on *Ṣaḥīḥ Muslim*.

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UNIT 2. JALĀLU `DĪN A`S-SUYŪTĪ AND HIS CONTRIBUTION TO THE DEVELOPMENT OF *HADĪTH* LITERATURE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main content
 - 3.1 Full name, Birth, Teachers and Students of al-Suyūṭī
 - 3.2 His writings
 - 3.3 His contribution to *Hadīth* literature
 - 3.4 His death
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor marked Assignments
- 7.0 References/Further Reading

1.0 INTRODUCTION

Jalālu `d-Ḍīn a`s-Suyūṭī was one of the erudite scholars of Islamic studies whose contribution to the science of *Hadīth* is recognized in the circle of Scholars and Students of the disciplines in many parts of the Muslim world. Our focus in this unit is to highlight his erudition as an Hadith collector and commentator.

2.0 OBJECTIVES

At the end of this Unit you should be able to:

- Full name, Birth, Teachers and Students of Jalālu `d-Ḍīn a`s-Suyūṭī
- Assess Jalālu `d-Ḍīn a`s-Suyūṭī as a prolific writer
- Evaluate Jalālu `d-Ḍīn a`s-Suyūṭī's contribution to *Hadīth* literature
- Assess the contribution of Jalālu `d-Ḍīn a`s-Suyūṭī to the Science of *Hadīth*

3.0 MAIN CONTENT

3.1 Full name, Birth, Teachers and Students of al-Suyūṭī

He is Abdu `r-Rahmān bn al-Kamal Abi-Bakr bn Muhammad bn Sābiq b. Hammam al-Khudayr, al-Asyūṭī a`sh-Shāfi'ī. His nickname is Jalālu `d-Dīn. He is also called Abu `Faḍl which was given to him by his teacher Al-Kinānī Al-Hanbalī. His grandfather was of Persian origin while his mother was Turkish. Suyūṭī's father was a *Qāḍī* in Asyut and author of books on Arabic language and linguistics.

Birth

Imam Suyūṭī was born in the year 849 A.H. in the city of Asyūt in Egypt, a city known for its beauty, pleasant surroundings and abundant provisions. Suyūṭī's father died when he was five years old; but by that age he had memorized the *Qur'ān* to *Sūratu `t-Tahrīm*. He finished the memorization of the complete *Qur'ān* before he reached the age of eight.

Teachers and Students

Imam Suyūṭī was endowed with great interest in seeking knowledge right from his childhood. He was taught by Shaykh Kamalu `d-Dīn bn Haramayn with love and affection and was raised like a son by him. He also studied various branches of Arabic and Islamic studies under the guidance of the eminent 'ulamā' of his time. Prominent among them were Shaykh Shihābu `d-Dīn, Shaykh al-Islam Al-Balqānī, Sharafu `d-Dīn al-Manāwī, Imam Taqiyyu `d-Dīn al-Shiblī al-Hanafī, Muhy `d-Dīn al-Khafājī and several others among the jurists of his time.

Imam Suyūṭī was so unusually gifted with intelligence and retentive memory that he was able to memorize vast texts and became an authority in many sciences of both Arabic and Islamic studies. Students came from many parts of the Muslim world flooding his residence seeking for knowledge. As a result of that his fame spread to many places. Though Suyūṭī was himself an authority in Arabic language and literature, he pursued excellence in various fields of Islamic studies with vigour. He travelled widely in search for knowledge and observe the

bounties and signs of Allah to mankind. The places he travelled to include Hijāz, Syria, India and West Africa Countries.

Self Assessment Exercise

Highlight the full name, birth, teachers and students of Jalālu `d-Ḍīn a`s-Suyūṭī

3.2 His Writings

Imam Suyūṭī devoted most of his time to reading and writings. One of his students said “I know a`s-Suyūṭī as an author of three works in a day in addition to other educational activities”.

