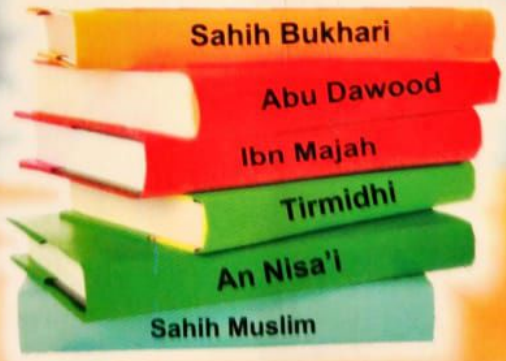
The Significance and Classification of Hadith



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Qur'an and Hadith Education Series: 12

- **Individual and Collective Sunnah**
- **Legal and Constitutional Status of Sunnah**
- **Relationship between Qur'an and Sunnah**
- **Basic Hadith Terminology**
- **A Short History of Hadith Narrations**
- **Response to the Hadith Rejectionists**

Dar al-Hikmah

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

(In the name of Allah, The most Gracious, The most Merciful.)

The Significance and Classification of Hadith.

A very useful book for preliminary students of the Science of Hadith.

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Dedication

- **This book is dedicated to (a great scholar of Hadith): Sheikh-ul-Hadith Maulana Abdul Ghaffar Hassan Umarpuri (May Allah bless him)**

and

- **Maulana (Dr.) Sohail Hassan, Islamic Research Institute, International Islamic University, Islamabad.**

مَنْ رَغِبَ عَنْ سُنَّتِيْ فَلَيْسَ مِنِّيْ .

(صحیح بخاری، کتاب النکاح، باب 1، حدیث 5118)

The Prophet (pbuh) said:
"Whoever disliked my Sunnah (way) is not from me."
(al- Bukhari)

(Allah's peace and blessings be upon him)

"The Prophet (Allah's peace ...)

"Whoever disliked my Sunnah (way) is not from me."

(al-Bukhari)

Introduction

Indeed all Praise is due to Allah Almighty. We praise Him and ask for His help and forgiveness. We believe in Him, trust Him and seek His protection from the evils of our souls and from our evil deeds. Whoever is guided by Allah cannot be misguided and whoever is misguided by Him cannot be guided by anyone. We bear witness that there is no one worthy of worship except Allah, Who is One without any partners. And we witness that Muhammad (pbuh)[1] is His slave and messenger who has been sent with the truth as conveyer of glad tidings and a warner. Verily, the best speech is the Book of Allah and the best way is the way of Muhammad (pbuh). The most evil deed is innovation in religion and every innovation (in Shariah) is a Bid'ah (prohibited innovation). Every bid'ah leads to misguidance and every misguidance ends up in Hell-fire.

Islamic religion entirely depends on the revelation given to Prophet Muhammad (pbuh) and this revelation is of two kinds. The Prophet (pbuh) himself said:

تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا، كِتَابَ اللهِ وَسُنَّةَ رَسُولِهِ. (مُوَطَّا امام مالک)

"I am leaving behind two things among you. As long as you hold fast to these two, you will never be misled. These two are: the Book of Allah and the Sunnah of His messenger (pbuh)."

The Holy Qur'an and the Sunnah (Hadith) of the Prophet (pbuh) are not two different things but they are two streams coming out of the same source. The Holy Qur'an is the visible (jali) revelation and Hadith is the invisible (khafi) revelation. Both the words and the subject matter of the Holy Qur'an are revealed by Allah, while the subject matter of Hadith is revealed by Allah but the words are from Muhammad (pbuh) himself. It is essential to understand the Sunnah in order to understand and follow the Holy Qur'an.

Going To Extremes Regarding Hadith

It has been noticed that two extreme attitudes regarding Hadith are found in our society. The first group is so naive, unintelligent and ignorant about Hadith

1- (pbuh) Peace be upon him.

that everything attributed to the Prophet (pbuh) is considered as a Hadith, even though it may be false or fabricated according to the science of narration and the understanding of Hadith.

The second group is not naive but is so impressed and influenced by western thought, culture and socialist ideas that they want to test everything in Islam on the touchstone of their own imperfect wisdom. In other words, it is the modern form of rationalism *(e'tizal)*. Hadith is the greatest hurdle in their way of interpreting the Holy Qur'an according to their whims and wishes, thus they want to throw away this knowledge of Hadith in order to interpret the Holy Qur'an according to their own whims. After getting rid of Hadith they will have the wealth of lexicon in their hands to fulfill their evil plots and plans in interpretation of the Holy Qur'an.

Instead of testing a Hadith in the light of the agreed principles of the science of Hadith by its great scholars, (which are the basis for the acceptance or rejection of Hadith), they hold with suspicions, due to their imperfect and evil intellect, even the sound and good traditions. During 19th century, in the sub-continent, the mischief of rejecting sound and established traditions was the offshoot of material progress and scientific inventions in the west. As a result the existence of jinns and the Angels was denied. When communism and socialism flourished in the twentieth century and powerful governments were formed on the basis of these ideologies, the venomous job of molding Islam according to socialist ideas began. The philosophy of system of providence was created to deprive the people from the right of individual possession. Hadith was the greatest hindrance in the way of this philosophy. Hence they tried to create doubts about the traditions of Sahih al-Bukhari and Sahih Muslim. Have a look at an example of a false interpretation of the Holy Qur'an. According to these deniers of Hadith, the word istaghfar (اِسْتِغْفَار) does not mean "seeking forgiveness"; it rather means "cultivation" so for them this verse of the Qur'an [وَالْمُسْتَغْفِرِيْنَ بِالْاَسْحَارِ. (آل عمران : ١٧)] *'wal mustaghfirina bil ashar'* means, "those who go to the fields to till the land and sow the seeds". (May Allah forbid).

After reviewing the intellectual and practical reasons for the deterioration of the Muslim Ummah, Maulana Sadaruddin Islaahi, a pious man and a great servant of the Book of Allah, has suggested that students of Islam avoid two mistakes regarding Hadith, and you will agree that they are both important.

1: Do not commit the mistake of accepting wrong and unauthentic narrations for consideration.

"You should not accept wrong and unauthentic narrations even with a good

intention. The harm of learning and teaching such traditions is greater than their benefit. Some people consider the use of false and weak traditions permissible in describing the merit *(fadhail)* of an act but they should remember that there is no compulsion for accepting weak or false traditions in the presence of a large number of sound and good traditions. It is also against the explicit injunctions and strong warnings of the Prophet (pbuh)."

2: Do not make the mistake of selecting Hadith according to your taste.

"As it is not correct to select from the Holy Qur'an for study and lectures according to your taste, likewise, it cannot be correct to select from the Hadith according to your liking. As the whole Qur'an is the Word of Allah, likewise the entire collection of Hadith is composed of the sayings and actions of the Prophet (pbuh).

The advice of the prophet (pbuh) was "خَيْرُ الْهَدْى" *the best way* and his advice to "عَلَيْكُمْ بِسُنَّتِى" *follow my Sunnah,* both included in the entire collection of Hadith.

Allah has warned those who follow the Qur'an according to their likings in the following verse:

اَفَتُؤمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ . (البقرة : 85)

"Then is it only a part of the Book that you believe in and do you reject the other part?"

Likewise, to select traditions according to one's liking can be termed as 'giving up' the Sunnah. It is a great deprivation to study selected chapters of one's taste from this perfect collection of righteousness and guidance. Another danger of this selective study is that instead of having a comprehensive concept of religion *(ad-Din)* one gets a limited, one sided view of the religion."
("How to Study the Religion?" by Maulana Sadarudin Islaahi).

Instead of changing the religion according to one's personal taste a sincere student should change himself according to the religion.

Examples of selection according to a person's taste.

For example, a person with a political temperament studies only the traditions and verses about politics and ignores the traditions about prayers, zakat, fasting and hajj with the result that he does not care about these rituals. In spite of his sincerity, this man is misguided because of his ignorance about the basic teachings of the religion. Another person with a monastic attitude studies only the traditions about rituals and invocations. He does not study the traditions

about social, economic, political and other collective affairs of the society. Consequently, his concept about the religion will be defective and he will not be able to save himself from misguidance and deviation because he has decided to keep himself ignorant of a major portion of the teachings of Islam.

Ignorance about the knowledge of Hadith.

Maulana Abdul Haq d.1054 AH (1551-1640 CE[2]) and Shah Wali Allah d.1176 A.H (1703-1762 CE) were great scholars of Hadith from Delhi, who motivated the desire for the knowledge of Hadith among the religious scholars of the Sub-Continent (India and Pakistan). People used to recite the Holy Qur'an only for reward and benediction and were more inclined towards legal (fiqh) issues, rather than Hadith. Deliberation and pondering over the Qur'an and Hadith were almost suspended. Free from Qur'an and Sunnah, Sufism came into great demand, the remnant features of which can be seen even today. In the books of Sufism and jurisprudence, Qur'an and Hadith were very rarely used for argument or support and if by any chance some traditions were used, they were mostly weak and fabricated.

The religious people had no inclination towards the principles of Hadith or its terminology. It was not considered necessary to have the knowledge of the chain (*sanad*) of narration and the life history of the narrators. People were not aware of the memorable works of the great scholars of Hadith and the basic books of Hadith were not commonly available.

In our age today, the distances are contracting, the books are becoming wide-spread, and the basic books of Hadith and its principles are being published with new setup and compilation. The invention of the computer has revolutionised every thing, like the voluminous book Musnad Ahmed, which contains more than thirty thousand traditions has been accommodated in a small disk. The greatest Hadith scholar of this age, Sheikh Muhammad Naasiruddin al-Albani (deceased 1420 A.H.) has opened new ways for research scholars to scrutinize the Hadith in the books of jurisprudence, sufism, philosophy and creed, thus narrowing the gaps of misunderstanding.

The physical and intellectual distance between our scholars and the scholars of the Arab world is decreasing. People are migrating in search for better jobs and so Hanafites, Shafiites, Malikites and Hanbalites are constantly interacting with

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2- CE (i.e. Christian Era) is used instead of A.D. (Anno Domini, lit. in the year of our Lord) because Muslims do not recognize Jesus, the son of Mary, as the Lord, but as a Prophet of our Lord, Allah.

each other, becoming aware of each others ways and trying to understand each others arguments. It was a very auspicious moment, in the beginning of the last century, when separate places of prayer for the four different juristic schools of thought were removed from the center of Muslim unity, the Ka'bah, by the efforts of one man. Now Muslims from all over the world follow one Imam in the Ka'bah during prayers instead of four Imams.

The internet has created new possibilities of intimacy and mutual cooperation in the Muslim Ummah. It is not amazing to visualize the future when there will be no differences amongst the four juristic schools of thought and no groupings on the basis of creed or philosophy. The Ummah will be practically united on the basis of the fundamental teachings of the Qur'an and Sunnah.

On the one hand there are these possibilities of a pleasing picture and on the other hand there is so much ignorance that the fabricated Hadith of Ghadir-e-Khum (غدير خم) is presented on the television. Baseless traditions like (اُطلُبِ الْعِلْمَ وَلَوْ كَانَ بِالصِّيْنِ) "Acquire knowledge even if you have to go to China". have been mentioned in our text books. (Sheikh Muhammad Naasiruddin al-Albani has written almost seven to eight pages about the Hadith of going to China and has declared it as false.)

(See Hadith No.416 in: 'سلسلة الاحاديث الضعيفة وَالْمَوضوعة المجلد الاول'.)

Ignorant of the knowledge of Hadith, our intellectuals present the sayings of Aristotle and Plato as Hadith, so in these circumstances what can be said if the masses present hearsay as Hadith.

An incident that happened to Maulana Muhammad Saud Alam Qasimi.

Maulana Muhammad Saud Alam Qasimi, the administrator of Religious Studies at Muslim University Aligarh, has mentioned an incident in his book "Mischief of Fabrication of Hadith and Recognition of False Traditions," which shows the attitude of our society. He writes in his book: "Sufis, celebrators of the Prophet's nativity (birthday), preachers, and some Muslims with religious fervor relate false traditions describing the merits and demerits of deeds, and people listen to them with great interest. If they are corrected for relating such traditions, they, instead of reforming themselves will resent such advice and sometimes the well wisher becomes the victim of their rage. Once, a relative of Maulana Qasimi was reading about the merits of prayer to a young man, and warnings him about giving up prayer from a famous book of merits of deeds. When I arrived there, he was relating the following narration:

"It is related in a Hadith that the person who prays regularly, Allah Almighty honours him in five different ways. One, that poverty is removed from him.

Second, that he is saved from the punishment in the grave. Third, that his record of deeds will be given in his right hand on the Day of Judgement. Fourth, that he will cross the causeway (*pul-e-sirat*) to Paradise like lightening. Fifth, that he will be saved from reckoning. On the other hand, the person who shows laziness in prayers, will be punished in fifteen different ways. He will have five punishments in this world, three punishments at the time of death, three punishments in the grave (barzakh) and three punishments after coming out of the grave....."
(Tablighi Nisab: Fadhail-e-Namaz)

After hearing this lengthy narration I could not control myself and said: "This is a false narration".

(تحذير المسلمين عن الاحاديث الموضوعة على سيد المرسلين ، ميزان الاعتدال 160/2 علامه ذهبى)

To relate it as Hadith of the Prophet (pbuh) is not right. Our venerable relative became very angry at my remark and said: 'What harm does it do to you if someone is led to prayers by this?' I replied, 'What is the need of relating a false Hadith when there are sound traditions regarding the merits of prayer?' He became quiet at this but was still annoyed. ((فتنه وضع حديث) by Maulana Saud Alam Qasimi).

This book, infact, consists of my (Khalil-ur-Rehman Chishti) two initial lectures delivered in Madinat-ul-Islam on the topic of the Recognition of the Science of Hadith. The complete book including all the lectures will be published soon, Insha'Allah.

The basic purpose of the said lectures was to introduce to educated people the basic source of religion in a truly scientific but simple easy way. After these lectures, many people told us with great astonishment and surprise that their understanding about this ocean of knowledge of Hadith was almost nonexistent. Before these lectures, we were totally unaware of the rigorous standard used to check the traditions for being declared as sound. We also did not know that there were a lot of fabricated traditions in existence.

I have given many charts for the convenience of the students which will help them remember the difficult lessons of Hadith terminology.

Dar al-Hikmah considers it appropriate to provide educated people with the information about Hadith, its history, compilation, terminology, books and other related sciences; so that these sensible people may get equipped with the ideological and practical armour for the exaltation of Muslim Ummah and strive without going to the extremes.

Dr. Sohail Hassan, Maulana Hakeemullah and some other friends have revised and corrected this work. May Allah give them the best reward. Dr. Sohail

Hassan has given his continuous guidance regarding the arrangement of chapters and facilitation of articles. It is hoped that he will continue providing guidance and patronage in future, Insha Allah.

وَمَا تَشَاؤُوْنَ اِلَّا اَنْ يَّشَآءَ اللّٰهُ

Seeking good wishes and prayers:

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Preface to the Third Edition

Many thanks to Allah who gave us strength to prepare this third edition, with much improvement, since the earlier editions have had a wide acceptance and more than five thousand copies were sold.

The period before the twentieth century C.E. was mostly dedicated to jurisprudence and mysticism as far as Islamic knowledge and the Muslim world was concerned. In the sub-continent, the new sounds for the revival of the Islamic struggle and knowledge, for which the hearts and minds of believers were waiting, were heard after Shah Wali Allah d.1176 AH - 1762 C.E.

It would not be wrong to term the twentieth century C.E. as the century of the Qur'an as far as South Asia and the sub-continent was concerned. More than fifty commentaries of the Holy Qur'an were written in Urdu during this period, like Tafsir-e-Haqani, Bayann-ul-Qur'an, Tafhim-al-Qur'an, Tadabbar-e-Qur'an, Ma'araf-ul-Qur'an, Da'wtul Qur'an, Tafsir Majidi, Tarjuman-ul-Qur'an, Taisir-ul-Qur'an and many more have been published. The educated people have strengthened their relation with the Word of Allah.

I think the twenty first century will be the century of Hadith, Insha Allah. It is the nature of this period that people no longer believe in hearsay and sayings, unless the authority and reference is not provided. The search to be the "closest to the Book and the Sunnah" (أَقْـــرَبُ إِلَى الْكِتَابِ وَالسُّنَّةِ) is everywhere. Insah Allah, new commentaries will be written for the basic books of Hadith, especially for Bukhari and Muslim. All the challenges of the present age will be met with the understanding of Hadith. Our mental enslavery to western knowledge and culture will be erased from our habits and practices. Muslims will look at their rich literature with care without remorse or apology and this great Ummah of the Prophet (pbuh) imbedded with the spirit of Islam will once again elevate the Word of Allah.

A large number of scholars have realized this, so now even the ordinary books of jurisprudence are not limited to the mere mention of the answers to problems but efforts are made to support these answers with a verse of the Qur'an or Hadith. The view points of other schools of thought are also mentioned in the new books of Tafsir or jurisprudence. An ideological change and a big dedicated team of sincere believers endowed with righteousness and broad mindedness is

essential before any public change, otherwise such changes does not get acceptance in the masses.

The compiler will be satisfied if this book restores the trust of our educated class in offering correct, authentic traditions and creating a desire to shun the wrong and fabricate Sunnah. This should lead to the following of the proven traditions of the Prophet (pbuh) without hesitation and motivate them to pay full attention to the efforts of great scholars of Hadith.

May Allah make this effort and (Dar al-Hikmah) an effective source for the propagation of knowledge of the Qur'an and Sunnah. *Ameen!*

Asking for prayers

Khaleel-ur-Rahman Chishti
Habib-ur-Rehman Qazi

Warning To the Rejecters of Hadith

The Prophet (pbuh) said:

لَا أُلْفِيَنَّ أَحَدَكُمْ مُتَّكِئًا عَلَىٰ أَرِيكَتِهِ يَأْتِيهِ الْأَمْرُ مِنْ أَمْرِي مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ : لَا نَدْرِي مَا وَجَدْنَا فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ .

(سنن ابی داود : کتاب السنة، باب 6، حدیث 4607)

I should not find any of your men leaning on his couch, while any of my commands reaches him in which I ordered for something or forbade from something and he says: "We don't know it, we followed what we found in the Book of Allah."

(In other words he says that the Holy Qur'an is sufficient for us, so what is the significance and need of the commands of the Prophet (pbuh) (may Allah forbid)).

Additions to the new edition of 2009 C.E.

Some additions have been made to the sixth edition of 2009 C.E. to clarify certain issues.

In the twelfth chapter a detailed discussion about false traditions has been given. In the sixteenth chapter, further information is provided about those companions and successors (tabieen) who are related to the writing of Hadith. The students are requested to memorise the periods and dates of death of the companions, their successors, the students of the successors and the scholars of Hadith and Fiqh (jurisprudence) of later periods.

Chapter seventeen has been added to refute the important objections of the rejectionists of Hadith with appropriate answers.

The scholars and the students are requested to inform the compiler of any ambiguity that they may discover, so that suitable correction and improvement could be made in the next edition. (Inshahallah)

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Warning To The Fabricator of Hadith

عَنْ مُغِيْرَةَ بْنِ شُعْبَةَ قَالَ : قَالَ رَسُوْلُ اللّٰهِ ﷺ :

إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبٍ عَلَىٰ أَحَدٍ ، مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ (صحيح بخاری : كتاب الجنائز ، باب 33 ، حديث 1291)

Narrated Mughirah bin Shu'bah رَضِيَ اللّٰهُ تَعَالىٰ عَنْهُ, The Prophet ﷺ said: Telling a lie about me is not like telling lies about others. The one who told a lie about me knowingly will have his abode in Hell.

