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CHAIN OF COMMAND

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The Chain of Command

Taught by Sheikh AbdulBary Yahya



The Master Reference

Coming to Qabeelat Nurayn by way of Tawaatur

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Introduction

Chain of Command, formally known as *Mustalah ul Hadeeth* or *'Ilm ul Hadeeth*, is a course regarding the Sciences of Hadeeth. Sheikh AbdulBary Yahya divided the course into two major sections corresponding to each weekend. The first weekend essentially covers the Scholars of Hadith, otherwise known in Arabic as the *Muhadithoon*. The second weekend is dedicated to the actual science of scrutinizing and analyzing hadeeth.

Allah (swt) has made a promise to preserve the Qur'an, Surah Hijr, Verse 9.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

Verily We: it is we who have sent down the Dhikr (i.e. the Qur'ân) and surely, we will Guard it (from corruption) .

Part of the preservation of the Qur'an is the preservation of the Sunnah of the Prophet صلى الله عليه وسلم. This is because the Sunnah explains how the Qur'an is understood and applied. It is in this course we examine how exactly the second source of legislation, Sunnah, was preserved.

The means by which Allah سبحانه و تعالى has preserved the Sunnah is through the *Muhadeethoon*. The Qur'an has come to us by way of *Tawaatur*, and its obvious authenticity is not an issue of discussion. As for the Sunnah, many do not understand it's method of preservation and authenticity. Therefore, it is essential for us to spend time learning about the preservation of the Sunnah of the Messenger of Allah صلى الله عليه وسلم. By examining the efforts and lives of the famous scholars of Hadeeth, we get a closer look at their dedication and accomplishment in preserving the Sunnah.

Linguistically, *Mustalah* is defined as "terminology." In part two, we will, in sha Allah give the technical definition of *Mustalah*.



The Sciences of Hadeeth is a very important branch of Islamic knowledge. Not only for the reasons of preserving the Sunnah, but also because other Islamic Sciences depend upon it. For example: Fiqh. Fiqhi rulings are extracted from the Qur'an and Hadeeth. Much of the *ikhtilaaf*

(disagreements) of the Fuqaha (Islamic juridical scholars) have are due to their disagreement on if a Hadeeth is acceptable or not to apply in rulings. One faqih (juridical scholar) might have more stringent criteria on hadith authenticity than another faqih. As a result, we see that *mustalah* is a science that affects other Islamic sciences.

The virtues of Hadeeth and it's Sciences:

Consider the following ahadeeth:

Muawiyah ibn Abee Sufyan: Rasool Allah صلى الله عليه و سلم said: There will be a group of my ummah that will continue to carry out the commands of Allah until the Day of Judgment... [Bukhari and Muslim]

'Umar رضى الله عنه said that the Messenger of Allah صلى الله عليه و سلم said: A group of my ummah will continue to be victorious carrying out the commands of Allah until the Hour.

Al Fadl ibn Ziyad a student of Imam Ahmad said that the Imam narrated this hadeeth: There will be a group of my Ummah that will continue to adhere to the truth until the Day of Judgment.

Looking at these ahadeeth, we are informed of the good news that there will always be people following the straight path until the Day of Judgment. But which group is the Prophet صلى الله عليه و سلم referring to in these ahadeeth? Some famous scholars of Islam are reported to have given interpretations to the people being referred to herein. Imam Bukhari and Abdullah ibn Mubarak both have said these hadeeth refer to the *Muhadithoon*. Additionally, Al-Fadhl ibn Ziyad, student of Imam Ahmed, heard Imam Ahmed mentioning the third hadith above and commenting:

Imam Ahmad said: "I do not know who this could be other than the people of hadeeth."

So does this mean that everyone who studies other branches of Islam is deviant and misguided? Of course not! What is meant is that people are dependent upon the scholars of hadeeth to follow the authentic Sunnan of the Prophet صلى الله عليه و سلم. The deviant groups are the ones who do not care about preserving the Sunnah and reject hadeeth in light of their own whims and desires. Anyone who rejects hadeeth or the people of hadeeth will eventually go astray. If one were to leave the hadeeth, he would no longer be a part of this "victorious group." People of Hadeeth are not just the scholars of hadith. They are those who study the hadeeth, deem their study

important, and put what they learn into practice. These are the upright people and will remain on the straight path.

A famous scholar of Islam, Ali ibn Al Madini, was reported to have said:



"Understanding the meaning of Hadeeth is half of knowledge and knowing how to differentiate between the Hadeeth is half of knowledge."

This statement emphasizes the virtue of the person knowledgeable in hadeeth and its sciences.

The Sciences of Hadith is entirely unique to Islamic civilization. No other, religion, society, or culture has ever been exposed to such a scrutinizing and precise methodology of preserving statements of people. Its unique nature has however been the source of many attacks by Orientalists. Because of their lack of understanding of this detailed branch of Islam, ignorance is runs throughout all of their arguments and publications in harsh attacks against the Sunnah of the Prophet صلى الله عليه و سلم. The simple fact that *Mustalah ul Hadeeth* is a unique phenomenon to Islam necessitates us, as Muslims, to become educated in this area and subsequently eliminate the many misconceptions that are found in the minds of the Orientalists and the ignorant masses. The virtues of hadeeth are summarized below:

Finally, *Mustalah ul Hadith* has allowed the Muslims to protect their Deen (religion)). Without this science, we would be unaware of what authentic statements have come from the Prophet. We would be in the same predicament as the Christians are, that is a religion with no verifiable doctrine traceable back to 'Eesa على السلام. But by the grace of Allah Almighty, we have a systemic process to scrutinize and classify every single statement of the Prophet صلى الله عليه و سلم and an indisputable doctrine in the Qur'an. Additionally, with this science, the fabricated and weak ahadeeth used by deviant sects of Islam can be identified and discarded. As the famous scholar Muhammad ibn Sireen said,

"This knowledge is your deen, so be careful of whom you take your deen from."

Without the hadeeth sciences, we would not be able to distinguish the fabricated from authentic traditions. We furthermore would not be able to tell who is upon the correct path and who is not. The summary of the virtues of *Mustalah ul Hadeeth* are summarized below:

The virtues of Hadeeth and its Sciences:

1. The *Muhaddith* and his discipline keeps the ummah on the path of truth.
2. The Hadeeth and its sciences comprise the majority of knowledge
3. *Mustalah ul Hadeeth* is a unique branch of knowledge to Islam alone.
4. *Mustalah ul Hadeeth* safeguards our Deen.

The Benefits of Studying Hadith:

It should be obvious that studying hadith is beneficial for any Muslim to do. But for the sake of enumeration, there are several explicit benefits that come along with the study of hadith.

1. One is able to follow in the footsteps of the Prophet صلى الله عليه وسلم. As Muslims, we are required to follow the Sunnah, so this benefit does not need further elaboration.
2. One gets a chance to extract rulings, lessons, and morals to inculcate in your daily life. For example, consider the famous hadith, "Al-Mu'min miraatul Mu'min," which means, the believer is the mirror of the believer. If one studied this hadith, and understood its implications, they could use it to become more receptive to advice from their friends. Applying this hadith to themselves, they would try not to feel offended if someone criticized them, even if the criticism was harsh.
3. An acquired ability to understand Arabic fluently. This benefit pertains more to non-Arabs. The Qur'an and hadeeth are only available in Arabic. English translations are not considered Qur'an or hadeeth. As a result, the student who avidly studies and memorizes the ahadeeth of the Prophet صلى الله عليه وسلم is in turn learning the pure Arabic language, known as classical fus-ha. Of course in memorizing the hadeeth, one must expend efforts to understand the meanings of them in Arabic.
4. The very important miracle of "Jawaamay al Kalaam" is recognized. One of the miracles given to the Prophet صلى الله عليه وسلم was his amazing speaking ability. He used very few words in his speech, yet the meaning of those few words are always packed with meaning. What a layman would take paragraphs to say could be said in a couple words by the Prophet Muhammad (pbuh). The distinction and precision of the Prophet's speech indeed adds to his nobility and honor as a respectable man, and of course as the Messenger of Allah صلى الله عليه وسلم.
5. A fifth benefit to hadeeth study is the frequency of sending salawat upon the Prophet (pbuh). Sending Salaat (prayers) and Salaam (peace) is in obligation upon all muslims.

(i.e. by saying, "sallAllahu Alai Wa Salam,

or "*assalaamualaka ayyuhan-Nabi, wa Rahmatullahi Wa Barakatuhu,*"

or "*Allahuma Sali 'ala Muhammad wa 'ala aali Muhammad kama salayta 'ala ibrahim wa 'ala aali ibrahim, innaka hameedun majeed. Allahuma Baarik 'ala Muhammad, wa 'ala aali Muhammad, kama barakta 'ala ibrahim, wa 'ala aali ibrahim, innaka hameedun majeed.*")

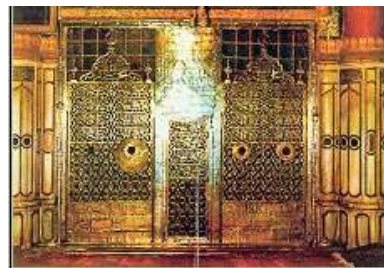
Ibn Mas'ud narrated that the Prophet صلى الله عليه و سلم said,

"The person that will be closest to me on the Day of Judgment is the one who sends Salawat upon me the most." [Reported by Tirmidhi].

Whenever a hadeeth is studied, the Prophet's name صلى الله عليه و سلم must be mentioned. And whenever the Prophet's name صلى الله عليه و سلم is mentioned, Salawat is sent upon him. So as a result, you will find yourself sending Salawat upon the Messenger of Allah صلى الله عليه و سلم so much more just through the study of hadeeth. Out of all the scholars of the various Islamic sciences, only the *Muhaddith* has the opportunity to send Salawat upon the Prophet صلى الله عليه و سلم so much.

As a side note related to sending Salawat, Salawat is sent to Prophet Muhammad no matter where you are in the world. You do not need to be close to the grave of the Prophet for him to receive your salawat. Prophet Muhammad صلى الله عليه و سلم is in the life of the Barzakh, a life that is unknown to any human being alive today. It is a different place with different system of rules. The life of the Barzakh is similar to a husband and wife sleeping in the same bed at night. The wife has a nightmare, and the husband is having a pleasant dream. While both are physically unaffected by each other, both are experiencing totally different sensations. Likewise, it is not the strength of your voice that will reach the Prophet صلى الله عليه و سلم. Angels are specifically assigned to collect the Salawat and deliver it to the Prophet صلى الله عليه و سلم. In fact, some narrations of this point state that even the name of the person sending Salawat is delivered to Prophet Muhammad صلى الله عليه و سلم. In sending salawat upon the Prophet صلى الله عليه و سلم, there is wisdom in being able to do it anywhere in the world. For if it could only be done next to the grave of the Prophet صلى الله عليه و سلم, imagine

how crowded the grave would be with people trying to send Salawat. And in such commotion, it might look as if the people are going to the grave to ask the Prophet صلى الله عليه و سلم for something as if he is able to hear and grant the requests. We seek refuge from anything even close to this; for this is clear shirk with Allah. By allowing Salawat to be sent from anywhere, the ummah is actually being safeguarded from committing shirk with Allah.



6. Closely related to this benefit is the 6th benefit that the *Muhadeethoon* will have lightened faces on the Day of Judgment.

The Prophet صلى الله عليه و سلم said, "May Allah enlighten face of person who hears from me, and narrates it just the way he heard it from me, because maybe the person he narrated it to is more understanding of the Hadith." (Reported in Tirmidhi, Ibn Mas'ud, Sahih and Hasan)"

And again, what person other than the *Muhaddith* is engaging in the practice of narrating precisely what the Prophet صلى الله عليه و سلم stated? We know that the Du'a of the Prophets are answered, and in light of our Prophet's Du'a صلى الله عليه و سلم, the sincere and precise transmitters of ahadeeth will have lightened faces on the Day of Judgment. The two famous Sufyans, Sufyan at-Thawri and Sufyan Ibn Uyaynah commented on this hadeeth saying,

"We see the Ahl al Bida' with darkened faces and the Ahl al Sunnah with light on their faces."

We also learn from the Hadith that as Muslims, we should always take care in narrating Hadeeth exactly as Prophet Muhammad صلى الله عليه و سلم said it.

7. A final benefit to studying hadeeth of the Prophet صلى الله عليه و سلم is that you are contributing to the preservation of Islam. Islam has been preserved not only in writing, but through oral transmission. That is, millions of people have preserved the Qur'an and the Sunnah in their memory and orally transmitted it from generation to generation. Not only this, but much of the understanding of the Sunnah is still found

with the scholars of Islam. In the study of the Sunnah, time must be spent with the shayookh and 'Ulema to obtain the knowledge of the Sunnah that has been passed down since the beginning stages of Islam. So simply stated, by engaging in hadeeth study, you are insha'Allah being rewarded for partaking in the preservation of Islam!

The summary of the benefits are listed below:

Benefits to Studying Hadeeth:

1. Follow in the footsteps of the Prophet صلى الله عليه و سلم
2. Gain the ability to extract rulings from the Sunnah
3. Learn classical Arabic
4. Realize the miracle of "jawaamay al kalam"
5. Remember to send Salawat upon the Prophet صلى الله عليه و سلم.
6. The Muhadithoon will have their faces brightened on the Day of Judgment
7. Be part of the preservation of Islam

The importance of manners in seeking 'ilm

Akhlaq:

In most books of *Mustalah*, you will find a chapter dedicated to the etiquettes and manners of the people of hadeeth and the students of hadeeth. Thus, it is important to understand the importance of *Akhlaq* and *Adhab* in studying hadeeth knowledge, and as Muslims in general.

As stated in the introduction, the first weekend of this course is dedicated to the study of the scholars of hadeeth that contributed in some way to *Mustalah*. We are not examining the lives of these scholars for purposes of entertainment. The goal is to try to inculcate the manners and conduct they had into our lives. Their *adhab* and *akhlaq* were some of the reasons why Allah blessed them with the knowledge that they had, and in order for us to be even remotely successful as them, we should try to benefit from their biographies as much as possible.

Much of the etiquettes we will see in these Heroes of Islam cannot be found or classified as being Halaal or Haraam. Manners are simply something that does not need a proof from Shari'ah to verify. It is something innate to human beings and can be recognized by even the rudest of people. But if you look to the greatest generation of Muslims, The Sahaba, you will find that they had the most noble of manners and etiquettes. The Prophet صلى الله عليه وسلم had the most exemplary manners and character of any person in all of history. He صلى الله عليه وسلم said: "I have been sent to perfect good manners."

Another example of excellence in *akhlaq* is found with the sahabi Abu Ayub Al Ansari رضى الله عنه. Abu Ayub al Ansari رضى الله عنه was waiting in Medina for the arrival of the Prophet صلى الله عليه وسلم from Makkah. While the masjid was being built, the Prophet صلى الله عليه وسلم and his wife stayed at the house of Abu Ayub رضى الله عنه for the six months the Masjid was being built.. Abu Ayub's رضى الله عنه house had more than one floor, and since Abu Ayub رضى الله عنه was sleeping upstairs already, the Prophet صلى الله عليه وسلم and his wife stayed downstairs. One night, Abu Ayub رضى الله عنه woke up in a sweat. He told his wife to move to the side of the room. He exclaimed, "How can we stay above the Prophet of Allah صلى الله عليه وسلم?" The next day, Abu Ayub رضى الله عنه told the Prophet صلى الله عليه وسلم

his feelings and the Prophet صلى الله عليه وسلم said, "It is okay. People visit me often and it is more convenient for me to be downstairs." But Abu Ayub رضى الله عنه still was feeling very uncomfortable inside and as a result, the Prophet صلى الله عليه وسلم moved upstairs to ease Abu Ayub رضى الله عنه.

Traditionally in Islam, manners are the first thing learned. Good manners create the bedrock for knowledge and ultimately are a prerequisite for knowledge. Sheikh AbdulBary Yahya shares his story of his students in Cambodia compared to his students in America.

"In Cambodia, it only took six months for my students to understand and be able to communicate in Arabic. Some went directly into the University of Medina after only one year of Arabic with me. Whenever I would enter my classroom, all the students are quiet even before I enter. All my students would finish the homework no matter how late they would have to stay up at night. Compare this with my students in Seattle. When I started in Seattle, I was so excited about teaching the kids in America, but I noticed that the kids were so misbehaved and causing mischief. So what's the difference? In Cambodia, they knew manners and respected the teacher. In America, the kids aren't taught manners and subsequently don't respect knowledge or the teacher. So what I did was switch my course from Seerah to Akhlaq and just started teaching them manners. Without manners, there is no way I can get through to my students."

Other famous scholars have been attributed with statements and actions reflecting the superb manners necessary to a seeker of knowledge. Imam Shafi' is credited with following statement:

"When you seek knowledge, make your etiquettes your dough and the knowledge is the salt."



Imam Shafi'i also said, "I used to be in front of Imam Malik when he was reciting hadith and was turning pages so softly to not disturb my Sheikh."

Subhan Allah, nowadays, we stroll into class late, slurping on a Starbucks frappucino, and plop our feet onto the chair. Such a disconnect exists between us and the manners of Imam Shafi'.

The Mother of Imam Maalik was aware of the importance of akhlaq and emphasized it to her son. When she sent her son to study with Rabia tur Ra'I, she told him,

"learn from his manners first."

When Imam Ahmad was in Baghdad, he shared with us a tidbit of his akhlaq with his Sheikh As-Shafi':

"My Sheikh (Imam Shafi') lived in Baghdad 3 alleyways away, but I couldn't straighten my legs towards his house."

Such sensitivity and awareness to akhlaq can only be found in such examples in these great scholars of Islam.

One of the greatest Scholars of Islam, Abdullah ibn Mubarak made a statement in his time regarding manners and conduct in general.

"I went out seeking knowledge and I found some people with knowledge. And I went out seeking adhab and I found that the people that had adhab were extinct."

If Abdullah ibn Mubarak was having difficulty finding akhlaq and adhab in the 2nd century of Islam, then how would he have considered the conduct that exists today in the seekers of knowledge?

The statements of these scholars should wake us up as students of knowledge, and make us pray to Allah *صبحان و تعلى* and try our hardest to become individuals with exemplary morals and behavior. The lackadaisicalness and sheer laziness that we see especially in the seekers of knowledge in America needs to be addressed and improved. Sheikh AbdulBary even mentioned some of the halaqas and their strictness in

maintaining good manners. In some circles of knowledge, if a person looked to his right and left, he would be kicked out of the halaqah.

Keep in mind that manners are not black and white. Manners are often dependent upon the culture of the society. For example, in some parts of the world, it is considered very disrespectful to cross your legs in front of the elders. However, in America, this is done without hesitation. So the key point with manners is it varies with each culture and it is important to be well versed and aware of what the culture deems to be respectful.

A final point regarding manners is to appreciate the people who show respect to others and to the Deen in general. Often, we might get annoyed with a person who are not upholding all the commands in Shari'ah, such as hijab, or growing a beard. But then when this same Muslimah hears the Azhan or Qur'an, she puts on a hijab out of respect. It is a foolish thing to criticize this person for doing so. After all, which is better, a woman who does not wear the hijab who puts it on out of respect, or a woman who does not wear the hijab who does not put it on out of respect?

And in these cases, one should not forget to exude excellent behavior when we correct others and enjoin good and forbid evil. Especially when it comes to someone with poor akhlaq, it would be silly to correct people in a harsh manner, showing the advisee that you have no akhlaq yourself.

May Allah make us of those who have good character for His sake alone.
Ameen.

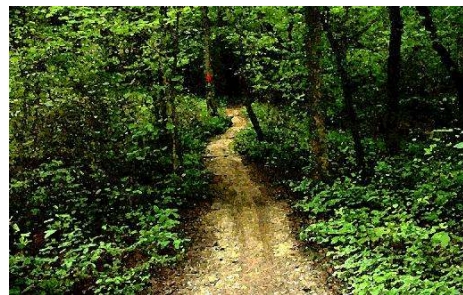
Motivation

Not only did the *Muhaditheen* have the akhlaq and adhab, but they were motivated to seek knowledge of Hadeeth. Their certainty they had in Allah and his religion motivated them to travel large and wide distances in search of authentic traditions of the Prophet صلى الله عليه و سلم. They were certain of the reward they would receive for the efforts that were expended for the sake of Allah. Some of the scholars would travel by foot or camel hundreds and hundreds of miles to hear one Hadith directly from a Sahabi, even though they might have already heard it from another less reliable source. This type of motivation cannot be found without the certainty in Allah, his religion, and his rewards. Likewise, we too should expend efforts in seeking out the knowledge of the Deen. Alhumdulillah, we do not have the hardships facing the earlier scholars. Knowledge is much more readily available. Seeking knowledge nowadays could be as easy as going to a website or listening to a lecture online. Ironically, knowledge is so available, but we are not very motivated to seek out the knowledge. The thirst for the knowledge is all but gone. As seekers of knowledge, we should ask Allah for the thirst for knowledge that the early scholars of Islam had.

As for traveling to seek knowledge, know that the process of traveling is *ibaadah* (worship) in and of itself. The scholars knew this, and they were not deterred by traveling long distances for even little knowledge. One should keep this in mind and not shy away from taking a road trip with some friends to acquire some sacred knowledge of the Deen. But remember not to take this to extremes. Do not go all the way to California for a Seerah class when you have a Seerah classes going on right at your own Masjid!

Maybe, the following Hadith of the Prophet صلى الله عليه و سلم will help us to acquire that motivation to seek Islamic knowledge if it has not hit our hearts yet.

"Whoever treads a path to seek knowledge, Allah will make the path easy for him to Paradise"



Memorization

Imam Bukhari was able to glance at a page of hadeeth once and he would memorize it.

Imam Shafi'ee had to cover the notes in the margins of the texts he read because if he did not, he would memorize them and it would conflict with what he was trying to memorize.

Imam Ash-Shu'ba - would cover his ears when he went through the market because he was afraid of memorizing the fruitless conversations which took place there.

Imam Ahmad memorized one million hadith just as well as the layman memorizes Surah Ikhlāas.

The question arises; how did these great scholars memorize so effortlessly? There is no doubt that these abilities to memorize are of the gifts and blessings given to them by Allah سلاحان و تعلى. But there are some secondary factors, which helped the scholars to achieve such a precise memory.

One reason why scholars memorized so easily was that they respected the knowledge. To them, the knowledge of hadith was worth more than gold. They valued the knowledge in the light that it deserves. Because it was important to them, it became something that took priority in their brain. This is just as one would remember the name of a potential spouse after speaking to her only once, but keep forgetting the brother or sister you bumped into at the masjid occasionally. Likewise, we see kids memorizing trivia facts about their favorite basketball and football players without even trying. But if you ask them about Abu Sa'eed al Khudri, they might be clueless. The problem is simple. We simply do not put enough importance or priority in our minds on the Deen. The respect for knowledge is one of the contributing factors in the ability to retain the knowledge, as the scholars practiced.

Here in the west, people are taught to understand and not memorize. Understanding is very important, but a void exists in this culture with the memorization ability of the majority. Memorizing is a skill that improves

with frequency. In other words, the more one attempts to memorize, the more efficient one will become in memorizing. One can liken memorizing to weightlifting. It might be very difficult for the person who never lifted weights before to work out. But for the person who has been doing it for several years consistently, he will find it very easy and even enjoyable. Memorizing is simply another skill that becomes better with practice. Consider the low percentage of the brain that people use (~12%), then we see everyone has great potential. Memorizing helps increase our memory and capacity, not vice versa.

The lesson to draw from this point is to try to memorize everything you come across for the sake of becoming a better memorizer. Rather than mentally "marking it for deletion" an ayah or hadeeth because it's available in a book, try memorizing for the sake of improving your memory.

We might think that when a person ages, their memory goes down the drain. But why then do you see so many shayookh who are very elderly in age, but very sharp in their memory? The reason is simple. Old age is not the only factor to memory depletion, accumulation of sins affects this as well. The more sins you commit, the worse your memory becomes. Amazingly, Imam Shafi'i was not content with his memory. He complained to his teacher Wakia ibn Jarrah about this.

"I complained to my teacher about my bad memory, and he told me to stay away from sins, for indeed the knowledge of Allah is light, and the light of Allah is not given to sinners."

We see here that there is a connection between one's memory and the sins that he/she commits. We all commit sins, but it is up to us to try our hardest to avoid all we can and to continue to repent to Allah ﷻ. The Qur'an and the Sunnah does not mix at all with sins. They are repellents of one another.

Another way to memorize is to have khushu' in prayer. This has been scientifically proven by non-muslims. In an article that Sheikh AbdulBary Yahya came across less than a year ago, it stated that "conscious meditation" is the way to increase memorization ability. In Islamic terminology, "conscious meditation" is nothing other than khushu' in Salah.

There is no denying that memorization is part of our deen. Every Muslim is required to recite from memory at least some portion of the Qur'an in their Salah. Notice also that the Prophet's صلى الله عليه و سلم hadeeth earlier specifically mentioned the face being enlightened of the ones who *repeat* exactly what he صلى الله عليه و سلم said. This implies memorization of the sayings of the Prophet صلى الله عليه و سلم.

A final point here related to memorizing is preserving the knowledge we seek. Sheikh Abdulbary's advice is that people get in the habit of taking notes whenever we are seeking Islamic knowledge. Also, when they are studying the notes that they write down, they should put ourselves in the mindset that they will be teaching the knowledge to someone else the very next month. In that way, they will find themselves retaining the knowledge that they come across. Below is a summary of the ways to improve memory.

Ways to Improve Memory:

1. Developing Respect for the Knowledge
2. Memorize Frequently
3. Avoid Sins
4. Khushu' in Prayer



Al-Mustalah-ul-Hadeeth: An Introduction

There are two broad in the sciences of hadeeth.

'Ilm ar-Riwaayah - linguistically: "knowledge of the narrations."

'Ilm ad-Diraayah - knowledge of the chains and conditions of hadith

'Ilm ar-Riwaayah refers to the textual study of hadeeth. It is knowledge of what the hadeeth is saying along with the benefits and rules that can be extracted from it. *'Ilm ad-diraayah* is the study of the chain of the hadeeth, and the principles that are used in determining the acceptability or unacceptability of a hadeeth. To understand the relationship between *Riwaayah* and *Diraayah*, consider the context of fiqh. Fiqh is similar to *'Ilm ar-Riwaayah* just as Usool-al-Fiqh is similar to *'Ilm ad-Diraayah*. The practical aspect is the hadeeth itself and what we can learn from it, and this is known as *'Ilm ar-Riwaayah*. The complicated principles behind the scenes of the hadeeth which determines acceptance or rejection is *'Ilm ad-Diraayah*.

Sunnah

Sunnah is a term that has different meanings and different implication for each branch of Islamic science. Before explaining what a hadeeth is, one must understand what the Sunnah is according to the different disciplines of Islam.

According to the Scholars of Al-Luga (Linguists)

➤ Sunnah is either:

- ❖ A Way or Path, regardless of if it is good or bad
- ❖ Manner/Habit/Conduct
 - As an example of this usage of "Sunnah", is *it is a Sunnah of mine that when I wake up, I brush my teeth every morning.*



According to the Muhaditheen (Scholars of Hadith):

- Sunnah is any statement, action, approval, physical attribute, manner, or conduct of Prophet Muhammad صلى الله عليه و سلم both before and after revelation.
- Some Usoolis add to the definition: "and also the Sunnah of the Khulafah ar-Raashideen. (The 4 rightly guided Caliphs). This is done because the actions of the Khulafah can be used as legislation.
- An example of the Muhaddith usage of Sunnah is:
 - *The Prophet صلى الله عليه و سلم had curly hair and his hair went down to his shoulders. The Prophet صلى الله عليه و سلم had broad shoulders.*

It's important to note that even something attributed to the Prophet صلى الله عليه و سلم before revelation can be used as Daleel (Proof) in Shariah. However, any of the above defined aspects of Sunnah attributed to the Prophet after revelation would abrogate and deem the former null and void.

According to the Usoolis (Scholars of the Principles in Shariah)

- Sunnah is any statement, action, or approval, of Prophet Muhammad (pbuh) after revelation.
- Some Usoolis add to the definition: "and also the Sunnah of the Khulafah ar-Raashideen. (The 4 rightly guided Caliphs). This is done because the actions of the khulafah can be used as legislation, using the following hadeeth as Proof:

"Follow the My Sunnah, and the Sunnah of the 4 righteous khulafah after me." -Prophet Muhammad صلى الله عليه و سلم

An example of the Usooli usage of Sunnah is: *"Made permissible for us are two types of fish and two types of blood....."* [Bulugh al-Maram]

Notice that the Usooli definition of Sunnah is the same as the Muhaddith definition minus the physical attributes of the Prophet صلى الله عليه و سلم and also subtracting anything that happened to Muhammad صلى الله عليه و سلم before becoming a Prophet. This is because the scholars of Usool are only concerned with aspects that affect the general principles of Shari'ah. Physical attributes of the Prophet صلى الله عليه و سلم before Prophethood does not have any weight in legislations found in the Shari'ah so this is left out. But

the Muhaditheen are concerned with *anything* pertaining to the Prophet صلى الله عليه و سلم, so they include what the Usoolis have omitted.

According to the Fuqaha (Scholars of Jurisprudence)

- Sunnah is one of the 5 rulings of deeds that you get reward for if you do, but you do not get any punishment if you leave it.
- The 5 rulings of deeds are:
 - Fardh - Required
 - *Sunnah - Rewarded, but not mandatory*
 - Mubah - Permissible
 - Makruh - Disliked
 - Haraam - Forbidden
- The Fuqaha also consider Sunnah to be the opposite of Fardh. This is because on a larger scale, the Fuqaha categorize all actions as something you *must* do, and something you do not have to do. If this schema is used, we find that Fardh is the only type of action that must be done while Sunnah, Mubah, Makruh, and Haraam are all on the other side of the scale as deeds that do not have to be done. If this categorization is used, then we understand why Sunnah is the opposite of fardh according to the Fuqaha.
- Example of a Sunnah ruling according to the Fuqaha: *Praying 2 rakats before Dhuhr is Sunnah according to the majority of Fuqaha.*

According to the Scholars of Aqeedah (Creed)

- Sunnah is the opposite of bida'a (innovations in religion)

Hadith: "Whomsoever shows people a sunnah, whoever follows that path will have the same reward as the person that showed him without his reward decreasing in any way.

The Five definitions of Sunnah are summarized below:

1. Linguistic - A path or way of conduct
2. Hadith - Any statement, action, approval, physical attribute, manner, or conduct of Prophet Muhammad صلى الله عليه و سلم both before and after revelation.
3. Usool - Any statement, action, or approval, of Prophet Muhammad صلى الله عليه و سلم after revelation.
4. Fuqaha - One of the 5 rulings of deeds that you get reward for if you do, but you do not get any punishment if you leave it. The opposite of Fardh
5. Aqedah - The opposite of bida'a

Out of all the different usages of "Sunnah", the Muhaddith definition is the most comprehensive. It includes the widest variety of aspects pertaining to the Prophet صلى الله عليه و سلم. It could also be said that these elements could be considered the five types of hadeeth. To better understand each element of the Sunnah, explanations and examples of ahadeeth of each type are defined below:

Statement: Something the Prophet صلى الله عليه و سلم literally said. We find that the majority of ahadeeth that exist are actual statements of the Prophet صلى الله عليه و سلم.

Example: "Actions are only by intentions..." -Prophet Muhammad صلى الله عليه و سلم

Action: a companion saw the Prophet sal Allahu alayhi wa sallam performing an action. We find that the second largest amount of ahadeeth preserved are actions performed by the Prophet (pbuh).

Example: Ibn 'Umar: I got up on the house of Hafsa and I saw the Prophet salla Allahu alayhi wa sallam urinating, standing, facing Jerusalem.

Approvals: An action, or statement that took place during the time of the Prophet and was known to the Prophet (pbuh) in which there was no objection. Because the Prophet remained silent, this is considered a tacit form of acceptance of the action or statement of a sahabah. One might ask the question, what if a sahaba did something that the Prophet didn't see or was unaware of? To address this, we know that Allah *سلاحان و تعالى* sees everything, and if there was something that needed to be addressed, Allah would have revealed Qur'an to the Prophet (pbuh).

Example: Anas ibn Malik said, we used to practice *cortus interruptus* while the Qur'an was still be revealed.

Example 2: Khalid ibn Waleed *رضى الله عنه*: He was eating with the Prophet *صلى الله* with other companions in a far away place away from Medina and Makkah. The host brought some food. One of the things he brought was a Thub, a large type of lizard. Khalid was eating it and others were eating it but he noticed that the Prophet *صلى الله عليه و سلم* was not eating it but he was not saying anything. Khalid asked the Prophet *صلى الله عليه و سلم* is it haraam. The Prophet *صلى الله عليه و سلم* said No, it just is not the food of my people.