It is claimed that Imam Suyūṭī authored more than 500 works. Some of these works are commentaries and summaries of important Islamic manuals. Thus, there is little wonder that the works of A`s-Suyūṭī are found in many parts of the Muslim world today. Students as well as learned men have busied themselves studying his scholarly works and when Imam Suyūṭī’s works are critically studied interesting conclusions are arrived at.

Imam Suyūṭī wrote on Islamic history, Arabic literature, *Qur’ān* Exegesis, *‘Ulūm al-Qur’ān*, and the sciences of Arabic language. Notable among his scholarly works are:

- i. *Husnu ‘l-Muhādarah fī akhbār Miṣr wa ‘l-Qāhirah.*
- ii. *Tabaqāt al-Hufāz*
- iii. *Tabaqāt al-Mufasirīn*
- iv. *Tabaqāt al-Nahwīyīn wa ‘l-Lughawīyīn*
- v. *Tārīkh al-Khulafā’*
- vi. *Muntahā al-uqūl fī Muntahā `n-Nuqūl*
- vii. *Lubbābu ‘l-Lubbāb fī Tahrīr al-As-hāb*
- viii. *Al-Muz-hir*
- ix. *Al-Ash-bāh wa `n-Nazā’ir*
- x. *Jam-‘u ‘l-Jawāmi ‘fī `n-Nahw*
- xi. *Al-Itqān fī ‘Ulūm al-Qur’ān*

From the aforementioned works we can perceive the erudition of Imam Suyūṭī as an authority in the fields of the twin disciplines of Arabic and Islamic studies.

Self Assessment Exercise

Discuss Jalālu `d-Dīn a`s-Suyūṭī as a prolific scholar.

3.3 His Contribution to Hadīth Literature

Imam Jalālu `d-Dīn Suyūṭī was a great scholar of *Hadīth*. Indeed, he was regarded as the most learned scholar of his time in Prophetic traditions and in the science of *Hadīth* and its transmitters. Furthermore, Suyūṭī reported that he memorized more than 200,000 *Hadīths* and he was ready to memorize more whenever he came across them. Simultaneously, Imam Suyūṭī acknowledged with humility in his autobiography *Husnu `l-Muhādrah* that he was blessed with knowledge in seven sciences; namely *Tafsīr* (exegesis), *Hadīth* (Prophetic traditions), *fiqh* (jurisprudence), *Nahw* (grammar), *al-ma`ānī* (Semantics) *al-Bayān* (exposition) He is known to have excelled even his teachers.

Imam Suyūṭī wrote more than one hundred works in the science of *Hadīth* only some of which he mentioned in his autobiographical work entitled *Husnu `l-Muhādarah fī Akhbār Miṣr wa `l-Qāhirah*. The theme of these works is collections of *Hadīth*, criticism of scholars of *Hadīth*, the status of some *Hadīths* and other aspects of the science of *Hadīth*.

Imam Suyūṭī has almost one hundred and eighty works on *Hadīths*. Notable among his works in the field of *Hadīth* include:

- i. *Dhayl Tabaqāt al-Huffāz*: It is a summary of a work authored by al-Dhahabī (d. 748 A.H) titled *Tabaqat al-Huffāz*. Suyūṭī added some *Huffāz* (memorisers) of *Hadīth* and scholar of *Usūl*. He arranged the stages of the *Huffāz* and made them 24. He started with the Companions of the Prophet (ﷺ) and ended with Al-Hāfiz bn Hajar al-Asqalānī (d.853 A.H.).
- ii. *Al-la`ālī al-Masnu `ah fī al-Ahadīth al-Mawdū`ah*

This is an import work which outlines the *Hadīths* forged by fabricators. Though some scholars of *Hadīths* such as Abu `l-Faraj al-Jawzī and Ibn Ṣalāh compiled similar work

on fabricated *Hadīths* that of Suyūṭī has been more comprehensive on the subject matter.