Chapter-I

Jurisdiction of Hadith and Sunnah

Jurisdiction of Hadith and Sunnah

Sunnah is not only important in our individual life but it has an all embracing nature and is effective in the vast circle of collective life. Usually it is thought that only good etiquettes of our personal life like eating, drinking and dressing can be learnt from Sunnah, but that is not correct. Hadith and Sunnah cover our entire lives including both the individual and collective aspect. It provides teachings about trade, agriculture, judiciary, law, wills, inheritance, the lawful and unlawful, penal ordinances, punishments, governance, and our entire political and social life.

Look at the headings of different chapters of Sahih al-Bukhari, the most authentic book of Hadith, given on the next page. Purification (Taharah) طهارة and prayers are mentioned after revelation, belief and knowledge. Then Zakat and Hajj are mentioned and then buying, selling and matters related to them are mentioned.

We have divided these chapters under a few big headings for your convenience so that you may see the vastness of Hadith.

The most important point about Hadith is that it is not possible to form an opinion about something on the basis of a single Hadith. The relevant verses of the Holy Qur'an and all the traditions relevant to the topic must be considered. As it is not possible to understand a verse of the Qur'an in isolation from the rest of it, likewise, it is not possible to arrive at the correct meaning of a Hadith independently, because it is part of the entire system of religion.

The Chapters of Sahih al-Bukhari

1: Beginning of the Revelation
2: Belief
3: Knowledge

Cleanliness (Taharah)

4: Ablution (Wudhu)
5: Bath
6: Menses
7: Dry Ablution (Tayamman)

Prayer

8: Timings for Prayers
9: Call for Prayer (Adhan)
10: Method of Prayer
11: Friday Prayer (Jumu'ah Congregation)
12: Fear Prayer (Salat-e-Khauf)
13: Two Eid Prayers
14: Witr Prayer
15: Prayer for Rain
16: Prayer at Solar Eclipse.
17: Prostration during Recitation of Qur'an (Sajdah-e-Tilawat)
18: Prayer during journey
19: Night Prayer (Tahajjad)
20: Merits of Prayer
21: Frequent movements during Prayer
22: Prostration for Forgetfulness/ sajdah-e-Sahw
23: Funeral Prayer

Zakat

Hajj

24: Umrah
25: One who is prevented from Hajj or Umrah
26: Hunting during Hajj
27: Excellence of Madinah

Fasting

28: Tarawih Prayer
29: Night of Power (Shab-e-Qadr)
30: Seclusion for Prayers (E'tikaf)

Practical Affairs

31: Buying and selling
32: Advance Payment
33: Pre-emption
34: Tenancy
35: Bills of exchange
36: Surety
37: Representation

Land Cultivation

38: Irrigation
39: Loan
40: Disputes and Quarrels
41: Unclaimed Stuff
42: Oppression and Usurpation

Partnership

43: Mortgage
44: Emancipation
45: Slave Seeking contract for Freedom

Gift (Hibbah)

46: Evidences or witnesses
47: Peace Treaty
48: Conditionalities
49: Will (Wasiyyah)

Jihad

50: Fifth of Ghanimah (Khums)
51: Protection money (Jizhyah)

Book of Prophets

52: Virtues
53: Excellence of the Companions
54: Excellence of Ansar
55: Description of the Prophet's Battles
56: Interpretation of the Qur'an
57: Excellence of Qur'an

Way of Living (Social code)

58: Marriage
59: Divorce
60: Waiting period for a re-marriage ('iddah)
61: Maintenance allowances (Nofaqah)

Etiquettes

62: Etiquettes of Eating
63: Animal Sacrifice at the birth of child (Aqiqah)
64: Hunting and Slaughtering
65: Sacrifice
66: Etiquette's of drinking
67: Disease and its cure
68: Dress
69: Respect/Good manners
70: Permission
71: Softening of the hearts (Raqaq)
72: Fate or Divine Preordainment
73: Faith and Vows
74: Oath
75: Inheritance

Judicature

76: Penal ordinances (Hudud)
77: Combatants (Non-believers & apostates)
78: Blood money (Diyat)
79: Repentance
80: Repentance of an Apostate
81: Ruses and Excuses
82: Interpretation of Dreams
83: Description of Trials (Fitnah)
84: Rules of the Governance
85: Desire
86: Traditions Transmitted by a single narrator in each link of the chain
87: Description of clinging to the Qur'an and Sunnah.

Belief in Allah's Unity (Tawheed)

Individual Sunnah

In the following examples the traditions either belong to the private life of an individual or are related to etiquettes.

1: Eating with the right hand is Sunnah.

The Prophet (pbuh) said: كُلْ بِيَمِيْنِكَ (مسلم) "Eat with your right hand."

2: Sunnah tells us about the acceptance or non-acceptance of deeds.

لَاتُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُوْرٍ وَلَا صَدَقَةٌ مِنْ غُلُوْلٍ . (مسلم)

The Prophet (pbuh) said: "Prayer is not accepted without cleanliness and charity is not accepted from unlawful wealth."

3: To clean the teeth before every prayer is Sunnah.

لَوْلَا اَنْ اَشُقَّ عَلٰى اُمَّتِى (اَوعَلَى النَّاسِ) لَأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ مَعَ كُلِّ صَلَاةٍ . (بخارى، متفق عليه)

"If it were not tiresome for my Ummah (or the people) I would have ordered them to (delay the night prayer and) clean the teeth before every prayer."

4: To offer voluntary prayer in adversity is Sunnah.

كَانَ النَّبِىُّ ﷺ اِذَا حَزَبَهُ اَمْرٌ" صَلّٰى . (سنن ابى داود، رواه النسائى)

"Whenever the Prophet (pbuh) faced a serious matter he used to offer prayer".

5: It is Sunnah to give a sermon (khutbah) after the two eid prayers. (While the sermon in Friday prayer is given before the prayer)

كَانَ رَسُوْلُ اللّٰهِ ﷺ وَاَبُوْبَكْرٍ وَعُمَرُ يُصَلُّوْنَ الْعِيْدَيْنِ قَبْلَ الْخُطْبَةِ . (بخارى، متفق عليه)

"The Prophet (pbuh), Abu Bakr (R.A.)[3] and Umar (R.A.) used to offer the two eid prayers before sermon."

6: To use different ways (for going to and retuning from the prayer place) on eid day is Sunnah.

3- (RA) Radhiya Allah Anhu - May Allah be pleased with him.

كَانَ النَّبِيُّ ﷺ إِذَا كَانَ يَوْمَ عِيدٍ خَالَفَ الطَّرِيقَ . (رواه البخاری)

"The Prophet (pbuh) used to take different routes (for going to and retuning from the prayer place) on eid day."

7: It is Sunnah to fast on Monday and Thursday.

كَانَ النَّبِيُّ ﷺ يَصُومُ الإِثْنَيْنِ وَالْخَمِيسِ . (رواه ترمذی و النسائی)

"The Prophet (pbuh) used to fast on Monday and Thursday."

8: It is Sunnah to say 'Bismillah' before eating. (Etiquettes of eating)

إِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ أَنْ لَا يُذْكَرَ اسْمُ اللّٰهِ عَلَيْهِ . (مسلم)

"The food on which Allah's name is not mentioned is considered permissible by the devil."

9: To lean on something while eating is against the Sunnah.

لَا آكُلُ مُتَّكِئًا . (البخاری)

The Prophet (pbuh) said: "I do not eat while leaning on something."

10: To eat sweet things and honey is Sunnah.

كَانَ رَسُولُ اللّٰهِ ﷺ يُحِبُّ الْحَلْوَاءَ وَالْعَسَلَ . (البخاری)

"The Prophet (pbuh) liked sweet things and honey."

11: To drink in three breaths is Sunnah. (Etiquettes of drinking).

كَانَ رَسُولُ اللّٰهِ ﷺ يَتَنَفَّسُ فِي الشَّرَابِ ثَلَاثًا . (مسلم ومتفق علیه)

"The Prophet (pbuh) used to breath three times while drinking." (Paused for breathing at three interval while drinking)

12: To wear high (above ankles) trousers is Sunnah. (Etiquettes of dress)

مَنْ جَرَّ ثَوْبَهُ خُيَلَاءَ ، لَمْ يَنْظُرِ اللّٰهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ . (بخاری، متفق علیه)

The Prophet (pbuh) said: "Whoever will drag his clothes behind him out of pride, Allah will not look at him on the Day of Judgement."

13: To greet every familiar and unfamiliar person is Sunnah.

إِنَّ رَجُلاً سَأَلَ رَسُولَ اللّٰهِ ﷺ أَيُّ الإِسْلَامِ خَيْرٌ ؟ قَالَ تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلَامَ عَلَىٰ مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ . (بخاری، متفق علیه)

"A man asked the Prophet (pbuh), "Which Islam is best?". The Prophet

(pbuh) answered "To feed (the people) and to greet those you know and those you don't know."

14: To keep smiling is Sunnah.

عَنْ عَبْدِ اللّٰهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ قَالَ : مَارَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِّن رَّسُوْلِ اللّٰهِ ﷺ. (رواه الترمذی)

Abdullah bin Harith bin Jaz' reports that he never saw a person who smiled more than the Prophet (pbuh).

Collective Sunnahs are superior to individual Sunnahs

The above were examples of individual Sunnah and the following are those of collective Sunnah. But one thing must be understood in the beginning, that is, that the collective Sunnah is superior to the individual Sunnah.

In order to choose between the two Sunnahs of the Prophet (pbuh) it is essential to determine the important and unimportant Sunnah. Abdullah bin Rawaha was a sincere companion of the Prophet (pbuh) and he wanted to offer the Friday Prayer in the Prophet's mosque in order to get more reward. Besides, he also wanted to benefit from the sermon of the Prophet (pbuh). But he was deprived of the blessing of these two good deeds because he neglected a very important collective duty, as ordered by the Prophet (pbuh), although his intention was good.

Lets look at the details of this event in the following Hadith of Tirmidhi.

عَنِ ابْنِ عَبَّاسٍ ؓ قَالَ : بَعَثَ النَّبِيُّ ﷺ عَبْدَ اللّٰهِ بْنَ رَوَاحَةَ فِيْ سَرِيَّةٍ فَوَافَقَ ذَالِكَ يَوْمَ الْجُمُعَةِ ، فَغَدَا اَصْحَابُهُ فَقَالَ: اَتَخَلَّفُ فَاُصَلِّيْ مَعَ رَسُوْلِ اللّٰهِ ﷺ ثُمَّ اَلْحَقُهُمْ ، فَلَمَّا صَلّٰى مَعَ رَسُوْلِ اللّٰهِ ﷺ رَآهُ فَقَالَ : مَا مَنَعَكَ اَنْ تَغْدُوَ مَعَ اَصْحَابِكَ فَقَالَ:أَرَدْتُ اَنْ اُصَلِّيَ مَعَكَ ثُمَّ اَلْحَقُهُمْ ، فَقَالَ: لَوْ اَنْفَقْتَ مَا فِي الْاَرْضِ جَمِيْعًا مَا اَدْرَكْتَ فَضْلَ غَدْوَتِهِمْ . (رواه الترمذی)

Abdullah bin Abbas (R.A.) reports that the Prophet (pbuh) told Abdullah bin Rawaha to go for Jihad along with a small raiding party, on a Friday. The companions of Abdullah went early in the morning according to the command of the Prophet (pbuh), but he thought. "I should stay behind to offer the Friday Prayer along with the Prophet (pbuh) in his mosque and then I will quickly join them". When he offered the Prayer along with him (pbuh), the Prophet (pbuh) saw him and asked, "Why didn't you go along with your companions early in the morning?" Abdullah replied, "I wanted to pray with you and then join them." The Prophet (pbuh) said: "Abdullah! If you spend whatever is in the world, you will not be able to reach the status of those who left early in the morning."

In this mission (a collective Sunnah), for which Abdullah bin Rawaha was appointed by the Prophet (pbuh), he had to leave early in the morning. This was a collective Sunnah which was more important and more rewarding than the individual Sunnah which was the praying at the prophets' mosque, listening of the sermon and its rewards.

Status of Sunnah (Hadith) in lawful and unlawful

According to Islamic (divine) law, things can be determined as lawful or unlawful also on the authority of the Sunnah, like the Holy Qur'an. Furthermore matters can be lawful or unlawful both in individual and collective life. Look carefully at the following examples in which the Sunnah enters the orbit of law instead of etiquettes.

Even mild intoxicants are unlawful according to Sunnah.

مَا اَسْكَرَ كَثِيْرُهُ ، فَقَلِيْلُهُ حَرَام ". (حديث صَحِيْح ". ابو داود ، احمد ، ترمذى)

The Prophet (pbuh) said: "If the large quantity of something intoxicates, its small quantity is also forbidden."

Silk and gold are forbidden for men according to Sunnah.

اَخَذَ النَّبِيُّ ﷺ حَرِيْرًا فَجَعَلَهُ فِيْ يَمِيْنِهِ ، وَاَخَذَ ذَهَبًا فَجَعَلَهُ فِيْ شِمَالِهِ ثُمَّ قَالَ : اِنَّ هٰذَيْنِ حَرَام " عَلٰى ذُكُوْرِ اُمَّتِيْ . (حَدِيْث " صَحِيْح ". رواه ابو داود و النسائى و احمد و ابن حِبَّان وابن ماجه)

The Prophet (pbuh) took silk in his right hand and gold in his left hand and said: "Both these things are forbidden for the men of my Ummah."

The above two traditions are quoted as examples, otherwise there is a long list of such traditions. The purpose here is only to indicate the importance of Sunnah in determining things as lawful or unlawful.

Collective Sunnah

Legal status of Sunnah (Hadith)

There are many traditions, which determine the Status of Sunnah in Judicial decisions.

The court is a collective institute established by the government but the Sunnah of the Prophet (pbuh) plays an important role in the establishment of this institute. Not only does the sunnah give the law but it also ensures its correct implementation and explains the etiquettes of the court. The following is an

example of this:

فَإِذَا جَلَسَ بَيْنَ يَدَيْكَ الْخَصْمَانِ ، فَلَا تَقْضِيَنَّ حَتّٰى تَسْمَعَ مِنَ الْآخَرِ ، كَمَا سَمِعْتَ مِنَ الْأَوَّلِ ، فَإِنَّهُ أَحْرٰى أَنْ يَتَبَيَّنَ لَكَ الْقَضَاءُ . (رواه ابو داود و ترمذی و احمد)

The Prophet (pbuh) said, "When there are two parties sitting before you for judgement, do not give verdict unless you listen to the second party as you have listened to the first party."

It is Sunnah to cut off the hand in a theft of more than one fourth of a Dinar.

تُقْطَعُ يَدُ السَّارِقِ فِيْ رُبُعِ دِيْنَارٍ . (متفق علیه)

The Prophet (pbuh) said, "The hand of a thief will not be amputated in a theft of less than one fourth of a Dinar," (Bukhari and Muslim)

This Hadith proves the legal status of Sunnah, whereas the verse of the Holy Qur'an says: وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوْا أَيْدِيَهُمَا . (المائده : 38) "As for the thief, male or female, cut off his or her hand" indicates that the hand of a thief will be cut off for every theft whether it is of one Dinar, one loaf of bread or one piece of fruit.

This verse of the Holy Qur'an orders to amputate the يَـــــدٌ (hand). In the Arabic language the word يَدٌ implies the wrist, elbow and the whole arm but the Sunnah of Prophet (pbuh) clarifies that it means the "wrist".

The Status of Sunnah in Penal Law

The Prophet (pbuh) said:

لَا يُجْلَدُ فَوْقَ عَشْرِ جَلَدَاتٍ إِلَّا فِيْ حَدٍّ مِّنْ حُدُوْدِ اللّٰهِ . (بخاری، متفق علیه)

"No one will be given the punishment of more than ten lashes except in the punishments prescribed by Allah."

Punishments prescribed by Allah (حدود) are enforced in the following crimes:

1: Adultery (punishment: stoning to death.)
2: Willful murder (punishment: capital punishment {death})
3: False accusation (punishment: Eighty lashes)
4: Theft and Robbery (punishment: amputation of the hand or foot or both)
5: Drinking Alcohol (punishment: Lashes)
6: Apostasy (punishment: capital punishment {death})
7: Revolt against an Islamic government (punishment: execution or exile)

The punishments prescribed by Allah are called *Hudood* (limits) and the punishments for minor crimes given by a judge of an Islamic court are called penal law (*Tazeerat*). A punishment of more than ten lashes cannot be given

under penal law. All the Punishments as prescribed by Allah are fixed to protect the five basic needs.

Five needs (Purposes of Islamic law) and Islamic Punishments

The purposes of Islamic law are five and these are also called the five needs. The purpose of all the commands of Islamic law are confined to these five. The Islamic punishments are also included in these injunctions and the following are examples of each of the Islamic punishments.

1:- **Protection of Life:-** Capital punishment has been prescribed for this purpose in case of murder.

2:- **Protection of Property:-** Amputation of the hand has been prescribed for this purpose in case of theft, and hand and foot from opposite direction in robbery.

3:- **Protection of honour and lineage:-** The punishments of stoning to death and lashes have been prescribed for this purpose in case of adultery and false accusation. (qadhaf).

4:- **Protection of intellect:-** The punishment of lashes has been prescribed for this purpose in case of drinking alcohol.

5:- **Protection of religion:-** Capital punishment has been prescribed for this purpose in case of apostasy and revolt.

Constitutional status of Sunnah (Hadith)

Look at the Sunnah from a legal and constitutional point of view. It gives the details of responsibilities of the citizens and the state. Expressing the basic principles of the Islamic State on the occasion of his last Hajj, the Prophet (pbuh) said:

فَإِنَّ دِمَائَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ حَرَامٌ ، كَحُرْمَةِ يَوْمِكُمْ هٰذَا . (بخاری)

"Indeed your life, your property and your honour are sacred like the sanctity of this day."

This Hadith and the one coming next determine the fundamental rights of Muslims and all the human beings.

فَقَدْ حُرِّمَتْ عَلَيْنَا دِمَائُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللّٰهِ. (بخاری و مسلم)

"So their lives and properties are sacred for us (the state) unless a similar right is established against them and they are accountable to Allah (for their intentions)."

Sunnah can also determine the responsibilities of a state as the tradition

about zakat in Bukhari and Muslim proves that it is the responsibility of the state to take zakat from the rich and distribute it among the poor citizens.

It is Sunnah to collect and distribute zakat.

إِنَّ اللّٰهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً ، تُؤْخَذُ مِنْ أَغْنِيَاءِهِمْ فَتُرَدُّ عَلَىٰ فُقَرَاءِهِمْ . (بخاری و مسلم)

The Prophet (pbuh) said: "Allah has made zakat obligatory for Muslims. It will be taken from their rich and returned to their poor."

Support of needy people by the state is Sunnah.

فَالسُّلْطَانُ وَلِيُّ" مَنْ لَا وَلِيَّ لَهُ . (ابو داؤد . ترمذی، احمد ، ابن ماجه ، دارمی)

The Prophet (pbuh) said: "The head of state is the patron of anyone who has no patron."

مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ ، وَمَنْ تَرَكَ كَلًّا فَإِلَيْنَا . (بخاری و مسلم)

"If a person leaves some property behind (after his death), it belongs to his heirs and if he leaves the burden of responsibilities (debt and has no inheritance... etc) it is our (state's) responsibility."

To collect protection tax from Zoroastrians (majus) is Sunnah.

أَنَّ رَسُوْلَ ﷺ أَخَذَهَا (الجِزْيَةَ) مِن مَجُوسِ هَجَرٍ . (بخاری)

"The Prophet (pbuh) collected protection tax (jizyah) from Zoroastrians of Hajar."

The rights of non-Muslim (Citizens) have been given legal guarantee by Sunnah.

The rights of non-Muslims have been guaranteed by Sunnah in an Islamic state. Look at the following Hadith as it proves that Sunnah is a blessing even for non-Muslims.

مَنْ قَتَلَ رَجُلًا مِنْ أَهْلِ الذِّمَّةِ لَمْ يَجِدْ رِيْحَ الْجَنَّةِ . (صحيح . أخرجَهُ النسائی)

"Whoever kills a non-Muslim citizen of an Islamic State will not get to smell the fragrance of Paradise."

It is Sunnah to give one sixth (1/6) of the inheritance to the maternal grand-mother.

أَعْطَاهَا (الْجَدَّةُ) السُّدُسَ . (موطا امام مالک)

The Prophet (pbuh) gave one sixth (of the inheritance of the deceased to the

maternal grand-mother).

Status of Sunnah (Hadith) in social life.

Now look at the social life. The real circle of activities for women is their home and the Sunnah explains the commands about different aspects of social life as well. See the following two sayings of the Prophet (pbuh).

According to Sunnah it is permissible for a woman to go out of her home under necessity.

قَدْ اَذِنَ اللّٰهُ لَكُنَّ اَنْ تَخْرُجْنَ لِحَوَائِجِكُنَّ . (بخارى . كتاب النكاح)

"Indeed Allah has allowed you (women) to go out of your homes for your needs."

Sunnah proves that women can pray in the mosque.

اِذَا اسْتَاذَنَتْ اِمْرَأَةُ اَحَدِكُمْ اِلَى الْمَسْجِدِ فَلاَ يَمْنَعْهَا . (بخارى)

"If the wife of any of you asks for permission to go to the mosque, you should not forbid her."

It is obvious that allowing the women to pray in the mosque is a collective matter. Islam is not only about mans relationship with Allah but also the social and collective responsibilities of man with the community are also defined by the Qur'an and Sunnah.

Summary

Jurisdiction of Hadith and Sunnah

1- The jurisdiction of Hadith and Sunnah includes the individual as well as the collective life.

2- The Islamic teachings consisting of revelation have two basic sources:

(a) The Holy Qur'an

(b) The sound (sahih) and good (hasan) traditions

3- The basic principle about Hadith and Sunnah is that every Hadith and every Sunnah is a part of the entire system of Qur'an and Sunnah; therefore it is not possible to form an opinion about the religion or any religious commandment on the basis of one Qur'anic Verse, one Hadith or one Sunnah.

4- Most of the books of Hadith contain traditions about all the fields of life.

5- Hadith or Sunnah also provides the proof and evidence in individual matters and etiquettes of life.

6- Hadith or Sunnah is also the authority and proof in the matters of lawful and unlawful.

7- Hadith is evidence in the matters of will and inheritance.

8- Hadith or Sunnah is the proof in punishments prescribed by Allah (Hudoodullah) and in penal code.

9- Hadith is proof in the judicial matters.

10- Hadith or Sunnah is the authority in the constitutional matters as well.

Questions / Exercise

1- Examine the headings of Sahih Muslim and write the titles of all the books and chapters in your exercise book, so that you may be able to form a brief concept of the jurisdiction of Hadith.

2- Examine the headings of Mishkaat-Al-Masabih and write the titles of all the books and chapters in your exercise book, so that you may be able to form a brief concept of the jurisdiction of Hadith.

3- Give ten examples of individual commandments and ten examples of collective commandments of Islam in the form of a comparative table.

Chapter-II

Moderation and Balance is Essential in the Sunnah of the Prophet (pbuh)

Moderation and Balance is Essential in Sunnah of the Prophet (pbuh)

Regarding the Sunnah, it is essential to remember that every Sunnah of the Prophet (pbuh) is full of blessings. Every Sunnah should be given the same status which the Prophet (pbuh) himself gave it. On the basis of ones personal taste, he should not give exaggerated importance to some Sunnah whereby crossing the limits of moderation which may result in ignoring some other important Sunnah; nor should he leave out some Sunnah thinking sincerely that they are impracticable. The following Hadith is a very good example of this attitude:

عَنْ أَنَسٍ رَضِيَ اللّٰهُ عَنْهُ قَالَ: جَاءَ ثَلاَثَةُ رَهْطٍ إِلىٰ بُيُوْتِ أَزْوَاجِ النَّبِيِّ ﷺ يَسْئَلُوْنَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ، فَلَمَّا أُخْبِرُوْا كَأَنَّهُمْ تَقَالُّوْهَا، فَقَالُوْا: وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، قَالَ أَحَدُهُمْ: "أَمَّا أَنَا فَإِنِّيْ أُصَلِّي اللَّيْلَ أَبَدًا" وَقَالَ الْآخَرُ: أَنَا أَصُوْمُ النَّهَارَ أَبَدًا وَلَا أُفْطِرُ" وَقَالَ الْآخَرُ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلاَ أَتَزَوَّجُ أَبَدًا" فَجَاءَ النَّبِيُّ ﷺ إِلَيْهِمْ فَقَالَ: أَنْتُمُ الَّذِيْنَ قُلْتُمْ كَذَا وَكَذَا، أَمَا وَاللّٰهِ! إِنِّيْ لَأَخْشَاكُمْ لِلّٰهِ، وَأَتْقَاكُمْ لَهُ، لٰكِنِّيْ أَصُوْمُ وَأُفْطِرُ، وَأُصَلِّيْ وَأَرْقُدُ وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِيْ فَلَيْسَ مِنِّيْ. (رواه البخاری)

Anas (R.A) reports that three people came to the wives of the Prophet (pbuh) and asked about the worship of the Prophet (pbuh). When they were informed, they thought it was not enough for them and said to each other, "What are we in comparison to the Prophet (pbuh). Allah has forgiven all his past and future faults. (so we will pray more than him (pbuh))." One of them said, "I will always pray the whole night (and will never rest)." The other said. "I will always fast and will never give up." The third said, "I will stay away from women and will never marry." When the Prophet (pbuh) came, he asked them, "did you really say such and such?" (On their confession) the Prophet (pbuh) said: "Beware! By Allah! I am most God-fearing and most pious among you, but I fast (voluntarily) sometimes and leave sometimes. I pray during the night and sleep as well and have married women, (remember) whoever turns away from my Sunnah, is not from me." (Bukhari)

Look at the following Hadith to understand the moderation and balance taught by Islam. Islam does not require us only to follow the Sunnah, it requires us to follow it with moderation. Some people among the companions of the Prophet (pbuh) had more knowledge and understanding of religion than others. The Prophet (pbuh) chose the moderate path by supporting Salman (R.A.)

Balance Means that Everyone Should Get their Right.

Look at the following Hadith of Sahih al-Bukhari:

عَنْ عَوْنِ بْنِ أَبِيْ جُحَيْفَةَ عَنْ أَبِيْهِ ، قَالَ : آخَى النَّبِيُّ ﷺ بَيْنَ سَلْمَانَ وَأَبِيْ الدَّرْدَاءِ ، فَزَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَذِّلَةً فَقَالَ لَهَا : "مَاشَأْنُكِ؟" قَالَتْ :"أَخُوْكَ أَبُوالدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِيْ الدُّنْيَا". فَجَاءَ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعَامًا ، فَقَالَ: كُلْ فَإِنِّي صَائِمٌ" قَالَ: مَا أَنَا بِآكِلٍ حَتَّىٰ تَأْكُلَ " فَأَكَلَ فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُوْمُ ، قَالَ :" نَمْ " فَنَامَ ثُمَّ ذَهَبَ يَقُوْمُ، فَقَالَ " نَمْ" فَلَمَّا كَانَ مِنْ آخِرِ اللَّيْلِ قَالَ سَلْمَانُ : "قُمِ الْآنَ" قَالَ: فَصَلَّيَا. فَقَالَ لَهُ سَلْمَانُ: "إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا ، وَلِنَفْسِكَ عَلَيْكَ حَقًّا ، وَلِأَهْلِكَ عَلَيْكَ حَقًّا ، فَأَعْطِ كُلَّ ذِيْ حَقٍّ حَقَّهُ ". فَأَتَى النَّبِيَّ ﷺ ، فَذَكَرَ ذَلِكَ لَهُ ، فَقَالَ النَّبِيُّ ﷺ: "صَدَقَ سَلْمَانُ ". (رواه البخاری)

Awn bin Abi Juhaifah reports from his father that the Prophet (pbuh) formed a brotherhood between Salman Farsi (R.A.) and Abu Darda (R.A.). {Salman (R.A.) was an immigrant and Abu Darda (R.A.) was one of the Ansar (helpers from Madina)}. Once Salman (R.A.) visited Abu Darda (R.A.) and he found Umm-e-Darda in an unseemly condition (shabbily dressed). He asked her, "What is the matter with you?" Umm-e- Darda replied, "Your brother, Abu Darda (R.A.) has no desire for the world." (Salman (R.A.) understood that her husband was inclined towards monasticism (ruhbaniyyah)). Meanwhile Abu Darda (R.A.) arrived. He prepared a meal for Salman (R.A.) and asked him to eat and told him that he himself was fasting. Salman (R.A.) said: "I will not eat until you eat as well." On insistence of Salman (R.A.) Abu Darda (R.A.) broke his fast and ate. When night fell, Abu Darda rose to pray but Salman (R.A.) told him to sleep and he slept. Then after sometime when Abu Darda (R.A.) intended to pray, Salman told him to sleep. Then during the last part of the night Salman (R.A.) told him to get up and they both prayed together (the voluntary night prayer). Then Salman (R.A.) advised him and said: "Indeed your Lord has a right on you, and your body has a right on you and your family has a right on you. Give everyone what is their due (avoid extremism and monasticism, observe balance and moderation)."

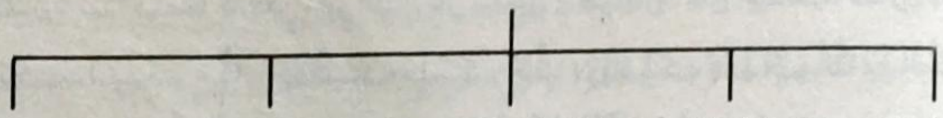
Abu Darda (R.A.) came to the Prophet (pbuh) and mentioned this incident and the Prophet (pbuh) said to him: "Salman told the truth." (This incidence (in this Hadith) occurred around the first or second Hijrah, while the commandments of hijab were revealed in the fifth and sixth Hijrah.)

Keep the five principles in mind while following the Sunnah.

One should have wisdom and sagacity along with the intention to follow the Sunnah, otherwise one can be misled inspite of having a sincere intention. One should be able to discern among the numerous Sunnah of the Prophet (pbuh) as to which of the Sunnah has obligatory status and which has a lesser status.

The imperative and prohibitive commands have been classified according to their importance. All the commands of religion (imperative and prohibitive) have been divided in five parts in Islamic jurisprudence. These are called the five principles or the five commands.

The Five Principles



Obligatory (Fard)	Juristic Sunnah (Sunnah in Fiqh)	Permissible (Mubaah)	Disliked (Makruh)	Forbidden (Haram)

Obligatory:	Something which must be done. Opposite to it is forbidden.
Juristic Sunnah:	Something which is preferable to do (permitted in Qur'an and Sunnah). The Opposite to it is disliked.
Permissible:	Something which is neither rewarding nor sinful. It is permissible and lawful but neither obligatory nor forbidden.
Disliked:	Something which preferably should be avoided. The opposite to it is Juristic Sunnah.
Forbidden:	Something which must be avoided. Opposite to it is obligatory.

We will use bathing as an example to illustrate the above points:

--After sexual intercourse or a wet dream bathing becomes obligatory.
--On fridays and eid day bathing is preferred Juristic Sunnah.
--On a hot day in summer bathing is permissible.
--If bathing will cause your illness to worsen then it is disliked.
--If bathing will cause certain death then it is forbidden.

Take the advantage of Permission in Sunnah.

Some people think that it is below the higher standard of piety to take advantage of the permissions and facilities given by the Prophet (pbuh). The following Hadith proves the inaccuracy of this attitude.

عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا قَالَتْ : صَنَعَ رَسُوْلُ اللّٰهِ ﷺ شَيْئًا فَرَخَّصَ فِيْهِ ، فَتَنَزَّهَ عَنْهُ قَوْمٌ" فَبَلَغَ ذٰلِكَ رَسُولَ اللّٰهِ ﷺ ، فَخَطَبَ فَحَمِدَ اللّٰهَ ثُمَّ قَالَ : مَا بَالُ أَقْوَامٍ يَتَنَزَّهُوْنَ عَنِ الشَّيْءِ أَصْنَعُهُ، فَوَاللّٰهِ إِنِّيْ لَأَعْلَمُهُمْ بِاللّٰهِ وَأَشَدُّهُمْ لَهُ خَشْيَةً . (متفق عليه)

Aishah (R.A.) says that the Prophet (pbuh) did something and he gave relief to people in that matter. But some people avoided to benefit from this permission and facility. When the Prophet learnt about it, he addressed the people and after praising Allah, he said: "What is the matter that some people avoid what I do? By Allah! I know the pleasure and will of Allah better than these people and I fear Allah more than them."

(In other words he told them that they could neither be aware of Allah's commands more than him nor could they be more pious than him, therefore, they should benefit from this facility.)

Do not try to be more pious than the Prophet (pbuh).

It has been noticed that some saintly people instead of accepting the facility provided in the religion, go to extremes in taking the ambitious course. In doing so they do not even think that they are being impudent in trying to go ahead of the Prophet (pbuh) whose life is the perfect model for us. The following Hadith is a panacea for such people.

عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ أَنَّ رَسُولَ اللّٰهِ ﷺ خَرَجَ عَامَ الْفَتْحِ إِلٰى مَكَّةَ فِيْ رَمَضَانَ، فَصَامَ حَتّٰى بَلَغَ كُرَاعَ الْغَمِيْمِ ، فَصَامَ النَّاسُ، ثُمَّ دَعَا بِقَدَحٍ مِّنْ مَاءٍ فَرَفَعَهُ حَتّٰى نَظَرَ النَّاسُ إِلَيْهِ ، ثُمَّ شَرِبَ، فَقِيْلَ لَهُ بَعْدَ ذٰلِكَ : إِنَّ بَعْضَ النَّاسِ قَدْصَامَ ، فَقَالَ : "أُولٰئِكَ الْعُصَاةُ ، أُولٰئِكَ الْعُصَاةُ" (رواه مسلم)

Jabir (R.A.) reports that the Prophet (pbuh) left (Madina) for Makkah during Ramadan in the year of the conquest of Makkah and he was fasting. The other people were also fasting. When he reached Kura al-Ghamim he asked for his drinking bowl and he raised it high for the people to see it. Then he drank the water (to tell the people that they should also do the same). After sometime he was told that some people were still fasting (and had not broken their fast). The Prophet (pbuh) then said, "They are disobedient people; they are disobedient

people."

This Hadith shows that even at the time of Prophet (pbuh) there were some people who thought of themselves to be very strong and that they had more control over themselves. Islam gives us the option to fast or not to fast during a journey. Due to severe heat when the Prophet (pbuh) broke his fast they did not follow him. Consequently they incurred the Prophet's displeasure and were called disobedient!

The above Hadith is practical interpretation of the following verse of the Holy Qur'an.

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا . (البقرة : 286)

"On no soul does Allah place a burden greater than it can bear."

Summary

Balance and Moderation in Sunnah

1:-It is essential to observe moderation and balance in following the Hadith and Sunnah. It is not desirable to be absorbed in ritual worship and ignore the family, your job, your business or other sources of lawful earnings.

2:-It is the essential requirement of observing moderation and balance that everyone should get his rights. A muslim should observe the rights of Allah, the rights of his person, the rights of his family, the rights of his relatives and the rights of his neighbours etc.

3:-The knowledge of five principles is essential to follow Islam with balance and moderation. The five principles are as follows: (a) Obligatory (b) Juristic Sunnah (c) Permissible (d) Disliked (e) Forbidden

4:-The permission and facility given by the Messenger of Allah in any matter must be accepted without any hesitation in order to follow the sunnah.

5:-Our success lies in following the Prophet (pbuh) and our failure is in opposing the sunnah of Prophet (pbuh).

6:-One shouldn't try to be more pious than the Messenger of Allah (pbuh). He (pbuh) was the most God-fearing person on the earth. The Prophet (pbuh) has said that such extremist people are 'disobedient'. (Sahih Muslim: 2, 666)

Questions

1:-What is the relationship between the balance of ideology and creed, and the balance of moderation in practical life?

2:-The muslim ummah has been called 'a moderate nation' in verse 143 of surah al-Baqarah. Look at the meanings of this verse in different commentaries of the Qur'an and then write a short note on balance and moderation?

3:-How do you divide your twenty four hours? Have you ever done time management?

(a) Time for your rest, sleep and other personal needs?

(b) Time for worship?

(c) Time for your family?

(d) Time for eduaction and study?

(e) Time for propagation of Islam and social service?

Chapter-III

Different Forms of Mutual Relation of the Qur'an and Sunnah

Different Forms of Mutual Relation of the Qur'an and Sunnah

Let us study the Sunnah from another angle. Can we understand the injunctions of the Holy Qur'an without the help of Sunnah? Can we interpret the Holy Qur'an ignoring this important source of knowledge which is also based on divine revelation? Never can it be done, because the Qur'an and Sunnah are two streams coming from the same source and they are deeply related. These two can never be separated. The Qur'an gives the command for prayer, but the Sunnah determines the number of rak'ah and the method of praying. Similarly the Holy Qur'an gives the command for Zakat and the Sunnah determines its rate.

Look at the following points taken from the notes of Maulana Abdul Ghaffar Hassan, a great scholar of Hadith, regarding the different forms and kinds of mutual relation between the Qur'an and Sunnah.

1: Sometimes there is complete conformity of meanings in the Qur'an and Hadith.

For example, there is a Hadith in Bukhari and Muslim in which the Prophet (pbuh) told three things that are confirmed and testified by the verses of Surah al-Furqan. Ibn Mas'ud (R.A.) reports that a man asked the Prophet (pbuh):

(a) اَیُّ الذَّنْبِ اَکْبَرُ عِنْدَ اللّٰهِ ؟ قَالَ : اَنْ تَدْعُوَ لِلّٰهِ نِدًا وَهُوَ خَلَقَکَ

(b) قَالَ : ثُمَّ اَیٌّ ؟ قَالَ : اَنْ تَقْتُلَ وَلَدَکَ مَخَافَةَ، اَنْ یَّطْعَمَ مَعَکَ

(c) قَالَ ثُمَّ اَیٌّ ؟ قَالَ : اَنْ تُزَانِیَ حَلِیْلَةَ جَارِکَ (بخاری و مسلم)

فَاَنْزَلَ اللّٰهُ تَصْدِیْقَهَا

(a) "وَالَّذِیْنَ لَا یَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا آخَرَ .

