

Ahadith

- 1 5 mins Introduction to the Unit and Work

- 2 5 mins Discuss the Importance of Ahadiths

- 3 15 mins Students to write an A4 page essay on the Importance of Ahadiths. *Students may use article enclosed as reference.*

- 4 10 mins Highlight the Importance of Defending The Honour of The Holy Prophet ﷺ

- 5 20 mins Use the various references provided to write 2 pages of A4 Pages essay highlighting the Importance of Defending The Honour of The Holy Prophet ﷺ

Learning Objectives/Aims

- 1 Understand the Importance of Ahadiths
- 2 Understand the defence of the Holy Prophet ﷺ

Name:

Qiadat:

Region:

The Tradition

From 'Book of Religious Knowledge'

After the Holy Quran, the most important Islamic textual material is the Tradition, which includes the Sunnah and Hadith of the Holy Prophet ﷺ. The Sunnah is the practice of the Holy Prophet ﷺ while the Hadith is his sayings.

As the Quran deals mainly with the broad principles of Islam, the details were frequently supplied by the Holy Prophet ﷺ by his actions and his sayings. Since written communication was not very common in those days, the transmission of the actions and sayings of the Holy Prophet ﷺ took place from one person to another by the word of mouth. It was many years after the death of the Holy Prophet ﷺ that a systematic compilation of his practices and sayings started to take place. Extreme care used to be taken in tracing a tradition back through various narrators and establishing its authenticity.

It was about two hundred years after the Holy Prophet ﷺ that the six most authentic compilations of the Tradition existing today were made. Together, these six compilations are known as the Saheeh Sitta meaning the Six Authentic Ones. The names of these books and their compilers are given below:

1. Saheeh Bokharee by Imam Ismail Bokharee 194 256 AH
2. Saheeh Muslim by Imam Muslim bin Hajjaj 204 261 AH
3. Jamia Tirmazi by Imam Abu Isa bin Tirmazi 209 279 AH
4. Sunan Abu Da'ood by Imam Abu Da'ood Sulaiman 202 275 AH
5. Sunan Nasa'ee by Ahmad bin Shuaib al Nasa'ee 215 306 AH
6. Sunan ibne Majah by Abu Abdullah bin Yazid ibne Majah 209 273 AH

These six books on Tradition, classified the sayings and actions of the Holy Prophet ﷺ under various subjects, and thereby made these compilations easy to use. These books are easily available today and make extremely informative and interesting reading. Of the six collections mentioned above, Saheeh Bokharee holds the first place in many respects, while Saheeh Muslim is generally accorded second place. Saheeh Bokharee was not only the first such compilation of Tradition but has also set the standard by which the others are judged.

The early scholars of Tradition developed sound principles in the light of which the authenticity of any given Hadith could be verified. These principles related to the unbroken chain of transmission, the trustworthiness of the narrators and the apparent genuineness of the text itself.

It must be remembered that there is a clear distinction between the Quran and the Hadith. The Quran is the Word of God. Hadith, on the other hand, is the word of the

Prophet Muhammad ﷺ, as narrated by various persons. Generally speaking, Muslims will follow the Hadith if it does not contradict the teachings of the Quran. If there is an apparent contradiction between the teachings of the Quran and the Hadith, then the Hadith must be considered suspect. The Holy Prophet ﷺ is reported to have said, "If you find anything foolish ascribed to me, discard it. For it is not from me".

Defending the Honour of the Holy Prophet ﷺ

Summary of Friday Sermon delivered by the Head of the Ahmadiyya Muslim Community

February 24th, 2006

NOTE: Alislam Team takes full responsibility for any errors or miscommunication in this Synopsis of the Friday Sermon

Huzur أيدده الله تعالى بنصره العزیز began his Friday Sermon by citing verse 57 of Surah Al Ahzab (33:57) and said that he would continue with the subject he has been giving a discourse on for the past few weeks. Speaking of some European countries and media's current ploy at hurting the feelings of Muslims in the name of freedom of speech and the response of the OIC (Organisation of Islamic Conference) Huzur أيدده الله تعالى بنصره العزیز praised the reaction. OIC have maintained that these countries will be pressurised to apologise and to legislate against offending prophets of God in the name of freedom of speech and that if they did not abstain from this then there could be no guarantee for world peace. Huzur أيدده الله تعالى بنصره العزیز prayed that may they be enabled to actually make decisions like this for world peace.

Huzur أيدده الله تعالى بنصره العزیز mentioned the retaliatory attempt by an Iranian newspaper to arrange a contest of cartoons with reference to the Holocaust. Huzur أيدده الله تعالى بنصره العزیز said although this is not an Islamic way, the Western countries, who exceed all limits in vulgarity in the name of freedom of speech have taken an exception to this; the Danish newspaper at the centre of the controversy has announced that it would certainly not participate in this 'tasteless' contest and will uphold their 'standards'. Huzur أيدده الله تعالى بنصره العزیز also referred to the recent sentence to imprisonment for 3 years for a British historian (David Irving) in Austria for expressing some views on Holocaust 17 years ago.

Huzur أيدده الله تعالى بنصره العزیز said certainly they do not tolerate it for themselves.

However, Huzur أيدده الله تعالى بنصره العزیز said, could it be that the brazenness of the West is borne out of the pathetic state of the Muslim world? They are all too aware that despite the recent boycotts imposed these Muslim countries will revert to the West. Huzur أيدده الله تعالى بنصره العزیز said these are simply fleeting reactions.