iii *Tadrību `r-Rāwī fi Sharḥ Taqrīb a`n-Nawawī*

This book deals with the principles of *Hadīths* and measurement to distinguish the classes of *Hadīths* from each other. It states the conditions of authentic, good, weak and other categories of *Hadīth*.

iv *al-Tashrīḥ `alā `l-Jāmi` a`ṣ-Ṣaḥīḥ:*

A commentary on the authentic compilations of Bukhārī, *Musnad* Ahmad b. Hanbal, *Ṣaḥīḥ Muslim*, Ibn Mājah and others.

v. *Jam-`u `l-Jawāmi` fi `l-Sunnah*

It is a comprehensive work on *Hadīths* that contain different classes of it. It is recognized by Islamic scholars as a major contribution to *Hadīth* literature and a revival of Islamic legacy of great importance. It was published by *Majma` al-Buhūth* by the order of Shaykh of al-Azhar University, in Cairo, Dr. Abdul Halim Mahmud.

vi. *Miftāḥ al-Jannah fi `l-Ihtijāj bi Sunnah*

This is a book on the significance of *Hadīth*, a very useful and comprehensive hand book for students and teachers of *Hadīth*. It condemns in totality those who regarded the Glorious *Qur`ān* as the sole source of Islamic law and nothing else.

It is pertinent to note that Imam Suyūṭī was said to have memorized 200,000 *Hadīths*.

Some scholars said 300,000 and he was quoted to have said; “If I have opportunity to come across others beside them I should have memorized them.” Therefore he intended to document all the Hadiths he had memorized and entitle it *Jam-`u `l-Jawāmi`* but he died before then.

Self - Assessment Exercise

Assess the contribution of Jalālu `d-Ḍīn a`s-Suyūṭī to the Science of *Hadīth*.

3.6 His death

Jalālu `d-Dīn a`s-Suyūṭī died in 911 A.H at the age of 62. To this day he is regarded as the foremost Islamic jurist and scholar of *Hadīth* who attained the rank of mujtahid in both knowledge and devotion.

4.0 CONCLUSION

Jalālu `d-Dīn Abdu `r-Rahmān Al-Suyūṭī was born in 849 A.H and died in 911 A.H. He was a polymath and Jurist par excellence. He contributed to the development of *Hadīth* literature by compiling monumental works in the science of *Hadīth*. More than 500 works are attributed to him in the field of Arabic language, Islamic science and the *Hadīth* literature in particular.

5.0 SUMMARY

This Unit acquaints you with *Shaykh* Jalālu `dīn a`s-Suyūṭī and his contribution to the development of *hadīth* literature. Section one of the main content highlight his full name, birth, teachers and pupils. Section two gives an overview of his writings and enumerates eleven of them. Section three concludes the main contents with a critical appraisal of the contribution of Jalālu `d-Dīn a`s-Suyūṭī to the Science of *Hadīth*.

6.0 TUTOR MARKED ASSIGNMENTS

- 1 Provide a brief life history of Jalālu `d-Dīn a`s-Suyūṭī with particular reference to his scholarly activities.
- 2 Mention ten works of Suyuti on the science of *Hadīth* and analyze their contents

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UNIT 3: THE LIFE AND CONTRIBUTION OF IBN HAJAR AL-ASQALĀNĪ TO *HADĪTH* LITERATURE

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The Full Name, Birth, Education and Teachers of Ibn Hajar
 - 3.2 His Writings
 - 3.3 His Commentary on *Ṣaḥīḥ al-Bukhārī*
 - 3.4 His Death
 - 3.5 Other commentators on *Ṣaḥīḥ al-Bukhārī*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

One of the great commentators of *Hadīth* was Ibn Hajar Al-Asqalānī. He was a scholar of repute who contributed to the science of *Hadīth* through writing and teaching. He was one of the scholars that commented on *Ṣaḥīḥ al-Bukhārī*. His book of commentary is, to a great extent, being considered the best commentary on the outstanding book of *Hadīth*. In this Unit, we shall study the life of Ibn Hajar Al-Asqalānī and his book of commentary on *Ṣaḥīḥ al-Bukhārī*. We shall also specify some other commentators on *Ṣaḥīḥ al-Bukhārī*.