*Note that in this Hadith of Khalid ibn Waleed *رضى الله عنه*, even if Khalid did not ask the Prophet about the lizard, it still would have been halaal because the Prophet *صلى الله عليه و سلم* remained silent.

Physical Attribute: A description of some particular characteristic of the Prophet *صلى الله عليه و سلم*.

Example: *Hadith: The Prophet had curly hair and his hair went down to his shoulders. The Prophet صلى الله عليه و سلم had broad shoulders.*

Manner/Conduct: This aspect pertains to a mode of behavior or character trait of the Prophet *صلى الله عليه و سلم*.

Example: *Aisha said, "The Prophet صلى الله عليه و سلم never complained about food. if he liked it, he would eat it, if he didn't like it, he would leave it."*

Sunnah vs Hadith

What exactly is a hadith? Is it the same thing as Sunnah? In some contexts, hadeeth and sunnah are used interchangeably. For example, if someone were to say our religion is to follow the Qur'an and Hadith, this would be equivalent to saying "follow the Qur'an and Sunnah." But to be more precise, a distinction should be made between the two.

Hadith is linguistically defined as:

- "Speech," or
- "Something new"

Both of these definitions are related because when someone speaks, something new comes from the person's mouth. Even if they repeat something over and over again, the latest repetition still would literally be a new statement, because it occurred at a different time, with different pronunciation, etc.

Accordingly to Islamic terminology, Hadith is defined as:

- The means by which the Sunnah of the Messenger of Allah صلى الله عليه و سلم reaches us.

The Hadith is the vehicle by which the Sunnah reaches us since we were not present at the time of the Prophet صلى الله عليه و سلم. With this understanding, one can see that it is impossible to have a Dha'if (weak) Sunnah, because any Sunnah is something in reality attributed to the Prophet صلى الله عليه و سلم. But it is possible to have Dha'if hadeeth, because the hadeeth may not have preserved authentically and as a result, we are unsure if it in fact went back to the Prophet صلى الله عليه و سلم.

The Sunnah: Its Authority and Status in Islam

The Sunnah of the Prophet صلى الله عليه و سلم is the second source of legislation in Islam after the Qur'an. As such, we know it must be from Allah, since Allah is the Rabb, the One who has sole right to legislate. Proof of this is found in the Qur'an, in Surah Haqqah.

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى (١)
وَمَا يَنْطِقُ عَنِ الْهَوَى (٢)

إِنَّهُوَ إِلَّا وَحْيٌ يُوحَى (١)

2. Your companion (Muhammad صلى الله عليه وسلم) has neither gone astray nor has erred.
3. Nor does He speak of (his own) desire.
4. It is only an Inspiration that is inspired.

This verse proves that the Sunnah is also a revelation from Allah, just as the Qur'an is. It also proves that the Prophet صلى الله عليه وسلم is ma'soom (infallible) when it comes to matters of religion. So both the Qur'an and Sunnah need to be taken in their entirety in order to follow Islam properly. In fact, it is impossible to act upon Islam unless you act upon the Sunnah. This is because the Qur'an contains in it general principles and guidelines that requires the Sunnah as a source to further explain the points made in the Qur'an. The Qur'an needs clarification, which comes from the Sunnah, whereas the Sunnah is generally clear and does not need additional explanation. Taken together, one can successfully implement Islam the way it was intended to be. The Sunnah is so important in fact, that a famous scholar, Imam al-Awzai commented,

"The Qur'an is more in need of the Sunnah than the Sunnah is in need of the Qur'an."

Again, Al-Awzai says this because of the general nature of the Qur'an, which makes it necessary to look to the Sunnah for further clarification. Imam Malik eloquently described the importance of the Sunnah as well.

"The Sunnah is like the Arc of Nuh: whoever boards it will be saved and whoever stays behind will be drowned."

There is ijma' (consensus) amongst the traditional scholars is that the Qur'an and Sunnah are both required to implement Islam completely. Yet, many misunderstandings arise when it comes to the Sunnah. Some less learned people claim that religious guidance only comes from following the Qur'an. They say that the Qur'an is from Allah, and the Sunnah is from a man, and since the latter is prone to mistakes it should not be followed. This argument comes from an ideology that is termed "Qur'aniyoon." This ideology, along with its adherents in reality is far from the Qur'an. This is because the Qur'an itself orders the Muslims



to to follow the Prophet صلى الله عليه و سلم. Additionally, this is not commanded once or twice. Rather, there are many verses addressing this issue that it is impossible to overlook. Consider the following:

Surah Hashr, Verse 7:

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَأَبْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٧)

7. What Allah gave as booty (Fai') to his Messenger (صلى الله عليه و سلم) from the people of the townships, - it is for Allah, his Messenger (Muhammad صلى الله عليه و سلم), the kindred (of Messenger Muhammad Sal-Allaahu 'alayhe Wa Sallam), the orphans, Al-Masâkin (the poor), and the wayfarer, In order that it may not become a fortune used by the rich among you. **and whatsoever the Messenger (Muhammad صلى الله عليه و سلم) gives you, take it, and whatsoever He forbids you, abstain (from it) , and fear Allah.** Verily, Allah is Severe In punishment.

From this verse, we see that obedience to Allah is obedience to the Messenger of Allah.

Surah Nisa, Verse 80:

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا (٨٠)

80. He who obeys the Messenger (Muhammad صلى الله عليه و سلم), has indeed obeyed Allah, but He who turns away, then we have not sent you (O Muhammad صلى الله عليه و سلم) as a watcher over them.

Surah Nisaa, Verse 65:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا (٦٥)

65. But no, by Your Lord, they can have no Faith, until they make You (O Muhammad صلى الله عليه و سلم) judge In All disputes between them, and find In themselves no resistance against Your decisions, and Accept (them) with full submission.

In fact, there is no Ayah in the Qur'an that mentions obedience to Allah except that it mentions that it also mentions obedience the messenger صلى الله عليه وسلم. What is more surprising is that sometimes, Allah says to obey the Messenger of Allah صلى الله عليه وسلم alone *without* mentioning the obedience of Allah!

The Qur'an mentions the roles of the Prophet صلى الله عليه وسلم in the following verse.

129. "Our Lord! Send amongst them a Messenger of their own (and indeed Allāh answered their invocation by sending Muhammad صلى الله عليه وسلم), who shall recite unto them Your Verses and instruct them in the Book (this Qur'ān) and *Al-Hikmah* (full knowledge of the Islāmic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily! You are the All-Mighty, the All-Wise."

رَبَّنَا وَأَتِمِّتْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ
آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ أَعْلَمُ بِالْحَكِيمِ

The Qur'an leaves no ambiguity that the Prophet صلى الله عليه وسلم was sent not just to recite the Qur'an, but to teach us the wisdom, how to apply the verses, and how to use the Qur'an to purify our souls.

The Roles of the Prophet صلى الله عليه وسلم regarding the Qur'an:

1. Reciting the Qur'an
1. Teach the Qur'an
2. Teach the Hikmah (how to apply the verses through the Sunnah)
3. Purifying the Hearts

The word Hikmah (wisdom) has different interpretations by the Mufasssiroon (scholars of Tafseer). Linguistically, Hikmah means to put everything in its rightful place. Some say that Hikmah, as used in the Qur'an, is actually referring to the Sunnah of the Messenger صلى الله عليه وسلم. Others say that hikmah is doing something the right time, the right place, to the right people, in the right way. The following hadeeth is an example of how the Prophet صلى الله عليه وسلم taught a sahabi the "hikmah" in how to apply the Qur'an properly.

Adi Bin Haatim: During Ramadan he would put two threads under his pillow, a black and white because Allah says in Qur'an: "Eat and drink until it is clear to you the white thread and the black thread." He would eat until he could tell the black and white threads apart. One day he met the Prophet صلى الله عليه وسلم and the Prophet صلى الله عليه وسلم said, "you have a gigantic pillow. I heard you put the black and white threads under your pillow." Adi asked, "What?" The Prophet صلى الله عليه وسلم said, "Because the black and white threads are not those of our clothes but are the lines of the horizons. When the horizon changes from black to white it is fajr time, so stop eating.

There are numerous examples that could be brought forth making it clear that the Qur'an needs the Sunnah to further explain it. If a person were to base his actions on the Qur'an alone he would not be able to understand or apply the rulings of Qur'an, as many require the Sunnah to clarify.

For example, in Surah Ma'idah, Verse 33

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (٣٣)

33. the Recompense of those who wage war against Allâh and his Messenger and do mischief In the land is Only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. that is their disgrace In This world, and a great torment is Theirs In the Hereafter.

If someone were to carry out this punishment just using the Qur'an, they would not know where to cut from, which hand to cut, how much the person must steal to cut the hand, etc. The Sunnah is required for further explanation.

An argument raised by the Qur'aniyoon and the Orientalists is that "the ahadeeth are of questionable validity, so we need to take everything back to Qur'an only. The religion is based on certainty."

To refute this argument, we must expound upon the validity of Qur'an and Hadith:

The Qur'an comes to us in a form of transmission known as *Tawaatur*.

Tawaatur is a term found in the study of Mustalah that refers to the chains of narrators that have resulted in the preservation of the Qur'an, Hadeeth, and statements of scholars. Specifically, *tawaatur* means the existence of so many chains of narrators coming consecutively and continually through so many different sources that it becomes inconceivable to reject, even if someone wanted to reject the authenticity.

An example should help us better understand this concept: *We know about the Hurricane Katrina hitting Louisiana. However, most of us didn't see it. Most of us were not at the scene but instead we heard about it. If someone were to come us and say that Hurricane Katrina was a lie and it didn't actually happen, we would not believe them. We would insist it was true because it came from us from so many sources, not only from CNN and news media, but also from the people who left the area and our relatives that are there, and the discussions at work and school, etc. There simply were so many sources of this event that it is impossible to deny the event. Our minds won't let us believe that Hurricane Katrina never happened.*

Another example: *If someone said that I reject Abraham Lincoln as a person real person who ever lived. One would never be able to accept this claim because there have been so many narrations of him being alive from so many different sources, in different ways, and in different times and places. There is no remote possibility that Abraham Lincoln never existed.*

These two examples should illustrate the idea of *tawaatur*. The existence of Abraham Lincoln and Hurricane Katrina has reached us by way of *tawaatur*. So many sources reached us concerning their existence that it becomes inconceivable to reject their reality. Likewise, the Qur'an has also reached us by way of *Tawaatur*.

Returning to the argument of the Orientalist, because the Qur'an is *tawaatur*, and many hadeeth are not *tawaatur*, they say that the hadeeth are not preserved well enough and therefore should be rejected. By following this line of reasoning, the Sunnah is effectively disregarded because the majority of ahadeeth are preserved by way of *ahaad* narrations (one, two or three chains of narrators).

To refute this point, it must be understood what Allah says in Surah Hijr, Verse 9.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

9. Verily We: it is we who have sent down the Dhikr (i.e. the Qur'ân) and surely, we will Guard it (from corruption) .

The fact that the Qur'an has been promised to be preserved shows that the Sunnah would have to be preserved as well, because of the dependence of the Qur'an to the Sunnah. In the tafseer of that ayah in fact, some of the scholars even say that the dhikr refers to both the Qur'an and the Sunnah.

The preservation of hadeeth is also proven by the simple existence of the study of hadith which this course was about. *Mustalah ul-Hadeeth* has been devised as a system to authenticate hadeeth and classify them as truly being from the Sunnah of the Prophet صلى الله عليه وسلم. The Muslims have *Mustalah* for the purposes of authenticating and preserving ahadeeth, thereby being comfortable with accepting ahaad hadeeth.

A third refutation lies in the Seerah (biography) of Prophet Muhammad صلى الله عليه وسلم. Prophet Muhammad صلى الله عليه وسلم would communicate to different kings in neighboring areas via written letters sent with messengers. Oftentimes, one single messenger would deliver a letter to a king. If the messenger of Allah صلى الله عليه وسلم knew that only tawaatur chains are acceptable to people, then he would certainly have sent many different messengers from different times and places to deliver the same message. But the Messenger of Allah صلى الله عليه وسلم himself knew that this was not required to authentically preserve a message.

A fourth refutation to the rejection of ahaad hadith is that one should continue his own rationale and accept everything which is mutawaatir in the religion. What does this mean? There is ijma' upon all the traditional scholars of Islam that the hadith are authentic and are used as the second source of legislation in the religion; including the ahaad transmissions. That is, the acceptance of ahaad hadith by the scholars of Islam is mutawaatir.

One can not pick and choose certain elements of the religion that are tawaatur and reject others. This kind of reasoning is inconsistent.

Using the same logic that "Islam is based on certainty" Qur'aniyoon and Orientalists present various narrations of an incident to expose the differences in them. In other words, because there are many hadith that have different variations in wording and details coming from different chains of narrators, this must mean that the hadith were not preserved properly. Therefore, Muslims should not act upon this doubtful source of legislation.

The refutation of this argument requires some background knowledge. There are many reasons for the differences in narrations. What must be kept in mind is that the differing narrations do *not* contradict each other in any way.

Below is a list summarizing the reasons for the differences in narrations:

Reasons for Variety of Hadith Narration:

1. The Prophet صلى الله عليه وسلم might have said the same thing in different ways upon different occasions, locations, or times.
2. The hadith have been narrated in meaning, not necessarily in the exact phrasing. Subsequently, it is permissible to narrate a hadith in meaning. There are however a few conditions to doing this that will be discussed in later on in this course.
3. A companion might have not been present for an entire hadith and narrated only a part of the event. In other words, a companion heard the Prophet صلى الله عليه وسلم say something out of context because of his absence at the beginning of the hadith. An example of this is the hadeeth of Abu Hurayrah describing when the Prophet صلى الله عليه وسلم praying dhuhr and making tasleem after two rakat.
4. An actual mistake made by one of the reporters of the hadith. But Allah has promised to protect this deen, and He surely has. Allah has provided this ummah with Muhadithoon who have already gone through the work of analyzing and pinpointing where the mistakes have

occurred. And, even if there was a mistake made by a reporter, hadith would still be preserved in meaning. Mistakes by reporters usually include mistakes in the exact wording of hadith. But using point 2, hadith can be narrated in meaning only with conditions.

What do we learn from these reasons for variety in hadith narration? We learn that the Sunnah has been preserved in meaning entirely, with the the Qur'an being preserved in both wording and meaning.

Yet another common argument of the Qur'aniyoon is made using the verse from Surah Ma'idah, Verse 3:

حَرَمْتُ عَلَيْكُمُ الْمَيْتَةَ وَالِدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أَهْلٌ لِّغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةَ وَالْمَوْفُوذَةَ وَالْمُتَرَدِّيَةَ وَالنَّطِيحَةَ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾

3. forbidden to You (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols, etc., or on which Allâh's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless You are Able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allâh and sin). This day, those who disbelieved have given up All hope of Your religion, so fear them not, but fear Me. This day, I have perfected Your Religion for you, completed My Favour upon you, and have chosen for You Islâm as Your religion. but as for Him who is forced by Severe hunger, with no inclination to sin (such can eat These above-mentioned meats), Then surely, Allâh is Oft-Forgiving, Most Merciful.

This verse is used to claim that the Qur'an independently sufficient as a source of legislation. However, if you turn to an authentic tafseer of this ayah, what is meant here is that all the ahkam (rules) of Halaal and Haraam have been clarified and revealed.

Furthermore, this ayah was revealed during the farewell hajj of the Prophet صلى الله عليه وسلم. We find that ayaat were still being revealed to the Prophet Muhammad صلى الله عليه وسلم after this hajj. But we also find that none of these ayaat pertain to rules of halaal and haraam. If the Qur'aniyoon argument held any weight, then no verse would have been revealed after the above verse from Surah Ma'idah. But verses still were revealed afterwards. And of course, the authentic tafseer makes sense, because of the fact that no ahkam were revealed after that verse, indicating the the halaal and haraam rules are complete and perfected in the sharia of Islam.

Who are these Qur'aniyoon? Regardless of if they have an official organized group or not, the Prophet صلى الله عليه وسلم mentioned their emergence and characteristic in a descriptive hadeeth.

"There will be a man to whom my hadeeth will reach him, while he is sitting comfortably, and he will say, 'between me and you is the book of Allah, whatever we find in it that is halaal we will make it halaal, and whatever we find in it haraam we will make it haraam."

[Sunan Tirmidhi, kitab al 'ilm 38/5]

In another narration:

"Do not you let me see you laying on the couch with a full stomach....."

In examining both narrations, we see that the man who reject hadeeth is someone who is living life comfortably and lazily, reclining on a couch, and eats to his hearts content. This shows us that the "Qur'aniyoon" is a man of dunya who simply interested in interpreting the Qur'an according to his own whims and desires.

Below are a summary of the Qur'aniyoon arguments commonly used to attack the Sunnah.

Qur'aniyoon Arguments

1. "The Qur'an is from Allah, and the Sunnah is only from a man صلى الله عليه وسلم"

2. "The Sunnah has not been preserved. This Deen is based on certainty."
3. The Qur'an is complete, perfect, and sufficient for our Deen. Did not you read the verse 5:3 - This day I have perfected your Deen?"

There was an incident of a Sahabi who misunderstood the status of the Sunnah and its relationship to the Qur'an. The hadeeth is narrated below:

Abdullah ibn Masood: Abdullah ibn Abbas said Allah has cursed those who tattoo and those who use wigs and those who split their teeth and those who pluck their eyebrows. When he said that a person from Bani Yassad Umm Yaqoob came by and she said: Oh Ibn Masood I heard you cursed these people. He said why should I not curse those whom the Messenger صلى الله عليه و سلم has cursed and who Allah has cursed in His book. She said, I have read the Qur'an from beginning to end and I saw nothing about gaps in your teeth, plucking eyebrows, or tattoos. Ibn Mas'ud said, you have not read properly. She did, but said she still did not see it. He said: Did you not read the ayah: whatever the prophet has given to you take and whatever he has prohibited stay away from. She said: I heard your wife does this. He invited her in to his house, and of course his wife did not do these things. Ibn Masood said if she did any of these things he would not even sleep with her.

When Umm Yaqoob claimed that the prohibition of tattoos, etc. was not in the Qur'an, Ibn Mas'ud referred her to the ayah in Surah Hashr, Verse 7:

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٧)

7. what Allâh gave as booty (Fai') to his Messenger (Muhammad Sal-Allaahu 'alayhe Wa Sallam) from the people of the townships, - it is for Allâh, his Messenger (Muhammad Sal-Allaahu 'alayhe Wa Sallam), the kindred (of Messenger Muhammad Sal-Allaahu 'alayhe Wa Sallam), the orphans, Al-Masâkin (the poor), and the wayfarer, In order that it may not become a fortune used by the rich among you. and whatsoever the Messenger (Muhammad Sal-Allaahu 'alayhe Wa Sallam) gives you, take it, and whatsoever He forbids you, abstain (from it) , and fear Allâh. Verily, Allâh is Severe In punishment.

Thereafter, she was corrected and made to understand how the Qur'an itself orders us to follow the Sunnah.

Sunnah: Its Place in Relation to the Qur'an is of Three Types

1. Confirming Sunnah - This is a type of Sunnah that confirms what is in the Qur'an, restates it, and reinforces it. An example of this is ahadeeth regarding usury and interest.

Ayah:

Hadeeth

2. Explanatory Sunnah - This type of Sunnah refers to the Sunnah that further explains some of the more ambiguous orders found in the Holy Qur'an. There are numerous examples of this type. One simple example is found in the verse of wudhu. Notice how the details for how to perform wudu are not specified in the Qur'an. Instead, they are found in in hadith.

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

6. O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. if ye are In a state of ceremonial impurity, bathe your whole body. but if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been In contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, Allah doth not wish to place you In a difficulty, but to make you clean, and to complete His favour to you, that ye may be grateful.

In the hadith narrated by Uthman ibn Afaan, The Prophet's wudu was described in detail.

3. Sunnah that brings new legislation: This is a type of Sunnah wherein new legislation is brought that was not stated anywhere in the Qur'an.

An example of this are haraam types of meat. Eating donkey is haraam, but the prohibition is not found in the Qur'an. It is instead found in the sunnah.

Hadith: The Messenger of Allah صلى الله عليه وسلم forbade of us from any animal that preys with its fangs or talons. Examples: lions, tigers, hawks, eagles, etc.

Are there hadith that contradict the Sunnah? Should we designate a fourth category for this type of Sunnah and call it "Contradictory Sunnah?" The answer is, no real examples exist of actual hadith contradicting Qur'an. There cannot be, since they are both revelation from Allah. Likewise, the Qur'an nor the Sunnah contradict logic and reason as long as the person is sane. The one who created our brains also sent down the Book and the Hikmah. Some scholars for the purposes of theoretical categorization add this fourth category of "Contradictory Sunnah."

So which carries more legislative weight, the Qur'an or Sunnah? Scholars have divided into three opinions regarding this issue. The condition is that the Sunnah of concern has been proven to be authentic and acceptable.

1. The Qur'an has more legislative than the Sunnah. This opinion is held by Imam Abu Hanifa, and others.
2. The Qur'an is equal in legislation to the Sunnah. This opinion is held by Imam Ahmed, and the majority of the scholars.
3. The Qur'an has *less* legislative weight than the Sunnah. This is a minority opinion held by very few scholars, and implicitly held by others. Imam al-Awzai was a scholar who held this opinion.

*For all intensive purposes, we choose to stick with the majority opinion and state that The Qur'an and the Sunnah are equal in terms of legislation. As proof for this, the Prophet صلى الله عليه وسلم said in a hadeeth in Sunan Abi Dawood: "Indeed I have been given the book and with it the same (the Sunnah)' (Shaykh al-Albani confirmed this narration as Saheeh)

To conclude this section, know that it is *impossible* to apply the Qur'an without the Sunnah. Allah says,

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ (١١١)

32. Say (O Muhammad): "Obey Allâh and the Messenger (Muhammad)." but if they turn back, Then Allâh does not like the disbelievers.



The Prophet صلى الله عليه و سلم said, *Pray as you see me pray.*

How can you fulfill the pillars of Islam without the Sunnah? How would you know how to pray? How would you know the regulations of giving charity? How would you perform Hajj? All this is detailed in the Sunnah.

PROPHET MUHAMMAD ﷺ

The Teacher

****Mustalah Concept: When talking about chains of narration, the chain always starts with the collector of the hadith (i.e. Bukhari, Muslim). The end of the chain is Prophet Muhammad ﷺ, or in the cases of Hadith Qudsi, the end of the chain is Allah. So in *Mustalah ul-Hadith*, the chains of reporters go opposite of chronological order.

Prophet Muhammad ﷺ was the best of all teachers. We will insha'Allah learn this in this section. A Sahabi, Muawiyah ibn al-Hakam said,

"I have never seen a teacher before him or after him better in teaching than he."

And in another narration,

"I have never seen any teacher more kind than the Prophet ﷺ."

One of the Prophet's ﷺ primary jobs as a Messenger was to teach his nation. The proof of this is found both in the Qur'an and Sunnah.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ

وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٦٢﴾

62:2. It is He who has sent amongst the unlettered an apostle from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them In Scripture and Wisdom,- although They had been, before, In Manifest error;-

Hadith: "Allah did not send me to cause hardship or to be a hardship but *he has sent me as a teacher and a person that brings ease.*"

The best job a person can have is that of a teacher because that is the job of the best of people, of the messengers and prophets. It truly is an honorable profession, one that follows in the footsteps of the greatest

people who ever lived. Not only the prophets, but the scholars of Islam follow this path as well. Also, by assuming the role of teaching, you receive the reward of you students' actions, simply because you taught them. The more students you have, and the more they act upon their knowledge, the more reward you will receive.

So what made the Prophet صلى الله عليه و سلم such an excellent teacher? The following lists some of the attributes and characteristics the prophet utilized in his instruction.

1. A Keen desire of goodness for the students. (i.e. the sahabah)

This includes his sincere desire to save us from the Hell-fire. The Prophet صلى الله عليه و سلم is reported to have said:



"the example of myself and the example of all of you is like insects when they see a fire, they are attracted to the fire and rush towards it about to get burned, and I'm trying to hold onto your waists to pull you away and stop you."

In the Hadith of Abu Dhar, we see how the Prophet صلى الله عليه و سلم only wanted the best for his students.

Hadeeth: Prophet صلى الله عليه و سلم said: Oh Abu Dharr! I see that you are weak and I love for you what I love for myself so if someone approaches you to take a position of leadership, do not take it.

Abu Dharr was known for his piety, prayed all night and fasted every day. Salman al-Farsi was partnered with Abu Dharr. Before the verses of the hijab were revealed, Salman asked Umm Dharr, the wife of Abu Dharr, "Why do not you beautify yourself for your husband?" She replied that he did not have time or care for her. Salman complained to the Prophet صلى الله عليه و سلم and he called Abu Dharr. "Oh Abu Dharr, your Lord has a right upon you, your wife and family have a right upon you, and your body has right upon you, so give each one its right."

Because the Prophet صلى الله عليه وسلم knew Abu Darr was not meant for leadership. He was a pious man that would focus on his ibadah, so much so that his wife complained.

What makes the Prophet صلى الله عليه وسلم so sincere and great is the fact that he wants to save his entire ummah from the hellfire. This is despite the fact he has never even met us. He loves all of us, صلى الله عليه وسلم.

2. Kindness and Mercy to his students.

Allah (swt) Himself attested to this in Surah Taubah.

"Indeed a messenger has come from amongst you. Whatever hardship that you face also he feels it. He desires good for us, he is very kind and Merciful to the believers."

The Prophet صلى الله عليه وسلم made a statement concerning the blessings of kindness in all things.

Hadeeth: Indeed Allah is Kind and loves kindness in all affairs, anytime there is kindness it will beautify it, and when kindness is removed it will make it defective.

The Prophet صلى الله عليه وسلم would play with the children in the market

Hadeeth: Anas ibn Malik: Anytime I looked at the Prophet صلى الله عليه وسلم, he used to smile at me. The Prophet صلى الله عليه وسلم used to call Anas, Ya Bunay meaning, Oh my dear son.

Amr ibn al-'Aas: Whenever the Prophet صلى الله عليه وسلم would look at the people he would smile, and whenever he looked at me he would smile, to the point where I thought I was his favorite. I went to the Prophet صلى الله عليه وسلم and asked who was better, Abu Bakr or himself, and he said Abu Bakr. Then I asked, who is better, 'Umar or myself? He said 'Umar. Then Amr realized it was the manner of the Prophet صلى الله عليه وسلم.

From this Hadith, we learn to speak to every person as if they are your favorite student.

Jareer ibn Abdillah al Bajalee: The Prophet صلى الله عليه و سلم never prevented me from seeing him from the time I became Muslim and he never looked at me except that he smiled at me.

We have many reports that the Prophet صلى الله عليه و سلم would always smile at everybody. What is the wisdom of smiling? Smiling is something reaches the heart. It is Sadaqah and you are being rewarded for it. Notice that when you smile at somebody, it does not matter what you say, except that it will not be taken offensively. This is because non-verbal communication comprises the majority of what you actually say. The words that come out are surprisingly much less in importance compared to the non-verbal communication, such as the facial expressions, the tone of voice, etc.

Part of the kindness of Prophet Muhammad صلى الله عليه و سلم was that he did not criticize people. Whenever someone would ask something of the Prophet صلى الله عليه و سلم, he would never say no if he was able to do it.

Anas ibn Malik: I served the Prophet صلى الله عليه و سلم for nine years and he never said to me why did you do this or that or why didn't you do this or that.

3. Hikmah (wisdom)

This attribute is something that is not as easy to develop in yourself. It is something that requires a lot of experience, and often times it is a gift from Allah. The Prophet صلى الله عليه و سلم had much hikmah in his teaching of the Sahabah. One of the amazing displays of Hikmah in teaching is found in the Hadith of the bedoin.

A Bedouin came to the masjid and urinated in the masjid. Everyone started scolding him but the Prophet صلى الله عليه و سلم said let him finish. Then he said the masjid is for prayer, Qur'an, and remembering Allah. So the Bedouin prayed "Oh Allah, have mercy on me and the Prophet and no one else." And the Prophet صلى الله عليه و سلم said, "Would you constrict the mercy of Allah?"

The Hikmah comes in the fact that the Prophet صلى الله عليه وسلم took the lifestyle of the Bedouin into account. To the Bedouins, the entire desert was a bathroom; one would simply go to the left or right. The Bedouin was simply ignorant of the etiquettes of the Masjid. And when He spoke with such gentleness, the Bedouin was receptive to the advice. Imagine what we would do if such an event happened in our times.

May Allah increase us in Hikmah. Ameen.

4. Humbleness

The Prophet صلى الله عليه وسلم exuded humbleness in all times and places, Even though he was the undisputed leader of Arabia. In teaching specifically, we have examples of the Prophet's صلى الله عليه وسلم humbleness shown with his companions.

A stranger came to the Prophet صلى الله عليه وسلم during a Khutba and asked about Islam. The Prophet صلى الله عليه وسلم said, bring me a chair. A companion brought him two chairs, one for the stranger and one for the Prophet صلى الله عليه وسلم, and the Prophet صلى الله عليه وسلم left the khutba and began to teach him his religion sitting outside the masjid. Then he returned to the khutba.

The Prophet صلى الله عليه وسلم was not doing something more important when he was on the mimbar giving the khutbah. Out of his humbleness, the Prophet صلى الله عليه وسلم stepped down and gave individual instruction to the stranger. One important lesson we take from this hadith is that we as Muslims should be humble with and give full attention to new muslims to teach them the basics of the religion. We should not feel that there are more important people to be around than these new muslims who are in need of us to help them.

5. Capitalization on a Questioners Curiosity

What does this mean? In simpler terms, the Prophet صلى الله عليه وسلم would, when asked a question, answer the question and add some more info. The wisdom behind this lays in the fact that any person who is comes to you with

a question will be more receptive to information than someone who is not curious. Consider the following hadith:

"Oh Messenger of Allah, we ride a ship, and we have little water. If we drink from the water, it's all we have. Can we make wudhu from the seawater?"

"Yes, the seawater is pure and everything that dies in it is halaal for you to eat."

Notice how the Prophet صلى الله عليه وسلم not only answered the question of the seawater being pure, but he added a relative piece of information regarding the permissibility of eating dead animals from it. Questions from curious students are good opportunities to give extra information that will benefit those inquiring minds.

6. Speaking with Knowledge

The Prophet صلى الله عليه وسلم would never speak on something he did not know or was unsure of.

One time Jabir ibn Abdullah asked the Prophet صلى الله عليه وسلم about inheritance and the Prophet صلى الله عليه وسلم remained quiet and waited until Allah revealed the answer in the Qur'an.

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (٤)

11. Allâh commands You as regards Your children's (inheritance); to the male, a portion equal to that of two females; if (there are) Only daughters, two or more, their share is two thirds of the inheritance; if Only one, her share is half. for parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (the distribution In All cases is) after the payment of legacies He may have bequeathed or debts. You know not which of them, whether Your parents or Your children, are nearest to You In benefit, (these fixed shares) are ordained by Allâh. And Allâh is ever All-Knower, All-Wise.

Because the Prophet صلى الله عليه وسلم was not sure, he did not respond until revelation was sent down to him.

Speaking without knowledge is a major sin in Islam.

Hadith: "A person, who speaks without knowledge, even if they are correct, will always be sinful."

How can this be? Consider the example of two physicians. The first is a doctor who got a fake practitioners certificate and who lied on his resume to get employment in a hospital. This man by chance saved a life by randomly selecting the correct procedure. The second man is an actual doctor who went through medical school and honestly earned the certificate to practice medicine. But with his patient, he made a mistake in prescription and the patient died. If the two doctor's backgrounds were investigated, the fake doctor would be put in jail and the the real doctor would not be even prosecuted. This is despite the fact that the fake doctor saved a life and the real doctor's patient died. The means by which the two situations arose is what counted in this situation. Likewise, in the case of speaking without knowledge, even if the answer is correct, Allah will mark it down as a major sin, because of the actual act of speaking with ignorance. And likewise, the mujtahid who has the knowledge will get rewarded even if he is incorrect.

Hadith: "If a scholar makes correct ijthihad he will receive two rewards and if he is wrong he still receive one reward."

Let's examine how some of the sahabah and ulamah approached this sin of speaking without knowledge.



Abu Bakr said, *"What earth will hold me and what sky will cover me if I say in the book of Allah something I do not know."*

Imam Malik: *Saying 'I don't know' is the shield for your knowledge. If you don't use your shield you will be destroyed.*



Imam Malik also said that saying, "*I don't know*" is $\frac{1}{2}$ of knowledge. In other words, to understand what you don't know is knowledge in and of itself. This is because most people don't even know what they don't know, which is ignorance. The other half is to seek out the knowledge that you don't know.