Huzur أيدده الله تعالى بنصره العزیز mentioned the recent desecration of the holy shrine in Iraq, the increasing sectarian violence, and remarked that has anyone stopped and looked into the possibility that it could be the enemy's mischief?

Huzur أيدده الله تعالى بنصره العزیز also commented on the situation in Pakistan, Afghanistan and Bangladesh where Muslim is killing Muslim at the provocation of their leaders and said the enemies of Islam take advantage of such situations. Huzur أيدده الله تعالى بنصره العزیز said Muslims are faced with this blight because they have accused the Messiah of falsehood and in doing so have been disobedient to the Holy Prophet ﷺ. This situation saddens the Ahmadis and they should pray that may the rest of the Muslims do not bring Islam in disrepute by being instrumental to the enemy.

Huzur أيدده الله تعالى بنصره العزیز said without doubt majority of Muslims follow their erroneous leaders in this due to lack of knowledge. Huzur أيدده الله تعالى بنصره العزیز said if we truly love the Holy Prophet ﷺ we should pray for the Muslim ummah in the ways that the Holy Prophet ﷺ has taught us.

Elucidating this with Ahadith Huzur أيدده الله تعالى بنصره العزیز explained that prayer stops in between the earth and the heavens and unless salutations and blessings are invoked on the Holy Prophet ﷺ "Darood" or "Assalatu alannabi" no portion of the prayer reaches above. Referring to the Quranic verse he read at the beginning Huzur أيدده الله تعالى بنصره العزیز said Allah Himself invokes blessings on the Holy Prophet ﷺ therefore this Quranic commandment is one that is an act of Allah. If one turns to Allah with complete sincerity and invokes blessings on the Holy Prophet ﷺ it would be a source of reformation of the ummah, a source of our own reformation as well as a means of acceptance of prayer.

Relating further Ahadith Huzur أيدده الله تعالى بنصره العزیز said on the Day of Judgment the one closest to the Holy Prophet ﷺ will be one who invokes the most blessings on him and that blessings invoked with heartfelt sincerity are rewarded by Allah ten-fold in varied ways. The Holy Prophet ﷺ said that one who does not invoke blessings on him has no faith, that to remember Allah abundantly and to send blessings on him alleviates hardship; he enjoined to repeat the words of the Adhan when it is called and to follow this with invoking blessings on him and to seek him as a means of intercession from Allah.

The Promised Messiah عليه السلام said Assalatu alannabi is a means to achieve stability and should be said mindful of the splendour and the supreme favours of the Holy Prophet ﷺ and that this would result in the sweetest of consequence of acceptance

of prayer. Huzur أيدده الله تعالى بنصره العزیز said the Companions of the Holy Prophet صلی اللہ علیہ وسلم would leave aside all other prayers and would just invoke blessings on him, likewise did the companions of the Promised Messiah علیہ السلام.

To those who experience no effect of Assalatu alannabi Huzur أيدده الله تعالى بنصره العزیز said it needs to be said with complete sincerity of heart and while analysing and evaluating oneself.

In the current era, which is the age of the Messiah علیہ السلام, it is salient to respond to what is offensive with prayer; we need to analyse ourselves and gauge the depth of our love for the Holy Prophet صلی اللہ علیہ وسلم and then if we can, should impart it to the rest of the Muslims, to follow the way that Allah and His Messenger صلی اللہ علیہ وسلم has commanded.

Among the range of versions of Assalatu alannabi Huzur أيدده الله تعالى بنصره العزیز cited the Promised Messiah علیہ السلام as the version we say in our Salat as the most blessed and said that one should say it with utmost sincerity until one is deeply moved by a feeling of warmth and tenderness.


Huzur أيدده الله تعالى بنصره العزیز said in light of the significance of the Assalatu alannabi he had included it in the prayers he had endorsed for the [Khilafat] Jubilee [2008].

Huzur أيدده الله تعالى بنصره العزیز said this is the age of the latter-days about which Allah has declared in the Qur'an that Islam's triumph will be with prayer and reasoning and none of it is possible without sending blessings on the Holy Prophet صلی اللہ علیہ وسلم.

Huzur أيدده الله تعالى بنصره العزیز said in accepting the Promised Messiah علیہ السلام a tremendous responsibility lies on our shoulders because Allah sent him to turn around the adversity that Islam had got into. In the current climate of the odious commotion about the Holy Prophet صلی اللہ علیہ وسلم indeed Allah's angels would be invoking blessings on him and it is also our duty to infuse the very air with blessings invoked on him; this is the expression of love to maintain for the Holy Prophet صلی اللہ علیہ وسلم and his people. May the rest of the Muslims have the sense to recognise one who came to revive the atmosphere of peace and security and in doing so elevated the station of the Holy Prophet صلی اللہ علیہ وسلم.

1400 years later in the very month of Muharram on the very same land [of Iraq] Muslims are killing Muslims; may Allah give them the sense to desist.

Huzur أيدده الله تعالى بنصره العزیز said the intent of the 'others' does not look good, who know what plans are being hatched that would put Muslims through further trouble and difficulty.

May we be grateful servants of Allah that He enabled us to believe in the Imam  of the age; may He enable us to obey his teachings as well and may He always keep us on the ways of His pleasure.