2.0 OBJECTIVES

It is hoped that at the end of this unit, you will be able to:

- ✓ Present full name, birth, education and eachers of Ibn Hajar al-Asqalānī
- ✓ Enumerate and appraise the writings of Ibn Hajar al-Asqalani.
- ✓ Appraise Ibn Hajar's book `Sharḥ Ṣaḥīḥ al-Bukhārī
- ✓ Mention some other commentators on *Ṣaḥīḥ al-Bukhārī* and outline their works.

3.0 MAIN CONTENT

3.1 The Full Name, Birth, Education and Teachers of Ibn Hajar

He is Imam al-Ḥāfiẓ Ibn Hajar al-Asqalānī, Abu `l-Faḍl, Shihābuddīn, Ahmad bn Muhammad bn Muhammad bn Ahmad Al-Kinānī, Al-Shāfi‘ī.

Birth and Education

Ibn Hajar al-Asqalānī was born on 10th Sha‘bān, 773 A.H. in Egypt and he grew up there. He memorized the *Qur’ān* at the age of nine years and also memorized al-Hāwī, the *Mukhtaṣar* of Ibn Hājib, and other books. He travelled to Makka and listened to the teaching of its ‘*Ulamā*’. Having admired the science of *Hadīth*, he strived to acquire its knowledge from the prominent *Shuyūkh* in places like Hijaz, Egypt and Shām. Many eminent Shuykhs of his time approved his knowledge and allowed him to give lectures and religious verdicts.

Teachers

Ibn Hajar learnt from many prominent teachers like:

- ✓ Al-‘Izz bn Jamā‘a from whom he learnt the two primary sources of Islamic law (*Qur’ān* and *Hadīth*).
- ✓ Al-Majd al-Fayrūzabādī from whom he learnt the Arabic language.
- ✓ Al-Amān from whom he learnt the Arabic Grammar.
- ✓ Al-Badr Al-Mushtakī from whom he learnt Literature and Poetry from Him also he recited some parts of the *Qur’ān* in all the seven styles of recitation.
- ✓ Shaykh al-Tanūkhī where he recited some parts of the *Qur’ān* in all the seven styles.
- ✓ Shaykh Zayn al-Balqānī
- ✓ Ibn al-Mulaqqin
- ✓ Al-Ḥāfidh al-Irāqī

Self – Assessment Exercise

Present full name, birth, education and teachers of Ibn Hajar al-Asqalānī

3.2 His Works

Ibn Hajar al-Asqalānī was said to have authored more than 150 books, most of them being on *Hadīth* which was a major study flourishing during his life time. Most of the works of Ibn Hajar are on the science of *Hadīth*. Some of his works are:

- ✓ *Fath al-Bārī*
- ✓ *Al-Isābah fī Tamyiz a`ṣ-Ṣahābah (A comprehensive dictionary of the Companions)*
- ✓ *Al-Durar al-Kāminah*
- ✓ *Tahdhīb al-Tahdhīb*
- ✓ *Taqrīb al-Tahdhīb*
- ✓ *Ta`jīl al-Manfa`ah*
- ✓ *Bulūgh al-Marām fī Takhrīj ahādīth al-Adhkār*
- ✓ *Lisān al-Mizān*
- ✓ *Talkhīs al-Habr fī Takhrīj al-Rafi`I al-Kabir*
- ✓ *Silsilatu `dhahab.*

Self – Assessment Exercise

Enumerate and appraise the writings of Ibn Hajar al-Asqalani

3.3 His Commentary on *Ṣaḥīḥ al-Bukhārī*

Out of the books written by ibn Hajar on *Hadīths*, the most notable is *Fat-hu l-Bārī` fī Sharh Sahih al-Bukhārī* which is commoly known as *Fathu al-Bari*. It is a book of commentary on *Ṣaḥīḥ al-Bukhārī*. The author was said to have started the commentary in 817 A.H. and completed it in Rajab 842 A.H. It shows that it took the author 25 years to complete the work. After the completion of the commentary, he held a party on which he spent 500 Dinar. Some of the kings that graced the occasion requested for the copy and paid 300 Dinar for it.