Imam Maalik was once approached by a man who had traveled all the way from Andaluz to specifically meet Imam Malik and ask him questions. Out of 40 questions asked, Imam Malik said, "*La Adri*" to 36-38 of them. The questioner was annoyed with the responses of Imam Malik and Imam Malik told the questioner to go announce to his people that "*Imam Malik does not know!*"

Imam ash-Shafi'ee was asked what he heard his shaykh Imam Malik say the most. He replied, I heard him say I don't know the most.

In general, the scholars would always redirect questions to someone more knowledgeable if available.

The lesson that we take from these scholars is that we should treat questions as a freight train heading straight for us. It is best to avoid because of the risk involved with saying something without knowledge. Only answer questions that you know the answer to. Otherwise, be comfortable with saying "I don't know." In today's society however, Sheikh Abdulbary Yahya describes to us the reality of knowledge and the people of it. The world is plagued with misguiding leaders and imams. They are misguiding people be speaking without knowledge. And if you were to say "I don't know" so much, the people will out of ignorance go to the people who do give answers. So in situations such as this, it's probably better to say something along the lines of, "Let me research that and get back to you tomorrow."

7. Informal Teaching

A common misunderstanding is that one must teach people in a formal classroom at set times. This is contrary to the teaching style of the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم would teach people at random times and in varying situations and circumstances.

When he صلى الله عليه و سلم was traveling with Ibn Abbas "do you know the rights of Allah upon His Servants and the right of His Servants upon Him?" (Hadith in Kitab al Tawhid)

Spur of the moment teaching is effective because it does not require dedication and long term attention span. A good practice is to teach someone something everyday during some other activity. For example: every day, teach your child or spouse one thing at a random moment, while doing the dishes, driving in the car, etc. You will be surprised as to how many things can be taught during these routine activities.

8. Attention Grabbing

Often times, the Prophet would prior to teaching something, make a statement of shock to catch the attention of the sahabah. An example of this is found in the following hadith.

"May the person's nose be rubbed in dust!
May the person's nose be rubbed in dust!
May the person's nose be rubbed in dust!"

"Who O Messenger of Allah?!"

"One whom his parents are old but he does not enter paradise (i.e. he doesn't take care of them)"

In another hadith, the Prophet صلى الله عليه و سلم caught the sahabas attention by repeating a captivating statement.

A janaza passed by, Prophet صلى الله عليه و سلم kept saying wajibat (it is obligatory or it will happen) to whatever the people said about the deceased until the companions asked what he meant by that statement.

9. Slow, Decisive, and Repetitive Speech

The Prophet صلى الله عليه و سلم used to speak slowly, word by word, to allow his audiences to deliberate carefully over each message he was delivering. This teaching method went hand in hand with the miracle that Allah blessed him with; that is the ability to express tons of meaning in a few words.

Aisha radiyAllahu anha said, he used to speak slowly word by word so that if anyone wanted to count the words they could.

Also, in his speech, he would reiterate the same message several times to drill the concept in and to assure that the sahabah got the complete message. We see these examples in the previous few hadith. (i.e. may the person's nose be rubbed in dust, waajibaat, etc.)

Anas ibn Malik: *Whenever the Prophet صلى الله عليه و سلم spoke he would repeat things three times.*

Some of the teaching methods of the Prophet صلى الله عليه و سلم are summarized for reference below:

Teaching Methods of the Prophet صلى الله عليه و سلم:

1. Sincerity for students' success
2. Kindness and Mercy
3. Hikmah
4. Humbleness
5. Capitalization on Questioners' Curiosity
6. Speaking with Knowledge
7. Informal Teaching
8. Attention Grabbing
9. Slow, Decisive, and Repetitive Speech

History and Compilation of the Sunnah

One of the biggest attacks made by the orientalist is the claim that the Sunnah was not preserved. They use the following hadith as "proof".

Abu Saeed al Khudri narrates:

Do not write about or from me, and whoever has written anything from me other than the Qur'an should erase it."

- Sahih Muslim 229/8



Regarding this hadith, some scholars have classified this as weak, thus being one of the few hadith in Sahih Muslim that are graded as weak. But consider the following hadith, regarding the permissibility of writing hadith.

The Prophet said during the farewell hajj, *"write from what I say to Abi Shah."* Bukhari 113/279/1

Is there a conflict between the above two hadith. One says not to write hadith, and the other one says to write down hadith?

There are several ways to reconcile these ahadith as have been done so by the scholars. The first one is deeming the first hadith as weak. If this is the case, then the first one no longer holds weight and the second hadith is just considered authentic. The opinion that the hadith is weak is a minority opinion amongst the scholars. The majority opinion is that the hadith is in fact authentic.

For the majority of scholars that grade the first hadith as authentic, some of these scholars say that the latter hadith abrogated the former hadith. That is to say, the hadith about writing occurred in the final hajj of the Prophet صلى الله عليه و سلم, towards then end of the Prophet's صلى الله عليه و سلم life. And this command canceled out the former rule of not writing down any

hadith. The wisdom behind this explanation is that during the early stages of Islam, the focus needed to be placed on the Qur'an and preserving it. The Prophet didn't want to have hadith mixed up with Qur'an.

A third reconciliation between the two hadith is that only some companions were permitted to write down hadith, such as Abi Shah, the companion from Yemen. Other companions were not allowed to write down hadith, in particular the scribes of the Qur'an such as Zaid ibn Thaabit. In this way, both hadith can be acceptable.

What is known however that companions are authentically reported to have written down hadith during the lifetime of the Prophet صلى الله عليه وسلم. The following statement of Abu Hurayrah further verifies this claim.

Abu Hurayrah: Nobody narrated more hadith other than me except for Abdullah ibn Amr ibn Al-Aas because he used to write them and I did not.

Abdullah ibn Amr ibn al A'us was one of the foremost sahabah that was known to write down the hadith of the Prophet صلى الله عليه وسلم during his lifetime.

Abdullah ibn Amr radiyAllahu anhu reports: "I used to write everything I heard from the Messenger صلى الله عليه وسلم as I wanted to preserve it. The Quraysh forbade me, saying: "Do you write everything that you hear [from him] and the Messenger is a human being who sometimes speaks in anger and joy?" [i.e. he may say something under the influence of emotions that may not be worth writing.] So I stopped. Then I mentioned this to the Messenger صلى الله عليه وسلم. He pointed with his fingers to his mouth and said: "*Write! By the One in Whose Hands is my life! Nothing proceeds from here except the truth.*" [Abu Dawud, 3161]

It is reported that over 50 companions were famous for writing down hadith during the life of the Prophet صلى الله عليه وسلم. These sahabah were documented by M.M. Azzami in his "Studies in Early Hadith Methodology and Literature."

What were some other ways that hadith were collected? Writing has already been mentioned. One of the major characteristics of the culture of

the Arabs was memorization. The Arabs during the time of the Prophet ﷺ were very good memorizers in general. Allah blessed them with superb memory. Many Sahabah, such as Abu Hurayrah, and A'isha were well known for their precise memory. So many ahadith were memorized by the sahabah of the Prophet ﷺ. Thus, the oral transmission of hadith is another means of preservation of the hadith of the Prophet ﷺ.

In the collection of hadith, sahabah would take turns spending time with the Prophet ﷺ. The Sahabah had busy lives along with being the companions of the Prophet ﷺ. They had families, jobs, and many activities occupying their lives. To be able to collect hadith however, some would take turns with sahabah in following the prophet to collect hadith. One such Sahabah was 'Umar ibn al-Khattab. 'Umar had a deal with his neighbor. He used to tell his neighbor to go to the Prophet ﷺ one day, and 'Umar would go to market. The next, day, they would trade off. 'Umar would go to the Prophet ﷺ, and his neighbor would go to work. Like this, Sahabah were able to collect hadith.

In the six most famous collections of hadith, known in Arabic as the "kutub as-sitta," the following lists the companions having the largest number of narrations.

7 most prevelant hadith reporters in the 6 hadith books

1. Abu Hurayrah (5,374 hadith)
2. Abdullah ibn 'Umar (2,630 hadith)
3. Anas ibn Malik (2,286 hadith)
4. Aisha bint abi bakr (2,210 hadith)
5. Abdullah ibn Abbas (1,660 hadith)
6. Jabir ibn Abdillah (1,540 hadith)
7. Abu Sa'id al-khudri (1,160 hadith)

**all the rest of the narrators of hadith in the 6 books have narrated < 1000 hadith*

It is clear here that Abu Hurayrah narrated almost twice the amount of hadith that any other companion did. But the question should come to mind now, "how come Abu Hurayrah said that Abdullah ibn amr ibn al a'us narrated more hadith then?" This question is answered through an examination of the

lifestyle of Abu Hurayrah. Abu Hurayrah was a teacher and Abdullah ibn Amr was a mujahid busying himself with jihad. Abu Hurayrah dedicated his time to spreading the knowledge of the hadith, which is why you see so many narrations from Abu Hurayrah. Just because Abdullah ibn Amr was busy in Jihad doesn't mean that we lost the hadith he had with him. Other sahabah such as Abu Hurayrah and others picked up the hadith from ibn amr and subsequently have the hadith attributed to them. We will shortly expound upon the life and times of the great preserver of hadith, Abu Hurayrah.

But Before getting into the background of Abu Hurayrah, it is important to note the reason why *Mustalah-ul-Hadith* covers the biographies of the companions, as well as the tabi'een and other reports of hadith. We know that all the sahabah are trustworthy, as they have been authenticated as such by the Lord of the Universe.

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ (١١)

8. their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow, they will abide therein forever, Allâh well-pleased with them, and they with Him. that is for Him who fears his Lord.

By studying their biographies, we get to see the superiority of the sahabah, and realize the trustworthiness and piety that they had. It also familiarizes us with the sahabah for the purposes of the 'ilm ad-diraayah, wherein many chains of reporters to various ahadith are memorized. The knowledge of the reporters is known in Arabic as, "Ilm ar-rijaal" (the knowledge of the men). We know discuss Abu Hurayrah.

ABU HURAYRAH - The Greatest in Hadith of All the Sahaba

Background of Abu Hurayrah:

Out of all the sahabah, Abu Hurayrah is the single most attacked companion. This is because he has narrated the most ahadith of any companion. And if Abu Hurayrah is not a trustworthy source, we lose a great portion of hadith of the Prophet صلى الله عليه و سلم.

There are 25 opinions held by the scholars as to what his real name is. The strongest opinion is that his name is: Abdur-Rahman ibn Sahar ad-Dawsi.

*The fact that scholars have so many opinions to his name is another source of attack by the orientalis. They say, "How can you take from somebody whom you don't even know the name of?" The rebuttal to this attack is simple. Everyone has come to know him as Abu Hurayrah. There is no confusion as to who he is, and he has a nickname that everyone already recognizes him by.

Before he became Muslim, his name was Abdus-Shams. When the Prophet صلى الله عليه و سلم asked him what his name was, the Prophet صلى الله عليه و سلم told him that his name was no longer that and instead "Abdur-Rahman."

**Note however that in Islam, you are not required to change your name unless the name is inappropriate as was Abu Hurayrah's.

How did Abu Hurayrah become known as "Abu Hurayrah?" The story of his name is reported in the Mustadrak of al-Haakim.

"Indeed they call me Abu Hurayrah because I used to take care of a flock of sheep that belonged to my family and one day I found a wild kitten and I put him in my sleeve. When I returned home my family heard the meowing and said Oh Abdus-Shams what is that? I said it was a small kitten he found in

the desert. They then said you are Abu Hurayrah. I used to put the kitten in the tree at night and take it with me in the day."

Abu Hurayrah also expressed his disliking of his nickname.

"People call me Abu Hurayrah, but I don't like the name so much. The Prophet صلى الله عليه وسلم used to call me Abu Hir."

The reason he didn't like the name is because Hurayrah is the feminine name for female cat. Hir is the term for "male cat." It was just that he didn't like having so much femininity in his name.

He is from tribe of ad-daws (tribe in Yemen). Not many people from ad-daws embraced Islam. Abu Hurayrah was one of the few to do so.

He embraced Islam at the age of 30, In the 7th year after the hijrah. The time frame he accepted Islam was after the treaty of hudaibia and the fath al khaybar with the Jewish tribes in Madinah.

7th year hijrah embraced Islam. Until 11th year when Prophet صلى الله عليه وسلم died.

Abu Hurayrah was a companion of Prophet صلى الله عليه وسلم for three years and a month or two.

He died at year 59 AH, died after A'isha (ra) and prayed janazah on her.

Abu Hurayrah was a very poor man and used to follow Prophet صلى الله عليه وسلم everywhere. He used to eat from what the Prophet صلى الله عليه وسلم ate. He used to gain knowledge from what Prophet صلى الله عليه وسلم told him and said. He had a good memory and would memorize what the Prophet صلى الله عليه وسلم said.

He was of the people of *Ahl as-Suffa*. These people would dedicate their lives to the religion of Islam. They would be supported by the Muslims financially. They used to live in the masjid. Because the *Ahl as-Suffa* dedicated their lives to the deen, they were poor people without a steady income. They also were the first of the Muslims to go out and fight jihad when needed.

There were times that Abu Hurayrah was hurting so much from hunger that he would tie a rock around his stomach to ease the pain.

"I used to tie a boulder on my stomach or lean on something so my hunger would ease."

-Abu Hurayrah

There was an incident once where Abu Hurayrah was extremely hungry and hoping to be invited to somebody's house for food. One day Abu Hurayrah waited outside of the masjid as people passed by. Abu Bakr was the first man to pass by. To try to hint at Abu Bakr, he stopped him and asked him the meaning of an ayah of Qur'an. The ayah had to do with feeding the poor. Upon narrating this story, Abu Hurayrah said, *"I already knew the answer; I just wanted him to invite me to his house."* But Abu Bakr did not get the hint and simply gave Abu Hurayrah the tafseer of the ayah and left. The next person to come by was 'Umar ibn al Khattab. The same scenario happened with 'Umar and Abu Hurayrah was still left hungry. Then, the Prophet صلى الله عليه وسلم walked by and as when Abu Hurayrah asked the Prophet صلى الله عليه وسلم the tafseer of the ayah, He immediately knew what Abu Hurayrah was hinting at and told Abu Hurayrah to accompany him to his house. The Prophet صلى الله عليه وسلم asked Aisha if there was any food at home. Aisha said there was nothing except for a container of milk that was a gift from the Ansar. The Prophet صلى الله عليه وسلم then ordered Abu Hurayrah to go call the rest of the Ahl as-Suffa so they could drink from the milk. Upon this order, Abu Hurayrah commented in the narration, "I had more right to that milk than any of the Ahl-as-Suffa. If it was not obligatory to obey the Prophet صلى الله عليه وسلم, I would not have gone to call the rest of the Ahl as-Suffa. When everybody came back to the Prophet's صلى الله عليه وسلم house, the Prophet صلى الله عليه وسلم ordered Abu Hurayrah to pass the milk to his companions. Again, Abu Hurayrah commented, "if it wasn't obligatory to obey the Prophet صلى الله عليه وسلم, I wouldn't have passed the milk." Amazingly however, each and every one of the Ahl as-Suffa was able to drink from the same milk container without the milk running out. It finally came time for Abu Hurayrah to drink. The Prophet صلى الله عليه وسلم ordered Abu Hurayrah to drink, and he drank until he was full. Then the Prophet صلى الله عليه وسلم ordered him to keep drinking and he drink until he

could not drink anymore. Then the Prophet صلى الله عليه وسلم drank from the container.

Some have criticized Abu Hurayrah for begging the people for food. But in actuality, He never explicitly asked anyone for food, he just asked people questions and hoped that they might offer him food.

After the Prophet's صلى الله عليه وسلم death, Abu Hurayrah became a wealthy man. He became rich later because of his horses and colts.

He married the daughter of Sa'eed ibn al-Musayyab.

During the time of 'Umar, Abu Hurayrah was sent to Bahrain to be the Qadi, he had a lot of wealth, horses, and colts. "Umar questioned where the wealth came from and sent a man to check that the sources of his wealth were completely halaal to ensure that he was not oppressing the people. The man reported to 'Umar that the wealth of Abu Hurayrah was halaal and he had not oppressed the people. By this time, 'Umar had taken the governorship away from Abu Hurayrah but then offered it back to him and Abu Hurayrah declined because he did not want people to doubt his character. 'Umar asked, "How can you not take it when Yusuf was appointed to take care of wealth in Egypt?" Abu Hurayrah replied, "That was Yusuf a prophet the son of a prophet, the son of of a prophet, etc. I am Abu Hurayrah the son of Umaymah.

Abu Hurayrah used to have a pouch of linen to hold his money. He never knew how much money was in the pouch, if they had a need they would take money out without looking at it. It was always enough for anyone who had a need. This was barakah that had been given in Abu Hurayrah's linen pouch for being a close companion of the Prophet صلى الله عليه وسلم.

Regarding Abu Hurayrah's Mother:

His mother's name was Umayyah. The name of his mother is found in the hadith where Abu Hurayrah was appointed governer of Bahrain.

He always asked his mother to embrace Islam. But she always would curse him and the Prophet صلى الله عليه وسلم. She hated Islam and the Muslims. She

hated her son for being a Muslim. Abu Hurayrah was so upset and sad that he went and cried to the Prophet صلى الله عليه وسلم. He said to Muhammad صلى الله عليه وسلم: "Oh Messenger of Allah, ask Allah for guidance for my mother." Then the Prophet صلى الله عليه وسلم made du'a and as soon as he came home, she immediately embraced Islam.

Abu Hurayrah so excited scurried to the Messenger of Allah صلى الله عليه وسلم. Abu Hurayrah told Prophet Muhammad صلى الله عليه وسلم to: "Make du'a that my mother and I are loved by all believers and we love the believers." This was right after his mother became Muslim due to the du'a that Prophet Muhammad صلى الله عليه وسلم made. He was so excited that his mother became Muslim and that the du'a of Muhammad صلى الله عليه وسلم was answered so quickly by Allah (swt).

Abu Hurayrah died in 57-59 H. The majority opinion is that he died in 58 H.

Superiority of Abu Hurayrah:

Once Abu Hurayrah told his students that, *"Anyone that has an ounce of emaan in his heart will love me and my mother."* He then narrated the story of how his mother converted to Islam and the Prophet's صلى الله عليه وسلم Du'a for him and his mother. Because of this du'a, we know that if anyone speaks bad about Abu Hurayrah, they probably don't have any iman.

Abu Hurayrah is the greatest in hadith of the sahabah.

He is known as the "hafidh as-sahabah." Because he memorized many ahadith.

Zaid bin thaabit was sitting with Abu Hurayrah and another companion or two. They were making du'a to Allah. The Prophet came to them and said "continue what you are doing." The companions asked for some things. When Abu Hurayrah started making du'a, he said: *"Oh Allah, I ask you for everything the companions asked for as well as knowledge that I would never forget"* Prophet صلى الله عليه وسلم said "Ameen" to Abu Hurayrah's Du'a. Then the other companions, right after hearing the Prophet صلى الله عليه وسلم, asked Allah for the same thing Abu Hurayrah did. Prophet Muhammad صلى الله عليه وسلم

سليم then said, *"The youth of ad-daus has already beaten you to it."* And SubhanAllah, Abu Hurayrah's Du'a was answered.

Abu Hurayrah had a *precise memory*

There is a story narrated by Marwan bin Hakam regarding Abu Hurayrah. Marwan asked Abu Hurayrah to narrate some ahadith. Marwan had a scribe write down these hadith from behind a screen. When the scribe filled 100 pages, he stopped because he ran out of paper. Then Marwan told Abu Hurayrah to stop. One year later, Marwan went back to Abu Hurayrah and asked Abu Hurayrah to recite the ahadith he had given him 1 year before. Abu Hurayrah almost fainted when he began narrating ahadith of prophet to marwan ibn hakam. This happened 3 times. The reason why he fainted was because the first hadith was the hadith of the 1st three people to enter hell. So Abu Hurayrah narrated the exact same set of hadith he narrated to Marwan ibn Hakam last year. It was exactly the same as last year. To the tee. Marwan ibn Hakam said the narration was "word for word." This illustrates how superb and precise the memory of Abu Hurayrah was. Imam Az-Zhahabi in Seerah an-Nubila said about this incident. That's what you call memorization!

One day, Abu Hurayrah gave a garment to the Prophet صلى الله عليه و سلم. The Prophet صلى الله عليه و سلم made supplication on it and gave it back.. From that day, he never would forget ahadith or any other knowledge of Islam.

Abu Hurayrah heard what others didn't. The major sahabah testified to this fact. This made him a key access to many of the ahadith of the Prophet صلى الله عليه و سلم. Abu Hurayrah mentioned regarding this:

"The muhaajirun used to be in the markets buying and selling and the Ansar were in the date-palm farms and I was with the Prophet صلى الله عليه و سلم and I listened when they were not present and I remembered when they forgot."

It was the custom that after a battle, the people would ask for the spoils of war. Abu Hurayrah never asked for anything. One day the Prophet صلى الله عليه و سلم asked him, *"Why don't you ever ask me for any of the spoils?"* Abu Hurayrah replied, *"I ask you for one thing, I ask that you teach me from the knowledge that Allah has taught you"*.

Showing the love for hadith, Abu Hurayrah asked: *"Ya Rasul Allah, who will have the most right for your intercession the Day of Judgment?"* The Prophet صلى الله عليه وسلم said, "O Abu Hurayrah, I knew that no one would ask of this before you because I know that you love the hadeeth. The person who will have the most right for my intercession on the Day of Judgment is the one who says *la ilaha illah Allah* sincerely from his heart".

Abu Hurayrah was not only knowledgeable in hadith, but Abu Hurayrah was a faqeeh that gave fatwa in Madinah for many years after the death of the Prophet صلى الله عليه وسلم. He also was a scholar in Qur'an, and in Qira'at.

He was known for his piety. Once a tabi'ee spent the night with Abu Hurayrah and said: *"In the house of Abu Hurayrah after isha, there was always someone standing in prayer."* (Abu Hurayrah, his wife, or his slave) The family of Abu Hurayrah took shifts sleeping so another could get up to pray. Abu Hurayrah spent his nights praying, sleeping, and studying hadith. He split up his night equally between the three.

Abu Hurayrah used to make istighfaar 12,000 per day. When asked why he does it this many times, he responded, *"What is the blood money required to pay someone's family for murder?" "I make this much in istighfaar in case my head is on the line on the Day of Judgement."*

Because of all the extra time he spent with the Prophet صلى الله عليه وسلم, he saw the most what other companions didn't witness. This is why Abu Hurayrah is known to be the best in ahadith of all the sahabah.

Some Reasons why Abu Hurayrah became very knowledgeable:

- Supplications of Muhammad صلى الله عليه وسلم
- Seriousness of gaining knowledge and making efforts completely towards 'ilm
- Held lectures at Masjid an-Nabawi. Next to room of Aisha. Teaching Tabi'e and Sahabah.
- *"I ask you to teach me from what Allah has granted you of knowledge."* Abu Hurayrah speaking to the Prophet صلى الله عليه وسلم. This shows Abu Hurayrah's motivation to learn knowledge.
- Superb Memory

Hadith Narration:

In the six famous books of hadith, Abu Hurayrah narrated 5,374 hadith, more than twice the amount of any other companion. But if you examine more closely the actual hadith that are unique to him, it is surprising.

Out of the 5,374 hadeeth narrated by Abu Hurayrah, 4,074 are repetitive. This leaves us with 1,300 unique hadith of Abu Hurayrah. But if you look at these hadith, we find that other companions have also narrated most of these hadith as well. When you subtract the hadith that have been narrated by other companions, we are left with roughly 10 hadith that Abu Hurayrah and *only* Abu Hurayrah narrated in the Kutub as-Sitta.

Looking at the 9 major collections of hadith, we find that Abu Hurayrah narrated 8,960 hadith. Of these, 8,510 have a connected chain, and 450 have broken chains and are weak. Take out all the repetitive and you 1,475 left. Take all the ones out that other companions narrated, and there are only 253 hadeeth left that were narrated by Abu Hurayrah alone. And after checking the chains of hadeeth, we find that only 42 hadith the scholars say are authentic and agreed upon.

By looking at this, we see that the orientalist do not have any basis to say that Abu Hurayrah fabricated such a large number of hadith.

Did Abu Hurayrah write hadith?

The most authentic opinion is that Abu Hurayrah used to memorize and started writing AFTER death of Prophet صلى الله عليه و سلم.

It should be noted that some scholars say he didn't write hadith down about fitan after death of Prophet صلى الله عليه و سلم. The reason why some scholars have this opinion is because of the advice that Ali (ra) gave to Abu Hurayrah. Ali told him, *"Do not tell all knowledge to people, because they might take it wrong way"*. In another phrasing: *"Tell people what they can understand."* Basically, Ali is saying that knowledge might be a fitna for some if you give it in the wrong way and manner. Abu Hurayrah commented on this knowledge he concealed.

Abu Hurayrah: *"I memorized from the Prophet صلى الله عليه و سلم two containers of knowledge. As for one I spread amongst the people and as for the other if I propogated it, this would be cut (pointing to his neck)."*

Ibn Hajar says these hadeeth concealed by Abu Hurayrah are about the fitan that occurred after the death of the Prophet صلى الله عليه و سلم. Other companions like Hidayfah knew these hadeeth about the fitan as well and shared it among the people. Because Abu Hurayrah knew that other companions were spreading the hadith of the fitan, he didn't narrate those hadith.

Because Abu Hurayrah only spent 3 years with Prophet Muhammad صلى الله عليه و سلم, he didn't get all of his ahadith from him directly. He also narrated ahadith from other major sahabah.

It would be great to discuss at least all of the top 7 narrators of hadith in detail as we just did for Abu Hurayrah, but due to the time constraints of this course, we are unable to do so. But we will cover another key narrator of hadith from the top 7 narrators, and that is Umm al Mumineen, A'isha bint Abi Bakr (ra).

A'isha bint Abi Bakr - "Habeebat-ur-Rasul Allah"



Background:

Her full name is A'isha bint Abi Bakr at-Taymi al Qurashia

She is the wife of the Prophet صلى الله عليه وسلم, both in the dhunia and the akhirah.

As the wife of the Prophet صلى الله عليه وسلم, she is one of the mother's of the believers, (Ummahat Ul-mu'mineen)

Her Kunya is "Umm Abdullah"

Her mother's is Umm Rumaan bint Aamir

Her father is Abu Bakr as-Siddique

Her sister is Asma bint Abi Bakr

Her brother in law is az-Zubair ibn al-Awwam (the husband of Asma)

Her nephew is Urwa ibn az-Zubair

Her other sister is Umm Kalthum

Her niece is A'isha bint Talha

She was the only virgin that married the Prophet صلى الله عليه وسلم. All the other wives of the Prophet were married and divorced before. She married the Prophet صلى الله عليه وسلم at the age of 6 and moved in with the Prophet صلى الله عليه وسلم at the age of 9.

On the wedding night (when A'isha was 9), Asma bint Yazeed and some other girls brought Aisha to Prophet صلى الله عليه وسلم in Madinah. Asma looked for a container to put milk in to bring to the Prophet صلى الله عليه وسلم. Aisha was too shy to take the glass of milk from the Prophet صلى الله عليه وسلم and so he said, "give it to your companion. Asma said, "No, first you drink Rasul Allah and then give it to me." Once the Prophet صلى الله عليه وسلم drank from the container, she drank from the same place where the Prophet صلى الله عليه وسلم

did. The Prophet صلى الله عليه وسلم said, hand it over to your companions (the other women that had gathered), but they said, it's ok we don't want any. The Prophet صلى الله عليه وسلم then said, "hunger and lying do not go together." They asked, "Ya Rasul Allah, if we say we do not want it is that a lie?" The Prophet صلى الله عليه وسلم then responded by saying, "A lie will be written as a lie even if it is a little lie."

Later on, Aisha asked the Prophet صلى الله عليه وسلم, "if you were in a desert and you had a camel and there were two trees, one tree has been eaten from by other camels and one that no camel has eaten from, which would you take your camel to? The Prophet صلى الله عليه وسلم said, "the one that had not been eaten." She then smiled. The reason why she was smiling was because she made this story as an analogy to herself being the only virgin married to the Prophet صلى الله عليه وسلم.

She was 18 years old when her husband the Prophet صلى الله عليه وسلم died.

As a young woman, she naturally would get jealous of her husband's other wives at times. The Prophet صلى الله عليه وسلم would draw lots to see who would accompany him on trips. A'isha and Hafsa's names were chosen on one occasion. Hafsa asked A'isha to trade camels knowing the Prophet صلى الله عليه وسلم would go to A'isha's camel first. A'isha unknowingly agreed. Once he came into the hawdaj, he saw Hafsa and obviously didn't ask her where A'isha was. So he ended up staying with Hufsa. When A'isha realized what had happened, A'isha got out and stuck her foot in bush out of jealousy and say, "O Allah may a scorpion come and sting me."

One time Aisha raised her voice in front of the Prophet صلى الله عليه وسلم and Abu Bakr overheard them and barged in the door. The Prophet صلى الله عليه وسلم came between her and her father and told Abu Bakr that he has everything under control. Then he صلى الله عليه وسلم said, don't you see how I protected you from your father? I came between you and your father, I'm on your side." Once they started laughing, Abu Bakr came back in and said, "How you kept me in your argument, I want to be in your laughter."

There was a major incident during the life of A'isha and Prophet Muhammad صلى الله عليه وسلم. One day, the Muslims were caravanning in the middle of the desert. They had stopped and A'isha went to go relieve herself. By the time

she came back, she found that the entire caravan had already left her. Then a Sahabi who was lagging behind saw A'isha sleeping and said, "La Hawla, wa la quwwata, illa billah." This was the first and only thing that the companion said to A'isha. Then the Sahabi accompanied A'isha back to Medinah safely. A hypocrite at the door of medinah by the name of Abdullah ibn Umayya saw A'isha and the companion walking in and wanted to spread rumors of A'isha. The hypocrite succeeded in doing so. He spread the rumor that she had committed Zinnah with the Sahabi that was accompanying her. News of this came to the Prophet صلى الله عليه و سلم and he was even unsure of the innocence of A'isha at first because of how much the rumor had spread. But of course the wife of the Prophet صلى الله عليه و سلم was innocent and Allah (swt) himself proved her innocence in the 1st 10 verses of Surah Nur.

In another incident, A'isha lost her necklace while in the desert. The Sahabah spent all night looking for the necklace but couldn't find it. Abu Bakr was very angry with his daughter and punished her for losing the necklace. But the loss of her necklace caused the major concession of tayammum to be revealed. It was revealed because the sahabah looking for the necklace needed to pray and didn't have any water, so Allah revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ (١)

6. O You who believe! when You intend to offer As-Salât (the prayer), wash Your faces and Your hands (forearms) up to the elbows, rub (by passing wet hands over) Your heads, and (wash) Your feet up to ankles . if You are In a state of Janâba (i.e. had a sexual discharge), purify yourself (bathe Your whole body). but if You are ill or on a journey or any of You comes from answering the call of nature, or You have been In contact with women (i.e. sexual intercourse) and You find no water, Then perform Tayammum with clean earth and rub therewith Your faces and hands. Allâh does not want to place You In difficulty, but He wants to purify you, and to complete his Favour on You that You may be thankful.

Allowing them to perform tayyammum.

She was the head of one of the Muslim parties during the major fitna of the Muslims. She was the leader of her party along with Talha and Abdullah ibn Zubair. She was leading 70,000 Muslims to Basrah to make peace amongst the Muslims and to request for the killers of Uthman. This day was known as, "Yum al Jaml." What resulted was the battle of the Jaml. A'isha was in full regret of what had happened. She said, "I wish I was dead before that event took place."

She was 64 years old when she died. She died around 57-58 H.

A'isha is buried in the Baqiah "Graveyard" of Medinah with a lot of the other Sahabah.

Superiority of A'isha Bint Abi Bakr

Allah (swt) commanded the Prophet صلى الله عليه وسلم to marry A'isha. Allah revealed several dreams to the Prophet صلى الله عليه وسلم regarding A'isha. In the dreams, he saw Angel Jibreel holding a silk cloth with a picture of A'isha on it. Muhammad صلى الله عليه وسلم had this dream several times.

She was the most beloved person to Prophet Muhammad صلى الله عليه وسلم.

In an incident with Amr ibn al A'us, he thought the Prophet صلى الله عليه وسلم loved him more than anyone else from the way he was treated. He went to the Prophet صلى الله عليه وسلم and asked him, "Ya Rasul Allah, who do you love the most?" The Prophet صلى الله عليه وسلم being the most truthful man immediately responded by saying, "A'isha." Amr ibn al A'us further asked, "What about from the men?" The Prophet صلى الله عليه وسلم responded, "Her father," further keeping it connected to A'isha.

Whenever the Prophet صلى الله عليه و سلم was sick, he would prefer to stay with A'isha. When he was sick one night, he couldn't remember which wife he was supposed to stay with. So he kept asking whose night is this, and the other wives knew that he would prefer to stay with A'isha in sickness and subsequently allowed him to be with A'isha.