(b) وَلَا یَقْتُلُوْنَ النَّفْسَ الَّتِیْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ

(c) وَلَا یَزْنُوْنَ وَمَنْ یَّفْعَلْ ذٰلِکَ یَلْقَ اَثَامًا . "

Which is the greatest sin near Allah?" He (pbuh) said: "That you make partners to Allah while He has created you."

(b) The man asked: "Which is the second biggest sin?" The Prophet answered:

"That you kill your children fearing that they will share your food."

(c) The man asked, "Which is the biggest sin after that?" The Prophet (pbuh) answered: "That you commit adultery with your neighbour's wife."

This saying of the Prophet (pbuh) was confirmed by the following revelation, of Surah al-Furqan: (25:68)

(a) Those who invoke not, with Allah, any other god.

(b) Nor slay such life as Allah has made sacred, except for just cause.

(c) Nor commit fornication.

2: Sometimes Hadith determines one particular meaning out of various possible meanings of the words of the Qur'an.

For example the wife becomes forbidden (haram) after the third divorce. Allah says in the Holy Qur'an:

﴿فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ﴾ (البقره:230)

"So if a husband divorces his wife (irrevocably), he cannot, after that, re-marry her until after she has married another husband."

The word 'نكاح' (marriage) is used for various meanings in the Arabic language, but in this verse it means properly consummated marriage. In a similar incident, the Prophet (pbuh) said to a woman:

حَتَّىٰ تَذُوقِي عُسَيْلَتَهُ (بخاری و مسلم)

"To marry the first husband will not be lawful for you unless you relish the taste of him (the second husband)."

3: Sometimes Hadith determines the subject of Qur'anic verbs.

For example:

﴿عَبَسَ وَتَوَلَّىٰ أَنْ جَاءَهُ الْأَعْمَىٰ﴾ (عبس: 1-2)

"He frowned and turned away, because there came to him the blind man (interrupting)".

This verse does not disclose the person who frowned and the person who was blind. The Sunnah reveals the subject of "عَبَسَ وَتَوَلَّىٰ", that it was the Prophet (pbuh) himself and the blind man was Abdullah Ibn Umm-e-Maktum (R.A.)

4: Sometimes Hadith relates the exception from the general Qur'anic principle.

For example the following verse gives a general principle:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ﴾ (المائده:3)

"Forbidden to you (for food) is dead meat".

But the Hadith tells us that there are two exceptions to this general rule.

أُحِلَّتْ لَنَا مَيْتَتَانِ ، اَلْحُوْتُ وَ الْجَرَادُ . (ابن ماجه)

"Two dead animals have been made lawful for us (to eat): The fish and the locusts."

5: Sometimes Hadith adds a sub-clause to a legal Qur'anic clause.

For example the Holy Qur'an reveals that:

a: The prey of a trained hunting dog is lawful. *(al-Maidah-4)*

b: This injunction also shows that the prey of an untrained hunting dog will be unlawful.

c: But there can be a third position between these two. If the trained dog eats some of the prey, will it be lawful or unlawful?

What is the legal status of this third position? The Holy Qur'an does not clarify this point but the Hadith tells us that this is unlawful. *(Abu Dawood)*

Another example of an addition of sub-clause by Sunnah.

The Holy Qur'an says: "Hunting is forbidden for the person who has consecrated himself for pilgrimage and there is a fine for intentional hunting". *(al-Maidah-95)*

But this verse does not reveal the injunction about the person who kills a game by mistake. The Hadith of the Prophet (pbuh) clarifies the middle position that if a person hunts by mistake even then he has to pay the fine.

6: Sometimes Hadith states the cause of a Qur'anic injunction.

Allah says in the Holy Qur'an:

﴿وَ اَنْ تَجْمَعُوْا بَيْنَ الْاُخْتَيْنِ﴾ (النساء : 23)

"(And prohibited for you are) to marry two sisters at one and the same time."

Why has Allah forbidden this marriage? What is the reason behind it. The sunnah clarifies it in the following Hadith:

وَاِذَا فَعَلْتُمْ ذَالِكَ قَطَعْتُمْ اَرْحَامَكُمْ . (ابن حبان)

"And when you do this, you will severe the relationships."

7: Sometimes Hadith expands the Qur'anic injunction.

The Holy Qur'an says that it is unlawful to marry two real sisters at one and the same time. Hadith expands this injunction and says that it is also unlawful to marry a woman and her real maternal or paternal niece at one and the same time.

8: Sometimes Hadith states the cause of some Qur'anic injunction and then determines its quantity as well.

The Holy Qur'an forbids wine (خمر) (المائده : ۹۰، ۹۱) ..... إِنَّمَا الْخَمْرُ "Indeed alcohol (is forbidden)." Now the question is (What is the definition of "خمر" (Wine)?) Hadith explains it and describes the reason for the prohibition of alcohol in the following words:

كُلُّ مُسْكِرٍ خَمْرٌ وَ كُلُّ خَمْرٍ حَرَامٌ. (مسلم)

"Every intoxicant is 'خمر' and every 'خمر' is unlawful."

The cause of the prohibition as elaborated by this Hadith is intoxication. Now another question is that if intoxication is unlawful then what is wrong in drinking a little amount which does not intoxicate? The Sunnah answers this question and along with giving the reason it determines the quantity as well. The Prophet (pbuh) said:

مَا اَسْكَرَ كَثِيْرُهُ فَقَلِيْلُهُ حَرَامٌ. (احمد، ابو داود، ترمذی)

"Whatever intoxicates in larger quantity, its smaller quantity is also forbidden."

9: Sometimes the apparent permission of the Qur'an is made obligatory by Sunnah.

Look at the following two verses of the Holy Qur'an. The apparent meaning of these verses are that we are allowed to choose to do or not to do, according to our wish (meaning these are not obligatory). But the Hadith tells us that it is essential and obligatory to follow them.

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللّٰهِ فَمَنْ حَجَّ الْبَيْتَ اَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ اَنْ يَّطَّوَّفَ بِهِمَا﴾

(البقرة: 158)

"Behold: Safa and Marwah are among the symbols of Allah. So if those who visit the House in the season (of Hajj) or at other times (like for Umrah) should go between them (Safa and Marwah) , it is no sin for them."

But the Hadith of Bukhari and Muslim says: "Running between Safa and Marwah is obligatory."

Look at another example: The Holy Qur'an says:

﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَقْصُرُوْا مِنَ الصَّلَاةِ اِنْ خِفْتُمْ اَنْ يَّفْتِنَكُمُ الَّذِيْنَ كَفَرُوْا﴾ (النساء: 101)

"There is no blame on you if you shorten your prayers, for fear the unbelievers may attack you."

"لَيْسَ عَلَيْكُمْ جُنَاحٌ" Here one should not be misled, which simply means: "it is

not sinful for you". In other words, it was just permissible and shortening the prayer was not necessary. Rather the Sunnah explains that not only in fear but even during a journey the prayers should be shortened. (Shortening the prayer is rather obligatory (wajib) according to some schools of thought.)

10: Sometimes Hadith generalises the apparently particular meanings of the Qur'an.

The Holy Qur'an says:

﴿وَرَبَائِبُكُمُ الّٰتِي فِي حُجُورِكُمْ﴾ (النساء:23)

"(Forbidden for you are) your step-daughters who live under your guardianship."

The apparent meaning of this Qur'anic verse is that only the step daughters who are under your guardianship are forbidden for you, but the Hadith clarifies that your step-daughters, whether under your guardianship or not, are forbidden for you.

11: Sometimes Hadith states the injunction for the middle position between two Qur'anic injunctions.

Regarding the retaliation, the Holy Qur'an says:

﴿اَلْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثٰى بِالْأُنْثٰى﴾ (البقرة: 178)

"Free for the free, slave for the slave, the woman for woman (should be killed in retaliation)."

This verse does not clarify that if a woman kills a man or a man kills a woman, the law of retaliation will be enforced or not. The Sunnah gives the injunction for this middle position.

The Hadith says: اَلْمُؤْمِنُوْنَ تَتَكَافَأُ دِمَاؤُهُمْ. (نسائی)

"All the faithful are equal in blood." (if a man kills a woman he will be killed even then.)

12: Sometimes Hadith expands the Qur'anic injunction of prohibition.

The Holy Qur'an says:

﴿وَأُمَّهٰتُكُمُ الّٰتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِّنَ الرَّضَاعَةِ﴾ (النساء : 23)

"(Prohibited to you for marriage are) your foster-mother (who gave you suck) and your foster-sisters."

This verse forbids only the foster-mother and foster-sister but the Sunnah

expands this injunction. The Hadith says:

يَحْرُمُ مِنَ الرَّضاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ. (مسلم)

"The relations that are prohibited by lineage are also prohibited by suckling."

It means that paternal and maternal aunts and nieces of the foster-mother are prohibited for the foster-child and it is unlawful to marry them.

13: Sometimes Hadith fixes the minimum amount for application of a Qur'anic injunction.

The Holy Qur'an says:

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوْآ اَيْدِيَهُمَا﴾ (المائده : 38)

"As for the thief, male or female, cut off his or her hands."

Apparently, according to this Qura'nic injunction the hand of a thief can be amputated even for a very minor theft, but this is not correct. The Hadith of the Prophet (pbuh) fixes the minimum amount for the punishment of theft. It says:

لَا تُقْطَعُ يَدُ السَّارِقِ اِلَّا فِىْ رُبُعِ دِيْنَارٍ فَصَاعِدًا . (علوم القرآن : دكتور صبحى صالح)

"The hand will not be cut off for the theft of less than a quarter of a dinar."

14: Hadith determines the obligatory and desirable forms of Qur'anic injunction.

The Holy Qur'an says:

﴿اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ﴾ (المائده :6)

"When you prepare for prayer, wash your faces."

The apparent meaning of this verse is that ablution is obligatory for every prayer. But the Hadith tells us that it is not obligatory to make a new ablution for every prayer. It is only obligatory for the one who is without ablution and the one who already has ablution will be rewarded for making a new ablution but it is not necessary for him.

15: Hadith adds to the list of things that break wudu.

The Holy Qur'an says:

﴿اَوْ جَآءَ اَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ﴾ (المائده: 6)

"Or one of you comes from the privy (he has to make wudu)."

This verse only states that your wudu breaks if you have come from the privy (call of nature) but Hadith tells that your wudu also breaks if you sleep or if you break wind. In other words, the Hadith has added two more things that break

wudu.

16: Different ways of adjustment of traditions that are apparently opposite to the Qur'an.

Both the Qur'an and Hadith are based on divine revelation, therefore, a clash or discrepancy between them is impossible. Sometimes, there seems to be an apparent discrepancy which actually does not exist. In such cases the scholars of Qur'an and Sunnah make interpretations that remove the discrepancy. This is called an adjustment.

For example the Hadith says:

إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ . (بخاری)

"Indeed the deceased is punished for the wailing of his family."

While the Holy Qur'an says:

﴿ أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴾ (النجم 38)

"That no bearer of burdens can bear the burden of another person."

Apparently the Hadith seems to contradict the Holy Qur'an here.

First interpretation:- Imam Bukhari has explained it in a very beautiful manner. He says: "It will happen in case the deceased himself used to practice wailing and lamentation and he gave the same education to his family."

Second interpretation:- Imam Qurtabi has presented the following verse of Holy Qur'an in interpretation:

﴿ وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً ﴾ (الانفال 25)

"And fear the trial which affects not in particular (only) those of you who do wrong" (but will affect every one). It means that some trials affect the general public as well, besides those who do wrong.

Imam Ibn al-Qayyam says: "It is impossible that a correct Hadith should be contradictory to the Holy Qur'an."

Authentic Sources of Understanding of the Qur'an.

It has been clarified that the Qur'an and Sunnah can never be separated. The interpretation of the Qur'an without the help of Sunnah is not possible. If someone makes this contemptible effort he will lose the right path himself and will mislead others as well, and will be disgraced in this world and in the hereafter. It seems appropriate to mention here the authentic and unauthentic sources of understanding the Holy Qur'an so that the priorities may be determined. Look at the different sources of interpretation of the Holy Qur'an

mentioned by Maulana Abdul Ghaffar Hassan in certain of his works.

Different Sources of Understanding the Qur'an.

1: The Holy Qur'an should be understood by the Qur'an itself.

(اَلْقُرْآنُ يُفَسِّرُ بَعْضُهُ بَعْضاً)

2: The context of the Holy Qur'an.

3: Consecutive traditions i.e. transactions of the Muslim Ummah.

4: Isolated, (Ahad) sound (Sahih) and good (Hasan) traditions.

5: Transmissions of companions of the Prophet (pbuh) especially the transmissions of Abdullah bin Masud, Abdullah bin Abbas and Ubai bin K'ab (R. A)

6: Proficiency in the Arabic language.

7: Awareness of the Arab history and culture.

8: The revealed Books.

Three basic principles about the revealed books {Old and new Testaments}:

1) Anything which is in confirmation with the Qur'an and Sunnah we believe.

2) Anything which is in contradiction with the Qur'an and Sunnah we reject.

3) Any additional information which is neither in confirmation nor contradiction with the Qur'an and Sunnah we use it as support only.

Two big Hurdles in Understanding the Holy Qur'an.

1: It is essential to approach the Holy Qur'an with a free and open mind for any one who wants to understand it. It is great impudence to try to find precedents for one's own ideas in the Qur'an. Better the person changes his own imperfect ideas, rather than changing the Qur'an according to his own ideas. To interpret the Qur'an according to one's own ideas is the first hurdle in understanding it.

2: The second hurdle in understanding the Holy Qur'an is to recite it only for reward and blessing and to think that only recitation is sufficient for us. The person who has decided that he is reading the Holy Qur'an only for reward and blessings will never be able to understand it.

Unauthentic Sources of Understanding the Qur'an.

It seems appropriate here to mention briefly the unauthentic sources of understanding the Holy Qur'an.

1: Weak traditions.

2: Fabricated (false) tradition

3: Intuitions and dreams.

4: Interpolated verses of the previous revealed Books.

5: Judo-Christian Books (stories from the Talmud etc.)

Summary

Mutual Relation Of Qur'an And Sunnah

1:-Divine revelation consists of two things: Qur'an and Sunnah.

2:-There is a deep mutual relation between the Qur'an and Sunnah. These two cannot be separated.

3:-It is impossible to understand the holy Qur'an without sound and authentic traditions.

4:-Hadith either gives the meanings of Qur'anic words, or determines the subject, or describes the exceptional law, or adds the subsidiary clause, or states the cause of Qur'anic commandment, or describes the reason for the cause, or explains the permission or obligation of a command, or generalises the particular or expands a command.

5:-No sound or authentic Hadith can ever be against the Holy Qur'an. It's an impossibility. If a student feels an apparent contradiction between Qur'an and Sunnah, he should refer it to a great scholar, and if he is not satisfied even then, he should wait and keep pondering over it till he finds the conformity between the two which he will surely find one day.

6:-There are two big hurdles in the understanding of the Holy Qur'an (a) Pre-formed ideologies. (b) To recite the holy Qur'an only for blessings and avoid pondering over it.

7:-Following are the authentic sources of understanding Qur'an: The Qur'an itself, its context, consistent actions of the Ummah (muslim nation), isolated (Ahad) Hadith, sayings of companions, proficiency in Arabic language, Arab culture and the revealed books.

8:- Following are the unauthentic sources of understanding Qur'an: Weak traditions, false traditions, intuitions, dreams, interpolated verses of previous revealed books and the Judo-Christian narratives.

Questions

1:-Those who reject the Hadith say "Qur'an is sufficient for us." Write a short essay to show that it is not possible to depend only on the Qur'anic injuctions without the explanation by Hadith?

2:-Some people become suspicious because of weak and fabricated traditions and then reject even the sound and good traditions as well. Discuss their attitude in the light of authentic and unauthentic sources of religion?

3:-What are the hurdles in the understanding of Holy Qur'an? What are your personal experiences?

Chapter-IV

Hadith and its Writing

Hadith and its Writing

Different Meanings of Hadith

1: Literal meaning of Hadith.

The literal meaning of Hadith is a modern or a new thing.

2: Conventional meanings of Hadith.

When the word Hadith (حـــديـــث) is used as a term, it means the news or report that has been attributed to the Prophet (pbuh) which is based on his saying, action or approval. The broken plural of Hadith (حـــديـــث) is AHadith (احاديث).

Hadith can be divided in three kinds according to its nature.

1: Hadith based on sayings of the Prophet (pbuh).

2: Hadith based on actions of the Prophet (pbuh).

3: Hadith based on approvals of the Prophet (pbuh).

(See details in chapter V)

Different meanings of Sunnah.

1: Literal meaning of Sunnah:

Literally the word Sunnah (سُـــــنَّة) means: habitual practice, customary procedure or action, or norm.

2: Legal meaning of Sunnah:

When the word Sunnah is used along with the Qur'an, it means the Hadith of the Prophet (pbuh) and it is a source of law in Islamic jurisprudence. The Holy Qur'an is the perceptible (Jali) revelation and the Sunnah is the imperceptible (Khafi) revelation and the words Hadith (حديث) and Sunnah (سُنَّة) are synonyms.

3: Sunnah and Hadith:

Usually the words of Sunnah and Hadith are used as synonyms but some scholars consider only the established sayings, actions and approvals of the Prophet (pbuh) as Sunnah while the sayings, actions and approvals attributed to the Prophet (pbuh) whether established or non-established are considered by them as Hadith. In other words, according to them, the word Hadith is common and Sunnah is special.

4: Sunnah and Bida'h (Innovation):

Sometimes the word Sunnah is used as opposite (contradictory) to bida'h

(prohibited innovation). In such a case, Sunnah means those permissible ways or special forms of worship which have been established by the Prophet (pbuh) and bida'h (innovation) means the forms and kinds of worship which have been innovated later on and are not permissible. These are the ways that have been innovated into the religion by misguided people, with no prove from the Sunnah, but people still follow them and consider them as Sunnah.

Legal meanings of Sunnah

In terms of Islamic jurisprudence Sunnah means "non-obligatory", lawful deeds.

(a) "Obligatory" means, that deed which the Prophet (pbuh) always performed and there is a reward for doing it and whoever denies them, there is a punishment for not doing it. It is established by a decisive proof and its denier is a disbeliever.

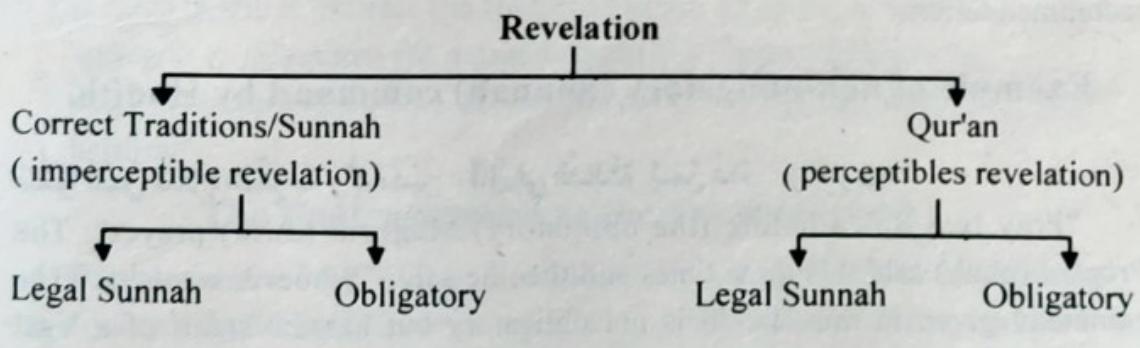
(b) "Regular (emphasized) Sunnah" means a deed which the Prophet (pbuh) (performed) most of the time but missed out occasionally. There is a reward for doing it but no punishment for missing, although there is fear of being questioned and censured for giving it up without a reason.