The great book of commentary on the greatest compilation of *Hadīth*, was recognized by scholars of *Hadīth* as one of the scholarly works on the work *Ṣaḥīḥ al-Bukhārī*. Commenting on the book, Abdul Hakim Murad, in the introduction to the translation of ibn Hajar al-Asqalānī`s commentary on selected *Hadīth* published by the Muslim Academic Trust, said: ``The importance of this literature may be gauged by the fact that at least seventy full

commentaries have been written on Imam Bukhārī's great work, *Ṣaḥīḥ al-Bukhārī* the most celebrated of which is without question the magnificent *Fat-hu 'l-Bārī* (Victory of the Creator) by Imam Ibn Hajar al-Asqalānī.

Ibn Hajar's explanation is very thorough and detailed. It is a 15 volumes book in which the author commented on every *Hadīth* in *Ṣaḥīḥ al-Bukhārī*. Often, while expounding upon the meaning of a particular *Hadīth*, he brings other narrations to explain it. He classified some *Hadīths* into weak and gave extensive proof on the weakness. He also gave extensive discussion regarding the situations of different narrators, grammar and morphology. *Fat-hu 'l-Bārī* is an excellent and vast explanation of *Ṣaḥīḥ al-Bukhārī* in a beautifully bound set. It is indeed a magnificent commentary.

The book of commentary was at the peak of its category. It is well treasured for its complete coverage of Bukhārī's material, its mastery of the relevant Arabic sciences, the wisdom showed in drawing lessons from *Hadīth* and how it resolved complex problem over variant readings.

Self – Assessment Exercise

Appraise Ibn Hajar's book *Sharḥ Ṣaḥīḥ al-Bukhārī*

3.4 His Death

Ibn Hajar Al-Asqalānī died after 'Ishai prayer on Saturday, 8th Dhul-Hijjah 852 A.H. May Allah reward him abundantly.

3.5 Other Commentators on Sahih al-Bukhārī

It is noteworthy that the *Ṣaḥīḥ al-Bukhārī* has been commented on by many scholars of *Hadīth*, apart from Imam Asqalānī. Though the exact number of the commentator could not be ascertained, it is posited by many scholars that there are more than seventy commentaries on book. This could be confirmed in the statement of Abdul Hakim Murad: ``The importance of this literature (Imam Bukhārī) may be gauged by the fact that at least seventy full commentaries have been written on the great *Ṣaḥīḥ Bukhārī* ``. Some of them are:

- ✓ *‘Umdat al-Qārī fī sharḥ Ṣaḥīḥ al-Bukhārī* by Badru `d-Dīn al-‘Aynī
- ✓ *Fayḍ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī* by Imam al-`Aṣr Anwar Shah al-Kashmīrī
- ✓ *Al-Kawkab a`d-Dārī Sharḥ Ṣaḥīḥ al-Bukhārī* by Imam Shamsu `d-Dīn al-Kirmānī
- ✓ *A`t-Tawshīḥ* by Imam a`s-Suyūṭī
- ✓ *Irshād `s-Sārī li Sharḥ Ṣaḥīḥ al-Bukhārī* by Imam Qastalani
- ✓ *Sharḥ Ibn Kathīr*
- ✓ *Sharḥ Ibn al-Mulaqqin*
- ✓ *Sharḥ Ibn Abi Hamzah al-Andalusī*
- ✓ *Sharḥ al-Bakrī*
- ✓ *Sharḥ Ibn Rashīd*
- ✓ *Al-Mutawarī `alā abwāb al-Bukhārī* by Imam Nāṣiru `d-Dīn Ibn al-Munayyir.