She was so close to the Prophet صلى الله عليه و سلم that she was the only wife present with the Prophet صلى الله عليه و سلم when wahy would be revealed. The Prophet صلى الله عليه و سلم said, "Wahy was never revealed to me in the bed of any woman except for A'isha."

The Ansar and Muhajirun would always bring gifts when it was Aisha's night because they wanted to give them to him when he was the happiest. The other wives got together and were jealous of the fact that the gifts always come on Aisha's night, so Umm Salamah went to the Prophet صلى الله عليه و سلم and asked him to order the people to give gifts anytime, not just on Aisha's night (so the other wives can get the good stuff). The Prophet صلى الله عليه و سلم responded to his wife,

"O Umm Salamah, by He whose hands is my soul, verily I do not receive revelation in any of your houses except Aisha's, so do not harm me concerning Aisha."

She had the honor of being given Salam from Angel Jibreel. When Muhammad صلى الله عليه و سلم delivered the Salaam to her, she responded by saying, "Wa Alai his-Salam"

Since we're discussing the superiority of A'isha, what better person to claim this of A'isha than the Prophet صلى الله عليه و سلم himself? The Prophet صلى الله عليه و سلم said, "The Merits and Superiority of A'isha to other women is like Meat & Bread to all other food."

She was known to be a very pious Sahabia. She prayed a lot, she fasted a lot, and she gave a lot out in charity. She was an extremely generous Sahabia.

Urwa ibn Zubair went to his Aunt A'isha one day around Dhuha time (after fajr). She was reciting Surah Tur, Verse 28:

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ (٢٨)

28. "Verily, we used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, kind, Courteous, and Generous), the Most Merciful."

He then went to the marketplace for a while and when he came back to A'isha, he was amazed to see her still standing in prayer, reciting the SAME VERSE.

She was a hafidh of the Qur'an. During Ramadan though, she wanted to maximize her rewards by praying in jama'a, so she asked her mawla to lead the prayer and she would pray in congregation at home. She was the hafidh though, and her mawla did not memorize the Qur'an. So when her Mawla led A'isha in Tarawih, he would read out of the Mus-haf

When she gave out charity, she would give *everything* that she owns. She gave so much sadaqah, and she gave it out so often.

A'isha would give so much out in charity that days would pass by with no food in the house.

A'isha didn't feel comfortable sleeping when she knew there was something she could give out in charity. As a result, she wouldn't even sleep until she gave everything she had in charity.

There would be times that A'isha would give 40,000 - 50,000 dirhams before sunset. If you compare that to today's money, 1 silver dirham = \$20. That comes out to \$1,000,000 in charity! On the day that she gave out this large sum of money, she was fasting as well. When it came time to break fast, she asked her maid to prepare some food. The maid told her that there was nothing at the house. A'isha then asked her why she didn't let her know, because she would have kept something to at least break her fast with.

A'isha was blessed with a very smart and sharp intellect, even as a young girl. She had the mind of a scholar, which is one of the wisdoms behind the marriage of A'isha and Muhammad ﷺ. Every night, she would review the hadith of the Prophet ﷺ. Also, she had a very inquisitive nature. She would not be afraid to ask question about certain hadith of the Prophet ﷺ. Because of her relationship with the Prophet ﷺ, she was able to do this. This allowed her to gain a lot of knowledge of hadith.

A'isha was of the most knowledgeable of ALL the sahabah, both the men and women. Most of the major sahabah would take knowledge from A'isha.

Urwa ibn Zubair said that A'isha was the most knowledgeable of the people in Fiqh, Medicine, and Poetry.

Even the oldest companion, Masruq ibn Ajda, would come to A'isha to ask her about the inheritance law, and other rules of Halaal and Haraam.

Abu Musa al Ashari said, "Whenever we would ask A'isha about something, we would find knowledge with her."

Ibn shihaab az-Zuhri commented on A'isha's knowledge. "If you were to combine A'isha's knowledge with all the other wives of the Prophet ﷺ, it wouldn't equal out."

As an important sahabia, A'isha took hadith very seriously and was harsh at times.

An example is the following statement of A'isha:

"Whoever says that the Prophet صلى الله عليه وسلم urinated standing is a liar."

However, a clarification must be made that in the Arabic language, A'isha's statement doesn't literally mean that the person who claimed otherwise is a real liar. It is just an Arabic phrase that is not to be taken literally.

Hadith Narration

Masruq ibn Ajda was known to narrate many hadith from A'isha. Whenever he would narrate a hadith, rather than simply saying, "from A'isha..." He would say, "from the Truthful, Daughter of the truthful, The Love of the Messenger of Allah, the one that was proven innocent from above the 7 heavens."

One of the reasons why she narrated so many hadith is that she grew up with the Prophet صلى الله عليه وسلم and lived with him. As the wife of the Prophet صلى الله عليه وسلم, she had a very up close and personal relationship with him. Therefore, she is the key narrator of hadith regarding the home and family life of the Prophet صلى الله عليه وسلم. But as Aisha spent most of the time in the home with the Prophet صلى الله عليه وسلم, she didn't know as many of the hadeeth that occurred outside the house.



In the preservation of the hadith, all the famous sahabah who narrated hadith passed on the knowledge to their students, the tabi'een who also were responsible for writing down more of the hadith. In this way, more and more hadith were written down and preserved. But keep in mind that the hadith

were written down during the time of the Prophet صلى الله عليه و سلم by the Sahabah.

So now that we know the hadith were written down during the time of the Prophet صلى الله عليه و سلم, when did the first compiled collection of hadith come into existence? 'Umar (ra) during the time of his Khalifah pondered over collecting the hadith for a long period of time. But he didn't for his fear that the Qur'an would be neglected.

"I thought about writing and collecting the hadeeth for two months and in the end I decided not to do so because I did not want to turn the people away from the Qur'an." -'Umar ibn al Khattab

Some of the other companions did however keep their own personal collections of hadeeth, but these collections were never consolidated and publicized into a major compilation of hadith.

It turns out that the four Khulafah ar-Raashideen never collected the hadeeth. They of course knew the hadith however. As the Islamic Empire spread out across the world, some of the major companions would move away from Medinah to spread Islam to the outskirts of the Islamic empire. Subsequently, we find that most of the knowledgeable companions who had and taught hadith of the Prophet صلى الله عليه و سلم were spread out in different areas. Thus, efforts had to be made to travel to different lands in search of hadith for the purposes of collection and preservation. This tradition was officially started by a scholar named Ma'mar ibn Rasheed al-Azdi (96-154 H). Ma'mar ibn al Azdi would go to a land inhabited by sahabah, stay there until he collected all the hadith of the Prophet صلى الله عليه و سلم, then he would move to a new place and continue his search for hadith. Other great scholars followed his tradition. For instance, the scholar Abu Aliyah said :

We would hear narrations in Basra from the Prophet صلى الله عليه و سلم, we would not be pleased until we rode to Madinah to hear it with our own ears.

Saeed ibn Musaayyib, the greatest scholar amongst the Tabi'een said,

"I used to ride day and night to seek the hadeeth"

Imam Ash- Sha'bi: Take this for free we used to go to Madinah for something that was less than this.

The scholar and companion of Imam Ahmed Yahya ibn Maeen said, "One of the things that shows that a person is wise is that they go from one country to another to seek the hadith.

It was after the Khulafah ar-Raashideen that the first official collection of hadith that were compiled into one compilation. This was done by the great Imam ibn Shihaab az-Zuhri. It was an order given by the khalifa of the time, 'Umar ibn Abdul Aziz.

Some of the orientalists looked at scholars such as Imam ibn Shihaab Az-Zuhri to claim that he was the one who made up all the hadith to please the khalifah 'Umar ibn Abdul Aziz. Let's take a couple sentences to separate fact from fiction.

As stated above, Imam Ibn Shihaab az-Zuhri was the first to collect ahadith by order of 'Umar ibn Abdul Aziz in the 99th year after the hijrah. He was ordered by the khalifa to COLLECT & COMPILE hadith, not INVENT hadith. As a result, the scholars of islam say that az-Zuhri was the first to compile the hadith of the Prophet صلى الله عليه و سلم. The orientalist claim is that az-Zuhri made up this collection of hadith to please the khalifah. They also claim that az-Zuhri was the first to write down hadith and before him all hadith were orally transmitted. From the discussion above, we know this simply is not true. Over 50 Sahabah were known to write down hadith. What the orientalists don't realize is that when the scholars say that it was the first time to collect actually meant it was the first time a person was officially ordered by the Islamic state to find written hadith and compile it together into a single collection.

Mustalah Concept: If someone narrates from a companion, but drops his name, this is not a problem because they are all legitimate.

The Status of the Sahabah

The companions are all deemed trustworthy. Allah subhana wa ta ala praised them as a group in many ayat such as this one in Surah Bayyinah, Verse 8.

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ
(خَشِيَ رَبَّهُ)

8. their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow, they will abide therein forever, Allâh well-pleased with them, and they with Him. that is for Him who fears his Lord.

So what exactly is a sahabah? Are they just the "friends" of the Prophet صلى الله عليه وسلم who used to hang out with him a lot? There is certainly more to it than this.

Technically, a Sahabah is defined as a person who met the messenger of Allah صلى الله عليه وسلم, and believed in him, and died as a Muslim.

In Islamic terminology, great lengths have been reached by the scholars to be as comprehensive as possible when it comes to definitions. As a case in point, notice in the definition of Sahabah, the word "met" is used instead of "seen." The word "met" was used to include some of the Sahabah that were blind and unable to technically "see" the prophet. One such Sahabi was Abdullah ibn Umm Makhtum. But this distinction doesn't make much difference in the Arabic language, because in Arabic the word saw means met as well.

Further breaking down the definition, we see that the phrase "And believed in him" would rule out those that met the Prophet صلى الله عليه وسلم but died as Kuffar. Abu Jahl and Abu Lahab are such examples that are not considered companions.

And thirdly, the phrase "And died as a Muslim" excludes Apostates from the definition of a Sahabah.

In Mustalah, why would it be important to understand the definition of a Sahabah? It is because if we are able to confirm that somebody was in fact

a sahabah, we automatically know that person is trustworthy and doesn't need to be further analyzed regarding his trustworthiness. In fact, there really is no need to even know the name of the sahabah as long as we know the reporter is a sahabah. Remember that Allah Himself has authenticated their trustworthiness.

For example, Imam Az-Zuhri said Abu Hurayrah used to drop narrators and so in a number of hadeeth it seems as if Abu Hurayrah heard the statement directly from the Prophet صلى الله عليه وسلم, even though he was not present. Many ahadeeth narrated by Abu Hurayrah radiyAllahu anhu are from before his acceptance of Islam in Makkah so it must be the case that he heard it from someone else. But using the above principle, it doesn't matter if the name of a companion is dropped because the companions as a whole are trustworthy.

Who are al-Mukhadra?

There is a special type of Muslim that lived during the time of the Prophet صلى الله عليه و سلم, became Muslim, but never actually met the Prophet. The name of this type of Muslim is Al-Mukhadra. They can't be considered Sahabah because they didn't meet the Prophet صلى الله عليه و سلم. A famous example of a mukhadra is Najashi, king of Habasha (Abyssinia). Other less famous examples are Ahnaf ibn Qays, and Ahmad ibn Yazeed.

Also, this principle applies with statements of trustworthy Tabi'ee (successor). If a tabi'ee says he heard some companion Prophet صلى الله عليه و سلم said, even though we know for sure that he did not meet the Prophet صلى الله عليه و سلم, We know for sure he heard the hadeeth from a Sahabah. What is a tabi'ee? We define that now.

Technically, a Tabi'ee is one who met the companions of the Prophet صلى الله عليه و سلم, believed in the Prophet صلى الله عليه و سلم, met the companions as a Muslim, and died as a Muslim.

The generation after the tabi'een are known as the tab'i tabi'een. The definition is the same for tabi'een and sahabah except that the tab'i tabi'een met the successors instead of the sahabah or the Prophet صلى الله عليه و سلم.

When did the last companions die?

- In Mecca, the last sahabi to die was Aamir ibn Wathila al-laythee in 110 H



- In Medina, the last sahabi to die was Mahmoud ibn al-Rabi'a al-Ansari in 99 H

- In Sham, the last sahabi to die Waathila ibn al-Asq'a al-Laythee in 86 H



- In Basra, The last companion to die was Anas ibn al-Malik in 93 H.



- In Kufa, the last companion to die was Abdullah ibn abi-Awfa al-Aslami in 87 H



- In Misr (Egypt), the last companion to die was Abdullah ibn al-Harith in 89 H

What truly is amazing is that during the time of the Prophet صلى الله عليه و سلم, they sahabah already knew that no companion would live past 110 H. This is because the Prophet صلى الله عليه و سلم one night said "100 years after this night

there will be no one on the face of this earth living." This statement was said in the 10th year after the Hijrah.

As a final note, there are different levels of sahabah, and tabi'een. As for the Sahabah, they all are considered trustworthy. As for the tabi'een, this principle doesn't apply and individuals need to be checked for their trustworthiness.

Jarh wa Ta'deel (Criticism of the Narrators)



We know that the Sahabah are all considered trustworthy. This has been affirmed by Allah (swt) in several ayat of the Qur'an. This blanket trustworthiness does not apply to the tabi'een or the tabi' tabi'een; although they were the two greatest generations of Muslims after the Sahabah. After the time of the companions, some of the tabi'ee were good and some were not. Because of this, a need arose to assure that the reporters of a hadith were trustworthy and reliable. This started taking place

around 75 H, when the fitnah of the civil war between the Muslims took place. A famous statement regarding this was made by the Tabi'een, Muhammad ibn Sireen.

"They did not use to ask about the chains (of narration). When the fitnah (trials & tribulations) happened they said, 'Name us your men (in your narration),' thus they would look towards Ahl as-Sunnah and they would look towards the people of Bid'ah and reject their Ahadeeth."

Thus, the science of criticizing the narrators was born, known in Arabic is Jarh wa Ta'deel. It did not become an official science until later however. Imam Shu'ba ibn Hajjaj was one of the first ones to officially make it a science. Some consider Imam Shu'ba ibn Hajjaj the master of Jarh wa Ta'deel. He was from the generation of the Tabi' Tabi'een and died 160 years after the hijrah. His teacher was a Tabi'een. He was the one to not only make jarh wa ta'deel a science, but he was the first to document the science as well. To jog your memory, Imam Shu'ba was the one who had such a good memory that he would have to cover his ears when going into the marketplace for fear of memorizing the useless conversations taking place there.

Some of his students who took from him the knowledge of jarh wa ta'deel was Abdur-Rahman ibn Mahdi, born in 135 H and dying 198 H. These two students were also specialists in jarh wa ta'deel. Specifically they were specialists in the conditions of the narrators. Another student of Shu'ba was Yahya ibn Sa'eed al-Qattani, born 120 H and died 198AH.

The students of the students of Imam Shu'bah are the very famous scholars whom we all should recognize and know if we don't already. These students were:

- The great Imam "Ahl As-Sunnah" Ahmed ibn Hanbal (164-241 H),
- Yahya ibn Ma'een (158-233 H) Imam Ahmed's best friend
- Ali ibn Al Madini (161 - 235 H). The teacher of Imam Bukhari.

Where are the jarh wa ta'deel books of these students? The answer to this is that these "grandstudents" of Shu'ba ibn Hajjaj never documented the knowledge of the narrators into a single book. A man by the name of Muhammad ibn Ismail Al Bukhari (Imam Bukhari) is credited with the first major reference book of jarh wa ta'deel. His collection is known as Tareekh ul-Kabeer ("The Great History"). This book is a monumental contribution to the area of jarh wa ta'deel. All other specialists of jarh wa ta'deel use Bukhari's book as a reference for their later works. Tareekh ul-Kabeer was such an important contribution to Islam that it is thought that book alone would be enough to qualify Imam Bukhari as a major scholar of Islam. In other words, if Imam Bukhari never even compiled his most famous Sahih collection, he STILL would be up there as one of the greatest Islamic scholars because of Tareekeh ul-Kabeer. This testament insha'Allah should show the reader the status of Tareekh ul-Kabeer.

Too make matters even more phenomenal, it is reported that Imam Bukhari wrote Tareekh ul-Kabeer by the age of 20. Furthermore, he wrote it casually by the moonlight in masjid an-nabawi in Medinah. SubhanAllah, Imam Bukhari was such an important scholar of this deen. It seems as if Allah created Imam Bukhari for the sole purpose of hadith. His name and hadith go hand in hand. When we learn that a hadith is found in "Bukhari", we feel comfortable that the hadith is genuwine and authentic. We now digress for a moment and discuss the great scholar Imam Bukhari in greater detail.

Imam Bukhari - Ameer al Mumineen fil Hadith

His full name is: Muhammad ibn Ismail ibn Ibraheem al-Bukhari.

He was born in Bukhara in the land of Khurasan (which is now known as Uzbekistan)

He was born in the year 194 H, during the month of Shawwal.

There is an interesting story about Imam Bukhari when he was a child. His student, Ahmed ibn Fudhl narrated to us the story about his eyesight:

When Bukhari was young, he lost his eyesight. His mother was saddened by his blindness and made dua to Allah to return his sight to him. And indeed, Allah gave him back his sight as a result of his mother's dua. Then his mother had a dream. In the dream, the Prophet Ibraheem صلى الله عليه وسلم came to her and said Allah gave him back his sight because of your crying and your dua'.

There is a magnificent wisdom in Bukhari's loss of eyesight. Generally, when someone loses a sense, another sense of theirs is enhanced to compensate. When Bukhari lost his eyesight, Allah improved his memory. And when Bukhari's eyesight came back to him, Allah left his memory as it was, which shows that Bukhari had an abnormally strong memory.

His father was also a muhaddith, but was not known to narrate many hadith. Bukhari said, "My father met Anas ibn Malik and shook hands with Abdullah ibn Mubarak." Before he passed away, Bukhari said, "do you see the wealth that I have? There is not a single dirham that could even be considered doubtful." Meaning that he went to great lengths to make sure all of his income was coming from completely halaal sources. Bukhari used this blessed wealth to travel far and wide, and indeed Allah put barakah in Bukhari's time and raised him to such a high status.

Bukhari said that his desire to study hadeeth came to him when he was memorizing Qur'an around age 10. He once heard his teacher Ishaq ibn Rahuway say, "I wish that there was somebody who only collected Sahih

hadith." This statement struck Bukhari's heart, and from that time, he knew what his goal in life was.

To show how knowledgeable Bukhari was in hadith, during one of his hadith classes, his teacher narrated a chain. The teacher said, "this hadith was narrated by sufyan from abi zubair from ibrahim." Imam Bukhari stopped his teacher and corrected him. He said, "it's az-zubayr ibn Adi When his teacher verified the chain on the paper, he saw that Bukhari was correct. Imam Bukhari did this at age 11!

Like many of the famous scholars, Imam Bukhari had a very pious mother who looked after Imam Bukhari's scholarship. As just stated, it was Bukhari's mother who made du'a for her son to get his eyesight back. The fact that the famous scholars had such caring and righteous mothers teaches the Muslim sisters of today a lesson. One of the best things a sister can do for Islam is to be a full time homemaker that raises up children who love and islam and that strive hard for the deen. Being focused on education and careers is not necessarily the best way to worship Allah. Allah created women to be naturally good caretakers of children, and if you sisters focus on this, insha'Allah we will have much happier marriages, as well as righteous brothers who serve this deen the way the scholars of the past have.

At the age of 16, Bukhari went to make hajj with his mother and brother Ahmed. He fell in love with Makkah and he decided to stay there. He ended up staying in Makkah for six years. Throughout this period, he would also go to Medina and study with the scholars over there. 4 years into his studies, Bukhari completed his first book on Jarh wa-Ta'deel, at the age of 20. Bukhari's book was called "Tareekh ul-Kabeer," a monumental work on the criticisms of the narrators that served as the foundation for all other scholarly works in this science.

Bukhari learned a lot from every scholar he studied with. Bukhari is reported to have said:

"I took hadith from over 1000 teachers, from every single one, I took at least 10,000 hadith, and for each hadith I took from them I know their chain."

If you do the math, that comes out to 10,000,000 hadith! What is more astonishing is that Bukhari also would memorize the precise chains to every hadith.

It should go without saying that Imam Bukhari was well known for his memory. It is said that if Bukhari glanced at a piece of paper, he would memorize what was on it upon one reading.

Bukhari would memorize all types of hadith with their chains. It is reported that Bukhari said,

"I memorized 200,000 hadeeth that are sahih and 300,000 that are not sahih."

No only a top scholar, but Imam Bukhari was a generous man as well. In Baghdad he wanted to fix up his yard and started carrying the bricks to get to work. Upon seeing the famous scholar doing labor intensive work, people started stopping by to help. In a few hours, a few hundred people had stopped by to help. Upon seeing so many people at his place, Bukhari slaughtered a cow for his "guests" and hosted a feast for them.

Imam Bukhari even found time to fight in jihad from time to time. But Bukhari lived hadith, and while he was standing on the front line waiting for the fight to start, he would be busying himself with studying hadith.

The praise of Imam Bukhari are mutawattir, agreed upon. All the scholars agree that he is trustworthy, and anyone who speaks against him is definitely wrong as consensus among the jama'a is proof.

Bukhari was not only a scholar of hadith but he was also a scholar of fiqh. He was one of the most knowledgeable in fiqh. When he arrived in Basra, one of the residents proclaimed, "The Master of Fiqh has arrived!" His book Sahih Bukhari has many rulings in his book. All of his fiqh is found in the chapter headings. He has his own madhab of fiqh. So one could consider Sahih Bukhari as the Madhab Reference of Imam Bukhari as well.

Even if he had lived at the time of the sahaba, he would still be considered a great scholar.

Imam Bukhari was a scholar, a very generous man, *and* an incredibly *pious* individual. Every single hadeeth that he put into his sahih he would perform ghusl, and pray two rakat istikharah before writing it down. We can see that his life was filled with concern for hadith. He used to wake up 17 times in the night, write a hadith or some piece of knowledge, and go back to sleep.

Imam Bukhari was keen on avoiding sins. He claimed that avoiding sins helped his memorization ability. In regards to backbiting, Imam Bukhari stated:

"Since I learned that backbiting was haraam, I never backbit anyone. I hope to meet a Allah without a single person coming to me and asking for his right over me."

He was so cautious when it came to backbiting, that he wouldn't even backbite the narrators of hadith when dealing with jarh wa ta'deel, where it is completely permissible to do so! When speaking about the narrators, he won't speak against the person, he would say something about the hadith narrated by the person, such as, "his hadith is da'if."

It's reported that Imam Bukhari was praying one day and a hornet went inside his clothes and stung him 17 times. Bukhari didn't flinch a single time until he was finished. He then said, "I was reading a Surah that was so beloved to me and I was so at peace that I didn't even know what was going on." That is what you call khushu' in salat.

Bukhari also avoided entering the marketplace, since it is the most hated place to Allah (swt). He would also send someone to go to market if he was in need of something.

Muslim ibn Hajjaj was one of his closest students, and also At-Tirmidhee and would sit in front of him asking him like they were children.

He had many students and books. The most famous book of his of course is his Sahih, officially known as, "Al-Jami' as-Sahih." On a side point, Al Jaami' (pl. Jawaami') refers to hadith collections that include all the various topics of hadith in it. This collection was the first authentic collection of its kind. What is more amazing is the fact that it never had any additions or modifications made to it. It was the most authentic upon the first "edition." What other book besides the Qur'an can claim something such as this! And justifiably, there is consensus amongst the Muslim Ummah that sahih bukhari is in fact the most authentic book after the Qur'an.

In his Sahih, there are a total of [7,573](#) authentic hadith. This of course is not all the sahih hadith that Bukhari knew. He knew much more and the intent of his collection was not to put every sahih hadith he was aware of.

Like all the major scholars, Imam Bukhari he had tests and tribulations at the end of his days. He went back to his home town of Bukhara and he started teaching there. There was a scholar before him already teaching there by the name of Muhammad ibn Yahya ad-Dhuhali a great scholar of hadith. So during this time, two amazing scholars were teaching in the same town. People started to cause fitna by spreading rumors about them, that this one said this about you etc. They spread the rumor that Bukhari says the Qur'an is created. In this time Bukhari wrote a book about this refuting this. Adh-Dhuali established a rule in his class that, whoever goes to Bukhari's class must not go to his class. Basically, you must pick one of us and stick with him. The people ended up migrating over to ad-Dhuali's class and left Imam Bukhari with 3 students! Imagine such a great scholar teaching only three students. One of the students in Bukhari's class was

Imam Muslim. Later on, the governor of Bukhara asked him to come over and teach his children. Bukhari, being strict when it comes to knowledge, replied by saying, "Knowledge doesn't come to you, you must go to knowledge; I will not humiliate knowledge like that." The governor became angry with Bukhari's response and kicked him out of the state and he went to live elsewhere with his family. Bukhari was realizing the difficulties he was facing with doing what he loved. He made the following du'a to Allah (swt),
"the earth has become restricted for me, so return me to You."

He died only a month after his du'a on the night of Eid al-Fitr at the age of 62 in the year 256 H. May Allah have mercy on this amazing scholar and raise him to the highest ranks of jannah. May Allah bring us together with Imam Bukhari and the Prophet Muhammad صلى الله عليه وسلم on the day of Judgement. AMEEN.

Early Collectors of Hadith

As we mentioned earlier, the first official collection was compiled by az-Zuhri in 99 H. Here, we will discuss some of the other early collectors of hadith.



Ibn Jurayj

Ibn Jurayj was born 80 years after Hijrah in the same year as Imam Abu Hanifah. He died 3 years before Abu Hanifah in the year 147 H.

His full name is: Abu Muhammad 'Abdul Malik ibn 'Abdul 'Aziz ibn Jurayj.

Jurayj is the Arabic name for "George". Thus, his lineage goes back to Rome, Italy. He was of Caucasian nationality. His grandfather Jurayj was a slave.

He studied with many Tab'ieen, which would make him a Tabā' Tabi'een. Some of his prominent teachers were, Az-Zuhri, Tawoos ibn Qasan and Naafi'. And let's not leave out one of his major teachers, Ata ibn Abi Rabah.

Some of his prominent students were the two famous Sufyans. Sufyan at-Thawri, and Sufyan ibn Uyaynah. Also, the famous scholar Abdullah ibn Mubarak studied under ibn jurayj as well.

His biggest accomplishment was the compilation of one of the first collections of hadith. Ibn Jurayj himself is reported to have said,

"I was the first one to start writing books of hadeeth and no one beat me to it."

Imam Ahmed also commented on Ibn Jurayj, claiming that he was the first one to compile a single collection of hadith.

You might be wondering if this conflicts with what was stated earlier; that is that Az-Zuhri had the first official collection of hadith. To clear up this apparent contradiction, Ibn Shihab Az-Zuhri was the first one to officially

compile a hadith collection by order of the khalifah. But Ibn Jurayj was the first one to compile a hadith book in general.

Ibn Jurayj was a major scholar of hadith. He was a hafidh of hadith. A hafidh in this context is not someone who memorized the Qur'an as is usually thought of today. A hafidh is a scholar of hadith who have memorized at least 100,000 hadith. This is why we often call muhaddith as huffadh, such as Al-Hafidh Ibn Hajr, or Al-Hafidh An-Nawawi, both very famous scholars of hadith that came much later.

Not only was Ibn Jurayj a Hafidh of hadith, but he was the Imam of Makkah during his time.

*****Trivia Question: Who is the Imam of Makkah in our times?**

Answer: Imam Al-Sudais and Imam Al-Shuraim

The other early collectors of hadith:

- Sufyan ibn 'Uyaynah
- Muhammad ibn Ishaq
- Sufyan ath-Thawri
- al-Layth ibn Sa'd
- al-Imam Malik ibn Anas
- 'Abdullah ibn al-Mubarak
- Ibn Abi Shaybah

We would take the time to discuss these other early collectors of hadith as we did Ibn Jurayj, but do to time constraints we are unable to do so.

Slavery in Islam

Consider some of the most famous scholars of Islam.

- The grandfather of Ibn Jurayj was a slave.
- 'Ata ibn Abi Rabah was originally a slave from Al-Habasha.
- Imam Bukhari's Great Grandfather was a slave
- Salman al Farisi was a slave for many years
- Naafi', was one of the 2 The most knowledgeable students of Ibn 'Umar
- Salim was a slave from the tabi'een freed by Al-Hudayfah

In fact, a large percentage of the tabi'een were slaves or sons of slaves. This may sound unusual to the person who is not clear about the concept of slavery of Islam. When we think of slavery, we usually think of injustice, tyranny, and oppression. But in Islam, the whole idea of slavery is something completely different.

Most slaves in Islam became as such due to battles lost to the Muslims. In Jihad, when the Muslims would defeat an army or win a battle, there would be straggling men who weren't killed. What would be done with these men? They would become slaves.

The treatment of slaves in Islam is completely different than in other contexts. There is a hadith regarding slavery, in which the Prophet صلى الله عليه و سلم said,

"They are your brothers, they are people Allah had put under your authority, whatever you eat, give them to eat, whatever you wear, give them to wear. And if you order him to do something that is hard and he cannot do it, then you must help him."

This hadith shows the beauty of the concept of slavery in Islam. Slaves under your authority are not allowed to have lower class food or clothing. Whatever you eat and wear, you must give the same to the slave. This alone shows the striking clash between the typical concepts of slavery practiced in other cultures.

Another major wisdom behind instituting slavery in Islam is that it gives a chance for people to be exposed to the beauty of Islam. If an enemy army is taken as slaves to Muslims, then the men are able to spend time with Muslims, hear the Qur'an and Azhan, watch the prayer, and generally witness the overall lifestyle of Muslims. It is through this faculty of slavery that such direct exposure can be obtained. Slavery was and still remains a major da'wah tool to bring people closer to the deen. In fact, a slave cannot be freed until they accept Islam, which allows them to really ponder and reflect over the Islam while being exposed to it. The good treatment required to be shown to the slaves also softens the hearts of the slaves and opens them up to Islam.

As we see in Islamic history, many of the companions had slaves. These slaves were many of the tabi'een scholars that came after the Sahabah. These tabi'een would be able to benefit from the knowledge of their owners. As a result, Many of the slaves of the Muslims when freed would not want to leave their master. Many would even cry upon their being set free, because they didn't want to part with their owner. This in and of itself should show us how in fact slavery was in actuality. What we see on TV, in movies, or read in history books about slavery in the U.S. is nothing short of oppression and injustice.

Because of the concept of slavery in Islam, a slave could achieve a very high status amongst the people, so much so that a slave could outdo even a khalifah. This is only the case with Islam that we have slaves who are more respected than kings. Ataa ibn ar-Rabia' was a slave from Ethiopia who studied under the companions. After prayer there would be a long line to ask him questions. Al-Malik ibn Marwan, the Khalifah came and brought his sons so they went to the front of the line. He told them that these other people came before you, so he told the khalifa to go to the back of the line. Malik ibn Marwan pondered over what had happened and told his sons, "Ata' ibn Abi Rabah was a slave and here he told the Khalifah to go to the end of the line. Look at what knowledge can do to you!"

Once a slave embraces Islam, it is encouraged to free him. Many rewards are given to the one who frees a slave. It is said that each body part that you free of a slave will also free that part of you from the hellfire.

One of Ibn 'Umar's slaves came up to the Prophet صلى الله عليه وسلم and asked for freedom. The Prophet صلى الله عليه وسلم asked this slave girl, "Where is Allah?" She said, "in the heavens." He then asked her, "Who am I?" She responded, "the messenger of Allah." The Prophet صلى الله عليه وسلم then told Ibn 'Umar to free her, for she was a believing woman.

Ibn 'Umar was a Sahabi who truly took advantage of the rewards for freeing slaves. Before his death, Ibn 'Umar freed 1,000 slaves for the sake of Allah. In one incident, his slave girl tripped over something and spilled water on his papers. Ibn 'Umar was very angry and as a result, he said, "I free you for the sake of Allah. You made me angry, so I had to do something to please myself, and this is why I have freed you." Ibn 'Umar was pleasing himself with the release of his slave girl because he knew the rewards for freeing a slave, and that is what was pleasing him.

Ibn 'Umar was known for his detachment from the dhunia. When he read the verse from Surah Ali-Imran one day,

"You will never achieve piety until you spend from that which you love."

He was pondering over what he could give out in charity that was the most beloved to him. Then his slave girl Jaariah came to mind. She was a beautiful woman. Ibn 'Umar loved her very much and wanted to marry her. So because of his desire to get rid of what he loved in charity, he set Jaariah free and married her to his freed slave Naafi'.