(c) "Irregular (not emphasized) Sunnah" means that action of the Prophet (pbuh) which he performed occasionally and missed most of the time. There is a reward for doing it but no punishment for missing. It is the kind of Sunnah which can be missed without a reason. Sunnah

But it should be noted that giving up a Sunnah is one thing, disdaining and disrespecting a Sunnah is entirely a different thing. Disrespect of Hadith and Sunnah can lead a person to disbelieve (Kufr).

An obligatory command, sometimes is established by the Holy Qur'an and sometimes it is established by the Sunnah. Similarly a non-obligatory command (legal Sunnah) can also be established by both the Qur'an and the Sunnah.

Look at the following chart carefully and study the examples given on the next page.



Example of obligatory and essential injunctions from the Holy Qur'an.

According to Islamic law, it is obligatory to stand during the prayer for anyone who can stand. There is a consensus of opinion by the whole Ummah on standing during the prayer. Allah says in the Holy Qur'an:

وَقُومُوا لِلّٰهِ قَانِتِينَ . (البقره .238)

"And stand before Allah in a devout (frame of mind)."

Every command of the Qur'an is not obligatory.

The Holy Qur'an Says:

وَإِذَا حَلَلْتُمْ فَاصْطَادُوا . (المائده .2)

"And when you are clear of the sacred precincts and of the state of pilgrimage you (may) hunt."

Apparently it seems that this verse gives the command for hunting, but actually it does not give the command. It only allows hunting, if you wish to hunt. It means that the restriction that was laid because of the intention and robe of pilgrimage (*Ihram*) is removed now. In fact this Qur'anic injunction has the status of permission which means that there is neither a reward nor punishment for doing or not doing it.

Example of an obligatory command from the Sunnah.

For example a Hadith says:

لاَيَرِثُ الْمُسْلِمُ الْكَافِرَ ، وَلاَ الْكَافِرُ الْمُسْلِمَ ـ (بخارى)

"A believer cannot inherit from a disbeliever and a disbeliever cannot inherit from a believer"

According to Islamic law this is an obligatory command and not a mere recommendation.

Example of non-obligatory (Sunnah) command by Hadith.

صَلُّوا قَبْلَ صَلاَةِ الْمَغْرِبِ رَكْعَتَيْنِ ، قَالَ فِي الثَّالِثَةِ لِمَنْ شَاءَ (بخارى)

"Pray two Rak'a before (the obligatory) Maghrib (dusk) prayer". The Prophet (pbuh) said this three times and then he said, "Whoever wants to." The command given in this Hadith is not obligatory but has the status of a legal Sunnah.

A Summary of different types of conventional Sunnah

1: In the terms used by the scholars of Hadith the word Sunnah is a synonym of Hadith. They also include the life of Prophet (pbuh) in it.
2: In the terms used by the scholars of law (fiqh) the word Sunnah is used for non-obligatory permissible deeds.
3: In the terms used by the fundamentalists the word Sunnah is used for the sayings, deeds and approvals of the Prophet Muhammad (pbuh) in the capacity of a Prophet.

Writing of Hadith

It seems necessary here to briefly mention a few things about the writing of Hadith so that any misunderstandings may be removed. The companions of the Prophet (pbuh) differed about the writing of Hadith whether it should be written or not because the sayings of Prophet (pbuh) do exist in favour of both. The Prophet (pbuh) forbade the writing of Hadith in the beginning but later he allowed its writing and the initial command was cancelled.

The initial command of the Prophet (pbuh)

In the beginning the Prophet (pbuh) commanded that the traditions should only he narrated and he forbade their writing. Since at that time the Prophet (pbuh) was dictating the Quran to his scribes and thus he did not want the two to be mix up. Look at the following Hadith:

عَنْ أَبِي سَعِيدٍ نِالْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: "لَا تَكْتُبُوا عَنِّي وَمَنْ كَتَبَ غَيْرَ الْقُرآنِ فَلْيَمْحُهُ، وَحَدِّثُوا عَنِّي وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ (قَالَ هُمَامٌ" أَحْسِبُهُ قَالَ) مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ." (مسلم)

Abu Sa'id Khudri narrates that the Prophet (pbuh) said: "Do not write anything from me except the Qur'an. (If someone has done it, he should) delete it. Narrate the Hadith from me and there is nothing wrong in it. (Hamman the narrator thinks the Prophet (pbuh) also said), whoever attributed a lie towards me knowingly his abode is hellfire."

The final command of the Prophet (pbuh)

But later on the Prophet (pbuh) allowed the writing of Hadith because by 4th Hijrah all the 90 Makkan surahs and most of the Madani surahs, about 97 % of the Qur'an, had been revealed. So now the threat of mixing of the Qur'an and

Hadith no longer existed. Look at the following traditions regarding this permission.

وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ : قَالَ رَسُوْلُ اللهِ ﷺ نَضَّرَ اللهُ إِمْرَأً سَمِعَ مَقَالَتِيْ فَحَفِظَهَا وَوَعَاهَا وَأَدَّاهَا كَمَا سَمِعَهَا . (ابو داود ، ترمذی)

1: It is reported by Ibn Masood (R.A.) that the Prophet (pbuh) said: "May Allah keep him fresh and blooming whoever heard my saying, secured it, conveyed it to others and he conveyed it exactly as he heard it."

إِئْتُوْنِيْ بِكِتَابٍ اَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوْا بَعْدَهُ . (صحيح البخاری)

2: "Bring the writing material to me that I may dictate for you."

Why did the Prophet (pbuh) forbid writing in the beginning.

The Prophet (pbuh) forbade the writing of Hadith in the beginning so that it would not get mixed up with the Qur'an and its writing. When this fear was over he allowed the writing of the Hadith. The following are the findings of the scholars of Hadith:

1: Prohibition is the initial injunction and permission abrogates it. (Hafiz Ibn Hajar Asqalaani - Fath al-Bari)

2: The Prophet (pbuh) forbade the writing of Hadith in the beginning but later on he gave permission for it. (Ibn Jawzi: Risala al-Nasikh wal-Mansuokh)

3: The Prophet (pbuh) forbade the writing of Hadith in the beginning then later on he gave permission for its writing and recording. (Ibn Quteybah - Interpretation of Difference between Hadith)

Summary

In the beginning only the narration of Hadith was allowed with the condition that every care should be taken not to attribute any false and fabricated sayings to the Prophet (pbuh). Hence the warning was given that anyone who attributes a lie to the Prophet (pbuh) will end up in hellfire. So, in the beginning, the traditions were narrated with utmost care and responsibility. Then later on these narrated traditions were secured by writing.

Summary

Hadith and its Writing

1:-In Hadith terminology, the sayings, actions and approvals of Prophet Muhammed (pbuh) are called Hadith.

2:-The word Sunnah is used in various meanings but in science of Hadith, Sunnah means Hadith.

3:-In the science of Hadith, Sunnah means the sayings, actions and approvals of Prophet Muhammed (pbuh), while in the terms of fiqh (jurisprudence) Sunnah means a non-obligatory action.

4:-In the science of jurisprudence every commandment of Qur'an is not obligatory. Some injunctions of Qur'an are obligatory, some are recommended and voluntary and some are permissible.

Writing of Hadith

1:-The Prophet (pbuh) forbade the writing of Hadith in the beginning. He allowed only oral narration of Hadith.

2:-After the completion of writing of the Holy Qur'an, the writing of Hadith was also allowed along with its oral narration. Many companions wrote the traditions.

Questions

1:-Find five commandments from the Holy Qur'an that are not obligatory but are recommended?

2:-Find five commandments from the sound traditions that are obligatory?

Chapter V

Types of Hadith according to its nature

Types of Hadith according to its nature

Hadith can be divided into three types according to its nature, namely sayings, actions and approvals of the Prophet (pbuh).

Hadith

- Hadith based on sayings
- Hadith based on actions
- Hadith based on approvals

1: Hadith based on sayings:*(Hadith Qauli)*

It is that Hadith which is based on the saying of the Prophet (pbuh).

Example of Hadith based on a saying:

عَنْ اَبِىْ هُرَيْرَةَ قَالَ : قَالَ رَسُوْلُ اللهِ ﷺ "صَلٰوةٌ" فِىْ مَسْجِدِىْ هٰذَا ، خَيْرٌ" مِّنْ اَلْفِ صَلٰوةٍ فِىْ مَا سِوَاهُ اِلَّا الْمَسْجِدَ الْحَرَامَ . (مُتَّفَقٌ" عَلَيْهِ)

Abu Hurairah (R.A.) reported that the Prophet (pbuh) said: "Praying in this mosque of mine is one thousand times better (and more rewarding) than praying in any other mosque except the sacred Mosque (of Makkah)."

2: Hadith based on action:*(Hadith Faili)*

It is that Hadith which is based on the action of the Prophet (pbuh).

Example of Hadith based on action:

عَنِ ابْنِ اَبِىْ اَوْفٰى قَالَ : غَزَوْنَا مَعَ رَسُوْلِ اللهِ ﷺ سَبْعَ غَزَوَاتٍ . كُنَّا نَاكُلُ مَعَهُ الْجَرَادَ . (مُتَّفَقٌ" عَلَيْهِ)

Ibn Abi Awfa (R.A.) has said: "We participated in seven battles along with the Prophet (pbuh). We used to eat locust with him (pbuh)."

3: Hadith based on approval:*(Hadith Taqreeri)*

It is that kind of Hadith which is not based on the saying or action of the Prophet (pbuh), but is based on the saying or action of the companions which they

performed in front of the Prophet (pbuh). Although seeing it the Prophet (pbuh) kept quiet, or it was mentioned before him (pbuh) and he authorised it by being quiet. In other words it's a saying or action which he tolerated and allowed thus it is known as Hadith or Sunnah by approval.

Example of Hadith based an approval:

A correct Hadith of Sunnah Abu Dawood states that one day the Prophet (pbuh) asked Aishah (R.A.) مَاهٰذَا ؟ "What is this?." She said: بَنَاتِيْ "These are my dolls." The Prophet (pbuh) asked: مَاهٰذَا الَّذِيْ أَرٰى وَسَطَهُنَّ؟ "What is in between them?" she said: فَرَسٌ "A horse." The Prophet (pbuh) asked: "What is on top of the horse?" She said: "These are two wings!" The Prophet (pbuh) asked: "Has the horse got wings?" She replied, "Have you not heard that the horses of Sulaiman the son of Dawood (A.S.) had wings". The Prophet (pbuh) laughed so that his teeth became visible. (Abu Dawood) Although making images are forbidden in Islam, the Hadith shows, that children's toys are exempted from this prohibition. The figures and images of children's dolls and horses etc. are permissible. The Prophet (pbuh) neither ordered nor acted upon it but he tolerated the action of Aishah (R.A.). This is an example of Sunnah based on the approval of the Prophet (pbuh).

Another example of Hadith based on approval:

عَنْ قَيْسِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُ قَالَ : رَأَى رَسُوْلُ اللهِ ﷺ رَجُلاً يُصَلِّيْ بَعْدَ صَلاَةِ الصُّبْحِ رَكْعَتَيْنِ . فَقَالَ رَسُوْلُ اللهِ ﷺ : صَلاَةُ الصُّبْحِ رَكْعَتَانِ ،

فَقَالَ الرَّجُلُ : إِنِّيْ لَمْ أَكُنْ صَلَّيْتُ الرَّكْعَتَيْنِ اللَّتَيْنِ قَبْلَهَا ، فَصَلَّيْتُهُمَا الآنَ ، فَسَكَتَ رَسُوْلُ اللهِ ﷺ . (رَوَاهُ أَبُوْدَاوُدَ)

Qais bin Amr (R.A.) says: "The Prophet (pbuh) saw a man praying two Rak'a (units) after the Fajar prayer (dawn prayer)." So the Prophet said: "The Fajar prayer is only two Rak'a." The man replied: "I could not pray the two Rak'a before the Fajar prayer, therefore, I have prayed those now." The Prophet (pbuh) kept quiet on his answer (which means that he allowed it)."

This Hadith which is based on approval indicates that the Sunnah of Fajar can be prayed after the fard (obligatory) prayer.

Summary

Kinds of Hadith according to its nature

1: There are three kinds of Hadith according to its nature: The sayings, actions and approvals of Prophet Muhammad (pbuh).

2: The Hadith which is based on the sayings of Prophet Muhammad (pbuh) is known as Hadith *Qauli* (Sayings).

3: The Hadith which is based on the actions of Prophet Muhammad (pbuh) is known as Hadith *Faili* (Action).

4: Hadith *Taqreeri* (Approval) is the Hadith which is not based on the saying or action of the Prophet (pbuh). It is a saying or action that was done in front of the Prophet (pbuh) and he (pbuh) kept quiet on it and tolerated it or accepted it. He (pbuh) did not contradict or reject it. Such a saying or action is permissible. If it were not allowed, the Prophet (pbuh) would have forbidden it.

Questions

1: Find from Sahih Muslim three traditions based on the sayings of Prophet Muhammad (pbuh) and write them in your exercise book.

2: Find from Sahih Muslim three traditions based on the actions of Prophet Muhammad (pbuh) and write them in your exercise book.

3: Find from Sahih Muslim three traditions based on the approvals of Prophet Muhammad (pbup) and write them in your exercise book.

Chapter-VI

Science of narration and criticism of Hadith

The Science of narration and the criticism of Hadith

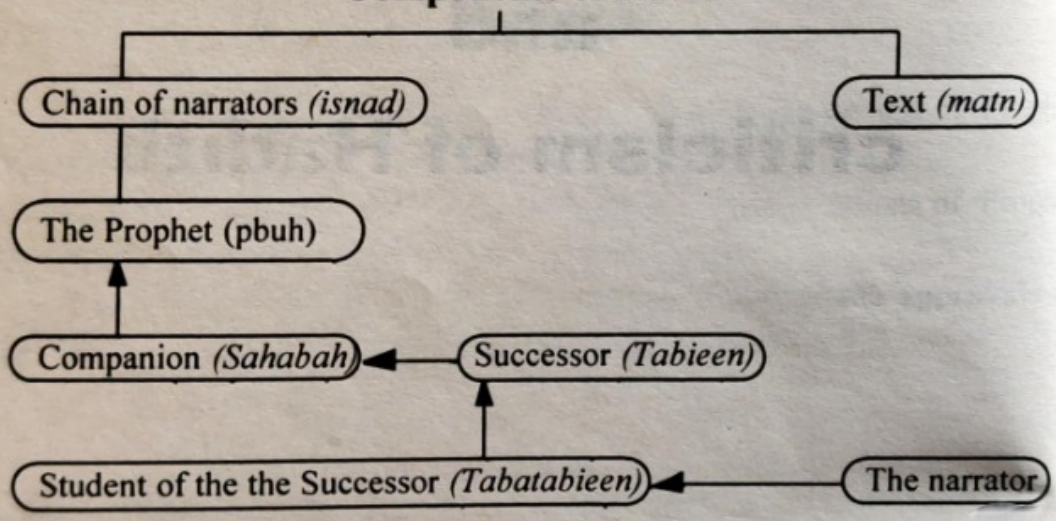
Science of narration of Hadith:- It consists of the narrations and traditions attributed to the Prophet (Pbuh).

Science of criticism of Hadith:- It consists of the discussions in which the acceptability or non-acceptability of both the narrators *(isnad)* and the narrative *(matn)* is considered. In other words it is the science which gives the knowledge of:

1: The conditions of the narrator, kinds of narrative and the degrees of narrative.

2: The kinds of traditions and deduction of their meaning.

Components of Hadith



The Chain of narrators

1: Literal meaning of '*Sanad*': Literally the word *'Sanad'* (سند) means 'support'.

2: Meaning of '*Sanad*' (سند) as a term: In the terminology of Hadith *'Sanad'* (سند) means the chain of narrators *(isnad)* that goes through the student of successor *(tabatabieen)*, to the successor *(tabieen)* to a companion *(sahabah)* to the text *(matn)* which has been attributed to the Prophet (pbuh).

Example of the chain of narrators

"اَلْاَعْمَشُ عَنْ اِبْرَاهِيْمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ رَسُوْلُ اللهِ ﷺ"

"A'mash from Ibrahim from Alqama from Abdullah reported that the Prophet (pbuh) said:"

In this chain (*isnad*):

(a) A'mash (d.147 A.H) is the narrator who narrates from his teacher, Ibrahim Nakhaee (Student of successor of a companion of the Prophet (pbuh)- called a tabatabieen).

(b) Ibrahim Nakhaee (d.96 A.H.) narrates from his teacher, Alqama (successor (student) of a companion of the Prophet (pbuh)- called a tabieen)

(c) Alqama (d.62 A.H.) narrates from his teacher Abdullah bin Mas'ud, (a companion of the Prophet (pbuh)- called a sahabah.)

(d) Abdullah bin Mas'ud (d.32 A.H) narrates from the Prophet (pbuh)(d.11A.H.)

The Text (اَلْمَتْنُ - *Matn*)

1: The literal meaning of متن *matn*:- Literally the word متن *(matn)* means the hard raised surface of the earth. Zameen का सबसे हिस्सा Zameen का।

2: The meaning of متن *(matn)* as a term: In the terminology of Hadith, متن *(matn)* means the part of narrative which begins at the end of the chain (سند) of narrators. (In fact متن (matn) is the collection of words attributed to the Prophet (pbuh))

Example of the *Matn* (متن)

Look at the following Hadith:

حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: "إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا"

"When a dog has drunk from anyone's vessel he should wash this vessel seven times." In the above Hadith the words from إِذَا (when) until سَبْعًا (seven times) is the text *(matn)*.

One text and twenty eight (28) traditions.