Self – Assessment Exercise

Mention some other commentators on *Ṣaḥīḥ al-Bukhārī* and outline their works

4.0 CONCLUSION

In this unit, we have reviewed the life of one of the great commentators of *Hadīth*, Ibn Hajar al-Asqalānī. It is established that Ibn Hajar al-Asqalani was a *Muhaddith* (Scholar of *Hadīth*) of great repute. His book of commentary on *Ṣaḥīḥ al-Bukhārī*, which was considered the greatest commentary so far on the subject, is also reviewed. It is also being revealed that not only Ibn Hajar, but more than 70 other scholars commented on *Ṣaḥīḥ al-Bukhārī*.

5.0 SUMMARY

Ibn Hajar al-Asqalānī (773 A. H. – 852 A. H.) was a great scholar of *Hadīth*. He compiled several works of *Hadīth* and wrote commentary on others. Notable among his works is *Fath al-Bārī fī sharḥ Ṣaḥīḥ al-Bukhārī* which is a book of commentary on *Ṣaḥīḥ al-Bukhārī*. While majority of Islamic scholars hold the book in high esteem, it is ascertained that there are more than 70 books of commentary on the work.

6.0 TUTOR – MARKED ASSIGNMENTS

- 1 Write a detailed biography on Ibn Hajar
- 2 Review *Fat-h al-Bārī* authored by Ibn Hajar al-Asqalānī.
- 3 Compare Ibn Hajar's commentary on *Ṣaḥīḥ al-Bukhārī* with Imam al-Nawawī's commentary on *Ṣaḥīḥ Muslim*.

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UNIT 4: THE CONTRIBUTION OF IMAM ALBĀNĪ TO *HADĪTH* CRITICISM

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The full Name of Albānī
 - 3.2 His Writing
 - 3.3 His Contributions to the science of *Hadīth*
 - 3.4 His Death
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignments
- 7.0 References/Further Readings

1.0 INTRODUCTION

Shaykh Muhammad Nāsiruddīn al-Albānī was one of the prominent scholars of Islam who contributed in no small measure to the science of *Hadīth* in this era. His life, works and dedication to Islamic ideals are models to present day students and teachers of Islamic studies. We hereby acquaint you with his brief life history and contribution to the study and criticism of *Hadīth*.

2.0 OBJECTIVES

At the end of this unit, students should be able to:

- Outline the full name, birth and educational career of Shaykh Albānī
- Enumerate the writings of Shaykh Albānī with an appraisal of some of them
- evaluate the contribution of Shaykh Albani to *Hadīth* literature

3.0 MAIN CONTENT

3.1 Full Name, Birth and Educational career of Albānī

He is A`sh-Shaykh al-Muhadīth Muhammad Nāsiru `d-Dīn bn Nuh Najātī bn Adam. His Kunyah (nickname) is Abu Abdu `r-Rahmān taken after his eldest son. He was also called

Al-Arnūṭī, a name given to those who were immigrants of Syria, and Askodari a place of his birth and al-Dimashqī, his place of residence, and al-Albani his Country of Origin Albania in Europe.

His Birth and Growth

He was born in the year 1332 A.H. (1914) in the town of Ashkhodera, which was the capital city of Albānia at the time. He lived in the town for about 9 years in a poor family.

Albānī's father was one of the scholars of his town and a Hanafite jurist having graduated from the institute of *Sharī'ah* in Istanbul, Turkey. He returned home to be the *muftī* of Albānia, taught his people the tenets of their faith and call to the religion of Islam.

Shaykh Albānī was a brilliant student to the extent that one would be amazed of his brilliance and retentive memory.

As a growing young boy he learnt carpentry and later the art of horology (watch repairing) this was what the Shaykh did for living and he retained his shop until his death.

His Educational Career.