Ibn 'Umar was also in the habit of freeing his slaves that were righteous and pious. He would do this quite often. The slaves of Ibn 'Umar noticed his lenience and they started to act pious by going to the masjid and reading Qur'an and acting humble. Ibn 'Umar would see these slaves worshipping Allah and set them free. Then some companions realized that these slaves were taking advantage of Ibn 'Umar's lenience. The Sahabah told Ibn 'Umar not to be fooled by the slaves since they were putting on an act. But Ibn 'Umar responded by saying:

"If I am being fooled for the sake of Allah, then I will continue to be fooled."

The Golden Age of Hadith Collection: (200 H - 300H)

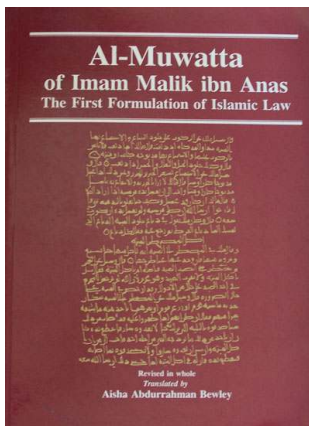
Imam Bukhari as we learned died in 256 H. He was one of the great scholars living during the golden age of hadith collection which was in the 3rd century after the hijrah.



Muslim ibn Hajjaj was one of his closest students, and also At-Tirmidhee and would sit in front of him asking him like they were children.

The first person to have a major collection with various subjects was Imam Malik.

The first compilation of hadeeth that was divided by chapters was Imam Malik's Muwatta.



Al-Muwatta' Imam Malik

Imam Bukhari and Muslim were not the first to compile hadith according to subject matter. The first to accomplish this came before Imam Bukhari and Imam Muslim. Imam Malik, passing away in 179 H, was the first to do this in his hadith collection known as Al-Muwatta. In Imam Malik's Muwatta, you will find hadith arranged according to topic. Additionally, it is

considered to be the most authentic book of hadith after Bukhari and Muslim.

The Three Most Authentic Books of Hadith:

1. Sahih Bukhari
2. Sahih Muslim
3. Muwatta Imam Malik

The majority of the scholars consider Muwatta Imam Malik to NOT be of the six major collections of hadith. Ibn Hajar is one scholar who does consider it to be of "THE SIX." So the question arises: Why wasn't Muwatta Imam Malik of the six major collections of hadith? There are several answers to this question:

1. Imam Malik's Muwatta contains not only hadith of the Prophet صلى الله عليه وسلم, but along with it statements of sahabah, statements of tabi'een, and a lot of his own opinions. Because it contains a lot of extra information, most do not consider it an exclusive hadith book worthy of being put in the top six.
2. Al-Muwatta contains only hadith that pertain to fiqh. That is, he only includes the hadith that could be used to extract rulings for the purposes of fiqh application. Imam Malik only selected hadith of ahkam because his intent was to compile a book of guidance for the general public in implementing their religion. Because Muwatta is not comprehensive in its variety of subject matter, it is not of the six major books of hadith.
3. The hadith of Al-Muwatta have all been reported in Bukhari and Muslim. Because every hadith is found in the two famous Sahih, it is not considered from the "kutub as-sitta."

As stated, Muwatta is the third most authentic book of hadith. Imam Shafi' attested to its authenticity.

"there is not a book on face of earth more authentic than imam malik's book."

Why would a famous scholar such as Imam ash-Shafi' make such a claim when everyone knows that Sahih Bukhari and Muslim are more authentic. The answer is pretty simple. Imam Shafi' died in 204 H, before Sahih Bukhari and Muslim were even compiled.

What does Muwatta' mean literally? Muwatta' means "to make easy, to open the path." In other words, Imam Malik wanted to make it easy for the people to extract rulings from hadith.

Imam Malik compiled Al-Muwatta' upon request of the Khalifah and Scholar Abu Ja'far Al Mansur. Abu Jafar was very knowledgeable scholar in his own right, but was busy with the affairs of the Islamic State. Abu Ja'far went to the Imam and requested him, "O Malik, make a book for the people that I can tell them to follow for there is no one today that is more knowledgeable than you.

Upon the completion of the work, Abu Ja'far wanted to institute it as the official madhab of the Islamic State. Imam Malik was totally against this however. Imam Malik refused to tell people to follow it because it was the mere effort of a man who is prone to error. It was simply an effort of a man to try to bring people closer to the truth. It was not a perfectly divine source such as the Qur'an or Sunnah. He viewed his work as a collection of tools to gain knowledge but not without error. The Qur'an and the Sunnah are the only two sources of guidance free from error and worthy of being followed wholeheartedly.

As is known, typewriters and printing presses didn't exist at the time of Imam Malik. As a result, the way that the Muwatta' was copied was through the Imam himself narrating his book, and his students would transcribe what he would say. Through this manner, Muwatta' was "reproduced." Imam Malik spent 40 years of his life narrating his work to his students. Throughout the period, Imam Malik would have changes in opinion and different hadith in his Muwatta'. Because of this, there would be slight changes with each successive reading of Al-Muwatta', containing different opinions and even additional hadith. The majority of each version is the same however.

Imam Malik was approached by some of his students asking him about the various versions of Al-Muwatta'. They wanted to know which version is the official Muwatta'. Imam Malik's response was, "*Whatever for Allah will remain.*" In other words, Imam Malik was simply leaving it to the Qadr of Allah. Whichever version would stand the test of time would be the official Muwatta'.

It turns out that the version that survived and is widely distributed today is the one copied by his student Yahya Al Laithy. His version contains 1,942 hadith whose chains go either back to the Prophet صلى الله عليه و سلم or a Sahabi.

(Hadith Marfu' or Hadith Moqoof). This version also is devoid of any of the fiqh rulings of Imam Malik. So the opinions of Imam Malik are not found in Yahya's Muwatta'.

Yahya Al Laithy's Muwatta':

- The most famous version of Muwatta' today
- 1,942 Hadith Marfu' and Moqoof.
- No opinions of Malik.

Another version of Muwatta' Imam Malik was copied by his other student Abu Zuhri. This version contains the hadith going back to the Prophet صلى الله عليه وسلم and the Companions. Not only this, but it contains Imam Malik's opinions and commentary as well. Including the commentary, opinions, and rulings of Imam Malik, the total number of hadith and statements in Abu Musab az-Zuhri's edition of Al-Muwatta' is 3,069.

Abu Musab az-Zuhri's edition of Muwatta' Imam Malik:

- Contains Imam Malik's commentary
- 3,069 total hadith, and statements of Imam Malik

Imam Malik set very strict conditions for a hadith to be put into his Muwatta'. This is a major reason why we find that the hadith in his work is very authentic. For example, with thirty reporters that Imam Malik came across, upon analyzing each reporter, he concluded that they were all trustworthy. But he chose not to use these reporters because they were known to spend a lot of time with the Khulafah, and was uncomfortable using them for hadith narration. Imam Shafi' the most famous student of Imam Malik described the stringency of Imam Malik in hadith selection.

"If he had any small doubt of hadith, he wouldn't include it in the collection."

Also, Sufyan ibn Uyaynah, an early collector of hadith commented,

"May Allah have mercy on Malik, for he was very strict in his evaluation of men."

Looking briefly at the organization of Muwatta' Imam Malik, for each chapter subject, we first find the related hadith going back to the Prophet صلى الله عليه و سلم (Hadith Marfu') first. Then we find the hadith going back to the Sahabah (Hadith Moqoof) second. Thirdly, This is followed by the statements of the tabi'een. And lastly, we find the actions and customs of the people of Medinah. In total (using Yahya Al-Laithi's version), there are There are 1,044 hadith going back to the Prophet صلى الله عليه و سلم, 613 reports from the sahabah, and 285 reports from the tabi'een.

The Man Behind Al-Muwatta'

Imam Malik was truly a great man. A whole course could be dedicated to him alone. Imam Malik was very humble. He entered the masjid one time and a boy told him to pray two rakats tahayat-ul-masjid. It was however after Asr time and Imam Malik's Madhab doesn't allow any prayer after Asr. However, he prayed two rakats right away. Afterwards, his students asked him about this. He response was that when he heard the boy tell him to pray, the first thing that came to his mind was the ayah:

"When it is said to them make ruku, they don't make ruku."

SubhanAllah. Look at how the scholars thought. They used the Qur'an as a filter for their thoughts. This is what Muslims should always do. Look first to the Qur'an for instruction for your behavior, then the Sunnah.

The Sahih Collections:

The famous Sahih works are Sahih Bukhari and Sahih Muslim. These two works are respectively the two most authentic collections of hadith literature. Which book is more authentic? Between Bukhari and Muslim, Bukhari is considered more authentic because of one additional condition of Bukhari. Imam Bukhari required that every narrator in the chain has to have met each other and there must be confirmation of that meeting. Imam Muslim says that the possibility of their meeting is enough. Bukhari however needed proof of the meeting. There are three primary ways that Bukhari would prove the meeting of two reporters. Most of the time if a narrator is considered trustworthy and he said "I heard from so and so" or "he narrated to me", this would be proof that they met. But Bukhari would not consider it sufficient if the reporter simply said, "so and so said". This phrase does not prove a meeting between the reporters and requires further confirmation of the meeting. Using this principle, you will sometimes find in Bukhari two hadith in one chapter that have nothing to do with each other. But if you look at the chain of these two hadith, you find that the chains that are the same, and in the unrelated hadith, the chain has the confirmation of the meeting implied in the phrasing of the reporter. A final way that Bukhari proved the meeting of two reporters is through confirmation by other contemporary students or teachers claiming that the 2 reporters met.

3 ways to prove the meeting of two reporters as used by Imam Bukhari:

1. If a trustworthy reporter explicitly phrased his report as, "I heard from" or "He narrated to me."
2. By using another hadith with the same chain wherein the reporter used explicit phrasing that he physically heard from his teacher.
3. From testimony of other contemporary students or teachers

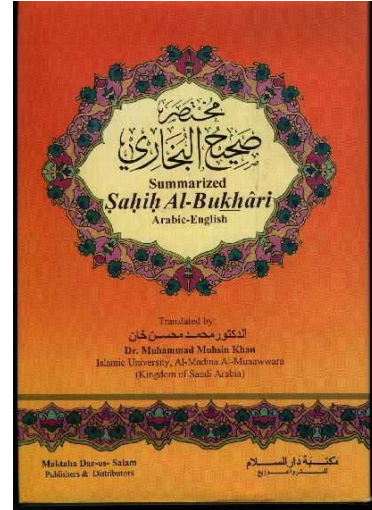
Both Sahih works are organized by subject matter. That is, you will find the hadith organized according to the topic of concern. For example, "Chapter of Sincerity," Chapter of Taubah," "Chapter of Fitna," etc. This organization scheme is contrary to what is known as the musnad works, which organize hadith according to the narrator that reported the hadith. In a Musnad

work, you will find all the hadith belonging to an individual Sahabah in one section.

A final distinction between the two Sahih works is the ease of organization. Sahih Muslim is considered to be more organized than Sahih Bukhari. But Sahih Bukhari is considered to be more authentic than Sahih Muslim. This is primarily due to the focus of Muslim vs. Bukhari. Imam Muslim focused more on the isnad of hadith than Bukhari did. As a result, you will find that Muslim will have more repetitive hadith with different chains of narrators. This doesn't occur in Sahih Bukhari as frequently. This added attention to the isnad is what distinguishes Sahih Muslim as being slightly more organized than Sahih Bukhari. Also, with Sahih Muslim, he avoids adding any of his own commentary. He leaves his work completely to the statements of the Prophet صلى الله عليه و سلم. This is another factor which makes Sahih Muslim superior to Sahih Bukhari in terms of organization.

Sahih Bukhari

The official name of Sahih Bukhari is "Al-Jaami' As-Sahih". This in English means, "the authentic compilation." Jaami' is the type of work that contains hadith spanning all subject matters. Some hadith books, such as Bulugh al Maram, or Muwatta' Imam Malik, just contain hadith pertaining to fiqh, and thus would not be considered Jawaami' works.



Imam Bukhari's Sahih contains in it **7,573 hadith**.

There is consensus that Imam Bukhari's Sahih is completely authentic. A modern day specialist in hadith, Sheikh Albani, was of the opinion that 3-4 hadith in Sahih Bukhari are weak. As a mujtahid, Sheikh Albani is completely entitled to his opinion. However, his opinion is against the majority of the scholars of the past, who have authenticated Sahih Bukhari and found it to be completely authentic.

When we say that Sahih Bukhari is completely authentic, we are referring to the text of the collection. If you examine the collection, you will find that there are hadith not only in the actual body of the text, but also in the chapter headings as well. In these chapter headings, you will find many hadith without a chain being mentioned. These hadith are known as Mu'allaqat, literally meaning "suspended" ahadith. There are roughly 160 Mu'allaqat interspersed throughout the chapter headings of Sahih Bukhari.

Sahih Bukhari, A Book of Fiqh?

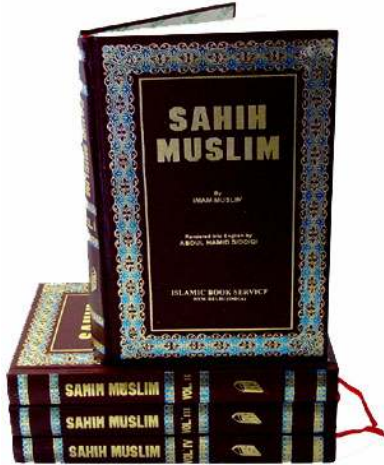
In Sahih Bukhari, we find the Madhab of Imam Bukhari. His madhab is found not in the actual text of the book, but in the chapter headings. It is in these chapter headings where you find the Mu'allaqat, touched upon just above. Also, in these chapter headings you find the opinions of Imam Bukhari. The hadith corresponding to a specific chapter heading is where the daleel for his opinions are found.

So Sahih Bukhari can be looked at as either a book of hadith or as a book of fiqh, depending on the angle one approaches it. This multifaceted nature of Sahih Bukhari illustrates the depth of scholarship found in its author. Imam Bukhari was a well rounded scholar. Not only was he a Muhaddith, but he was a Faqih, a scholar of the Arabic language, and a scholar in Islamic History.

Some of the fiqhi opinions of the "Bukhari Madhab" extracted from Sahih Bukhari is as follows:

Madhab Imam Bukhari

1. It is permissible to make wudu only after intercourse without ejaculation. It is sunnah to perform ghusl, but NOT fardh.
2. It is permissible for a wife to give zakat to her husband, because a man is already obligated to take care of the wife, and zakat is for those you are not obligated to provide for. A wife is not obligated to take care of her husband, so she can give zakat to him.
3. If a person catches a the salat in ruku, that rakah does not count (because he has missed the two pillars of standing and reciting Fatiha).
4. It is permissible to make du'a qunoot both before and after the ruku.
5. It is permissible to speak after the iqamah if there is a need. Taken from the Chapter Title: "The permissibility of speaking after the iqaamah if there is a need for it."
6. It is not permissible to buy back what you have given as sadaqah.
7. Umrah is obligatory just like hajj.
8. It is permissible for a woman to eat and take from her husband as long as it is a need, without him knowing, because it's hers to start with. This goes for needs only, food and clothing etc.



Sahih Muslim

Sahih Muslim, is another work of Jawaami'. It contains hadith organized according to subject matter. Imam Muslim did not put chapter headings in his Sahih as Imam Bukhari did. So therefore, one cannot consider Sahih Muslim to be a book of fiqh. But when one opens up a modern copy of Sahih Muslim, chapter headings can be found. Why is this? The answer is that the chapter headings were inserted for ease of organization by later scholars of Islam. In particular, those scholars that made commentaries on Sahih Muslim added the chapter headings. Imam Nawawi was one of the primary commentators that added the chapter headings into Sahih Muslim.

There is consensus that Sahih Muslim is completely authentic, as with Sahih Bukhari. However, Sahih Muslim isn't known for it's mu'allaaqat. There is only one hadith with a suspended chain found in Sahih Muslim. Technically speaking, there are 5, but 4 of them have the complete chains in other hadith.

The author is the great Imam Muslim ibn al-Hajjaj ibn Muslim, His Kunya is Abu Hussain. He was born in the town of Nasrabaad, Laysabur (Luxembourg), in the year 204 H. This year should ring a bell. This was the same year that Imam Shafi' died. Allah took one scholar and replaced him with another. We find that Allah gives the ummah a great scholar for every time except when the Day of Judgment is near and knowledge has vanished.

Imam Muslim spent a lot of his time traveling, as did his contemporary Imam Bukhari. He traveled to all the same areas as Bukhari did with one exception: Ash-Sham. Imam Muslim took 15 years compiling his Sahih. Imam Muslim also authored some other famous works as well. Among these, are two works about the narrators of Hadith. One is on the various levels of narrators, known as Kitab al-Tabaqat, and another one is on the names of the narrators, known as Kitab al-Asma.

Imam Muslim died in 261 H. There is a notable story behind his death. Imam Muslim was outside one day and he overheard a hadith that he wasn't aware of. Imam Muslim being a man, whose life was dedicated to hadith, was shocked at his ignorance, and he immediately started looking for it. He wasn't able to find the hadith right away, and this was causing him much distress. So in the evening, he continued to spend time looking for the hadith. He brought a basket of dates to his room and he locked the door. He told his family, "Do not bother me tonight." He was concentrating so hard on finding the hadith and was nonchalantly eating the dates. In the morning, he found the hadith and was happy, but he became sick from eating too many dates. The entire basket of dates was eaten. He actually he died due to eating so many dates at one time.

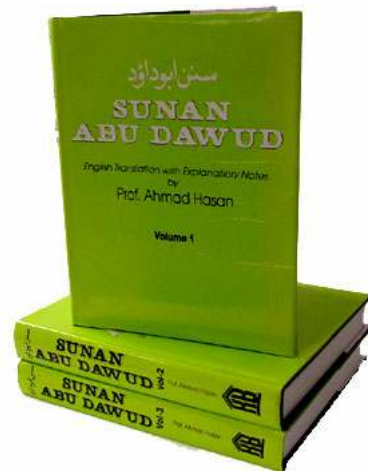
The Sunan Works

With the 2 Sahih works, the 4 famous sunan works together comprise the famous six collections of hadith. We know that after the Quran, Bukhari is the most authentic book in existence. This is followed by Muslim. As for the 4 sunan works, there is no particular order to which is greater than the other.

- 📖 An-Nasai
- 📖 At-Tirmidhi
- 📖 Abu Dawud
- 📖 Ibn Majah

Sunan Abu Dawud

Sunan Abu Dawud has roughly 5,300 hadith in it. Imam Abu Dawud's goal was to collect not only authentic hadith, but to collect those hadith that are used as proofs by the scholars. Therefore, we find that the hadith found in Sunan Abu Dawud are hadith of ahkam. Also, this led his book to becoming well known for its precise organization in subjects of fiqh.



in

The author, Imam Abu Dawud's full name is Sulaiman ibn al Ash'al as-Sajistani. He was born 202 years after the Hijrah.

In his quest for knowledge, he traveled to Hijaz, Iraq, Syria, Egypt, all the way to the borders of Islamic world. While in Baghdad, he met and studied with Imam Ahmed ibn Hanbal. It is reported that Imam Ahmed and Imam Abu Dawud were similar in appearance. Not only in appearance, but like Imam Ahmed, Imam Abu Dawud was known for his piety, righteousness, and knowledge. Imam Abu Dawud taught some other scholars of hadith, such as Imam at-Tirmidhi, and Imam an-Nasai, both authors of two of the famous kutub-as-sitta.

The Khalifa during Imam Abu Dawud's time was Abu Ahmad Talha al-Abaasi. Abu Ahmed requested of Imam Abu Dawud three things:

1. Move to Basra to be among the students of knowledge
2. Teach the Khalifa's children As-Sunan Abu Dawud
3. Give exclusive classes to my children because the children of the khalifa should not sit with the normal people.

In light of these three requests, Imam Abu Dawud responded, "I'll oblige the first two, but to the third I say no, because *all people are equal when it comes to seeking knowledge.*" The Khalifa however insisted on the third request, so Imam Abu Dawud set a screen divider in his class, seating the khalifa's children on one side, and the rest of the students on the other side.

Imam Abu Dawud adhered to the Khalifa's 1st request and remained in Basrah until his death in the year 275 H.

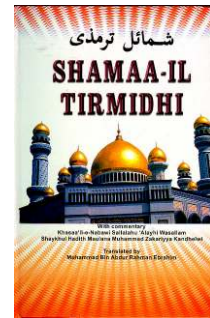
Sunan At-Tirmidhi

Imam at-Tirmidhi called his collection "Al-Jaamia". In his sunan, there are between 7000-8000 hadith.

As-Sunan At-Tirmidhi is an extremely beneficial collection of hadith. One time, Imam at-Tirmidhi commented on his collection of hadith. He said,

"If you have this book of mine in your house, it's like having a talking prophet in your house."

It brings many unique qualities of a hadith collection that were not done so by other collections. It is considered by many to be the MOST beneficial out of all the six books in terms of it's variety and vastness of knowledge. For instance, in his sunan, you can find a documentation of the sciences of hadith. He was the first notable scholar to document this science. Also, at-Tirmidhi has documented the ikhtilaaf of different scholars on various fiqh issues, something that causes this work to stand out. In at-Tirmidhi we can also find the mention of hidden defects ('illal) of certain hadith. After



mentioning the 'illal, he grades the hadith. If he thinks it is da'eef, he'll mention it explicitly.

Imam at-Tirmidhi added some complexity and comprehensiveness to the sciences of hadith. Before his time, the scholars of hadith would simply grade a hadith authentic or inauthentic and leave it at that. Imam at-Tirmidhi added the dimension of hassan, that is considering a hadith to be at a level between sahih and da'if.

Sunan At-Tirmidhi is the first source to turn to for hassan hadith. It could be considered the "Hassan Hadith Collection." This fact shows us that at-Tirmidhi's goal wasn't to collect authentic hadith. It was to collect and compile acceptable (hassan) hadith. Imam at-Tirmidhee commented on his motivation to collect the hassan hadith.

"since my sheikh took care of the sahih, let me handle the next level."

He could have collected only Sahih hadith, but his teachers, such as Imam Bukhari, and Imam Muslim had already collected them. He wanted to contribute something unique to the Ummah, which is why his objective was the compilation of hasan hadith.

One criticism to Imam at-Tirmidhi's is the claim that he is very lax when it came to grading hadith. This claim is FALSE. Imam at-Tirmidhi was actually very strict when it came to hadith authenticity. When Imam at-tirmidhi grades a hadith as "hassan" what he means is that some scholars accept it and others don't. This is contrary to our understanding of what a hassan hadith is considered. But when he considers a hadith to actually be acceptable and "hassan" in our terminology, he explicitly says "hasan WA sahih."

Imam at-Tirmidhi studied with some of the greatest scholars of Islam. Of these are, Imam Abu Dawud, Imam Bukhari, Imam Muslim, and Imam Ahmed. As is the case with most of the classical hadith scholars, Imam at-Tirmidhi too traveled far and wide for knowledge. He became incredibly knowledgable. Some say At-Tirmidhi was more knowledgeable than Imam Muslim. Then why is Imam Muslim more popular? This is because of the

nature of their hadith collections. Imam Muslim's collection is Sahih, whereas Imam at-Tirmidhi's collection is Hassan.

Imam at-Tirmidhi's full name is Muhamamad ibn 'Isa ibn Sawrah at-Tirmidhi.

His kunya is Abu 'Isa

He was born in the year 202 H in the land of at-Tirmidhi. If you were to look on a world map, you would not be able to find at-Tirmidhi. It is one of the Russian republics that broke off from the Soviet Union.

*As a side point, it is interesting to note that the Soviet Union tried their best to wipe out Islam. Scholars would literally have to cloest themselves away from society to avoid being tortured and killed. When communism fell, all the scholars literally came up from hiding. Many had hidden in basements for 20 years or more, studying Islam, never seeing the sun.

Imam at-Tirmidhi also studied under the great Imam Bukhari. At-Tirmidhi was one of the closest students to Imam Bukhari. Imam Bukhari praised Imam at-Tirmidhi. Bukhari said of him, *"I learned from you more than you learned from me."* This is because of Imam at-Tirmidhi's inquisitive nature. Imam at-Tirmidhi asked many questions and that would force Imam Bukhari to research issues that he hadn't considered. At-Tirmidhi had a very inquisitive tongue, like some of the other most knowledgeable scholars of Islam the likes of Abu Hurairah, A'isha, and Ibn Abbas. We should take from these scholars in how they became so knowledgeable. When Ibn Abbas was asked how he became so knowledgeable, he responded by,

"With an understanding heart, and an inquisitive tongue."

The lesson? Always ask questions when you are unsure.

And let's not forget to mention the quote from our beloved teacher,

"Ignorance is the sickness, the cure for the sickness is questioning."

-Sheikh AbdulBary Yahya.

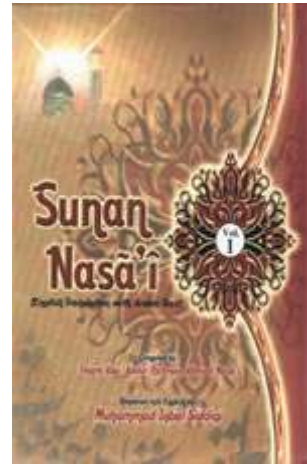
Imam at-Tirmidhi become well versed in fiqh after studying with his teacher Imam Bukhari.

Imam at-Tirmidhi became blind in the latter part of his life. This was after he had finished sunan work. He lived to the age of 70 and passed away 279 years after hijrah.

Sunan An-Nasa'i

The Work:

Sunan An-Nasa'i is the most authentic of the 4 sunan works of the famous kutub as-sitta. Initially, Imam an-Nasa'i had compiled what is known as as-sunan al kubra. In this work, the Imam had collected a vast amount of hadith, both authentic and weak. The Khalifah wanted a reference that was more beneficial for the ummah, so he went to Imam an-Nasa'i and asked him to take out the weak hadith and to summarize the authentic hadith. Imam an-Nasa'i respected the khalifah's request and produced a consolidated sunan work adhering to the conditions specified by the khalifah. Thus, Imam an-Nasa'i's second collection came to be known as sunan al mujtabah (the concise sunan). As-sunan al mujtabah was roughly half the size of the larger sunan work. This concise sunan is the Sunan an-Nasa'i that we have in circulation today.



One of the greatest benefits to sunan an-nasa'i is the routes of the chains mentioned by Imam an-nasa'i. He put great efforts to mention the specific routes of a hadith chains. When you are able to see the different variations of a given hadith in one place, you are able to easier detect where mistakes occur as well as to which reporter the mistake is attributed to. So the organization of an-nasa'i is such that it is easy to detect and isolate the mistakes in the chain or wording of a hadeeth. From this standpoint, an-nasai is very beneficial. Consider an example to further clarify this benefit. There is a hadith that is reported by 10 different chains with the exact wording. Then there is an 11th chain for this hadith that is worded almost the same way, but it has a small detail that is different than the other 10 chains. In this case, this hadith from the 11th chain would be considered to have a mistake in reporting. So if the task at hand is to examine a hadith

for mistakes and variations based on the various chains of reporters, sunan an-nasa'i is the way to go.

The Author:

Imam an-Nasa'i's full name is Ahmed ibn Shu'aib an-Nasa'i

His kunya is Abu AbdurRahman.

He is from Nasa, a city in Khurasan. (Uzbekistan) He was born in the year 215 H.

Imam Nasa'i was a pious man. He would strive to pray in the masjid often, and he performed the fast of Dawud.

Nasa'i liked to eat castrated chicken. The theory behind this is that the meat taste better because it is thicker and juicier due to its laziness. Why is it lazy? Because it doesn't chase the female chickens.

He was the leading muhaddith of his time. Imam an-Nasa'i was knowledgeable of jarh wa ta'deel. (criticism of narrators.)

Scholars have had different opinions regarding the knowledge of Imam An-Nasa'i. Some scholars say he is the most knowledgeable of all the imams of the four Sunan, (Nasa'i, Tirmidhi, Abu Dawud, and Ibn Majah). Other Scholars say he is on the same level of Imam Tirmidhi. Some scholars even claim that his knowledge surpasses Imam Muslim. The truth though is only Allah knows which of the scholars was most knowledgeable. Some of these scholars base their opinions on the extraneous information that has been added by some of the imams. Because Imam Muslim doesn't have any commentary in his Sahih, they use that as a gauge to claim that his knowledge wasn't equivalent to the others. But of course this might not be the best way to assess the knowledge of the Imam.

Imam An-Nasa'i was very keen on pinpointing and tracing the mistakes in hadith narration. Because of this, we find his Sunnan being focused on detecting mistakes. Imam An-Nasa'i commented on the reason behind compiling his sunan.

"The reason I collected this book was that I found in my time the people of hadeeth collected hadeeth to compete with each other."

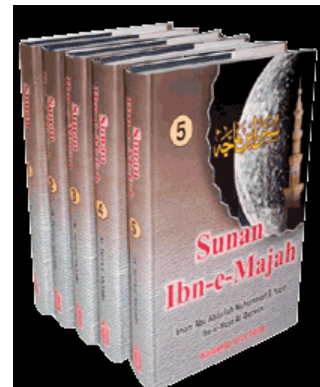
The people were interested in collecting ghareeb hadith, which are the hadith that no else had. People were not so much concerned with the authenticity of those hadith. Imam An-Nasa'I knew that many of these ghareeb hadeeth were often a mistake of one narrator. He wanted to document these mistakes for the benefit of the ummah.

He spent his life in Egypt. Towards the end of his life, he moved to Damascus and died on the 13th of Safar on a Monday 300 years after Hijrah. When he died, he was 85 years old.

Sunan Ibn Majah

The work:

Out of the 4 sunan works, sunan ibn majah is considered the weakest in terms of authenticity. In it is the largest number of weak hadith. This is not to discredit the work however. Realize that it still is considered by the majority to be of the 6 MAJOR collections of hadith. Because of its larger number of weak narrations, some scholars do not consider it from the kutub as-sitta. For instance, the muhaddith ibn hajr took out ibn majah from the kutub as-sitta and replaced it with al-muwatta' Imam Malik. Other scholars put As-Sunan Ad-Dharimi above Sunan ibn Majah.



The author:

Imam Ibn Majah's full name is Muhammad ibn Yazeed with the kunya Abu AbdurRahman.

His father was known as "Majah". His father was famous hafidh of hadith as well.

Other Hadith Collections:

Do the six famous books contain every hadith of the Prophet ﷺ? The answer is no, but it is not common to find an authentic hadith not reported by the six. There are some scholars who focused on compiling the hadith not reported by kutub as-sitta. One such scholar is Al-Hafidh al Haythami. He compiled a collection of hadith that have not been reported in the six famous hadith books. The name of his collection is: "Majma az-Zawaaid al Mumba Fawaaid" This collection is between 30-40 volumes thick. The term that has been given to the collections that contain hadith NOT reported in THE SIX is "Az-Zawaaid." Another Zawaaid collection is Az-Zawaaid Musnad Imam Ahmed. This collection contain those hadith found in musnad ahmed but NOT found in the six major works. So if you were to go out and buy the kutub as-sitta with az-Zawaaid Al Haythami, you would have every hadith of the Prophet ﷺ in existence.

Al Mussanaf

Al-Mussanaf is one of the earliest collections of hadith. This collection consists mostly of topics of Fiqh. In it are also a lot of statements from Sahabah. This is probably the first reference that should be turned to if you are in search of an opinion or general statement made by a sahabi.

Al-Mussanaf was compiled by Abdur-Razzaq Al San'aani. (126 H - 211 H) He was from Sa'na, a part of Yemen. He was the student of Ma'mar ibn Raashid, whom if you recall was the man to begin the tradition of traveling far and wide for hadith over long periods of time.

The Musnad Works

Musnad is a type of hadith collection that has a different organization to it. Works of Musnad (plural is Masaanid) have the hadith organized according to the Sahabi that narrated them. If you turn to a Musnad work, you will find the chapter of Aisha, with all his hadith in that section. This is likewise for the other Sahabah.

The most famous Musnad work is that composed by Imam Ahmed. [The Musnad of Imam Ahmed]. It also is the largest collection of hadith we have today at around

28,000 hadith. Imam Ahmed compiled this collection to be a guide for the people. It is reported that Imam Ahmed said,

"I compiled the Musnad to be an imam, a guide and a reference point for the sunnah."

The focus of Imam Ahmed in compiling his Musnad was to collect as many well known hadith as possible, regardless of their authenticity. Imam Ahmed collected hadith that were well known (mashoor), even though they might not necessarily be authentic. He didn't include any fabricated hadith however. That is, none of the hadith in his Musnad have hadith reported by a liar. He focused on collecting those hadith that were used by the scholars.

These works of hadith were compiled mostly during the golden age of hadith. These collectors of hadith were the ones who dedicated their lives to hadith and their authentication. It is through these scholars of hadith that we are able to learn and practice the sunnah today. As a result, we should always verify hadith with these great authenticators of hadith.