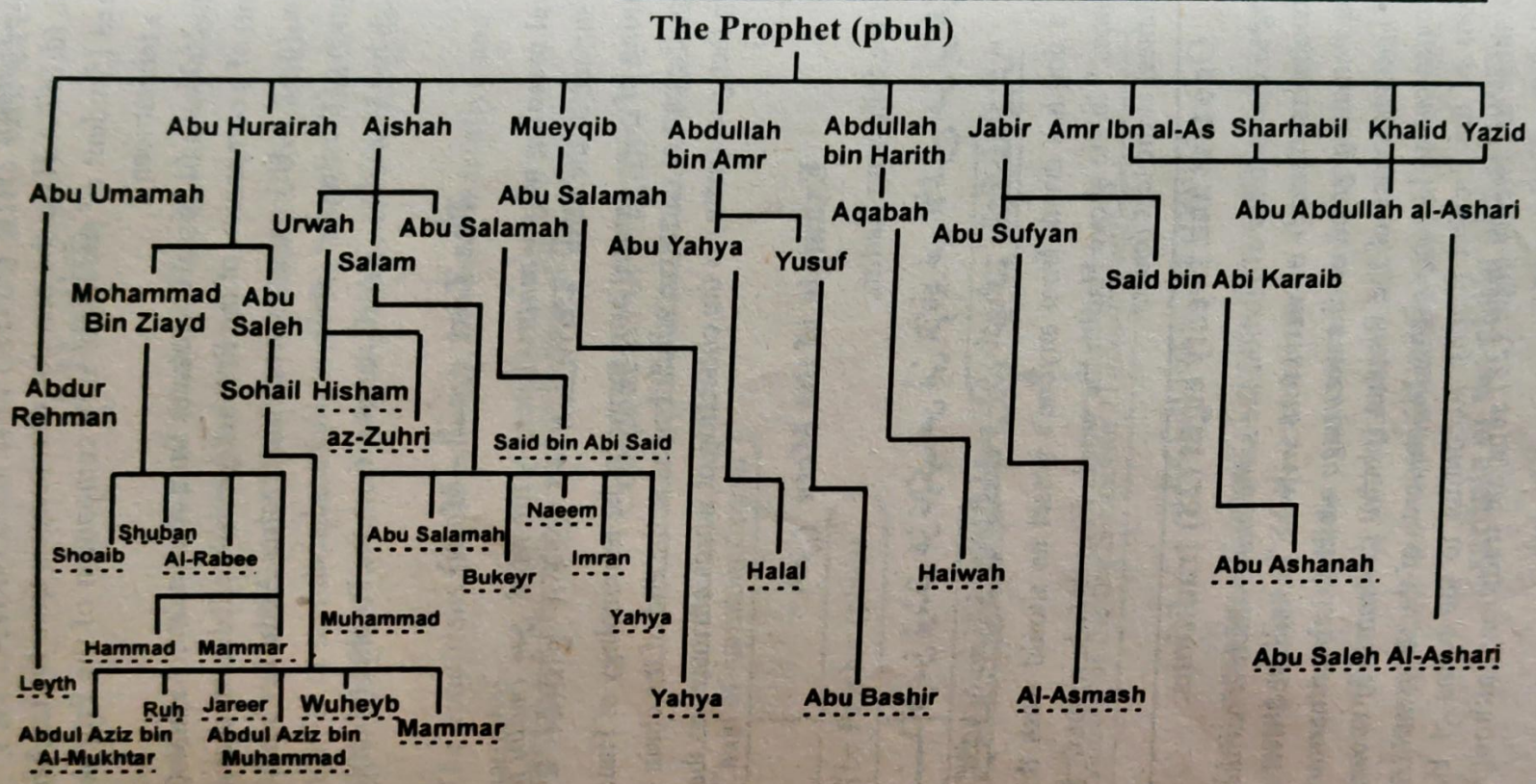
According to the scholars of Hadith, the same *matn* which is narrated by different chains *(isnad)* of narrators will be considered different traditions. A matn is given on the next page which has been narrated by eleven (11) companions of the Prophet (pbuh), thirteen (13) successors of the companions and twenty eight (28) students of the successors of the companions of the Prophet (Pbuh). According to the terms of Hadith scholars, these are twenty eight (28) separate traditions, although the matn of all of them is the same.

मशुक है

TWENTY EIGHT (28) TRADITIONS OF A SINGLE TEXT *(Matn)*

In this chart the 28 different narrators of the same matn (text) are underlined, to show clearly all the different isnad (chains).

متن: "وَيْلٌ" لِلْأَعْقَابِ مِنَ النَّارِ يَوْمَ الْقِيَامَةِ". (بخاری، کتاب الوضو، باب 30، حدیث 165)



Companions(11)_Successor of the Companions(13)_Students of Successor of the companions(23)_Students of Successor of Companions(6)

A Hadith about the companions *(sahabah)*, successors of the companions *(tabieen)* and the students of the successors of the companions of the Prophet (pbuh) *(tabatabieen)*.

﴿خَيْرُكُمْ قَرْنِي ، ثُمَّ الَّذِينَ يَلُونَهُمْ ، ثُمَّ الَّذِينَ يَلُونَهُمْ ﴾

(صحيح بخاری: 2,508)

The Prophet (pbuh) said:

The best people of my Ummah are the people of my age (the sahabah), then those who are close to them (tabieen), then those who are close to them (tabatabieen).

(Sahih Bukhari)

Summary

Science of narration and criticism of Hadith

1: The science of narration of Hadith is the science which discusses the reporting and narration of Hadith.

2: The science of criticism of Hadith consists of the discussions in which the acceptability and unacceptability of the narrator or narrative is examined.

3: Hadith consists of two parts: The chain *(isnad)* and the text *(matn)*.

4: In the science of Hadith, merely the text *(matn)* of Hadith is not called the Hadith.

5: The chain *(isnad)* of transmission goes upward from the narrator to the student of the successor, then the successor, then the companion (R.A.) and then the Prophet (Pbuh).

6: It is essential to examine every link of the chain *(isnad)* of transmission before declaring a Hadith as sound *(sahih)*, good *(Hasan)*, weak *(da'if)* or fabricated *(Maudu)*.

7: Sometimes, there are many traditions of the same text *(matn)*. In other words, the text *(matn)* is one but the chains *(isnad)* of transmission are different.

Questions

1: Find the text *(matn)* of a Hadith from Sahih al-Bukhari which has at least three different chains *(isnad)* of transmission.

2: Find the text *(matn)* of a Hadith from Sahih Muslim which has at least three different chains *(isnad)* of transmission.

Chapter-VII

Chains of Narration of Eight companion

Chains of narration of eight companions

The following eight companions have narrated more traditions than any other companion. They are called the copious narrators (كثير الرواية).

Abu Hurairah (R.A.), Abdullah bin Umar (R.A.), Anas bin Malik (R.A.), Aishah Siddiqah (R.A.), Abdullah bin Abbas (R.A.), Jabir bin Abdullah (R.A.), Abu Sa'id Khudri (R.A.), and Abdullah bin Mas'ud (May Allah be pleased with all of them).

Their brief life history is given and their chains of narrators are shown in the form of charts so that each chain is easily understood. The years of their death are given in brackets so that the reader may get a picture of the period they lived in.

1: Abu Hurairah (R.A.) (d.57 A.H.)

Abu Hurairah (R.A.), whose real name was Abdur Rahman bin Sakhar, has narrated more traditions than any other companion. He belonged to Bani Daws bin Adnan, a branch of the Azd tribe. He embraced Islam in 7 A.H. on the day of the Battle of Khaibar and died in 57 A.H. in a village named 'Aqiq. He lived only four or five years with the Prophet (pbuh) but during these years, he stayed close to the Prophet (pbuh) and used to memorize everything which he heard from him. Bin Makhlid has narrated 5,374 traditions from him in his Musnad.

It is reported in Bukhari, Muslim and Tirmidhi, by Abu Hurairah (R.A.), that I said to the Prophet (pbuh), "O Messenger of Allah! I hear a lot of things from you and do not remember them." The Prophet (pbuh) told me to spread my sheet, then wraped me into it and prayed for me. After that I heard a lot of traditions from him and I never forgot them.

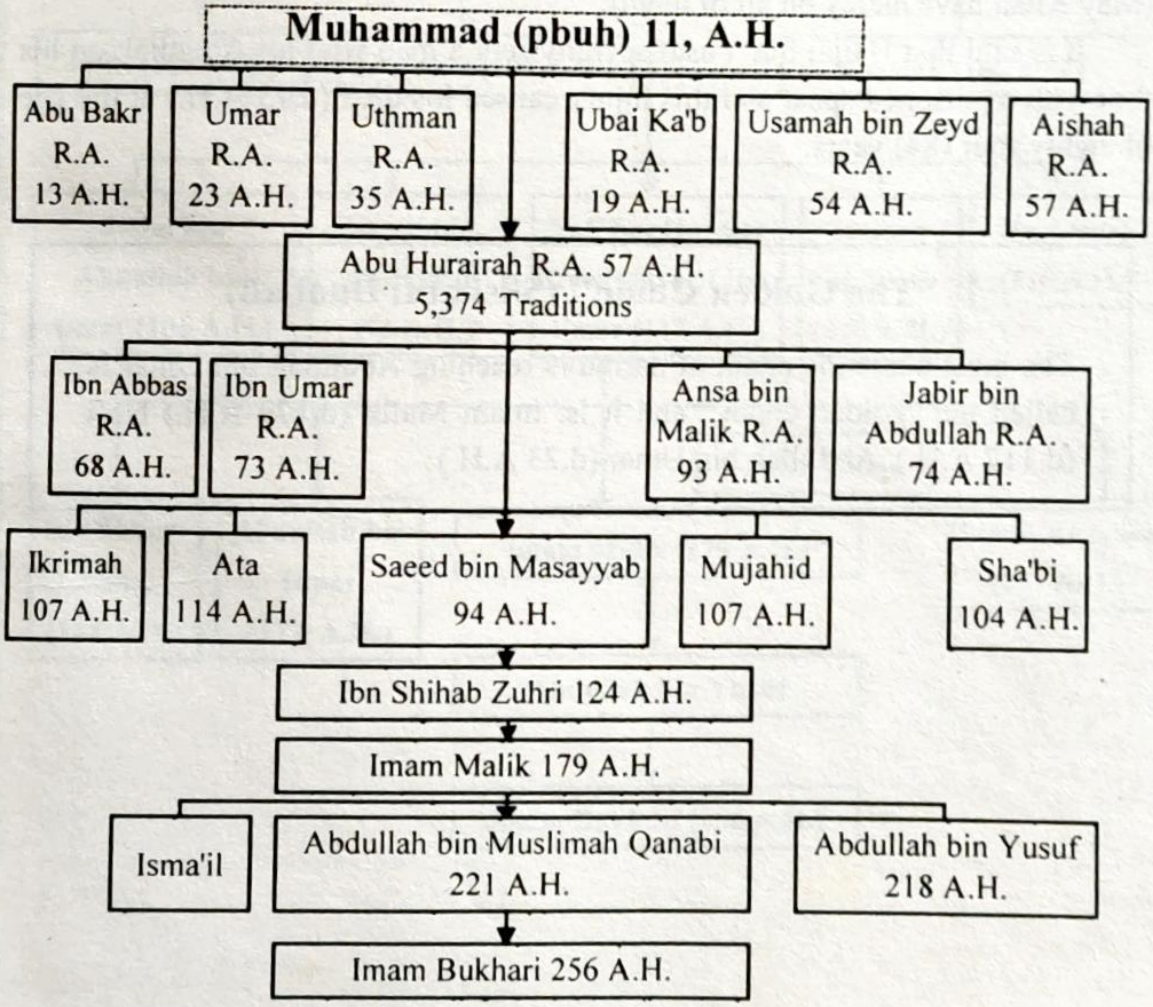
During the caliphate of Umar (R.A.) (13 A.H. to 23 A.H.) Abu Hurairah (R.A.) was the governor of Bahrain. During the caliphate of Amir Mu'awiyah (40 A.H. to 60 A.H.) he was appointed as the governor of Madinah.

Abu Hurairah (R.A.) belonged to Yemen and he accepted Islam when he was 28 years old. He continued learning and teaching for 50 years and died at the age of seventy eight. The Prophet (pbuh) made special prayer for him and said: "Abu Hurairah is the vessel of knowledge." (Bukhari: Book of Knowledge)

Abu Hurairah (R.A.) has narrated traditions from the Prophet (pbuh) (d.11 A.H.), Abu Bakr (R.A) (d.13 A.H.) Umar (R.A.) (d.19 A.H.), Usamah bin Zaid (R.A.) (d.54 A.H.), Aishah (R.A.) (d.57 A.H.) and other companions. More than eight hundred narrators have narrated traditions from Abu Hurairah (R.A.). Among the companions the great scholars like Abdullah bin Abbas (d.68 A.H.), Abdullah bin Umar (R.A.) (d.73 A.H.), Jabir bin Abdullah (R.A.) (d.74 A.H.) and Anas bin Malik (R.A.) (d.93 A.H.) have reported Hadith from him. Among the students of companions of the Prophet (pbuh) the great scholars like Saeed bin Musayyab (d.94 A.H.), Ibn Sireen (d.110 A.H.), Ikrimah (d.107 A.H.), Ata (d.114 A.H.), Mujahid (d.107 A.H.) and Imam Sha'bi (d.104 A.H.) have narrated traditions from him.

The most authentic chain of narrators reaching Abu Hurairah is as follows:
Imam Malik (179 A.H.)..... Imam Ibn Shihab az-Zuhri (124 A.H)
Saeed bin Masayyab (94 A.H.) ..... Abu Hurairah (R.A.) (57 A.H.)

Abu Hurairah's chain of narrators



2: Abdullah bin Umar (R.A.) (d.73 A.H.)

The number of traditions reported by Abdullah bin Umar (R.A.) is 2, 630. He was the son of Umar Farooq (R.A), the second caliph and the brother of Hafsah, (Umm ul-Mo'mineen) the Mother of Believers. Abdullah bin Umar was born a few years after the Prophethood of Muhammad (pbuh). He was ten years old when he accepted Islam alongwith his father and migrated to Madina before his father. He participated in many battles after the battle of Badr. He was twenty one years old when the Prophet (pbuh) died.

Imam Malik and Zuhri said: "Nothing about the Prophet (pbuh) and his companions was hidden from Abdullah bin Umar (R.A.)."

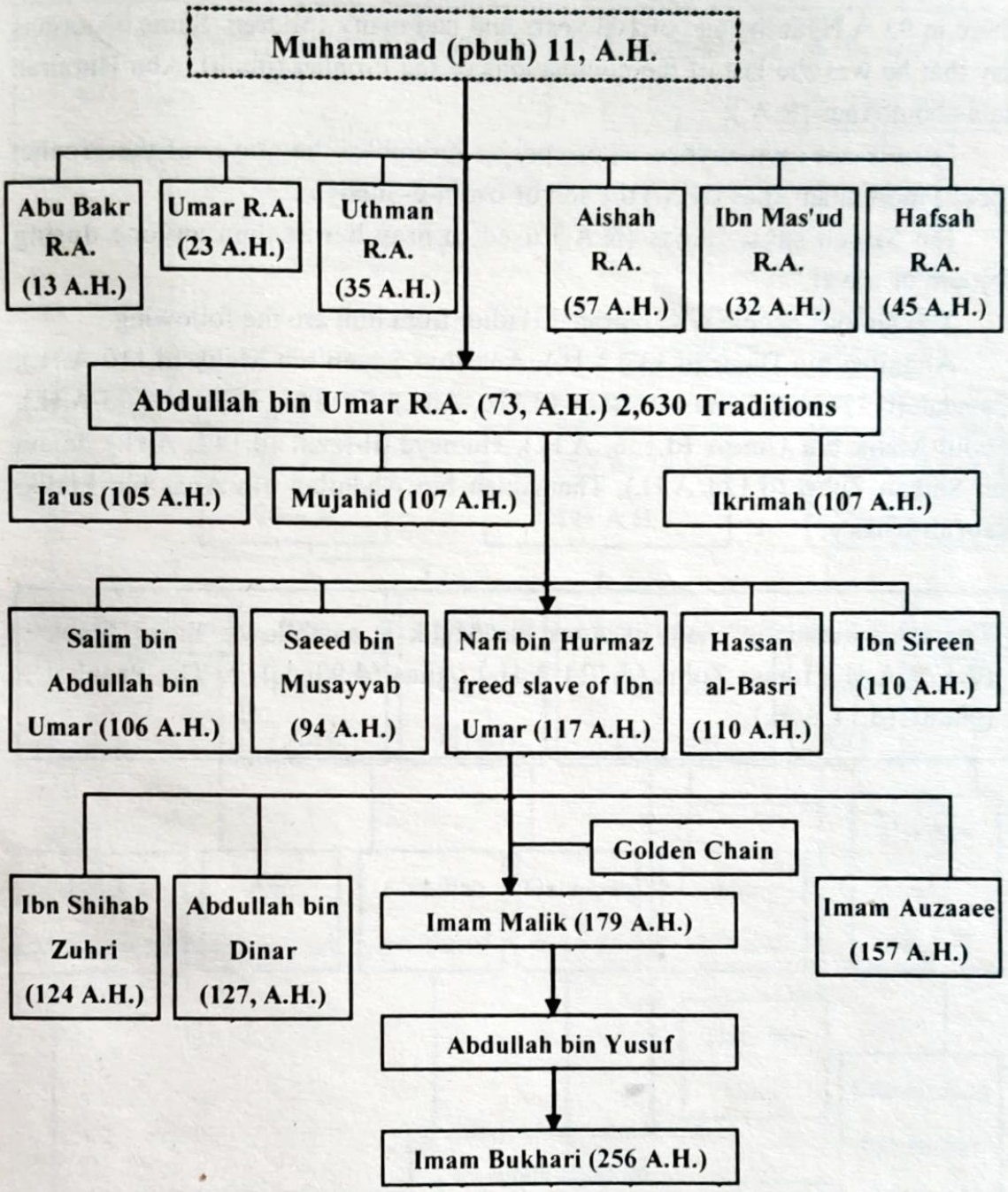
He has reported traditions from Abu Bakr R.A. (d.13 A.H.), Uthman R.A. (d.35 A.H.), Aishah R.A. (d.57A.H.), Abdullah bin Mas'ud R.A. (d.32 A.H.) and his sister Hafsah R.A. (d.45 A.H.). Many people have reported Hadith from him. Among them are Saeed bin Musayyab (d.94 A.H.), Hassan Basri (d.110 A.H.) , Ibn Shihab Zuhri (d.124 A.H.), Ibn Sireen (d.110 A.H.), Nafi' (d.117 A.H.), Mujahid (d.107 A.H.), Iaus (d.105 A.H.) and Ikrimah (d.107 A.H.). (May Allah have mercy on all of them).

It is said that Hajjaj bin Yusuf secretly sent a man who hit Abdullah on his foot with a poisoned spear and this injury caused his died (d.73 A.H.) at the age of eighty four (84) years.

"The Golden Chain" (Silsilatul Dhahab)

The most authentic chain of narrators reaching Abdullah bin Umar is called the "golden chain," and it is: Imam Malik (d.179 A.H.) Nafi (d.117 A.H.) Abdullah bin Umar (d.73 A.H.)

The Chain of narrators of Abdullah Ibn Umar (R.A.)



3: Anas bin Malik R.A. (d.93, A.H.)

The number of traditions narrated by Anas bin Malik is two thousand two hundred and eighty six (2,286). He was the servant of the Prophet (pbuh) and was brought into his (pbuh) service at the age of ten years. He was too young to participate in the battle of Badr but he participated in many other battles. He was compelled to move to Basrah when Hajjaj started torturing him. He died there in 93 A.H. at the age of 103 years and had many children. Some historians say that he was the last of the companions of the Prophet (pbuh). Abu Hurairah said about Anas (R.A.):

"I have not seen anyone whose prayer resembles the prayer of the Prophet (pbuh) more than Anas (R.A.) the son of Umm-e-Sulaiym."