Shaykh Albānī attended a *Madrasah* (elementary school) called *Jam-'iyatu Is'āf al-khariyyah* at the age of nine. It was there he had his early education in Arabic and Islamic studies. As Shaykh Albānī himself narrated his teacher made him interested and impressed him so much to critically study all the *Hadīths* in *Ihyā 'Ulūm `d-Dīn*.

Shaykh Albānī also used to attend discussions on *Hadīth* with some scholars like the great historian and *Muhadīth* of Halab, Shayikh Muhammad Rāghib a't-Tabakī, when Shaykh saw the dexterity of this young Albānī he gave him an *Ijāzā* (certificate or licence) to narrate knowledge from him.

Shaykh Albānī spent most part of his time in the study of the books of *Hadīth* most especially the manuscripts of the *Zāhiriyyah* library. He made the visitation of the library a daily routine

such that he usually spent between six and eight hours depending on the variations in weather between summer and winter.

Self – Assessment Exercise

Outline full name, birth and educational career of Shaykh Albānī.

3.2 His Writings

From the compilations of Samīr bn Amin and Ibrahim bn Muhammad al-Aliyy, Shaykh Albānī was said to have authored two hundred and twenty one titles with some of the books being up to 40 volumes and a good number of them being usually more than three volumes.

Some of his writing which rely fully on authentic *Aḥādīth* of the Prophet (ﷺ) on subjects of jurisprudence rank among the best materials ever gathered on those subjects and is far away from blind followship of *madhhab*. Some of these books are:-

- *Ṣifatu Ṣalatu n-Nabiyy*
- *Aḥkāmu 'l-Janā'iz*
- *Hajjatun n-Nabiyy*
- *Qiyāmu Ramaḍān wa 't-Tarāwīḥ*
- *Tamāmu 'l-Minaḥ fi ta'līq 'alā fiqh 's-Sunnah.*
- *Adabu 'z-Zifāf*
- *Tamamu 'n-Nuṣḥ fi Aḥkam al-Maṣḥ*
- *A'th-Thamar al-Mustahab fi Fiqh 's-Sunnah wa 'l-Kitāb*

3.5 His Contributions to the science of *Hadīth*

Shaykh Albānī authored many books and edited several others. His works are particularly in terms of sound verification of traditions including the use of supporting evidences and a usual follow up with comments of scholars of the past and contemporaries to further establish his judgments.

The Shaykh authored a work on *Hadīth* which he entitles: *Silsilatu `ṣ-Ṣaḥīḥah wa `d-Ḍa `īfah*. This work was compiled in line with the methodology of the *salaf* to purify the religion from innovatory acts of belief, worship and daily transactions.

This would enable teachers, preachers and students to know and avoid such narrations so that they do not attribute to the Prophet (Ṣ) what he did not say or what cannot be established as his statements.

To increase the benefit of the recognition of unestablished traditions, Shaykh Albānī compiled chains of sound *Aḥādīth* and entitled it: *Silsilatu `ṣ-Ṣaḥīḥah*.

The pattern adopted by the Shaykh in the books is to mention the *Hadīth*, follow up immediately with its ruling (i.e. whether authentic or not), mention the books of compilation of *Aḥādīth* in which it can be found, together with a detailed discussion of its various chains of transmission and the comments of the past scholars and the present ones on the *Hadīth*.

Silsilatu Ḍa `īfah is in 14 large volumes with a total of about 7,000 *s* and *Silsilatu `ṣ-Ṣaḥīḥah* is in 7 large volumes with a total number of about 3,000 *hadīths*.

Another important contribution of the Shaykh Albānī to the science of *Hadīth* is his *Irwā al-ghalīl fi takhrīj aḥādīth Manār `s-Sabīl*

It is an outstanding work on the verification of *Hadīths* in Hanbalī book of *fiqh* called *Manāru `s-Sabīl* with relevant notes on the jurisprudential deductions in the book.