A comprehensive list of the other known collections of hadith has been listed below as a reference to what is available as far as hadith literature.



Major Hadith Collections:

1. Muwatta Imam Malik (179H)
2. Musnad al Tayalisi (204H)
3. Musannaf al Sanani (211H)
4. Musnad Imam Ahmed (241H)
5. Sunan ad-Darimi (255H)
6. Sahih Bukhari (256H)
7. Sahih Muslim (261H)
8. Musnad alNajjar (262H)
9. Sunan Abu Dawud (275H)
10. Sunan Ibne Maaja (273H)
11. Sunan Tirmidhi (279H)
12. Musnad alBazzar (292H)
13. Sunan an-Nasai (303H)
14. Musnad al Mawsili (307H)
15. Sahih ibn Khuzaymah (311H)
16. Sahih Abu Awana (316H)
17. Sahih Ibn Hibban (alBusti, 354H)
18. AlMujam alKabeer (alTabarani, 360H)
19. Sunan al Daraqutni (385H)
20. Mustadrak al Hakim Al-Nishaburi (405H)
21. Sunan al Baihaqi (458H)
22. Masabih al Sunnah (al Baghawi, 516H)

Part II: 'Ilm ad-Dirayah

The Structure of a Hadith

A Hadeeth consists of three parts:

1. The Sanad
2. The Matr
3. The Taraf



The Sanad, or Isnad refers to the chain of narrators that has reported any given hadith. Most scholars agree that the chain begins from the last reporter of the hadith and ends at the Prophet صلى الله عليه وسلم, or in the case of hadith Qadsi, ends at Allah (swt).

The concept of the isnad could be thought of as the crux of the sciences of hadith. No other religion, culture, or dynasty has ever come up with such a precise method of bringing for statements of a person than with the isnad system in Islam.

The famous scholar Abdullah bin al-Mubarak said,

"The Isnad to me is part of the deen. If it wasn't for the isnad anyone would say anything he wanted."

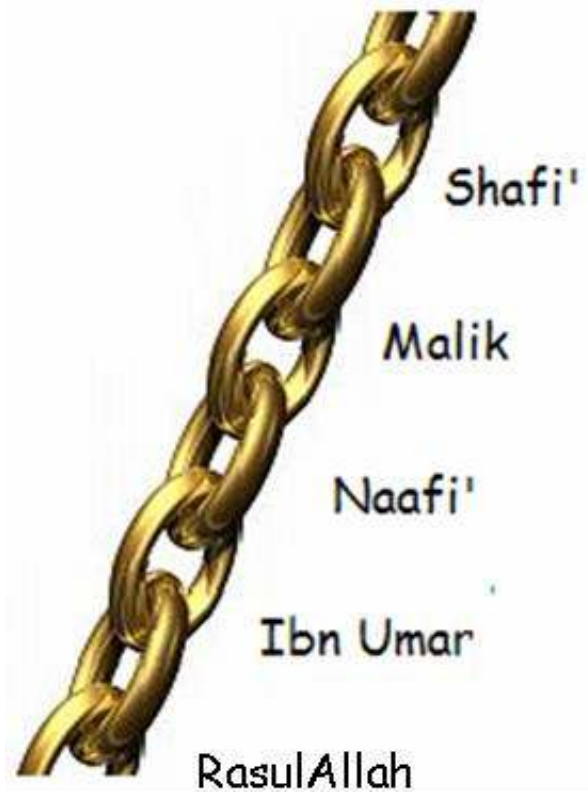
Also, he said, "The isnad is the weapon of the believer."

We will insha'Allah see why the isnad in fact is so important to the preservation of the hadith of the Prophet صلى الله عليه وسلم.

The isnad are different levels. The strength of any given narration is entirely dependent on the strength of the isnad. That is, if you have a very solid isnad, then you know that the narration being transmitted is authentic. When scholars find inconsistencies in a hadith, the preference is usually given to the hadith with the stronger isnad. The isnad is the primary method of gauging the authenticity of a hadith.

Who preserved this religion? Allah made a promise to preserve this deen, and he used the muhaddith as the means to preserve the statements of the Prophet صلى الله عليه و سلم. The the muhaddith are the "Soldiers of Allah."

There is difference of opinion of the scholars as to which isnad is the strongest. Imam al-Bukhari said, "The most authentic chain of narration is the narration of Malik from Nafi' from Ibn Umar." Most scholars agree that the chain of reporters beginning with Imam Shafi' and ending with the Prophet صلى الله عليه و سلم is the strongest. This chain is commonly known as the **GOLDEN CHAIN** as is detailed below:



The Matn refers to the actual text of hadith, which if authentic is the actual sunnah of the Prophet صلى الله عليه و سلم.

One might wonder why it is important to study both the mutn AND isnad. This is because you must know if a hadith is authentic before accepting it or putting it into practice. The study of the isnad is for the purposes of authentication. It must be noted that the mutn is sometimes used for authentication as well. Some of the more experienced specialists in hadith can analyze a mutn to determine that it is not a hadith belonging to the Prophet صلى الله عليه و سلم. This is not something that comes easily. Only the advanced Muhaddith can do something like that. Also, sometimes you will have a trustworthy reporter say something that is inauthentic. This occurrence is known as a shaadh hadith. Realize that it is important to study both the isand and mutn in hadith.

The Taraf is simply the nickname of a hadith. It is a part of hadeeth or the beginning sentence of the text that is shorthand for the complete matn. Oftentimes we come across very long hadith. In these cases, the scholars and students of knowledge will just refer to the first sentence of the hadith which is sufficient to recognize the hadith being referred to. Who uses the Taraf the most? The ones focused on studying the isnad find more benefit in using Taraf. This is because they aren't concerned so much with the full mutn. Rather they are analyzing the chains of the hadith. All they really need is the recognition of hadith to perform their examination of the isnad.

Hadith Methodology:

We have finally reached the point of formally defining what the "Sciences of Hadith" are.

Ilm Al-Mustalah is the branch of knowledge of hadith methodology, the knowledge of the principles and rules by which the state of the isnad and the mutn may be known as regards to acceptance or rejection.



According to this definition, we find two primary classes of hadith: accepted (maqbul) or rejected (mardud). Accepted are broken down into many categories, as are the rejected ones.

Remember that hadith are primarily determined to be acceptable or rejected by looking at the isnad. The reporters of hadith in an isnad need to be examined for trustworthiness and reliability, and this is where the science of criticizing the narrators comes in. (jarh wa ta'deel)

Is Jarh wa Ta'deel backbiting? Well it is backbiting technically, but it is a "halal" form of backbiting. The proof for this is found in the Quran.

..... يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا

O you who believe! If a wicked person comes to you with any news, then verify it... [49:6].

Thus, the criticism of the narrators for the purposes of preserving the deen is made permissible by the above ayah.

To show the seriousness the scholars took jarh wa ta'deel, consider the famous scholar Ali ibn Al Madini. Someone came to Ali ibn al Madini and said, "What do you say about your father?" Ali said, "go ask somebody else." The man insisted, "But I want to hear what you say about him." Ali bin al Madini then commented on his father. "He's weak. Do not narrate what he writes."

When it came to hadith, not even his father would be spared from criticism if he was deserving of it.

If it weren't for the science of jarh wa ta'deel, we would have much difficulty in verifying the chains to hadith. We wouldn't be able to determine which reporters to take from and not to take from.

Levels of Narrators

In jarh wa ta'deel, the scholars have ranked the various reporters of hadith into different levels depending on their credibility, reliability, piety, and other factors. Some of the various levels of narrators are listed below.

Ameer al-Mumineen fil Hadeeth: the top level of narrator. A reporter cannot get better than this. An example is Imam Bukhari, or Imam Malik.

Auwthaq-un-Nas: One of the most praiseworthy critiques of a reporter.

Thiqqa: Acceptable and reliable, this means trustworthy and his memory is good.

If a scholar wants to stress a reporters trustworthiness and/or memory, He would consider that reporter **Thiqqa-tun-thiqqa**, or **Thiqqa-tuzh-Zhubt**

Salih: This is a reporter who is known for his righteousness and trustworthiness. This person's hadith should be taken.

Sudooq: This is a trustworthy reporter, but the reporter's memory might not be so reliable. The reporter still is above average and can be taken from.

Sudooq Uqti: A reporter that frequency makes mistakes. It is said that you can write his hadith down, but by themselves they are weak. It can be used as support. It is not sufficient as a standalone proof. In other words, the reporter causes the hadith to have a minor weakness. Often, this reporter's hadith can be used as a "Shaheed" (witness). If you have five or ten of these together, they can raise up to a higher level of acceptability.

Da'if: Weak. The reporter makes many mistakes.

Kazhaab: Someone who is labeled as a liar. This reporter lies a lot.

Dajjal: There is a stress on the reporter being a major liar.

Rukn ul-Kazhaab - This is the worst criticism of a narrator. It means that the reporter is "The pillar of lying." He is the biggest liar.

Are we allowed to accept any random person who performs jarh wa ta'deel on a reporter? Absolutely not. There are even conditions in place for performing and accepting jarh wa ta'deel. These conditions are given below:

The Conditions of Jarh wa Ta'deel

1. The critic needs to be trustworthy/reliable and righteous
2. The critic must be aware of the subject of Jarh to a degree that inspires confidence in their ability and insight.
3. The critic must understand the basis of criticism. He must know the etiquettes of criticism as well as the various aspects of criticism.
4. He must mention the explicit reason why he is weak. The critic cannot simply claim that the reporter is "bad." Must give a reason. But if the critic is saying something positive about the report, such as claiming the reporter is righteous, then there is no need to further specify.
5. A critic cannot criticize someone that the ummah has accepted. Examples are Imam Bukhari, and Imam Muslim. Anyone who criticizes these great scholars would be considered to be from the. ahl al bida'h (people of innovation).

The next concern arises. What do we do if we find different criticisms from different scholars on the same narrator? In the case of contradictory statements about an individual narrator:

If the reason for the **Jarh** is not mentioned then we have to look for other external factors.

- If the reasons for the **Jarh** and **Ta'deel** are mentioned then the **Jarh** takes precedence, unless the one that has made the **Ta'deel** has mentioned that a reason for his **Jarh** has been alleviated by one reason or another.
- If the reason for the **Jarh** is mentioned but the reason for the **Ta'deel** is not, then the **Jarh** takes precedence.
- If the reason for the **Jarh** is not mentioned but the reason for the **Ta'deel** is then the **Ta'deel** takes precedence.

During the golden age of hadith (200 H - 300 H), the principles of hadith were well known by the muhadithoon. It was known and transmitted orally. Their knowledge was much deeper during those times and thus they didn't need explicit principles to determine authenticity of hadith. So you wouldn't

find these muhaddithoon focusing on documenting the principles of hadith. This was also the case with the Arabic language. There were no grammar books detailing the particulars of the Arabic language, yet they had very fluent Arabic tongues. They didn't need to know the parts of speech, as they didn't make mistakes. It was only after they started mixing with non-Arabs that they needed the rules, when Arabic was no longer the mother tongue of the Muslims.

It was during the time of Imam Ahmed and the khalifa Ma'moon. Many Greek and Roman books of philosophy and secular sciences were being translated. These principles were influencing the fiqh applied from shariah. This motivated some of the sincere scholars to document the principles of hadith. This is when the principles of hadith were explicitly established. The famous scholar Ibn Salah was one of the first scholars to document these principles. Imam at-Tirmidhi was one of the earlier scholars to document the sciences of hadith as well. He however didn't document them in a separate work. He included it in his famous sunan at-tirmidhi.

The very first work dedicated to the principles of mustalah was composed by the scholar, Imam Abu Muhammad al Hasan. His name is extremely long. It is: "Faasil Baynar raawee wal waa'ee al qadhi aboo Muhammad al hasan ibn abdir Rahman Ar-Ramahurmuzi." He died in 360 H. The name of this work is: 'Ma'rifat uloomul hadith.'" Abu Muhammad al Hasan composed this book as a reactionary response to the wide misunderstanding of the hadith principles held by the people.

Imam Shafi' wrote the first book in Usool al-Fiqh, named Ar-Risaalah. In his Risaalah, he also documented some principles of hadith.

Quite possibly, the most famous work of Mustalah ul-Hadith was composed by the scholar Ibn as-Salah, who passed away in 643 H. His work is commonly known as "Muqaddimah ibn-as-Salah." Ibn as-Salah's complete name is: Abu Amr Uthman ibn Abdur-Rahman ash-Shahrazuri.

Al-Hafizh Imam Dar al-Qutni was the last of the early scholars to compose a work on mustalah ul hadith. He passed away in 385 H.

The Significance of the Isnad

Abu al-'Aliyah said, We used to hear narrations of the Companions and we would not be pleased until we rode to Madinah to hear it from their own mouths."

This shows that the scholars took the isnad very seriously. Efforts were put forth to establish credible isnad for the narrations that were available.



A couple other miscellaneous points of the isnad are listed here.

The shorter the chain, the better it is. If a scholar says a chain is higher, what is meant is that it has fewer people in the chain. The term used for the shortest chain is "Al isnad al 'aali" (the highest chain.) Just as in a game of telephone, the more people you have in a chain, the more distorted the message is likely to become. This is why the shorter the chain in an isnad, the better it is. Preference is always given to the authentic chain with the fewest number of narrators.

We end this section with a quote from Sufyan at-Thawri.

"Isnad is the weapon of the believer. how can you fight without it." -Sufyan at-Thawri.



Classifications of Hadith

Let's touch upon the different categories of hadith.

In this first classification, we look at hadith based on who the hadith terminates upon.



Hadith Classification by The final source



Hadith Qudsi - The "Sacred" Hadith

Hadith qudsi is a hadith attributed to Allah (swt). They are the words of Allah that are not part of the Quran. People often ask the question, "What is the difference between hadith qudsi and the Quran if they are both from Allah?"

There are several differences between the two worth mentioning.

Difference Between the Quran and Hadith Qudsi:

1. Quran is a Miracle in and of itself. It is an inimitable miracle in phrase and meaning. This is not the case with Hadith Qudsi.
2. The Quran came by way of tawaatur whereas Hadsi Qudsi has not. Not all of the hadith qudsi are authentic.
3. The Quran is recited in prayer. Hadith Qudsi cannot be recited in prayer
4. There is a specific reward for reciting each letter in the Quran, while reward for reading Hadith Qudsi is general.
5. The Quran is divided into chapters and verses. There is no such organization to Hadith Qudsi.
6. Anyone who rejects a part of Quran is a Kaafir
7. It is permissible to narrate a hadith qudsi by meaning, but this is not allowed for the Quran.
8. Quran was revealed through Jibreel. Hadith Qudsi was not revealed through jibreel.

this point is debated by the scholars.

9. Quran are exact words of Allah , but hadith qudsi are the words of Allah only in meaning. ***This is an opinion held by scholars. But the stronger opinion is that Hadith Qudsi is the exact words of Allah. Why else would the Prophet صلى الله عليه و سلم say, "Allah Says," If he paraphrasing Allah (swt). This indicates that he would narrate exactly what Allah said.

Differences between Hadith Qudsi and Hadith Nabawi (regular hadith):

1. Hadeeth Qudsi are attributed to Allah, whereas others (hadeeth an-Nabawi) are attributed to the Prophet صلى الله عليه و سلم
2. Most topics of hadith qudsi are related to 'Aqidah. Hadith nabawi have a much broader scope. It covers aspects of aqidah along with more general topics.
3. Most of the hadith in existence are hadith nabawi. There are slightly over 1000 hadith qudsi, which is much less than the number of hadith nabawi.
4. Majority of Hadith Qudsi are sayings (qoliah), whereas hadith nabawi are statements (qol), fi'liya (actions), tacit approvals (takreer), physical characteristics (wasf), etc.

There are not a lot of works dedicated to collecting hadith qudsi, probably because there aren't that many hadith qudsi in existence. One scholar did collect hadith qudsi exclusively. His name was Abdur Ra'uf al Manawi. His collection is one of the first of its kind. The name of his collection is, "al ithaafaat as-sanayia bil hadith al qudsiyah."



Hadith Marfu' - The "Elevated" Hadith

Hadith marfu' is a tradition that goes all the way back to the Prophet صلى الله عليه و سلم. That is, it is attributed to the Prophet صلى الله عليه و سلم. When we think of hadith, we are generally thinking of these hadith marfu'. It includes the sayings, actions, approvals, appearance, character, manners etc of the Prophet صلى الله عليه و سلم.

There are two types of hadith marfu'.

- ❖ Sareeha (clear and direct)
- ❖ Hukman (unclear and implied)

A marfu' hadith that is sareeha is self explanatory. It is something that was explicitly stated by the Prophet صلى الله عليه وسلم, or acted, approved, etc., by the Prophet صلى الله عليه وسلم.

In a marfu' hadith that is hukman, it is implicitly attributed to the Prophet صلى الله عليه وسلم. That is, it is a statement made by a companion or tabi'een that indicates that the Prophet صلى الله عليه وسلم must have said it. Therefore, it implicitly goes back to the Prophet صلى الله عليه وسلم. There are seven major types of hukman.

The first is the example of the saying of the companion that has no room for his own opinion, such as when a companion is speaking about the hereafter, the future, the Signs of the Day of Judgment, rewards and punishments. If a companion says so, it will be automatically attributed to the Prophet صلى الله عليه وسلم, since there is no way that they would have this knowledge without learning these things from the Prophet صلى الله عليه وسلم. And we know of course that all the companions are trustworthy, and would not say something without knowledge or make something up.

In Tafseer has the same ruling, more care needs to be taken in attributing statements to the Prophet. Some of the ulama say it depends on the companion making the interpretation of the ayah. If the companion is known to narrate from the People of the Book (such as the "Abadillah" : Abdullah ibn Umar, Abdullah ibn Abbas, Abdullah ibn az-Zubayr, Abdullah ibn Amr al-Aas.), then their tafseer and sayings about the hereafter don't get automatically attributed to the Prophet صلى الله عليه وسلم. This is because these 4 companions were known for using the israeeliyat as a source of tafseer. In the case of other companions, their statements would be automatically attributed to the Prophet صلى الله عليه وسلم. Is it permissible to take from the ahl al kitab? It is in fact mubah to narrate from the people of the book. The proof for this is the hadith:

"Propagate from me, even if its one ayah, and narrate from the people of the book, and there is no sin upon you."

As ibn Kathir mentioned, there are however conditions for narration from the ahl-al-kitab.

Types of Narrations Regarding Israeeliyat:

1. That which is in sync with Quran and Sunnah - Permissible to believe in and narrate these.
2. That which contradicts Quran and Sunnah. The rule is that this type of narration must be rejected and not believed in.
3. That which is not found in the Quran and Sunnah. The rule regarding this is that you cannot accept or reject it. It could be true or false.

The second type of a hukman marfu' hadith can be found in matters of worship where there is no room for interpretation or opinion. An example is Ali bin Abi Talib's performance of Salat al Qusoof with two rukoos in one rakah. There is no way that he would have done this without learning this from the Prophet صلى الله عليه و سلم. So this is the second way a sahabi's action or statement is implicitly attributed to the Prophet صلى الله عليه و سلم.

The third type of a hukman marfu' hadith is a companion claiming something was done DURING during the time of the Prophet صلى الله عليه و سلم. The example is the report by Asma bint Abi Bakr in Bukhari: "We slaughtered a horse while in medina and we ate it during the time of Prophet." We see here that the Prophet صلى الله عليه و سلم didn't specifically say you can eat horses. It was a tacit approval of the Prophet صلى الله عليه و سلم.

A fourth type of hukman marfu' is when a companion says, "from the Sunnah." The example is the statement of Ibn Mas'ud: "it is from the sunnah that you say tashahud silently."

The fifth type of hukman marfu' is similar to the fourth type, except that a tabi'een claims something is from the sunnah. Ubaidillah ibn Abdullah ibn 'Utbah ibn Mas'ud said for instance, "The Sunnah amongst the Sunnah is that the imam makes two khutbas and he separates the two khutbas in eid with a sitting." What is the ruling on a tabi'een making such a statement? It depends on the tabi'een. Not all the tabi'een are considered trustworthy and jarh wa ta'deel needs to be performed for the individual tabi'een.

The sixth type of hukman marfu' is when a companion makes a statement in the passive voice. This is when a sahabah says, "We have been ordered or we have been forbidden from....." This is attributed to the Prophet صلى الله عليه و سلم because the sahabah all submitted to the Prophet صلى الله عليه و سلم as the

one who is to be unconditionally obeyed. An example is the statement of Ibn Abbas: "people were ordered to leave last thing of hajj before leaving Makkah to do farewell tawaf."

The seventh type is when sahabi mentions a sin or reward related to a specific action. This is automatically attributed to the Prophet صلى الله عليه وسلم. This is because reward and punishment can only be known through the messenger of Allah صلى الله عليه وسلم. The example is found in Sahih Muslim: Abu Hurairah saw someone leave masjid after azhan. He said, "As for that person, he has disobeyed Abul Qasim."

Types of hukman hadith marfu'

1. Sahabah statement regarding knowledge of the unseen
2. Sahabah statement of worship having no room for ikhtilaaf
3. Sahabi statement of something done while Prophet was alive
4. Sahabi saying "from the sunnah"
5. Tabi'ee saying "from the sunnah"
6. Sahabi statement of command in the passive voice
7. Sahabi statement of reward/punishment related to a deed



Hadith Moqoof - The "Stopped" Hadith

A Hadith Moqoof is one whose isnad goes back to a Sahabah. There is no claim that the Prophet صلى الله عليه وسلم said, did, or approved something. Because the chain ends at a companion instead of the Prophet صلى الله عليه وسلم, it is linguistically known as "Moqoof". These statements of companions are not of the 7 types of hukman marfu' which are implicitly attributed to the Prophet صلى الله عليه وسلم. So if a hadeeth is maqoof, it is a saying of a companion; one that cannot be attributed to the Prophet صلى الله عليه وسلم.

An example of hadith moqoof is the statement of Ali bin Abi Talib:

"Speak to the people with what they know. Would you like that they deny Allah and His Messenger?"

Regarding this moqoof statement of Ali, we find here a valuable lesson in teaching. That is, we should speak on the level of the students you are dealing with. We find the Prophet صلى الله عليه وسلم utilizing this teaching methodology as well. When people of Yemen came to Prophet صلى الله عليه وسلم, he spoke to them in their dialect.

As in hadith marfu', there exists not only moqoof statements of companions, but also moqoof actions, and moqoof approvals of the companions. The above statement by Ali is known as a moqoof qoli (statement of a companion). As an example of a moqoof f'ilee (action of a companion), consider the following moqoof hadith:

"ibn abbas became an imam while he had tayyummum."

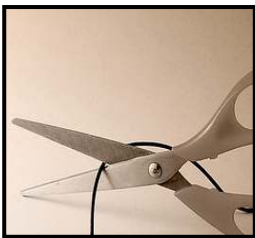
We also have examples of moqoof takreeri (approval of a companion). A moqoof takreeri would usually be found in the cases of a tabi'een doing something in front of a major sahabah without being scolded or reprimanded for his/her action.

We know that marfu' hadith are one of the major sources of Islamic Legislation. But what about moqoof hadith? Can these be used as a proof by

themselves? Even before this, the authenticity of the moqoof hadith needs to be determined. If found to be authentic, scholars have disagreed on whether or not the moqoof hadith can be used as proof. The majority of the scholars believe that moqoof hadith can not be used as a standalone proof. However, they say that they can be used as a supporting evidence to strengthen another hadith. Other scholars make a distinction between the Moqoof hadith belonging to the khulafah ar-raashideen. They say that the moqoof hadith of the 4 rightly guided caliphs can be used as standalone proof because of the statement of the Prophet صلى الله عليه و سلم:

"Follow my Sunnah and the Sunnah of the rightly guided Caliphs."

So in general, we accept the moqoof hadith of the 4 khalifahs because the Prophet صلى الله عليه و سلم ordered us to follow the rightly guided khulafa.



Hadith Maqtu' - The "Severed" Hadith

Hadith Maqtu' is any statement or action attributed to the Tabi'een or other scholars after them. We find only the statements or actions considered as hadith maqtu'. Hasan al Basri was a famous Tabi'ee whose statements are considered maqtu' hadith.

Al-Hasan al-Basri was asked about praying behind an innovator: He said, "pray behind him and his bida' is upon him."

Other examples of maqtu' qoli:

"This knowledge is deen, so be careful who you take your deen from."
- Muhammad Ibn Sireen

"Leave that deeds that you do in private that you would not want other people to know in the open."
-Imam Malik

An example of a maqtu' fi'lee is the statement by a student of Masruq ibn Ajda:

"Whenever it was time for prayer, Masruq would lower his curtain, and lead his family in prayer."

- Ibrahim ibn Muhammad ibn Muntassir

Hadith Classification by the Isnad Chains

By categorizing hadith by the number of chains the hadith has been preserved with, another system of classification has been developed and will be explained here.

The strongest type of hadith in terms of isnad is **Mutawaatir**.

Mutawaatir linguistically means "succession, or continuous"



It is officially defined as that which has been narrated from so many by so many in each stage of transmission that it is inconceivable that the narrators could all have collaborated and agreed upon a lie.

Earlier on this document, the idea of Mutawaatir was likened to the way that we know hurricane Katrina occurred, or the fact that Abraham Lincoln existed. The mind simply doesn't allow ourselves to reject something that has come to us through so many sources.

The conditions for a hadith to be considered mutawaatir is as follows:

The Conditions of a Mutawaatir Hadith

1. A tremendous number of narrators must have reported the hadith. This condition varies from scholar to scholar. For instance, Imam Nawawi in his book of mustalah, "Tadreeb" considers a hadith to be mutawaatir if at least 10 reporters narrated the hadith. Ibn Taymeeya says that no set number is required; it depends on each individual hadith.
2. A tremendous number of narrators must be in every level of the chain
3. There is inconceivability that the narrators could collaborate upon a lie. An example of this is having reporters from different areas that never met each other reporting the exact same hadith.
4. The source of the hadith has to be from the 5 senses. "saw, felt, heard," For example: the big bang theory CAN NEVER be mutawaatir because it was never sensed by anybody.

Once a hadith fulfills the conditions of being mutawaatir, there is no further need to analyze the chains because the hadith is guaranteed to be authentic.

An example of a mutawaatir hadith is the following:

"Whoever fabricates a lie on me, then let him find his seat in the hellfire."

This statement of the Prophet صلى الله عليه وسلم is in fact the strongest mutawaatir hadith in existence! It is known that 70 sahabah narrated this hadith! This is the only hadith which all four khulafa ar-raashideen have narrated as well. All 10 sahabah promised Jannah in their lifetime narrated this hadith also.

There is a distinction to be made with mutawaatir hadith. A hadith can be mutawaatir by the exact phrasing, or mutawaatir by meaning. In other words, some hadith have not been narrated in the exact phrasing, but the meaning of the hadith has been reported by way of tawaatur. The above hadith is an example of mutawaatir by phrase, or Mutawaatir Lufzhee. An example of a hadith mutawaatir by meaning, or mutawaatir Ma'nawi is the following incident:

There was tree trunk in the masjid of the Prophet صلى الله عليه وسلم. This tree trunk was in the front of the masjid and the Prophet صلى الله عليه وسلم used to climb on the tree trunk and give his khutba and speeches from there. He would even pray standing on it, coming down for ruku and sajdah. This allowed the companions to see him pray. A companion came one day and asked if he could make a minbar with three steps. The prophet صلى الله عليه وسلم agreed and the companion brought it to the Prophet صلى الله عليه وسلم in the masjid. Once the Prophet صلى الله عليه وسلم stopped using the tree trunk, the tree trunk started crying, some say like a baby, some say like a camel. The Prophet صلى الله عليه وسلم then hugged the tree trunk and asked if it would like to be a tree trunk in paradise? It stopped crying, and the Prophet صلى الله عليه وسلم said if I hadn't consoled him it would have cried until the Day of Judgment.

So many companions reported this beautiful hadith as an incident that occurred, not necessary by the exact phrasing. Just as if a lot of us today saw something happen, we wouldn't all necessary report the event in the same way.

The tree trunk was not the only inanimate object that spoke to the Prophet صلى الله عليه و سلم. There was a rock in Makkah that used to give salaam to the Prophet صلى الله عليه و سلم before the first revelation came down.

There are not a lot of mutawaatir ahadith in existence. Dr. Suhaib Hasan in his Sciences of Hadith Cd set said that there are between 100-120 mutawaatir hadith in existence today. Nevertheless, Imam As-Suyooti compiled a collection solely of mutawaatir hadith. This book is entitled Al-Azhaar al-Mutanaathirah fil Akhbaril Mutawaatirah. This book remains in Arabic and unfortunately has not been translated into English.

Ahaad Hadith

In the context of this classification scheme, the opposite of mutwaatir hadith is ahaad.

Linguistically, Ahaad means, "Single, or Isolated." Ahaad hadith are of three types:

1. **Mashhoor**: which linguistically means famous, known, or popular.

A mashoor hadith is one that has been reported by 3 or more narrators at every level of the chain. An example is the following hadith, reported by Abdullah Ibn Amr ibn Al Aas, Jabir ibn Abdillah, Abu Musa al Ashari:

The Muslim is the one whom other Muslims are safe from his tongue and his hand. [Bukhari & Muslim]

Are mashoor hadith automatically considered authentic? The answer is NO. There definitely is strength in it, but it doesn't guarantee authenticity. The hadith must be further examined.

Mashour hadith also refer to the linguistic meaning; that is a hadith that is simply "well known" to people and not necessarily authentic. For example, in Mustadrak al-Hakam:



"The most detested halal in the sight of Allah is divorce."

The majority of scholars say it is weak, both in the chain and the text. You might be wondering how a text can be weak. In this example, we know that halal is something Allah is pleased with. If it is detested, that hadith is contradictory to what is known. So this shows that even a mashoor hadith may not necessarily be authentic. Another example of a linguistically "mashoor" hadith is:

"Disagreement is a Mercy for my Ummah."

This hadith has no chain associated with it. In other words, there is no basis to this hadith. The technical term for this type of hadith is "Wahee"

2. **'Aziz:** Linguistically means precious, rare, and strong. Technically, 'azeez hadeeth are hadeeth that have two narrators in every level of the chain. The example is follows:

In Bukhari: **None of you has truly believed until I am more beloved to him than his children, his parents, and all of the people.**

Aziz hadith are found all over the place. There are no books solely of aziz hadeeth, as there wouldn't be much benefit in this.

3. **Gharîb:** Linguistically means strange or singled out. Technically, there is only one narrator in each of the levels of the chain.

The first hadeeth in narrated in Bukhari is gharib:

Umar ibn al-Khattab narrated to Al-Qama' ibn Waqqas al-Laythi (thiqqa) to Muhammad ibn Ibraheem at-Taymi to Yahya ibn Sa'id al-Ansari to Sufiyan to Al-Humaidi to Abdullah ibn Al-Zubayr

"Deeds are only determined by the intention..."

Many of the followers took this hadeeth from Yahya ibn Sai'd al-Ansari, but the first four levels are ghareeb.

Some hadeeth are very popular, but one narration add or subtract a little and that wording can be gharib.

The majority of ghareeb hadeeth, especially where the ghareeb is not at the level of the companion, generally the hadeeth is weak.

Hadith Classification by Levels of Reliability

At the highest level, hadith in this categorization are either acceptable or rejected. But most scholars have gone to a little deeper into defining the types of acceptable and rejected hadith. Of the acceptable types of hadith, there are 2 major levels. And of the rejected types of hadith, there is 1 broad level of rejected hadith.

I. Acceptable

1. Sahih - Authentic
2. Hassan - Acceptable

II. Unacceptable

3. Da'if - Weak



Sahih

Sahih linguistically means "healthy or sound." The usage of the linguistic meaning of Sahih is found in a hadith:

"If a servant is sick or traveling, then his reward will be written for him as if he was sahih."

In this hadith, we see that sahih means healthy. From a shar'ee point of view, Sahih technically means authentic. Any hadith that is proven to be Sahih is completely acceptable for legislation in Shariah.

There are 5 conditions to a Sahih Hadith that is described below.

1. Continuous Isnad: The chain of narrators must be connected. That is, every narrator must have heard from each other and met each other. The technical name for a connected isnad is "Mu'tassil".

2. 'Adl of the Narrators - All the reporters must be righteous and trustworthy

What is meant by the reporters being trustworthy is that they fear Allah. They not known to commit any major sins or commit minor sins consistently.

Also, they avoid all things that are considered shameful, known in Arabic as Muroo'a. An example of this in our culture would be the Imam wearing shorts in the masjid above knees. Things that are done inappropriately are lacking muroo'a. Note however that some customs are shameful in certain countries but not considered shameful in other countries. Take for example the culture of Madinah, where it is normal for people of the same-sex to hold hands and walk together down the street. Or in the U.S., where guys playing basketball will pat the rear end of a teammate who made a good play. Other cultures might even consider this as an act of aggression. So poor muroo'a would only be considered local to the culture of concern. In regards to acceptance of hadith, someone with poor muroo'a has tainted their adaalah. "righteousness" as well.