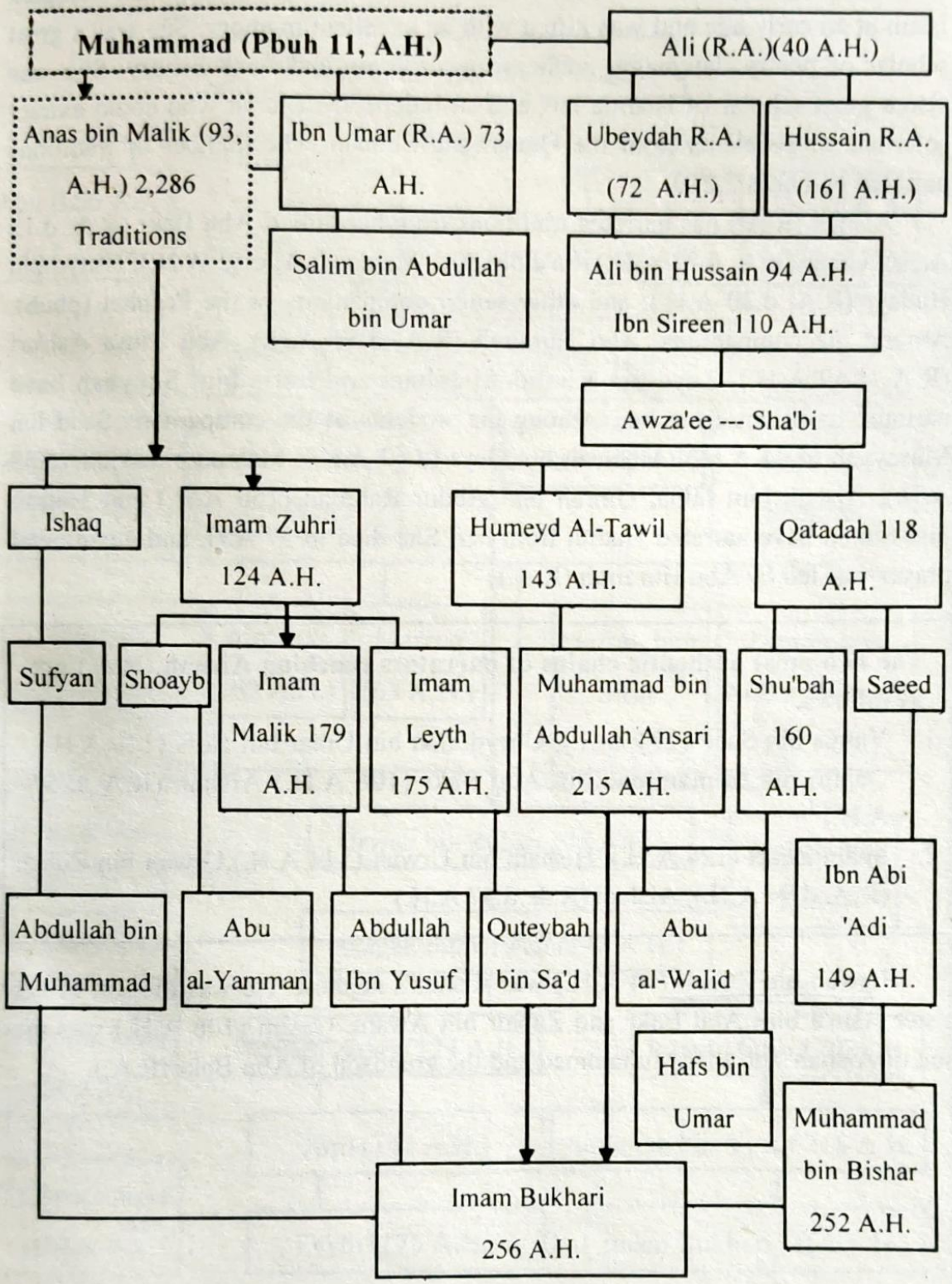
Ibn Sireen says: "Anas (R.A.) used to pray better than anyone during sojourn or travel."

The famous people who narrated Hadith from him are the following:

Abdullah bin Dinar (d.137 A.H.), Anas bin Sireen bin Malik (d.110 A.H.), Qatadah (d.118 A.H.), Hassan Basri (d.110, A.H.), Sa'id bin Jubeyr (d.95 A.H.), Abdul Malik bin Umeyr (d.136, A.H.), Humeyd al-Iawil (d.142, A.H.), Imam ibn Shihab Zuhri (d.124 A.H.), Thamamah bin Abdullah bin Anas bin Malik, Rabi'ah ar-Ra'y.

The most authentic chain of Anas bin Malik is as follows: Imam Malik (d.179 A.H.) Imam Zuhri (d.124 A.H.), Anas (d.93 A.H.), The Prophet (pbuh) (d.11 A.H.).

The Chain of narrators from Anas bin Malik



4: Aishah (R.A.), ام المومنين (The mother of believers) (d.57 A.H.)

Aishah (R.A.) was the daughter of Abu Bakr Siddique (R.A.). She accepted Islam at an early age and was gifted with an excellent memory. She was a great scholar of poetry, language, medicine, genealogy, and Arab history. She was also a great scholar of Islamic law and an independent jurist who could extract solutions of problems from the Qur'an and Sunnah. The number of traditions narrated by her is 2,210.

Aishah (R.A.) has narrated traditions from her father, Abu Bakr (R.A. d.13 A.H.), Umar (R.A. d.23 A.H.), Sa'd bin Abi Waqas (R.A. d.55 A.H.), Usayd bin Hudayr (R.A. d.20 A.H.), and other senior companions of the Prophet (pbuh). Among the companions, Abu Hurairah (R.A. d.57 A.H.), Abu Musa Ash'ari (R.A. d.59 A.H.), Zeyd bin Khalid Al-Johani and Safia bint Sheybah have narrated traditions from her. Among the students of the companions Sa'id bin Musayyab (d.94 A.H.), Alqamah bin Qays (d.62 A.H.), Masruq bin Ajda' (d.63 A.H.), Aishah bint Ialha, Umrah bint Abdur Rahman (100 A.H.) and Hafsah bint Sireen have narrated Hadith from her. She died in 57 A.H. and her funeral prayer was led by Abu Hurairah (R.A.)

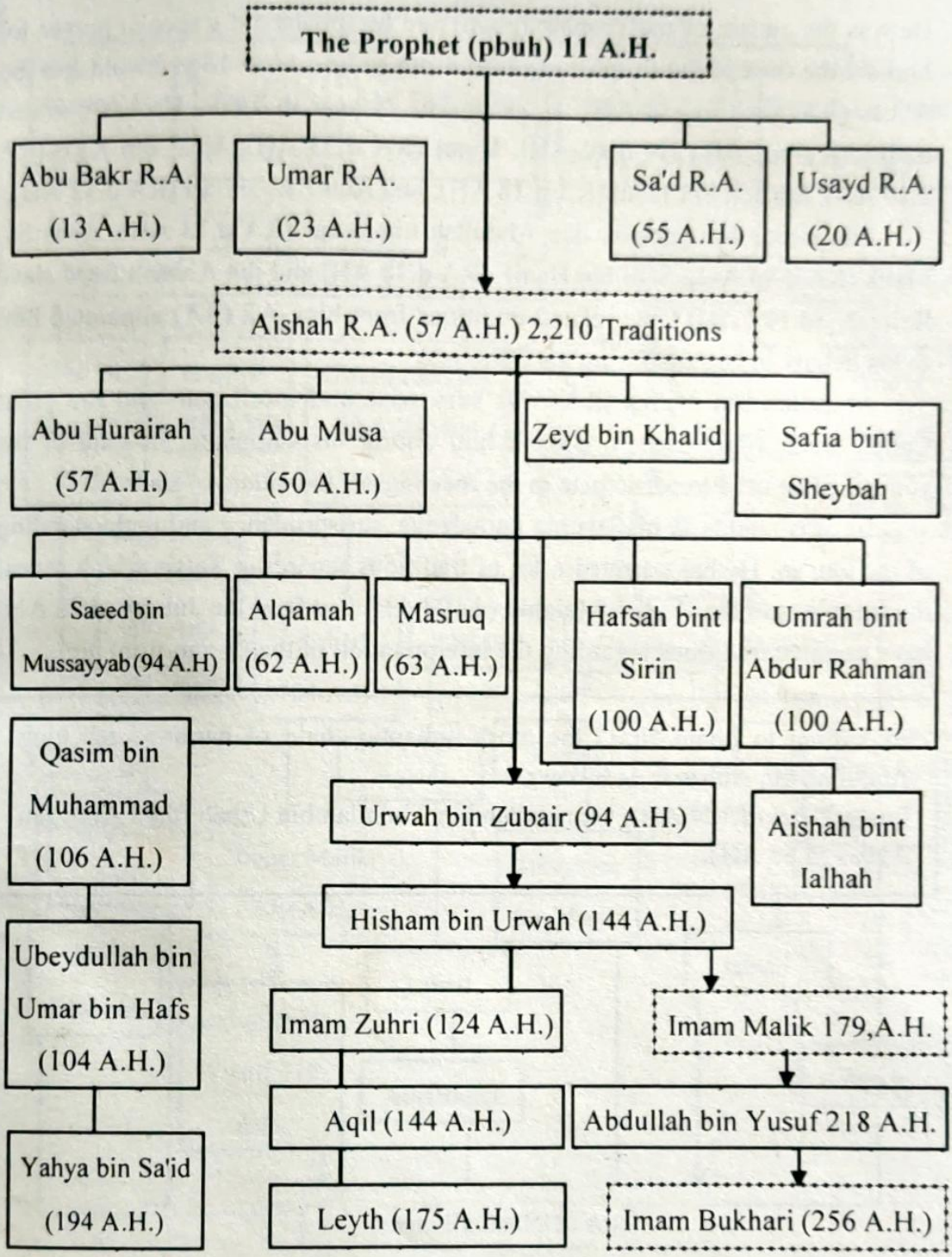
The two most authentic chains of narrators reaching Aishah (R.A.) are as follows.

1: Yahya bin Sa'id (194 A.H.), Ubeydullah bin Umar bin Hafs (140 A.H.), Qasim bin Muhammad bin Abu Bakr (106 A.H.) Aishah (R.A. d.57 A.H.)

2: Imam Zuhri (124 A.H.), Hisham bin Urwah (144 A.H.),Urwah bin Zubair (R.A. d.94 A.H.), Aishah (R.A. d.57 A.H.)

Urwah bin Zubair (94 A.H.) was Aishah's nephew. He was the son of her sister Asm'a bint Abu Bakr and Zubair bin Awam. Qasim (106 A.H.) was the son of Aishah's brother Muhammad and the grandson of Abu Bakr (R.A.).

The Chain of Narrators from Aishah



5. Abdullah bin Abbas (RA) (d. 68 A.H.)

The number of traditions narrated by Abdullah Ibn Abbas (RA) is 1,660. He was the cousin of the Prophet (pbuh) and he (pbuh) did a special prayer for him. At the time of the Prophet's (pbuh) death he was 14 or 15 years old and ibn Abbas (RA) died in (68 AH) at the age of 71 year in Ta'ifs. He has narrated traditions from Ali (RA d.40 AH), Umar (RA d.23 AH), Ubai bin Ka'b (RA d.19 AH), Ma'adh bin Jabal (RA d.18 AH), and Abu Zar Ghifari (RA d.32 AH).

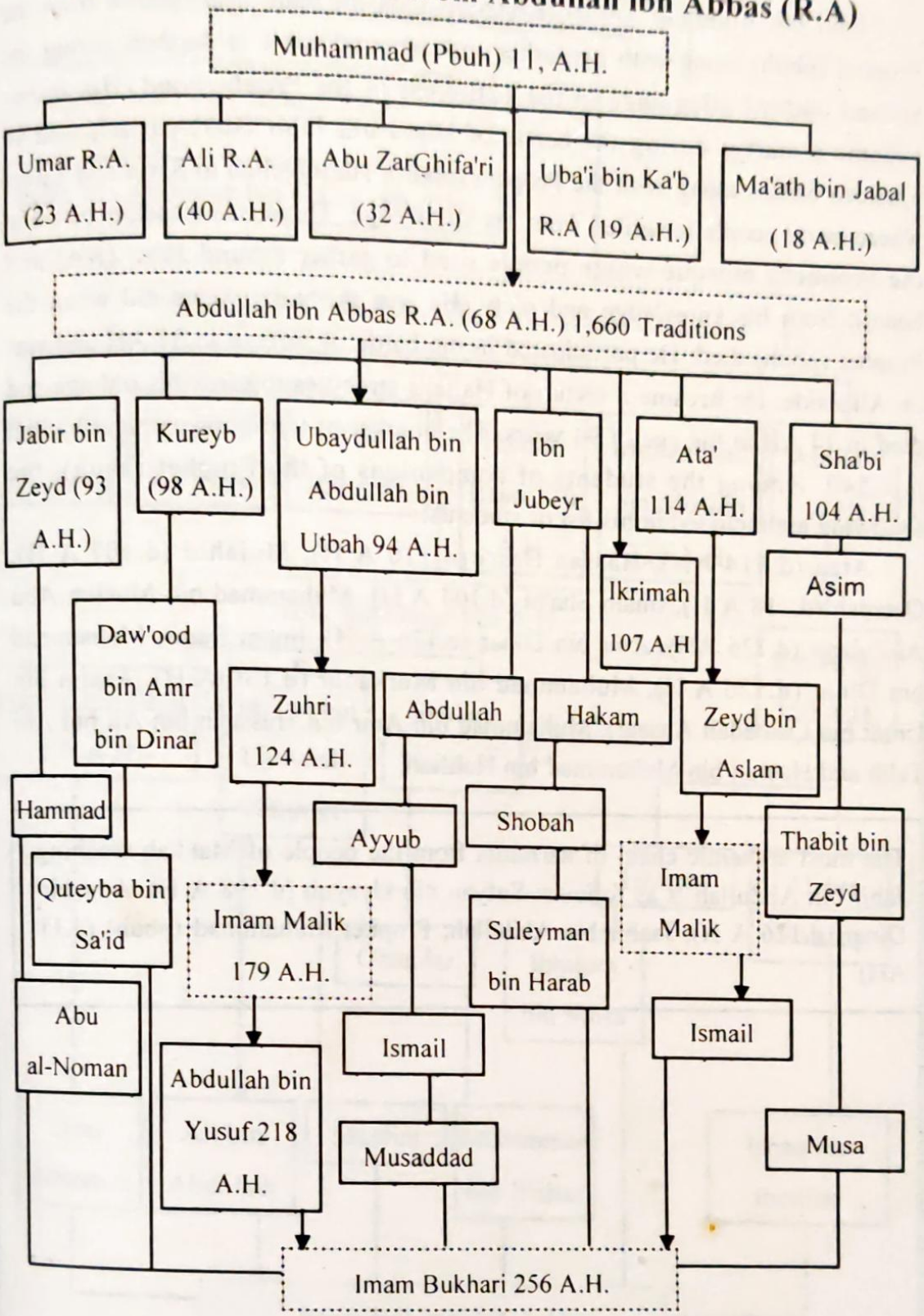
The junior companions like Abdullah bin Umar (RA d.73 AH), Anas bin Malik (RA d.93 AH), Sahl bin Hanif (RA d.38 AH) and ibn Abbas's freed slave Ikrimah (d.107 AH) have related traditions from him. Ali (RA) appointed him as his deputy in Basrah during his Caliphate.

Abdullah bin Abbas (RA) was very wise and intelligent and the great Caliph Umar (RA) used to consult him during his Caliphate. In-spite of his young age he used to participate in the meetings of the elders of Badr.

He was unique in his Islamic knowledge, jurisprudence and understanding of the Qur'an. He has narrated a lot of traditions regarding Tafsir which reveal the meanings of the Qur'an. Mujahid (d.107 AH) and Said bin Jubeyr (d.95 AH) have narrated traditions regarding the interpretation of the Qur'an from him.

According to Imam Nisa'i the most authentic chain of narrators reaching Abdullah bin Abbas is as follows:
Imam Zuhri (d.124 AH), Ubaydullah bin Abdullah bin Utbah (d.94 AH), Ibn Abbas (d.68 AH).

The Chain of narrators from Abdullah ibn Abbas (R.A)



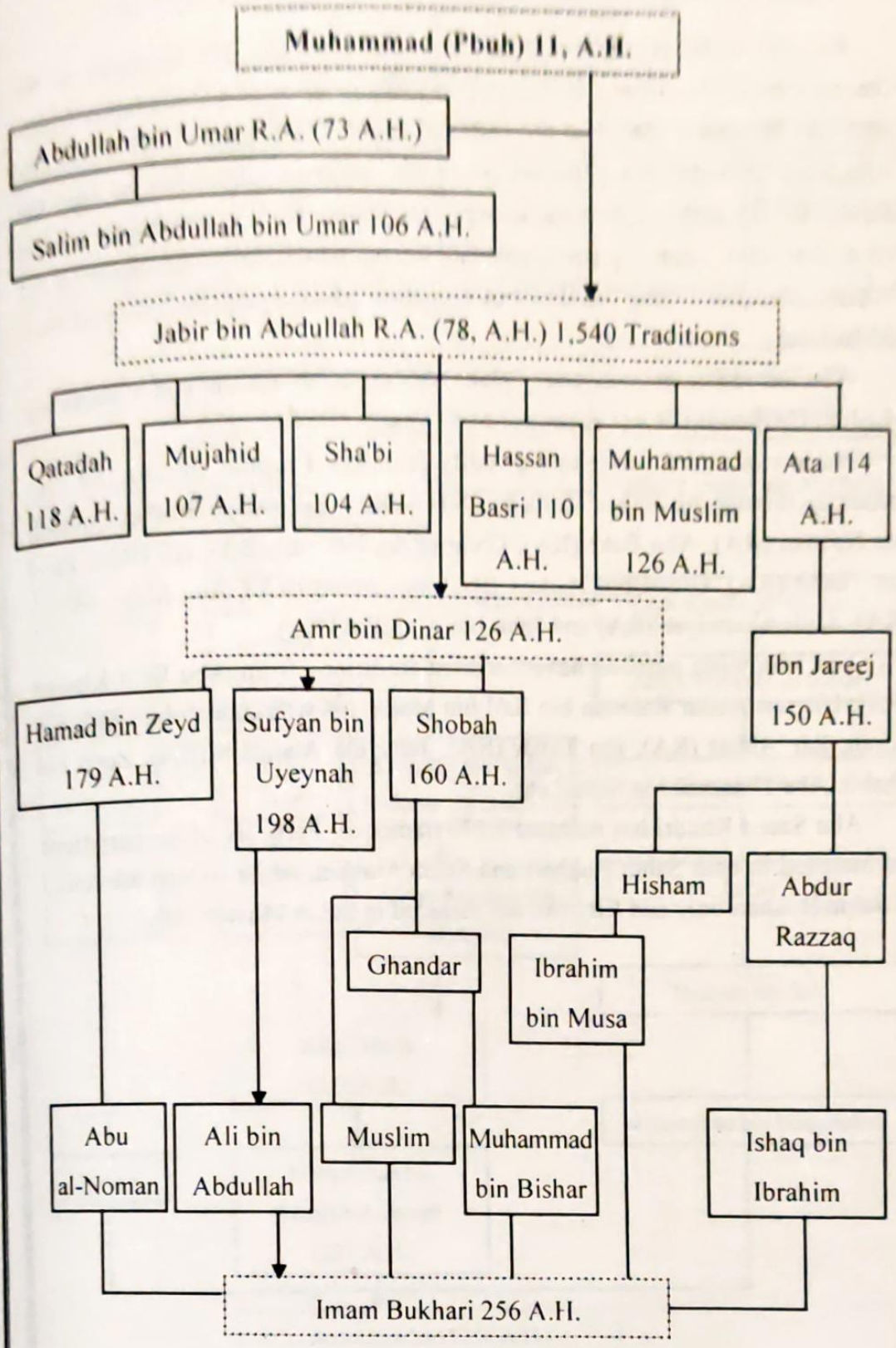
6. Jabir bin Abdullah Ansari RA (78 A.H.)