Furthermore, his work *Ṣifatu Ṣalat al-Nabiyy* was compiled after reading and teaching in the book of prayer” in *A `t-Targhīb wa `t-Tarhīb* of Al-Hāfiẓ al-Mundhirī to students in the year 1286 A.H. (the importance of prayer and the reward awaiting those who perform it properly) informed the compilation of the book.

In addition to writing, the Shaykh had a very good interpersonal relationship with scholars and students of knowledge. He met many of the people of learning and both parties benefited from each other.

Prominent among the scholars he met were Shaykh. Hāmid, leader of *Anṣāru* 's-Sunnah in Egypt, Shaykh Abdu 'l-Razāk Hamā, and 'Allāmah Mujāhid al-Jawal Taqiyyu 'd-Dīn.

He also held several meetings with Dr. Yusuf Al-Qardāwī and discussed important issues of knowledge with him sometimes, Dr. Yusuf al-Qardawi met him to verify the authenticity of *Hadīths* and relying so much on such verifications. Sometimes in some programme he would say: "I have asked concerning the authenticity of this *Hadīth* from al-Shaykh Muhammad Nāṣiru 'd-Dīn al-Albānī".

The leader of the Muslim Brotherhood Shaykh Hasan al-Banna also wrote to Al-Albānī commending his efforts on his commentary and critique on some of the *Sharī'ah* rulings published in the magazine of *Ikhwānu 'l-Muslimīn* under the column *Fiqhu* 's-Sunnah written by Shaykh Sayyid Sābiq.

Self Assessment Exercise

Evaluate the contribution of Shaykh Albani to *Hadīth* literature

3.6 His Death

After a life with the search for knowledge and the teaching of it, the reawakening of the Sunnah and the defence of it, an exemplary life of complete servitude to Allah, the Shaykh died on Saturday, 23rd Jumāda 'l-Ākhirah 1420 A.H. (2nd October 1999) after ' Asr prayer before sunset in Amman, Jordan at the age of 88 years.

Over five thousand people attended the Janāzah prayer. May Allah be pleased with him.

5.0 CONCLUSION

Shaykh Muhammad Nāsiruddīn al-Albānī was one of the prominent scholars of *Hadīth* in this age. He loved the science of *Hadīth* and searched for its knowledge from the eminent *ulamā* he visited. He was the founder of the *Hadīth* faculty in the University of Madinah and he taught the subject there for almost three years. In addition to teaching, he delivered several lectures on the science of *Hadīth* in various parts of the Muslim world and Europe. His writings on *Hadīth* are cherished and studied by both students and scholars of knowledge.

He died on 2nd October 1999 at the age of 88 years.

5.0 SUMMARY

Shaykh Albānī was a prolific writer and erudite scholar. He studied Islamic sciences and specialized in *Hadīth* criticism. He wrote several works on *Hadīths*. Prominent among his writings on *Hadīth* is the anthology of authentic traditions and weak traditions he compiled. He entitled the work *Silsilatu Ahādīth ṣ-Ṣaḥīḥah wa ḏ-Ḍa ṭīfah*. He was also a Jurist who contributed to the Hanbalī School of Islamic law. He died at the age of 88 years.

6.0 TUTOR MARKED ASSIGNMENTS

Give a full biography of Shaykh Nāṣiru ḏ-Dīn al-Albānī

Write a critical appraisal on the contribution of Albānī to *Hadīth* literature.

Compare Albānī's comments on *Hadīth* with the views of aḥ-n-Nawawī.

7.0 REFERENCES\ FURTHER READINGS

Ibrahim Abdu ḥ-l-Raūf and Muslim Ameen (2007). *The Biography of Great Muhadith, Shaykh Muhammad Nāsiruddīn Albānī*, Riyad.

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Muhammad Ibrahim Al-Shaybānī: Hayātu al-Albānī wa āthāruhū wa thanāu ḥ-l-Ulamā ḥ'alayhi.