3. Zhubt - Precision in Memorization

Here we can break down Zhubt into

- ❖ precision of the reporters memory
- ❖ precision of the reporters writing.

In the reporters memory, that reporter has memorized so well that you could meet them anywhere and they could recite it to you accurately and precisely.

In the reporter's precision of writing, the reporter may not necessarily have the best memory, but he is an excellent note taker and therefore is very reliable when reporting something based off of his notes. Some scholars only narrate from what they have written because their memories may be questionable.

We will rehash a couple of jarh wa ta'deel terms here. Thiqqa means righteous and trustworthy as well as precise and accurate. That is, the reporter is fulfilling the two conditions of 'Adl and Zhubt. Sadooq means trutstworthy but his memory is not as precise. They fulfill the condition of 'Adl, but they are not necessarily Zhaabit. Having a sadooq narrator lowers the hadith to hasan.

4. Min Ghairi Shuzooz - CONSISTENCY

This condition dictates that there are no contradictions in the report of someone with another reporter from three aspects or dimensions.

1. A contradiction occurs with a more precise narrator
2. The contradiction occurs with a narrator who spent more time with the sheikh, provided that both reporters in question are reporting from the same source.
3. A contradiction occurs between the narration itself and larger number of conflicting reports

A hadith that falls into this category is known as Hadith Shaazh. A shaazh hadith no longer can be considered sahih since this condition has been violated. We have an example of a shaazh hadith here:

Abdul wahid ibn ziyad reported from Al A'mash who reported from Abu Salih who reported from Abu Hurairah who narrated that the Prophet صلى الله عليه و سلم said,

"When one of you offers the two rakahs before the dawn prayer, he **should** lie down on his right side."

What is the conflict here? The majority of narrators who narrated from A'mash narrated this hadith as an action of the Prophet instead of a saying. So this is a mistake on Abdul Wahid ibn Ziyad in reporting this hadith. Ibn Ziyad is however trustworthy. The correct hadith uses the word **WOULD** instead of **COULD**.

"Whenever the Prophet صلى الله عليه و سلم offered the two rakah before fajr, he **would** lie down on his right side."

5. Min Ghairi 'Illa - No hidden defects.

Of the 5 conditions to a Sahih Hadith, this condition is the most difficult to verify. It is only through experience with essentially "living the hadith" that one can pinpoint an 'illa. This is just as an experienced mechanic can detect

unusual sounds to pinpoint the problem a car has. The layman would many times not be able to tell the car has a problem. This is the analogy for the muhaddith who is very familiar with the background and nature of hadith. An example of a hadith with an 'illa is given below:

"The faces of those who spent nighttime in prayer have light on their faces in the daytime."

The average Muslim would look at this statement claiming to be a hadith and accept it at face value. But the experienced muhaddith knows that this was just a saying of the sheikh upon seeing a student coming in late. What had happened here was that the other students in the sheikh's class were looking down and recording what the sheikh was saying. The Sheikh had mentioned the chain of a hadith he was about to narrate when a student had walked in with an apparent light on his face. The sheikh interrupted his hadith narration and made a comment about the student's face. The students documenting the hadith were not aware of the situation around them. Therefore, they mistakingly matched the isnad with the statement of the sheikh instead of the hadith of the Prophet صلى الله عليه و سلم that wasn't even read. This is an example of an 'illa.

Because of events such as these, some consider a subcondition of Min Ghairi 'Illa to be AWARENESS of the reporters.

Another example of an 'illa is in the case of the reporter Abdullah Ibn Luhaya. He is known to a weak reporter. But there is an event occurring to him that caused him to be very weak. His house burned down and in his house were all of his notes. Before this event, he was a reliable narrator because he used his notes. But after the house burning, he would rely on his memory which was weak. So the time that Ibn Lihya reported hadith is significant in determining if that report is weak or not. This is another 'illa that only experienced muhaddith are able to detect. The ruling on Ibn Lihya according to scholars is that any narration coming from him before his house burning is acceptable. But any narrations coming from Ibn Lihya after this event are unacceptable according to the ulama.

Some of the famous scholars of hadith known for their knowledge of 'illal are Imam Bukhari, Imam Ahmad ibn Hanbal, Imam at-Tirmidhi, and Imam ar-Raazi.

The conditions to a Sahih Hadith are summarized below:

5 Conditions of Sahih Hadith

1. **Mu'tassil Isnad**
2. **'Adl Narrators**
3. **Zhubt Narrators**
4. **Min Ghairi Shuzooz**
5. **Min Ghairi 'Illa**

Sahih Hadith: The Levels of Authenticity

Sahih Hadith are of different levels of authenticity. We discuss the various levels here.

The 8 Levels of Sahih Hadith

1. A hadith reported in all of the kutub as-sitta
2. A hadith found in Bukhari and Muslim
3. A hadith found just in Bukhari
4. A hadith found just in Muslim
5. A hadith whose conditions satisfy Bukhari and Muslim
6. A hadith whose conditions satisfy Bukhari alone
7. A hadith whose conditions satisfy Muslim alone
8. A hadith that aren't satisfying the conditions of Bukhari or Muslim, but have been authenticated otherwise.

Isn't Mutawaatir hadith sahih? Of course they are, but because the chains of mutawaatir hadith do not need to be analyzed, they are above and beyond this categorization scheme.

There are many hadith that fulfill the conditions of Bukhari and Muslim, but are not physically found in Bukhari and Muslim. The famous scholar, Imam al-Haakim compiled a book of these hadith not found in Bukhari and Muslim but fulfill the conditions of Bukhari and Muslim. The title of the collection is, "Al-Mustadrak" which means "The Follow Up." Mustadrak of Al-Haakim could be considered as a supplement to Sahih Bukhari and Muslim.

Imam Al-Haakim was very strict when grading hadith. But mustadrak al hakim contains not only sahih, but Hassan (acceptable), Da'if (weak), and even Mawdu' (fabricated) narrations. But didn't we just say that the Mustadrak of Al-Haakim fulfills the conditions of Bukhari and Muslim, thereby making all the hadith sahih? To understand this, let us give an example. The reporters Hashim and Imam az-Zuhri have both been accepted by Bukhari and Muslim. But there is a nuance that needs to be realized. If Hashim specifically narrated from az-Zuhri, both Bukhari and Muslim would not put it in their books. Why is this? This is because Hashim one time went to az-Zuhri and took from him in Medina, and on his way back home, he let his friend look at the hadith. Then, a big wind blew and he lost the notes. So whenever he narrated from az-Zuhri, he would try to narrate from his memory, because the notes were lost in the wind. Imam Al-Haakim didn't consider this, which is why he thought this sanad containing Hashim reporting from az-Zuhri fulfilled conditions of Bukhari and Muslim.

But this doesn't explain why there are many fabricated and weak narrations in mustadrak of al-haakim. We must understand why there are mistakes in Mustadrak of al-Hakim. Ibn Hajar explained why mistakes exist in it. He said that Imam Haakim was knowledgeable in 'illal and hadith, but he compiled al-mustadrak when he was very old. We know this because mustadrak of al-haakim was compiled towards the end. This is probably why there are so many mistakes in al-mustadrak of al haakim, and Allah knows best.

There is some good news though. Imam az-Zhaahabi the great scholar of Islam, made an entire commentary of Al-Mustadrak of al Haakim. He verified each and every hadith and concluded whether or not the hadith do in fact fulfill conditions of Bukhari and Muslim. Imam az-Zhaabi's work remains an invaluable asset that further raises the status of Al-Mustadrak of al-Haakim.

Accepting and rejecting ahadith is dangerous. This is because of the chance that a hadith was an actual sunnah of the Prophet صلی الله علیه و سلم. If it was a Sunnah of the Prophet صلی الله علیه و سلم, then by an outright rejection of a hadith would mean we are outrightly rejecting the sunnah of the Prophet صلی الله علیه و سلم. This is why scholars would never a hadith altogether, even if it was weak.

The only thing that can be rejected outright is a mawdu' report, which has been determined to be fabricated. But until the mawdu' report has been confidently identified as a fabrication, you must not reject the report outright for the danger of it being a sunnah of the Prophet صلى الله عليه و سلم.

There are two major types of Sahih Hadith

- ❖ **Sahih li Zhaatihi** - a hadith that is sahih by itself
- ❖ **Sahih li Ghairihi** - a hadith that is a standalone Hassan (acceptable) hadith, but is raised to the level of sahih by supporting evidence.

An example of a hadith that is Sahih li Ghairihi is reported in sunan-at-tirmidhi:

Muhammad bin Alqamah (sadooq) reported from abu salamah who reported from Abu Hurairah who narrated that the Prophet صلى الله عليه و سلم said-

"if it wasn't difficult for my ummah, I would have ordered miswak for every prayer."

Because Muhammad ibn Alqamah is considered sudoq, or weak in his memory, this hadith would by itself be considered to be Hassan and not sahih. But in light of other supporting hadith, this hadith itself gets raised to the status of Sahih li Ghairihi.

Hadith Shaazh vs. Hadith Munkar

We discussed in the conditions of Sahih Hadith the concept of a Shaazh hadith. This again is when a trustworthy and reliable narrator reports something that is inconsistent or contradictory to other more reliable and trustworthy narrators.

A Munkar hadith is very similar to the Shaazh hadith. But instead of a trustworthy reporter narrating a conflicting report, there is an untrustworthy reporter narrating the conflicting report. So simply put, a Hadith Munkar is one in which an untrustworthy reporter says something that is in conflict with other trustworthy reporters. A hadith munkar is obviously not sahih. Between a hadith munkar and hadith shaazh, it should

be apparent to the reader that a hadith munkar is less authentic than hadith shaazh.



Hasan

Hasan hadith are the second type of hadith that is acceptable as a source of Shari'a. A hasan hadith is technically defined as a hadith that does not meet all the conditions of sahih. For example, if a reporter in the chain does not have good memory, that hadith would be downgraded to hasan.

As with the Sahih Hadith, Hasan Hadith are of two major types

- ❖ **Hasan li Zhaatihi** - a hadith that is hasan by itself
- ❖ **Hasan li Ghairihi** - a hadith that is a standalone da'if (unacceptable) hadith, but is raised to the level of hasan by supporting evidence.

In jarh wa ta'deel, the reporter who doesn't have a good memory, but is trustworthy is known as Sudoq. A person who is considered sudoq is one of the primary reasons why a sahih hadith gets downgraded to a hasan hadith.

Hadith in Contradiction?

Do sahih or hasan hadith contradict each other? In theory, they should not, because they are a divine source of legislation from Allah (swt). But sometimes, we will perceive hadith to be contradicting one another. So the question is, how do we reconcile two seemingly conflicting hadith?

Step One: If it is possible to harmoniously combine the understanding of the hadith, then this becomes obligatory and we are ordered to act upon and follow both. Consider the example of the following two sahih hadith:

In Sahih Bukhari: The Prophet صلى الله عليه و سلم said:

"Run away from the person with leprosy like you run away from a lion."

In Sahih Muslim: The Prophet صلى الله عليه وسلم said: There are no infectious diseases in Islam and no superstitious belief about when a bird flies one direction or another to stop traveling.

These hadith upon first glance might appear to be contradictory. However, with harmoniously combining the understanding of both hadith, we see that the first hadith is in regards to doing what you are able to do while also having tawakkul in Allah as is seen in the hadith about tying the camel. In the second hadith, it could be understood that the jahilliyah arabs before thought infectious diseases had nothing to do with Allah. Therefore, this hadith is a reminder that whether or not you get sick, it is all from Allah. In another example, let's example two apparently conflicting hassan hadith.

The Prophet صلى الله عليه وسلم said,

"Whoever touches his private parts have him make wudu."

In another hadith,

A bedouin asked the Prophet صلى الله عليه وسلم, "Should I make wudu if I touch my private parts? The Prophet صلى الله عليه وسلم said, "Verily they are just a part of you."

How do we reconcile these two hadith? In the first hadith, it refers to touching your privates with no barrier between. So it refers to the actual skin touching the privates. In the second hadith, a bedouin asked the Prophet صلى الله عليه وسلم while the masjid was being built, indicating that they were outside. So in this incident, the bedouin was asking about simply touching without a barrier.

Some scholars do not reconcile this hadith and claim that one hadith has been abrogated by the other. They make this claim by looking at the circumstances behind the incident.

Step Two: If it is not possible to harmoniously combine the two hadith, there are three options:

1. If there is evidence that one has been abrogated then we act upon the latter of the two Hadith chronologically and leave that which has been abrogated. It is helpful to be familiar with this science of abrogation (naasikh wal mansookh) so you don't act on an abrogated hadith. There are several ways to detect an abrogated hadith.

Four ways to Detect Abrogations

✚ The Prophet صلى الله عليه وسلم informing us that something was abrogated.

Reported in Sahih Muslim: The Prophet صلى الله عليه وسلم said, *"I used to forbid you from visiting the graves but go now because it reminds you of the hereafter."*

✚ A companion telling us a hadith was abrogated

Reported in the 4 sunans: Jaabir said: The last of the two rulings is that we should not make wudu from that which touched fire. (It used to be that they had to make wudu after eating from something that touched the fire.)

✚ To know the chronological order of the hadeeth

The first hadith in chronological order:

Shaddan ibn Aws narrated that the Prophet صلى الله عليه وسلم walked by a person during Ramadan and said that the person cupping and the person having cupping done have broken their fasts.

The later hadith chronologically:

Ibn Abbas narrated that the Prophet صلى الله عليه وسلم had cupping done to him while he was in ihram and he was fasting.

We know that the latter hadith came later because the Prophet صلى الله عليه وسلم was in ihram only one time during the final pilgrimage. Secondly, we know Ibn Abbas was a young companion so it had to be later.

✚ Consensus of the scholars (Ijma')

Reported in Sahih Muslim: The Prophet صلى الله عليه وسلم said: "Whoever drinks alcohol, lash him, if he drinks, lash him, if he drinks, lash him, if he drinks a fourth time, kill him.

Imam Nawawi has stated that by ijma' of the scholars, this ruling has been abrogated.

What is the daleel for being able to use ijma' as proof? It is found in the hadith: "My Ummah will not agree on something that is false."

Al Naasikh wa Mansookh (The Abrogator and the Abrogated) is a famous work by Imam Ahmad on this science.

'Ittibaar wal naasikh wal mansookh is another famous work on this science by Imam al-Haazimi

2. If one can be preferred over the other by using the general principles of Hadeeth or Shari'ah, then that should be done.
3. In rare cases, when we cannot prefer one over the other, then we cease to act on both, until we can determine a preference. A hadith fallen into this category is termed **Mu'tarib** - Unresolved.

Ex. "When water reaches 2 qullas, any defilement that is mixed with it does not affect it's purity."

Scholars are equally divided between considering this hadith hasan or weak. Imam maalik said to put this hadith aside, for Allah's legislation is clear. Ibn hajr says hadith is hasan and usable. Also, there is major disagreement over what 2 qullas are, as it's different in Iraq and in Egypt, etc. This hadith would qualify as something that is Mu'tarib.



Da'if

A da'if hadith is one that is unacceptable to be put into practice. It is an inauthentic hadith that can't be used as a source of legislation in shari'a.

A da'if hadith is technically defined as a hadith that has failed to meet the requirements of acceptability. A hadith that is simply labeled da'if is one that has minor weaknesses to it. Because of its minor weakness, a da'if hadith in general has the potential of being raised to the status of hasan with supporting evidences.

In general, we are not allowed to put da'if hadith into practice, nor to believe in them. But some scholars have put together etiquettes and conditions when dealing with da'if hadith.

The generally accepted rule of thumb in regards to narrating da'if hadith is the following:

Rule: It is impermissible to narrate da'if hadith unless you are letting your audience know that it is a da'if hadith.

What is the basis of this rule? It goes all the way back to the time of the young sahabah. During the time of the sahabah, Ibn abbas said,

"Before we used to be very attentive when we heard, "Qa la rasulAllah." But in these times, because of the differences, we would only turn our faces toward the ones that we knew."

We see here that the practice of searching for the authentic hadith narration was taking place during the time of the sahabah.

There is another general rule when it comes to accepting what a Muslim says.

Rule: When it comes to regular dealings, Muslims are acceptable until proven untrustworthy. But when it comes to taking the deen, muslims are unacceptable until proven trustworthy.

Coupled with the above rule is to verify the source of the hadith and the muhaddith who authenticated it. For example, if a person says, a hadith was narrated in Bukhari, we know where the hadith is and that it is automatically authentic. But if someone says a hadith is reported in ibn majah, we still need to make sure who authenticated the hadith.

We know that there are numerous hadith that are acceptable; that is sahih and hasan. So why are we spending time worrying about da'if hadith? The reason for this is that we must spend time learning how to recognize them so we may warn others and generally stay away from them ourselves. This is the same reason why we study shirk in aqeedah; that is so we can avoid shirk.

There is consensus of the scholars on weak hadith with regards to two issues:

- ❑ A weak hadith related to aqidah cannot be used at all.
- ❑ A weak hadith establishing an act of worship cannot be used at all.

The famous hadith scholar Ibn hajr al Asqalani says it is permissible to use weak with 3 conditions:

1. The hadith must have minor weakness only
2. The hadith should be in conformity with the general principles of the sharia
3. The hadith can be applied only with the belief in mind that it is something that has no basis in sharia.

The second type can never be raised to hasan no matter how many other evidences exist supporting it.

In regards to da'if hadith concerned with the "virtues of deeds" we look at an example:

Abu Hurairah narrated the Prophet صلى الله عليه و سلم saying, "Whoever memorizes 40 hadith in my ummah will be raised up on the Day of Judgement as a scholar."

This hadith is weak. There are many chains reporting this hadith, but are all extremely weak, and subsequently cannot be used to support each other.

Acting upon the conditions of Ibn Hajar, we are allowed to think to ourselves, "I'll just memorize at least 40 hadith." What is not allowed is to actually believe you will become a scholar on the day of judgement if you memorize 40 hadith. As you can see, there is a fine line between the two and one should be careful when dealing with da'if hadith.

What are some of the reasons why hadith become da'if and unacceptable in the first place? There are 4 primary reasons given below:

Reasons why a hadith is rejected

- Defect in the isnad
- Flaw in the Narrator
- Contradictions with other Hadith or Narrators
- Other Affecting Defects



Defective Isnad

The first reason is that the hadith has a defective isnad. There is a clear break in the sanad, such as when it is determined that two narrators never met each other.

How do you know if a narrator is dropped in the first place? This can be detected by analyzing other chains for consistency. you can tell the hadith is more consistent when coming from a different person. Also, we might have information on whether or not a Sahabi was present. For instance, when A'isha would narrate hadith of the Prophet صلى الله عليه و سلم before he became a Prophet صلى الله عليه و سلم. She obviously wasn't there at the time. Also, when Abu Hurairah narrates an incident occurring in Makkah, we know that he wasn't there because he was in Yemen during the Makkan stage.

There are several types of hadith with defective isnad.

A **Mu'allaq hadith** linguistically means a "suspended" hadith. If the chain is broken from the beginning of the chain, the hadith would be considered mu'allaq. Recall that when we refer to the beginning of the chain we are referring to the chronological end of the chain. If a reporter skips the narrator he heard the hadith from and goes to the next person higher up in the chain that they never met, this would be a hadith mu'allaq.

Let's take a theoretical example of a mu'allaq hadith to clarify this point further. Let's take the isnad of the first hadith narrated in Bukhari:

Imam Bukhari -> Humaidi -> Sufyan ibn uyaynah -> yahya ibn saeed -> Muhammad ibn ibrahim -> Alqamah ibn waqqas -> Umar bin Khattab -> Prophet

This sanad is connected and the hadith is authentic. We would hypothetically consider this hadith to be Mu'allaq if Imam Bukhari skipped Humaidi and Sufyan ibn Uyaynah and simply said, "Muhammad ibn Ibrahim reported from Alqamah ibn Waqqas who reported from Umar ibn Khattab who heard the Prophet صلى الله عليه وسلم saying....." This imaginary chain would be an example of a mu'allaq hadith. Another example would be if Imam Bukhari skipped all the reporters and said "Umar ibn Khattab heard the Prophet صلى الله عليه وسلم saying..." This too is Mu'allaq.

We know that Imam Bukhari has 160 Mu'allaq hadith in the chapter headings of his sahih collection. Alhumdulillah, he did not do this for the actual text of sahih bukhari. Are these mu'allaqat of Imam Bukhari acceptable? Ibn Hajar went through the mu'allaqat in the chapter headings of sahih bukhari and authenticated each one in his book Taghreer al Ta'deel, which means "connecting what is suspended." The rule that Ibn Hajar extracted from his analysis was the following principle: If Bukhari spoke in the active voice, then the hadith is authentic. But if Bukhari reported a chain in the passive voice, then the hadith needs to be further verified.

Sahih Muslim is not known for mu'allaq hadith. There is only 1 mu'allaq hadith that has been found in Sahih Muslim. More precisely, there are 5 mu'allaqat found in Sahih Muslim, but 4 of those hadith have their isnad found with other hadith, thereby eliminating them.

A **Mursal** Hadith is very similar to the hadith Mu'allaq. A hadith is considered mursal if a reporter is left out from the end of the isnad or the chronological beginning of the isnad. This would be the case if a tabi'ee omits the sahabi and says, "The Prophet صلى الله عليه وسلم said." An example of a mursal hadith is given below:

Tirmidhi -> Muhammad ibn Basheer -> Yahya ibn Saeed -> Sufyan -> Abi Ishaq -> Numair ibn Uraib -> Aamir ibn Masud -> Prophet who said:

"The cold spoils of war, fasting in the winter."

Aamir ibn Masud is a tabi'ee that dropped the Sahabi he heard the hadith from. Because of this omission, this hadith is mursal.

What about a Mursal hadith when a Sahabi leaves out another Sahabi in the chain? The majority of scholars would consider the isnad to be connected. This is because of the same rule that all sahabah are trustworthy. A minority of scholars say that the chain is not connected because of the possibility that the missing sahabi took from a tabi'ee. Ibn Hazm was one of these scholars who held this opinion and deemed the above hadith as da'if. In rebuttal of this claim, we know that the sahabah wouldn't take from any random tabi'ee. The Sahabah would only narrate from trustworthy tabi'een. For example, Abu Hurairah took from Sa'eed ibn al Musayyab sometimes. Sa'eed ibn al Musayyab is one of the greatest tabi'een and scholars of the ummah.

With the Mursal hadith of the Tabi'een, they are generally considered da'if. Imam Shafi' says that a mursal of a tabi'ee can be accepted if the tabi'ee is a reputable (i.e. Sa'eed ibn Musayyab, Ata ibn Abi Rabah, Alqamah ibn Abi Waqqas), and the hadith is in line with the principles of Shariah. Specifically in the case of Hasan al Basri, his mursal hadith need to be verified. This is because Hasan al Basri would oftentimes omit the other reporters and go straight to the Prophet صلى الله عليه وسلم. A plausible reason for this is that Hasan al basri would give emotional speeches to the people. In these speeches, he wouldn't concern himself with narrating the chains of every hadith he quoted. He was a powerful speaker that didn't want to lower the dramatism of the khutba by narrating the chain. There could be other reasons why Hasan Al Basri dropped reporters as well, and Allah knows best.

A **Mu'zzhal** hadith is one that has a broken isnad specifically when two consecutive people are left out of the chain.

A **Munqatti'** hadith is when the isnad of a hadith has two or more reporters left out from any part of the chain. The omitted reporters do not need to be left out consecutively, but they could be left out at different parts of the chain. Also, the hadith munqatti' is the general title given to any broken chain in general.

The above hadith all are due to obvious breaks in the chain. There are other types of hadith that are weak because of unobvious or hidden defects in the chain. To detect these types of hadith obviously requires a deeper knowledge in mustalah ul hadith.

A **Mudallis** Hadith is one where a reporter practices the "art" of tadlees.

Tadlees linguistically means "deception." In the context of hadith sciences, tadlees occurs when a reporter intentionally drops a narrator from an isnad to make people think that the reporter heard it directly. Particular wording is used to making it seem like you heard it directly from the named sheikh.

Why would tadlees be problematic?

In general if a trustworthy person dropped, it's not so much a problem, but if a reporter drops a forgetful person, it becomes a major issue that needs to further analysis.

Two types of tadlees occur:

- Tadlees al-Isnad
- Tadlees al-Shiukh

In **Tadlees al-Isnad**, A narrator will report something from someone he studied with and took from without mentioning the name of that person.

A practical example of this is if you missed a hadith in class and got the notes from a fellow student, but then you narrate it as though you heard it from the teacher directly.

As you can imagine, it is very difficult to detect when tadlees has occurred.

In **Tadlees al-Shiukh** - A reporter does narrate from his sheikh, but he/she uses a different name that people are not familiar with. As a result, the audience thinks that you learned the hadith from another person when it really was the same teacher. An example would be to use the kunya of the teacher instead of their formal name. This practice increased in the time when students were competing in how many hadith isnads could be collected by one person.

Some of the more famous scholars who practiced tadlees were Imam al A'mash, Muhammad ibn Ishaac, Waleed ibn Muslim, and Sa'eed ibn Musayyab. They would only drop narrators who are trustworthy however.

There are a couple of reasons why these and other hadith scholars practiced tadlees.

- They sometimes would take hadith from contemporaries on the same level and felt there was no need to mention that reporter. Some reporters did this because it looks better to take from a higher level.
- They sometimes took hadith from a weak narrator and didn't want to put doubts in the audience's minds about the authenticity of the hadith, so they wouldn't mention him.

The scholars in general have discouraged the act of tadlees. It is disliked. This type of deception is the brother of lying. It cannot be considered lying in actuality however.

The scholars have spent much time scrutinizing the people of tadlees (mudallisoos) and through their scrutiny we are able to know who are the people known for tadlees. Entire works have been written specifically on the mudallisoos.

The Ruling on Tadlees: The hadith of the Mudallis are not acceptable unless they are proven to be trustworthy and reliable, and they explicitly mention that they heard from their sheikh.

What about Imam Bukhari and Imam Muslim?

There is ijma that tadlees by Bukhari and Muslim are acceptable since they have been verified many times. As Sheikh Abdulbary Yahya said, "They stood the test of time."

Al-Hafidh Ibn Hajar composed a classification of the various types of Mudalisoos. His Classification is given below:

The 5 levels of the Mudallis

1. Trustworthy scholars that rarely practices tadlees.

For example, Yahya ibn Sa'eed al Ansari practiced tadlees rarely. And when he did drop a reporter, it would be a trustworthy person.

2. Trustworthy scholars who practiced tadlees sometimes, but they only drop trustworthy narrators.

Some famous examples are Sufyan At-Thawri and Sufyan ibn Uyaynah.

3. Trustworthy reporters who drop narrators often. Additionally, they drop both trustworthy and untrustworthy reporters.

An example is Abu Zubair al Mekki.

For the mudallis that fall into this category, further examination must be conducted on the narration and the reporter. The general rule is that in order to accept their hadith, they must specifically mention that they heard it from their sheikh. General terms like "the sheikh said," would deem the hadith to be da'if.

4. Trustworthy reporters who always drop weak and unknown narrators

An example is Baqia ibn Waleed.

5. Untrustworthy reporters who always drop weak narrators.

An example is Abdullah ibn Luhaya. His hadith are unacceptable in all circumstances. The general rule of accepting hadith with tadlees involved does not apply to this category of Mudallis.

One more type of tadlees: Mursal Khafee (Hidden Mursal)

A second type of tadlees has an even greater weakness to it than the first type. This is when a reporter dropped his sheikh, but he also didn't physically hear the narration from his sheikh. So not only did the reporter drop his sheikh, but he didn't even directly take from that sheikh. This of course is totally unacceptable. This type of hadith is known as a Hidden Mursal, or **Mursal Khafee**. One of the primary ways to detect this type of hadith is if the reporter himself admitted that he did the act.

Flaw in the Narrator

Flaw in Adala (trustworthiness & righteousness)

Another reason for a hadith to be graded as weak is due to a flaw in the trustworthiness and righteousness of the reporter.

If for instance a reporter is known to be a liar and has admitted that he has lied against the Prophet صلى الله عليه و سلم, any hadith belonging to him would be considered **Mawdu'**, or fabricated. If a hadith is determined to be mawdu', it should not even be considered a hadith or labeled as such.

A reporter who has been accused of lying, even though he might not have admitted to lying, would have his hadith be considered as mawdu' as well.

If a reporter is known to commit major sins or minor sins on a consistent basis, any hadith attributed to him automatically becomes da'if.

If a reporter is known to engage in a bid'a, his hadith are classified as da'if as well. But if the reporter is generally trustworthy, then any hadith that is not pertaining to his bid'a may be accepted. But if the reporter narrated something related to his bid'a, then of course it cannot be accepted.

Finally, if a reporter whose character and person are unknown to the people automatically would cause his hadith to become da'if. This is because of the general rule that in matters of deen, all people are not to be taken from unless they are proven trustworthy.

Flaw in the Narrator's Zhubt (Memory & Reliability)

A narrator who is not considered to be Zhaabit (A reliable reporter) will have his hadith be graded as Da'if at least.

Several factors lead to a person lacking in memory and reliability.

- A reporter making serious mistakes
- A reporter making many smaller mistakes
- A reporter with a Poor Memory

- A reporter with a lack of awareness (i.e. the reporter doesn't pay attention to his surroundings and might not differentiate between words of the teacher and actual hadith)
- A reporter who contradicts other reporters who are more trustworthy
- A reporter who does not take care of their writing. (i.e. Waki'ah ibn Sufyan had scribes that wrote his notes, but they were terrible scribes that would add words to the original hadith. Waki'ah ibn Sufyan didn't take the time to verify the notes his scribes had taken.

Recognizing a Hadith Mawdu'?

How are we able to decipher whether a hadith is fabricated? There are several clues we can rely on to figure this out.

Blatant Admission of the Fabricator:

Sometimes, the reporter will admit that he fabricated hadith, as is the case with Abu Maryam.

Abu Maryam was a famous liar. People used to ask him where he heard these hadith about the virtues of the Quran. He said, "I saw the people arguing about fiqh and leaving the Quran, so I made up a hadith about the virtues of each chapter of the Quran." He said, I'm not lying **against** the Prophet صلى الله عليه و سلم, I'm lying **for** him. But a lie is a lie, whether it is supporting Islam or going against it.

Subtle Admission indicating Fabrication:

Sometimes, scholars would figure out that a person was making hadith up by the way they responded to questions. For example, Yahya Ibn Ma'een asked a reporter he suspected to be a liar about when he met a certain reporter. The man answered, "in 172 AH." Then Ibn Ma'een asked, "Did you know he died in 170 H?" The man was caught in a bold faced lie. And then Ibn Ma'een sarcastically commented, "What, did you narrate hadith from his grave?"

Subtle Clues Related to the Narrator:

Oftentimes, fabricated hadith are concocted in order to support a deviant ideology or faction. This is a reporter making a statement and calling it a hadith to support his position, such as a Shi'a narrating a fabrication about the virtues of Ali bin Abi Talib or how some of the Sahabah are evil. (We seek protection in Allah from this) Another example is someone making up fabrications about the superiority of Abu Hanifa in support of the Hanafi madhab.

Subtle Clues Related to that which is Narrated:

By spending some time getting to know the sunnah of the Prophet ﷺ, you can even recognize a fabrication simply by what the message of the fabrication is. That is, you recognize that the "hadith" is something you know the Prophet ﷺ did not say. An example of such fabrication occurred during the time of Imam Ahmed and Yahya ibn Ma'een.

Imam Ahmad and Yahya ibn Maeen were good friends and went to study together, one day in Baghdad they went into the masjid. A man stood up and narrated a hadith. The man said, "I heard from Ahmad & Yahya, "Whoever says la ilaha illallah, Allah will create 70,000 birds each with 70,000 beaks, each beak having 70,000 tongues, and each tongue speaks 70,000 languages, and will make istighfaar for you in those languages 70,000 times. This beak is made of pearled rubies." Then the man finished speaking and asked the people for money. Imam Ahmed and Yahya ibn Ma'een overheard this. They were shocked. They asked each other if one of them narrated the "hadith" and both replied in the negative.

Yahya ibn Maeen later called the man over and the man put out his hand and he asked who told you that hadith. The man said that Imam Ahmed and Yahya ibn Ma'een reported the hadith. Then The Imam replied, "I'm Yahya ibn Maeen and this is Imam Ahmad. The man wittingly said, "I didn't realize that the great Yahya ibn Ma'een was so stupid." I've narrated from 17 different Yahyas and Ahmeds!" Then the man left.

In another story with the two best friend Imams, Yahya ibn Maeen and Imam Ahmad traveled together to Basra. Yahya and Ahmed went to Abu

Nu'eem and Yahya wanted to test his trustworthiness. Imam Ahmed said he's thiqa and you don't want to go in. Yahya didn't listen to Imam Ahmed and knocked on door. Yahya asked Abu Nu'eem to start narrating hadith. Abu Nu'eem started narrating hadith, but soon after realized that Yahya was just testing him. Then Abu Nu'eem angrily said, "How could you, Oh Yahya ibn Ma'een, stoop to this level!" Then Abu Nu'eem kicked him extremely hard and he rolled out of the shop. Yahya ibn Ma'een bounced back up and said "Alhumdulillah! That kick was worth more than 1 month of travel. I am now confident in taking hadith from Abu Nu'eem.

The ways to recognize a fabricated hadith are summarized below:

Recognizing Fabrications

1. Blatant Admission of the Fabricator
2. Subtle Admission indicating Fabrication
3. Subtle Clues Related to the Narrator
4. Subtle Clues Related to that which is Narrated

Reasons Why a Narrator Would Fabricate Hadeeth:

Why would people make up hadith and attribute it to the Prophet ﷺ? Unfortunately people don't always have the best of intentions, and this is the reality. Not all the fabricators of hadith had bad intentions however. But there is no denying that some of them had ulterior motives in mind, as we see here.

Believing that they are doing a good deed:

Believe it or not, some reporters made up a hadith thinking they were doing justice to Islam. The best example is found in the example of Abu Maryam, who was known for making up hadith to support the deen. If you recall, when asked about the reason for fabricating, Abu Maryam said, "I saw the people arguing about fiqh and leaving the Quran, so I made up a hadith about the virtues of each chapter of the Quran. He said, I'm not lying **against** the Prophet ﷺ, I'm lying **for** him.

Also, the people of bidah often think they are doing good by inventing things and that the other people are astray.

In support of a Madhab:

Sometimes, the madhab rivalry become so intense that hadith would be fabricated to support his/her madhab. An example is the famous fabrication invented by the Hanifis to attack the Shafis.

"There will come to you a person called Muhammad ibn Idrees and he will be the worst of people."

To Attack Islam:

Unfortunately, people who want to attack the deen of Allah will make up hadith to cause corruption.

Abdul Kareem ibn Abi Awja was the famous liar who made up so many ahadith that the khalifa in basrah caught him and was going to chop his head off. When Abdul Kareem was about to be killed, he admitted: "I made up 4000 hadith making the haram halal, and the halal haram. What will you do with these hadith that have spread?" The Khalifa responded, the muhadithoon will take care of the hadith, and as for you, I'll take care of you."

There have been roughly 140,000 fabrications in circulation throughout different times of Islam, but alhumdulillah, the scholars have sifted through and detected almost all of them.

Seeking Position and Being Closer to the Rulers:

Riyad ibn Ibrahim would accompany the khalifa al Mehdi. Riyad saw the Khalifa playing with pigeons one day, and the khalifah requested Riyad ibn Ibrahim: *"narrate to me hadith with the chain."* Riyad ibn Ibrahim said, "The Prophet صلى الله عليه و سلم said, "There should be no prizes for competition except for camel, horse, archery, and pigeon races." Riyad added the part about pigeons to please the Khalifa. The Khalifa recognized what he was doing and said, *"Did I make you fabricate that hadith?"* The Khalifa was very angry. Then the khalifa ordered all the pigeons to be slaughtered and said, *"If it is*

pigeons will make you lie against the Messenger of Allah, I don't want any pigeons around."

*Some scholars say it is not permissible to give prizes for any competition other than these narrated here with the exception of jihad. Some say prizes are ok for knowledge because seeking knowledge is a form of jihad.

Making a Living off Hadith Fabrication:

SubhanAllah, we see even today people making up hadith just for the purposes of selling product that they have. As an example, a man that sold watermelons in Baghdad made up hadith about the Prophet sal Allahu alayhi wa sallam loving watermelons in order to boost sales.

Seeking Attention, Novelty:

Some individuals got caught up in the competition of collecting hadith, and would make up a hadith simply to compete with others. They wanted to be able to say that they had collected the most hadith of the Prophet صلى الله عليه و سلم.

A summary of some reasons why people fabricate hadith is given below.

Motives for Fabrication:

1. Belief that Good Results
2. Madhab Support
3. Attack on Islam
4. Bonding with the Rulers
5. Making a Living
6. Seeking Prestiege

Levels of Weakness in the Da'if Hadith

There are many levels of da'if hadith. Some of the various degrees of da'if are listed below.

The Degrees of Da'if

- ❑ Da'if - "Weak"
- ❑ Mu'allal - "Hidden Defect"
- ❑ Shaazh - "Contradictory"
- ❑ Mudraj - "Interpolated"
- ❑ Maqlub - "Flipped"
- ❑ Mu'tarib - "Unresolved"
- ❑ Da'if Jiddan - "Very Weak"
- ❑ Munkar - "Repulsive"
- ❑ Wahee - "Baseless"
- ❑ Ahl al Bida - "People of Innovation"
- ❑ Matruk - "Discarded"
- ❑ Mawdu' - "Fabricated"

Many of these hadith we have already touched upon, but we will briefly summarize each one here.

Da'if - A Daif hadith is technically defined as any hadith that has not fulfilled the conditions of authenticity. Please go to the section on Da'if hadith for more information.

Mu'allal - A hadith with a hidden defect ('illa).

This type of hadith is apparently authentic, but has a hidden defect, which affects its authenticity. For example, some narrators lose their status of "thiqa" as they age or after a certain incident affects them as we learned for the incident of Ibn Luhayah with his house burning down.

One of the last great scholars of hadith from the first generation, Imam ad-Dar-al-Qutni compiled a work on all the known 'illal found in the hadith of the Prophet صلى الله عليه وسلم. His work is simply known as Al-'Illal.

Shaazh - A hadith wherein a trustworthy reporter narrates something in contradiction with other, more trustworthy reporters.

Mudraj - A hadith wherein a statement not belonging to the Prophet صلى الله عليه و سلم was mistakenly inserted into part of the hadith of the Messenger of Allah صلى الله عليه و سلم. This occurrence is formally known as interpolation, or grafting, which is the linguistic meaning of the term "mudraj." We take a couple of examples to clarify this concept.

Reported in Bukhari. Aisha said, "The Prophet صلى الله عليه و سلم used to seclude himself in the cave of Hira in devotion, meaning worship."

The addition is "meaning worship" which A'isha simply said as an explanation to the hadith of the Prophet صلى الله عليه و سلم. When Imam az-Zuhri narrated this hadith, his students recorded the entire statement as the hadith of the Prophet صلى الله عليه و سلم, instead of separating what A'isha said herself from the actual hadith.

In another example,

Khatib al Baghdadee from Shu'bah from Muhammad ibn Ziyad from Abu Hurayrah who narrated the Prophet صلى الله عليه و سلم saying, "Perfect your wudu, woe to the heels in the hellfire.

The interpolation here is "perfect your wudu." How do we know this? When you look at another narration in Bukhari, we find the same isnad with the following mutn:

"perfect your wudu, because Abul Qasim said "woe to the heels from the hellfire."

This indicates that an interpolation occurred by inserting the saying of Abu Hurairah into the actual hadith of the Prophet صلى الله عليه و سلم.

From these two hadith, we can see the reasons for mudraj hadith:

- The Sheikh wanted to clarify a ruling, and the student mistook it as part of the hadith. That is, the student was in a state of unawareness and heedlessness (ghafila).
- The Sheikh clarified a word that is not clear and student thinks its part of hadith. Again, the student is in a state of ghafla.

In order to detect mudraj hadith, you can:

- Compare different narrations of the hadith
- Consult the Scholars of Hadith
- See if the Narrator themselves mentioned the interpolation.

An example of this is the statement of Abdullah ibn Mas'ud:

The Prophet صلى الله عليه و سلم said, "Whoever dies associating with Allah will enter the hellfire." and I say, "whoever dies and he does not associate anything with Allah will enter Jannah."

The rule regarding mudraj hadith: The scholars are in consensus that it is not permissible to interpolate hadeeth.

The two scholars Khateeb al Baghdadi & Ibn Hajar have books on addressing the mudraj hadith. Khateeb al Baghdadi's book is entitled, "Al Faslu bil Wasli" ("Connecting the Interpolations.") Ibn Hajar summarized the book of Khateeb al Baghdadi and has another work entitled "Takreeb al Manhaj."

Maqlub

Maqlub linguistically means "flipped" or "switched." A maqlub hadith occurs when a hadith has been switched in either the isnad or in the mutn.

In the maqlub of the isnad, this is when a name of a narrator is flipped. For example, If the reporter anas bin maalik is switched and referred to as maalik bin anas, this would constitute a maqlub hadith.

In the maqlub of the text, we take the controversial example of the hadith of the camel.

The Prophet صلى الله عليه و سلم said, "When one of you goes down in sujud, let him not go down like a camel, let him go down with his **hands before his knees.**"

In another equally authentic narration,

The Prophet صلى الله عليه و سلم said, "When one of you goes down in sujud, let him not go down like a camel, let him go down with his **knees before his hands.**"

As can be seen in the highlight, each narration has knees and hands switched. This hadith is considered maqlub because of the flipping that occurred in the text of the hadith.

In order to figure out which hadith is correct, the fuqaha actually brought a camel to figure out which way camel sits down. Even with the camel present, the fuqaha would still disagree on what is considered the knees and the hands of the camel. We will share two opinions by two contemporary scholars of our time.

Sheikh Shanqiti believes that going with your hands first shows more khushu' in front of Allah and that we should go in sujud with our hands first.

Ibn Uthaymeen says, to simply consider the overall movement of the camel as it is kneeling down. After considering the shape of the camel going down, compare that to how humans kneel down. Based on this reasoning, it seems that the camel would go down with what is its hands first, and that means the Prophet صلى الله عليه و سلم ordered us to do the opposite, which is to go down with our knees first.



Sheikh Abdulbary Yahya's opinion is that after looking at a youtube video of a camel kneeling, it seems that we should go down in sujud with knees first.

An important note about this disagreement. Logically, you must take one opinion or the other. If you do both, you will definitely be wrong because according to the hadith, one of the positions is incorrect. You must select the one you feel seems to be more accurate and stick with it.

Mu'tarib

Linguistically, a hadith **Mu'tarib** is an "unresolved" hadith. This type of hadith was covered earlier in the section on resolving contradictions in hadith.

Briefly though, a Mu'tarib hadith occurs when there are differing narrations of the same strength, and the two hadith are in clear contradiction between one another. This type of hadith is considered weak because it shows there is a lack of precision on the part of the narrators in preserving the hadith.

Another example of an unresolved hadith is the hadith narrated in at-Tirmidhi:

The Prophet صلى الله عليه و سلم said: "Surat al Hud and it's sisters have made my hair gray."

Some narrations say that Abu Bakr said this. Some say this is a response to a question about Abu Bakr. Other narrations say that Aisha asked. Still other narrations say Aisha made the statement. Some say a tabi'ee said this, others say this is a statement of Umar ibn al-Khattab. There are over 15 variations of this narration, with each one being different. Because of the huge variety of reports, we are not allowed to act on the hadith and simply put it aside.

Matruk



Linguistically, a hadith that is matruk is "discarded." The reason for classifying a hadith as discarded is because a reporter in the isnad has been accused of lying or fabrication. Because of this, it is rejected.

Matruk hadith are one of the weakest forms of hadith that are not even found in the 9 collections.

Da'if Jiddan - "Extremely Weak"

Linguistically, a hadith labeled as "da'if jiddan" is "extremely weak." It contains in it weaknesses that surpass the weaknesses found in a hadith that is just da'if. The major difference in Da'if Jiddan narrations are that they cannot be raised to the status of hassan in light of other evidences. That is, no matter how much additional support may be available, there is no way that the da'if jiddan hadith could be raised to "hasan li ghairihi".

Munkar

A Munkar hadith is one where an untrustworthy reporter narrates something in contradiction with trustworthy reporters. This was expounded upon earlier.

Wahee

Wahee linguistically means "baseless." A hadith that is Wahee is simply a narration that has absolutely no chain associated with it. Because the isnad is the basis of authenticating hadith, hadith without isnad come to be known as hadith wahee.

Narrations of Ahl al-Bidah

A **Bid'ah** is any act which are contradictory to the Sunnah of the Prophet
صلى الله عليه و سلم

There are two types of Bid'ah:

Bid'ah Mukaffirah: An Innovation that takes a person outside the fold of Islam

Bid'ah Mufassiqah: An Innovation that does not take a person outside the fold of Islam

The narrations of ahl al bidah are acceptable as long as they do not narrate hadith to support their bidah.

According to Imam Dhahabi, Ibn Diamah as-Sadhasi was a great scholar who was influenced by the Qadariyyah (a deviant sect that denies the Qadr of

Allah). We can take from his narrations, with the exception of any hadith related to Qadr.

What is the ruling of taking narrations from the Ahl al Bid'ah? If the bid'ah is mukaffirah, then we cannot take any of the reporters' narrations. But if the bid'ah is mufassiqah, then his narration is accepted under two conditions:

- The narrator is not calling to his bidah
- The narrator is not reporting something that supports his bidah or propagates it.

Some people may have a bidah in their aqidah but you can take from their fiqh. You simply do not take from them in the area of that bidah.

Mawdu'

A hadith mawdu' is one that is fabricated. It is a statement that does not belong to the Prophet صلى الله عليه و سلم. It is completely made up and is a lie against the Messenger of Allah صلى الله عليه و سلم. A narration that is determined to be mawdu' should not even be considered a hadith of the Prophet صلى الله عليه و سلم.

GEM: We should try to apply the rules of hadith to the information we get from the news unless it is Mutawattir

Methods of Transmission of Hadith

What are some of the different ways that hadith have been transmitted?

Methods of Transmission of Hadeeth

1. **As-Sama'a - Direct Hearing**

- The Shaykh reads the Hadith and the students listen to it and take it down

- "Hadathana" - Narrated to students

2. **Al-'Ardh - Reciting to the Shaykh**

- The students are reading the Hadith to the Shaykh and the teacher corrects him if he makes a mistake

- "Akhbarana" - Reading to the Shaykh

3. **al-Ijazah: Permission of Narration**

- Giving permission

- When a Shaykh says you can take my narrations and narrate them

- Why would you need ijazah? For authentication purposes. If a scholar is reading his collection, not everyone is allowed to go and narrate that to others. It is required to get a ijazah from that sheikh assuring that you can narrate with accuracy. That is why the ijazah system was set up, for authentication and reliability. Also, this was the only way to assure reliability since there was no such thing as the printing press.

4. **al-Munawalah: Handing over the Narration**

- Literally means handing over

- The teacher has a book and the teacher gives this book to his students and says "narrate from these"

- He has to give permission to a specific person to narrate from his book

- You cannot give permission to someone who is not alive

5. **al-Kitabah: Writing**

- It was written to someone in a letter or in a writing form

6. **al-I'lam: Informing**

- Telling them, "this person has permissibility to take all of my narrations"

7. **al-Wasiyah: By will after death**

- After they die, he writes that certain students can narrate from me

- This is not an acceptable form of narration

8. al-Wijadah: Finding

- Someone finds a book
- This is not an acceptable form of narration

It is not permissible to narrate a hadeeth by meaning unless 3 conditions are met:

The conditions of narrating hadith by meaning

1. Knowledge of the intended meaning meant by the original source.
2. It is permissible in times of necessity only, like translating it to a language that the listener can understand or clarification so it could be understood.
3. That it not be set phrases used in worship.

APPENDIX

Appendix: Misconceptions/Advices

Just because a person accepts Islam doesn't mean they have to leave their culture behind and adopt the cultural dress, food, or manners of other Muslims.

When you hear a fatwa that doesn't sit comfortably with you, take the safer opinion. Follow the people you trust, but everyone makes mistakes so take the good and make excuses for any mistakes. If you don't make excuses for the scholars, you won't have anyone left to take from. Some scholars you benefit from their akhlaaq, some from their knowledge, some you benefit from both. If you don't have anyone left to follow, shaytaan will be your imam.

When we have sincere intention the harder it is the more the reward is. Maybe this will be the deed that will enter me into paradise.

O Allah purify our intentions. Remember that each act and deed we do may be the act that will enter us into Paradise.

It is a blessing that our children make us happy. Ask Allah for blessing in wealth, time, and children. Never ask Allah to prolong your life without also asking for obedience to Allah.

When you ask the shaykh a question, make dua' for the shaykh and he will make dua' for you. This is part of adhab of seeking knowledge.

In Islam, anyone who is God-fearing is capable of learning the knowledge; it is all there. Nothing is hidden from us and all have equal access to knowledge.

Always keep a small notepad for questions so you can ask them.

Is it ALWAYS SUNNAH TO GET MARRIED EARLY? Imam Malik didn't get married until 40. Ibn Taymiyyah never got married. They had greater responsibilities, were so busy and could control their desires.

Was Khadija really 40?

There are two hadith regarding the age of Khadija when she married the Prophet; one saying 40, the other saying 29. Both hadith are equal in terms of authenticity. So which one is it? The latter is actually stronger when you look into the seerah. She had six children with Prophet Muhammad, so it is more plausible that she was married at age 29.

Appendix: Sa'eed ibn Musayyab's approach to Marriage

Saeed ibn Musayyib - leader of tabieen had a daughter. Abdul Malik ibn Marwan wanted his son waleed to marry the daughter of Saeed. Go back and tell the khalifa when the day of Judgment comes, when the family of Marwan is tied up in chains and dragged to the hellfire I do not want to be dragged with them. Saeed was whipped a hundred lashes. He had a student ibn Abi Wadaa, he didn't show up for class and when he returned he looked sad. His wife passed away and he was busy with her janaza. He stood up and was about to leave. Saeed said what do you think about getting married again, Who will let their daughter marry me for three dirham (silver pieces). He went inside and asked her and she agreed. He began to give a khutbah, a great smile came to his face, he send no to the khalifa but agreed to me a poor man. I was so happy I didn't know what to do. He went home he was fasting that day; he had bread and some oil to dip the bread with. That night, he was worried about where he would get the three dirhams. A knock on the door. Every Saeed in Madinah came to my head except Saeed ibn Musayyib I didn't want you to spend another night alone. She was shy and stuck to the door. He pushed the bread into the dark so she she didn't see how poor he was. He went on the roof, the neighbors asked him what is happening and the news reached the mother of ibn Abee Wadaa, she came and said my face and your face are haraam if you do not let me stay with her for three days. So she stayed with her and agreed to the marriage, that night was unbelievable. She was the most beautiful, knowledgeable in Qur'an and hadeeth, and she was the most pious you could ever have. In the morning he was about to leave, she said where are you going, your father's class, all of the knowledge of Saeed ibn Musayyib is with me, she taught him for a month. Then he came back finally and Sa'eed asked him, "Kay fal Insan" (How is the person) , He said, "she is the best that you can ever hope for." Saeed said if anything happens take out the stick. He took out 20,000 dirhams to give to her as a mahr.

The most important thing in marriage is to look for deen in a spouse. The dunya will fade away, you do not want to be chained on the Day of Judgment and dragged into the hellfire along with them.

Al-Hasan al-Basri: Marry your daughters to the righteous people if they love them they will treat them the best and if they do not love them they will not oppress them.

Appendix: Barakah

We saw in the biography of Abu Hurayrah the story of the milk container never emptying for all of ahl-as-suffah. Also, we saw that when Abu Hurayrah became wealthy, he had barakah in his linen pouch wallet. Herein, we will delve a little deeper into barakah and its status for the Ummah of Muhammad ﷺ.

Definition of Barakah:

Linguistic Definition:

1. To remain and linger.
 - a. A pool of water is called a birkah
 - b. Barakah also means the camel remains
 - c. Islamically, it means something remains longer than it should.
2. To nurture and generate.

Islamic Definition

It refers to the presence of divine blessings in an object and increasing those blessings.

Money or food are able to remain longer than they normally should or able to satisfy more people than they should.

"the barakah is in the early part of the day for my Ummah."

Aisha radiyAllahu anha said, during the time of the Prophet ﷺ someone gave us a container of honey and the Prophet ﷺ said, "O Aisha, use the honey but do not look at it", she continued to use it for two years after the death of the Prophet ﷺ. One day, she wondered how much was left and then she looked at it and it was gone.

Suratul Humaza: Destroyed are the people who count their money, hoard their wealth.

Gem: More barakah in your wealth if you don't count the money in your wallet or purse.

An-Nawawi read whole Qur'an every 3 days. AND he had 18 teachers as well. They didn't read all day long. Imam an-Nawawai used to have 18 classes with 18 different teachers every day, but also finished the Qur'an every three days just by reading from maghrib to 'isha. This is a blessing and Allah extends the time of those He wills.

Imam Ahmad's son said Imam Ahmed used to pray 300 rakats of Sunnah per day.

In the US, time seems to fly by. It is a sign of the Day of Judgment that time is short. We all have 24 hours, but there is no blessing in time.

Bukhari used to have a bag of money tied on his waist, and they would bring it out and spend it if necessary and give it away if someone needed it. They would never know how much was inside. They learned this from the Prophet صلى الله عليه و سلم.

Appendix: Justice in Islam

"The deen of Islam is BASED on justice."

- Sheikh Abdulbary Yahya.

Justice is part of the fitrah. Take something away from a baby. It will cry.

The Day of Judgment will set all injustices straight.

One must be just with their children.

It is part of good manners and instilling it in their kids.

Regarding children: The desire for justice is innate in all of us and our deen is based on justice. It's very important (required) to be just with our children even the babies. The Day of Judgment is to establish justice. If there is a rule, it has to be applied to all (good and bad students, eg). Part of good manners is establishing justice. Talk to them about it. If you threaten without carrying through your words become empty. Don't over threaten them, if you say it do it. What do you do with talking back? Establish that if you talk back, raise your voice, immediate consequence (like sent to office, suspended). The first week 15 people suspended, but after that no talking back. Students/kids will help each other and remind each other. Be a little harsh at the beginning and then be consistent.

Raising children: The sense of justice and the desire for justice is innate. The deen of Islam is based on justice.

If you do something for one child, you should do it for another. Rules should apply to everyone.

If you say you are going to do something and threaten with harsh punishment, carry it out, if you do not then your words will not mean anything. Do not over-threaten.

To control class - quell talking back: Set a rule. If you are consistent, you will only need to make an example of one or two.

If people overcharge you, we look at the receipt and demand justice and our money back.

The purpose of the Day of Judgment is to establish justice.

Appendix: Important Islamic Concepts

Major sin: warning of punishment in this life or the hereafter (including the grave) or a mention of being cursed.

Any sins, whether major or minor, you can repent from as long as a proper tauba is performed.

The conditions of Tauba:

- Feel remorse,
- Leave the sin,
- Make the full conviction in your heart that you won't return to it.
- If it involves the people, you need to return their right to them.

Allah can forgive shirk if you repent from it while you are alive. If you die upon shirk, it is the only sin that Allah will not forgive.

The Prophet صلى الله عليه وسلم is infallible when it comes to deen. But when it comes to matters of dunya, he just a normal human being.

Muslim: The Prophet صلى الله عليه وسلم walked by a companion. The companion was climbing his date tree pollinating the trees. The Prophet صلى الله عليه وسلم saw him doing that and asked him what he was doing. The companion misunderstood him and thought he was objecting so he stopped pollinating his trees. When it came time to harvest, the other companions had many dates and he just had a few. He went to the Prophe صلى الله عليه وسلم and told his situation. The Prophet صلى الله عليه وسلم said he didn't object, but was just asking. The companion thought the Prophet صلى الله عليه وسلم was telling him to rely on Allah. The Prophet صلى الله عليه وسلم said you know more about those (dunya) matters than I do. When it comes to dunya, planting etc we may know better, but in matters of the deen the Prophet صلى الله عليه وسلم is infallible. He was human but in matters of the deen he would be immediately corrected by Allah if wrong.

In the affairs of the dunya, everything is halaal unless proven to be haraam. Cars, planes, etc. In the affairs of the deen, of worship, everything is Haraam unless proven to be Halaal.

Questions are of Two Types:

One type of question is to seek information and the other is an objection. In the hadeeth found in sahih Muslim, we see that the companion understood the Prophet's صلى الله عليه و سلم questioning as a statement of objection rather than interrogation.

Hadeeth in Saheeh Muslim: The Prophet صلى الله عليه و سلم walked by a companion that had climbed his date tree to pollinate his trees. The Prophet صلى الله عليه و سلم asked, "What are you doing?" The companion thought this was an objection so he stopped pollinating his trees and later came to complain of his poor harvest. The Prophet صلى الله عليه و سلم said that he was not objecting, he just didn't know what the man was doing. The Prophet صلى الله عليه و سلم said,

"You are more knowledgeable in your own worldly affairs."

In Sharia, an Affirmation takes place over a negation. As an example, if two sahabah say something, one claiming the Prophet صلى الله عليه و سلم never did something, and the other sahabi claiming he saw the prophet doing something, then the affirmatory statement takes precedence over the negation.

Appendix: Sheikh Abdulbary Yahya's Fiqhi Opinions

Allah created us in the best of forms, don't try to change it. The desire to do so is shaytan trying to trick you.

Braces on the teeth: making normal is permissible. What is not permissible is to change what is already normal and make it irregular. Plastic surgery is similarly permissible in cases of deformity, to make normal.

It is permissible to split a unibrow. Because it is not normal. Normally, people have two eyebrows.

If a person has a tattoo from before their Islam and cannot afford to have them removed, Allah does not burden a soul above its capacity, you are not considered sinful.

A father is responsible for all of the expenses of his children after divorcing their mother. He is responsible for the children until they get married and he should teach them as he can. If the ex-wife remarries, father has the right to regain custody.

Can we pray janaza for anyone who died in a distant land?

The Prophet صلى الله عليه وسلم prayed janaza for an-Najashi.

If someone has already prayed janaza for a person in one land we do not need to do it in another land. If no one has prayed janaza for them you can pray.

If unable to retrieve the body, drowned in ocean, etc. You can pray for janaza for the person.

In the time of 'Umar during the plague of Omwais in Ash Sham, 'Umar never ordered the Muslims in Madinah to pray for those in Ash Sham.

It is the stronger opinion that a woman walking in front of a person praying (male or female) does break the salah and you have to start over. If anything comes in front of you push it away as hard as you can, animal, child, person, whatever.

Dreds ok for women but not for men because men should not have hair tied up in salaah. Umm Salamah used to have her hair braided and did not untie them as long as the water touched the scalp.

Men should have hair no longer than the shoulders and women should not imitate men and should wear hair below shoulders if possible.

Sutra should be a foot high.

Wedding ring is an imitation of the kuffar. Pagan origins. Mixed with Christianity.

Appendix: Hadith exercises

Hadith exercise #1:

Jarh wa ta'deel is going to be applied.

Hadith 1- haddathane Muhammad ibn Raf'I haddathanaa hujaayn ibn ul muthannaa haddathanaa al layth an uqaayl an ibni shihaab an saeed in musayyib that the Messenger of Allah صلى الله عليه وسلم forbade us from buying and selling al-muzaagana. (nahaa an ba3'I il muzaabala).

Muzaagganaa is when you trade for things that are not fully ripe. For example you say that I'll trade you two bags of older dates for one shovel of the dates on the tree when they get ripe.

Syeed ibn al-Musayyib

Muhammad ibn Rafi' → is a tabi tabi'een from hims (Syria) and died in 245. Was a teacher of many hadith narrators like imam Muslim. What did the scholars say about him? Imam Muslim said 'trustworthy and reliable, whatever he narrates from his book is authentic.' Imam an-Nisae said 'trustworthy and reliable.' Ibn Hajr said the same.

Hujaayn ibn al-muthannaa → was a tabi' and was very young when he met some of the companions. He was also from Hims. He died in Baghdaad in 205. Ibn Hibbaan said 'Trustworthy and reliable.' Imam ath-thahabi says the same.

Al-Layth → Layth ibn Sa'd was amongst the tabi'een and was well known. Many have said that he was of the same level as Imam Malik in Fiqh, others said that he was more knowledgeable. He had his own mathab but his students never took care of it and political reasons also effected it. He was from Khurasaan but he went to Egypt. He died in 175 hijri and he is very trustworthy. Imam Ahmad said that he is trustworthy (thiqa').

Uqaayl ibn Khalid → tabi' lived when some of the companions were still alive but never met any of them. He lived in shaam. He died in Khurasaan. D. in year 144. Considered trustworthy. Yahya ibn Maeen says that he is proof by himself and is trustworthy.

Muhammad ibn Shihaab → Tabi' from Medinah. One of the teachers of Imam Malik. Died in 124 after hijri. Was emir al-mu'mineen in hadeeth. Imam Malik said I haven't met anyone with the memory of ibn Shihaab. Al-

Layth said I haven't met anyone more knowledgeable than him. 'Umar ibn Abdul Azeez said that there is not a person on Earth more knowledgeable than ibn Shihaab. His memory is mutawatir.

Syeed ibn al-Musayyib → from medinah, Syed at-Tabieen. Died in year 93. Was of the most knowledgeable of the tabieen, some said the most. For 40 years he never saw the back of anyone after prayer and he never missed takbiratul ihram. He was the first to attend and last to leave.

Hadith exercise #2:

Ishaac ibnul musa al ansari who said hadathana m'an who said hadathana imam maalik a'n abdurahman ibnul harmala from amr ibn shuaib from his father from his grandfather that rasulAllah said, "a rider is a shaitan, two riders are two shaitans, three riders are a group."

Jarh wa ta'deel of this sanad.

Ishaq ibn musa al ansari - taba tabieen - from madinah. Passed away 244 H

Al haakim ar-raazi said, his precision and his truthfulness is very strong.

Nasai - thiqa

Ibn hibban - thiqah

Al khateeb al Baghdadi - thiqa

Ibn hajr - thiqa tun mudqin

M'an ibn 'Isa - kunya abu yahya. Taba tabieen. Lived medina died there in 197 H.

THIQA

Yahya bin maeen

Abu haatim ar raazi - the one who stayed with imam maalik the most, top student of imam maalik

Ibn hibban - thiqqa

Ibn hajr - thiqa

Imam ahmed said maalik is the most precise in everything.

Abdurahman ibn harmula - generally sudoog

Yahya bin maeen - saalih. (righteous and okay).

Nasai - laysa bihi ba s - (nothing wrong with him) take from him.

Ibn hibban - thiqqa but yukhti - makes mistakes sometimes.

As-saaji - sudoq yahya fil hadith - makes mistakes sometimes.

Amr ibn shuaib -

Ibn hajr - sudoq

Yahya bin saeed al qahtan - if the people who narrated from him are trustworthy, then HE is trustworthy. ??? - a characteristic of trustworthy person is that they are aware of their sheikhs weakness. So the trustworthy ones take from amr bin shuaib only when writing.

Ali bin al madini - thiqa - whatever he writes is authentic.

Yahya bin maeen - same as other yahya

Ishaaq bin rahaway - same as other yahya

Imam Bukhari - the majority of our people (muhadditheen) have taken his hadith as proof.

Ibn hibban - his father shuaib ibn Muhammad.

Ibn hajr - sudoq

Ibn hibban - thiqa

Zhahabi - sudoq

Father: Muhammad ibn Abdullah

Grandfather's name: Abdullah ibn amr ibn al A'as

APPENDIX: Miscellaneous

"If I knew muslims before islam, I wouldn't be muslim, but I knew islam before muslims, so this is why I am muslim."

-Saying of a *Muslim* that Sheikh AbdulBary Yahya Knows.

Example of not following the Sunnah: you order a basketball court built: the builder builds a swimming pool. He then wants his money. He starts justifying it. "Pool costs more. It's better." But You will not accept it because it's not what you wanted.

The "4 Abadillah" are of two types. You have the 4 famous Abadillah, who are:

1. Abdullah ibn Abbas
2. Abdullah ibn Umar
3. Abdullah ibn Zubair
4. Abdullah ibn Mas'ud

In regards to the 4 Abadillah of Israeeliat, they are:

1. Abdullah ibn Abbas
2. Abdullah ibn Umar
3. Abdullah ibn Zubair
4. Abdullah ibn Amr

The latter Abadillah are the ones who were known to narrate from the people of the book. Abdullah ibn Mas'ud was extremely opposed to narration from the isra'eeliat, so he is not found in the latter list. He would actually get angry at those who did so.

When traveling the only sunnan you should pray are witr and the two before fajr.

Hadith of woman who married to her cousin to raise his social status as a testimony and lesson to her parents.

Muhammd ibn hazm az-zhaahiri - if a woman says "yes" to marriage, you are not allowed to marry her, because she is supposed to be quiet according to the hadith. This shows the "Zhaahiri" nature of Ibn Hazm