Jabir bin Abdullah Ansari (Khazraji) took the oath of allegiance from the Prophet (pbuh) along with his father and maternal uncle at Aqabah during the second oath of allegiance in the 12th year of the Prophethood. His father became a martyr during the battle of Uhud but Jabir (RA) participated in nineteen battles along with the Prophet (pbuh). He travelled to Syria and Egypt where many people benefited from his knowledge. There was a special circle in the Prophet's mosque where people used to gather around Jabir (RA) and benefit from his knowledge and piety. He was thirty-one years old when the Prophet (pbuh) died. He participated in the battle of Siffeyn in 37 AH and was on Ali's side. He became a victim of Hajjaj's atrocities towards his old age and died in 74 AH at the age of 94 years. The number of traditions narrated by him is 1,540. Among the students of companions of the Prophet (pbuh), the following are included in his list of students:

Ataa (d.114 AH), Hassan Basri (d.110 A H), Mujahid (d.107 A H), Qatadah (d.118 A H), Imam Sha'bi (d.104 A H), Muhammad bin Muslim Abu Al-Zubeyr (d.126 AH), Amr bin Dinar (d.126 A H), Imam Baqir, Muhammad bin Dinar (d.126 A H), Muhammad bin Murkadar (d.130 A H), Aasim bin Umar bin Qatoadah Ansaari, Muhammad bin Amr bin Husseyn bin Ali bin Abi Talib and Hassan bin Muhammad bin Hanfiah.

The most authentic chain of narrators from the people of Makkah reaching Jabir bin Abdullah is as follows: Sufyan bin Uyeynh (d.198 A H), Amr bin Dinar (d.126 A H), Jaabir bin Abdullah, Prophet Muhammad (pbuh) (d.11 AH).

The Chain of narrators from Jabir bin Abdullah Ansari



7. Abu Saeed Khudri RA (d.74 A.H.)

His full name is Sa'd bin Malik bin Sinan Khudri. He belonged to the Khazraj tribe of the Ansar. His kunya (كُنيه) was Abu Saeed and his father Malik bin Sinan became a martyr in the battle of Uhud. Malik presented his son Sa'd (Abu Saeed Khudri) for participation in the battle of Uhud, but he was not allowed to take part in it because he was very young. He was only thirteen years old at that time. Later, he participated in twelve battles in the company of the Prophet (pbuh) including the Battle of Trenches (خـنـدق) and the Battle of Bani al-Mustalaq.

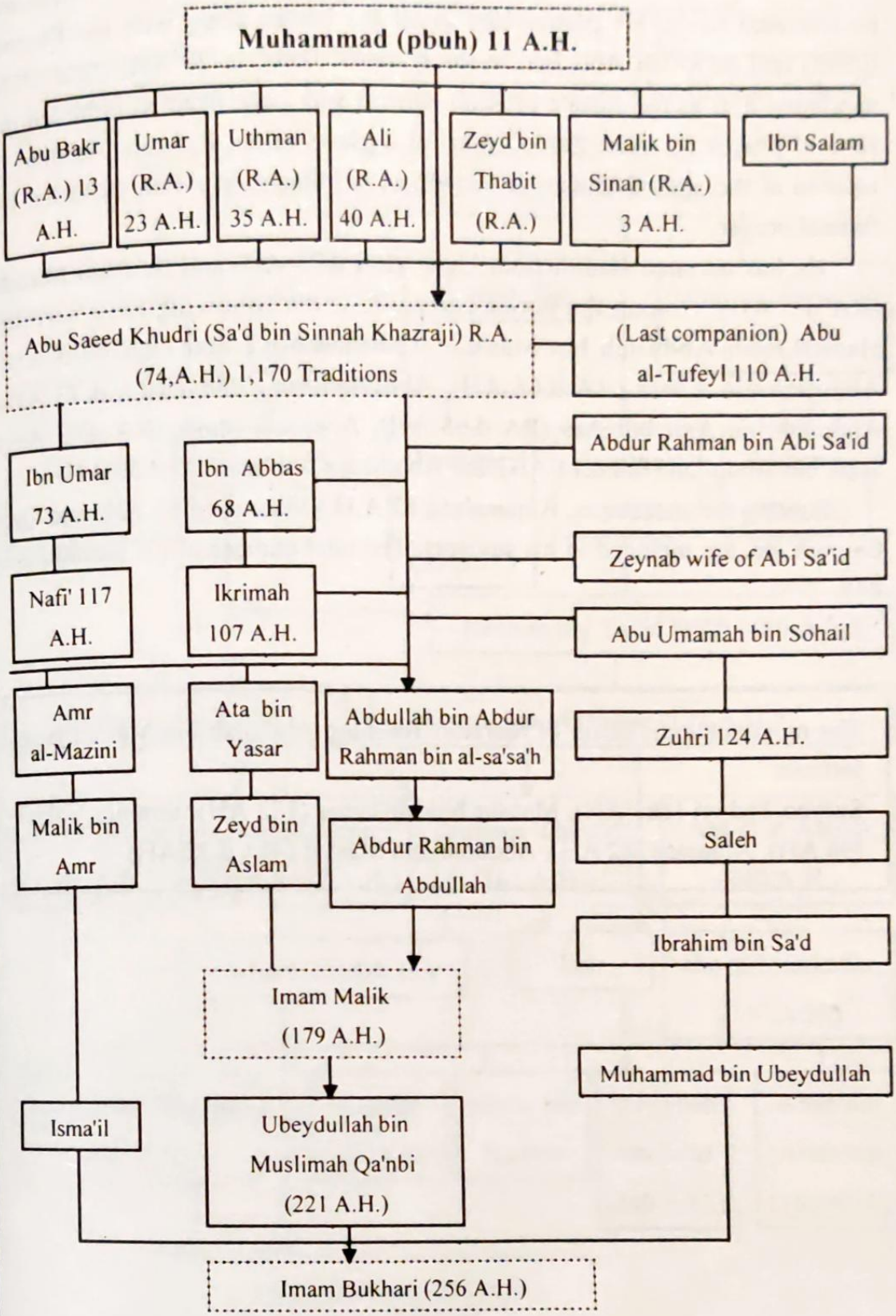
Abu Saeed Khudri was a very pious, devout, bold, truthful and a practicing Muslim. He died in 74 AH at the age of 84 years.

He has narrated traditions directly from the Prophet (pbuh) and also indirectly through his father Malik bin Sinan (RA), his uterine brother Qatadah bin No'man (RA), Abu Bakr (RA), Umar (RA), Uthman (RA), Ali (RA), Zeyd bin Thabit (RA), Usayd bin Hudayr (RA), Ibn Abbas (RA), Abu Musa Ash'ari (RA), Amir Muawiyah (RA) and Jabir bin Abdullah (RA).

The following persons have narrated traditions from Abu Said Khudri (RA). His son Abdur Rahman bin Sa'd bin Malik, his wife Zainab bint Ka'b bin 'Ajrah, Ibn 'Abbas (RA), Ibn 'Umar (RA), Jabir bin Abdullah (RA), Zeyd bin Thabit, Abu Umamah bin Sohail etc.

Abu Saeed Khudri has narrated 1,170 traditions. Forty six of his narrations are included in both Sahih Bukhari and Sahih Muslim, while sixteen are found in Sahih Bukhari only and fifty two are included in Sahih Muslim only.

The Chain of narrators of Abu Saeed Khudri (R.A.)



8. Abdullah bin Mas'ud (RA) (d.32 A.H.)

Abdullah bin Mas'ud (RA) was the sixth person who accepted Islam and he migrated twice. He participated in all the battles along with the Prophet (pbuh) and he killed Abu Jahl in the battle of Badr. In 20 AH, Umar (RA) appointed him as the Justice of Kufa. On his way back from Kufa he led the funeral prayer for Abu Zarr Ghifari at a place called Rabzah. He died in Madina at the age of 63 during 32 AH and Uthman bin Affan (RA) led his funeral prayer.

He has narrated Hadith from Umar (RA d.23 AH) and Sa'd bin Mu'adh (RA d.5 AH). Among the junior companions the following have narrated Hadith from Abdullah bin Mas'ud: Abdullah bin Umar (RA d.73 AH), Abdullah bin Abbas (RA d.68 AH), Abdullah bin Zubeyr (RA d.73 AH), Abdullah bin Amr bin Aas (RA d.65 AH), Anas bin Malik (RA d.93 AH), Jabir bin Abdullah (RA d.74 AH) and Abu Musa Ash'ari(RA d.50 AH).

Among the successors, Alqamah (d.62 A.H.) Masruq (d.63 AH) and Qazi Shuraih etc. are included in his students. The total number of his narrations is 848.

The most authentic chain of narrators reaching Abdullah bin Mas'ud is as follows:
Sufyan Thawri (161 AH), Mansur bin Mo'lamer (132 AH), Ibrahim Nakh'i (96 AH), Alqamah (62 AH), Abdullah bin Mas'ud (RA d.32 AH)

The Chain of narrators of Abdullah bin Mas'ud

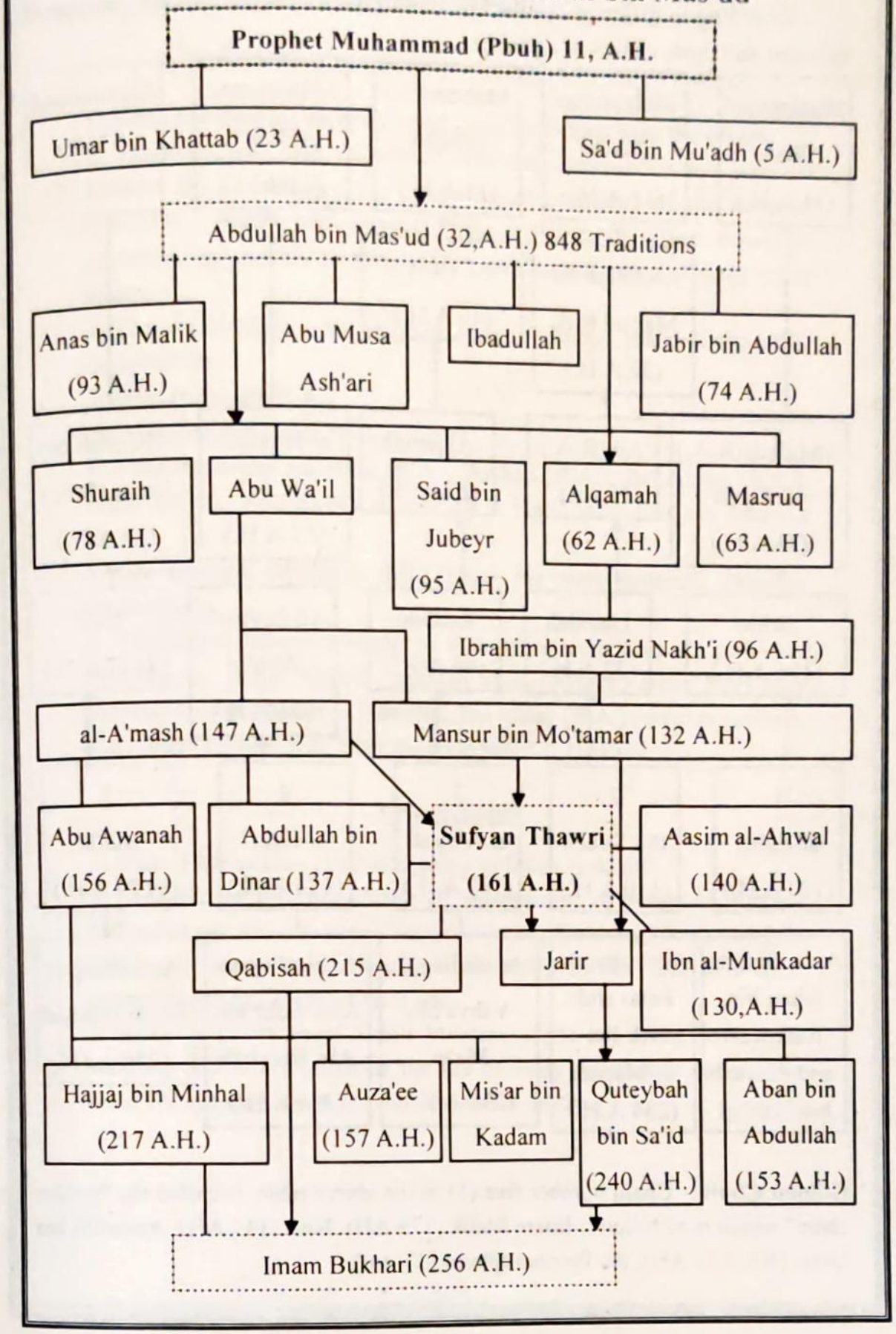
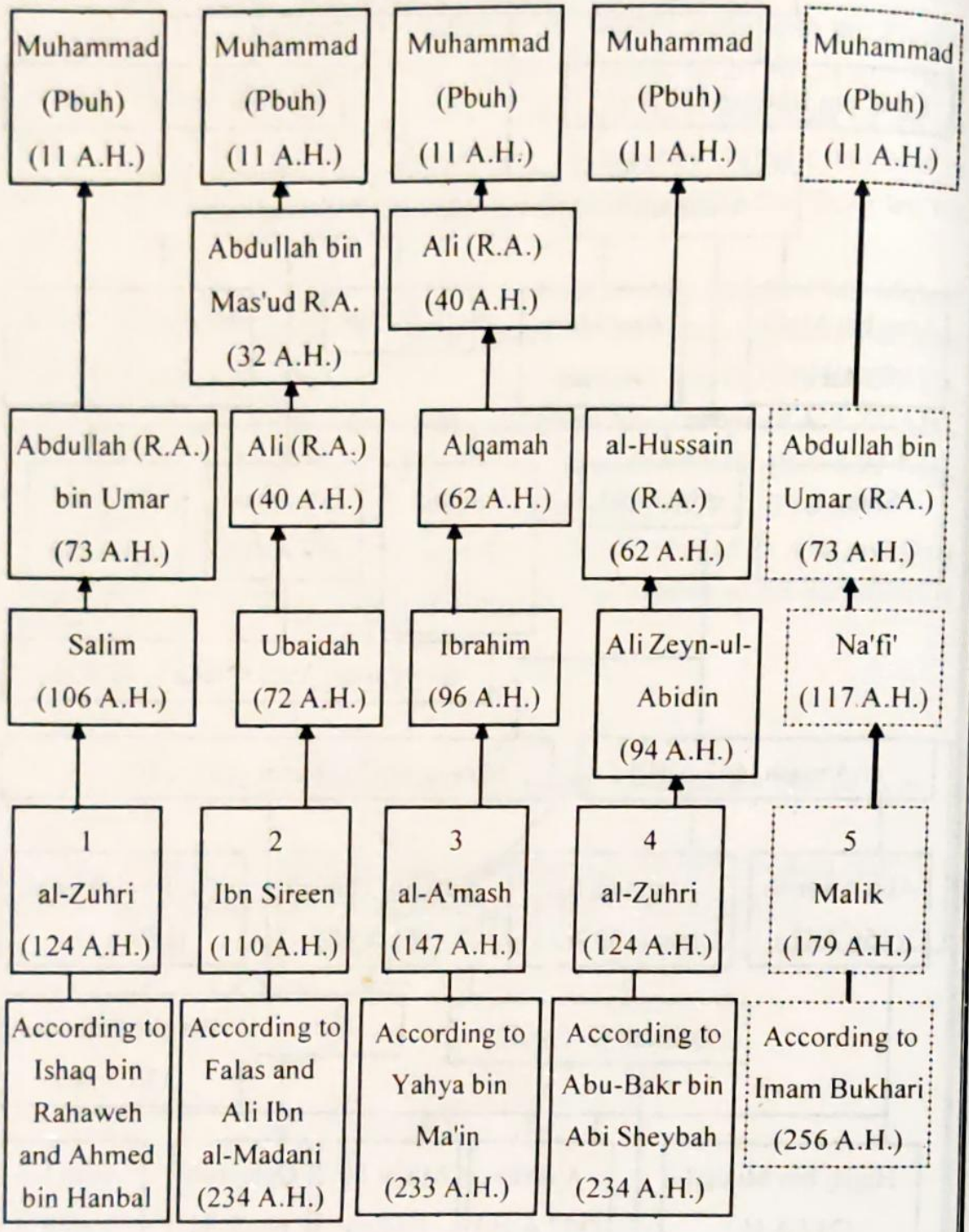


Table: Most Authentic Chains of Narrators

According to different scholars of Hadith the following five are considered the most authentic chains of narrators.



Golden Chain:- Chain number five (5) in the above table, is called the "golden chain" which is as follows: Imam Malik (179 AH), Nafi (117 AH), Abdullah bin Umar (RA d.73 AH), the Prophet (pbuh) (11 AH)

Summary

Chains of narrators of eight companions

1: Some companions have narrated more traditions than the others.
2: The abundance and scarcity of narration depends on the personal interest for knowledge, opportunities of company of the Prophet (P.B.U.H.), intellectual capacity, power of memorisation, power of narration, age, health, responsibilities, preoccupations and many other things.
3: The companions who narrated more traditions than all the other companions:
(a) Abu Hurairah (R.A.)
(b) Abdullah bin Umar (R.A.)
4: After these two are Anas (R.A.), Aishah (R.A.), Ibn Abbas (R.A.), Jaabir (R.A.), Abu Sa'eed Khudri (R.A.) and Abdullah bin Masood (R.A.).
5: The scholars of Hadith differ about the most authentic chain of transmission.
6: The most authentic chain of transmission according to Imam Bukhari is: Imam Malik (student of successor) from Nafi (the successor), and Nafi from Abdullah bin Umar (R.A.) (the companion), and Abdullah bin Umar from the Prophet (P.B.U.H.).

Questions

1: What is the golden chain according to Imam Bukhari?
2: Examine the different chains of transmission of Sahih Al-Bukhari and point out the narrators between Imam Bukhari (deceased 256 A.H.) and Imam Malik (deceased 179 A.H.) in the form of a chart giving the date of death of each one.
3: Select a tradition of Sahih Muslim, write the names of all its narrators and briefly describe the life of every narrator in one or two lines. Do not forget to write the date of his death.

Chapter-VIII

Types of Hadith According to the Frequency of Ways of Reporting

Types of Hadith according to the frequency of ways of reporting

The Hadith are divided in two types according to the different ways of reporting:

1. Consecutive traditions
2. Isolated traditions

Consecutive Traditions (*mutawatir*– مُتَوَاتِرَة)

The consecutive traditions are the ones that have been reported at every stage of isnad (i.e. in the beginning, in the middle and in the end of the chain) by such a large number of people that it is impossible for so many people to agree on falsehood or to contradict them.

The scholars of Hadith differ about the minimum number of narrators at every stage for the consecutive Hadith but the more preferable view is that there should be at least ten narrators at every stage.

The consecutive Hadith has two types: Verbally consecutive and Intellectually consecutive.

Verbally Consecutive Hadith

This is the Hadith whose words and meanings are consecutively reported. The following are a few examples:

مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ.(بخاری: کتاب العلم، باب 38، حدیث 110)

1: "Whoever attributed a lie to me knowingly, his abode is Hell-fire."
This Hadith has been narrated by more than seventy (70) companions of the Prophet (pbuh).

2: The Hadith of wiping (مسح) over the socks (موزے) is also a verbally consecutive Hadith.

Intellectually Consecutive Hadith

This is the Hadith whose meanings are consecutive but the words are not consecutively reported. For example: رفعُ اليدين فى الدعاء (Raising both the hands during supplication (dua (دعا) There are many traditions about it but their

words are different. However, they all mean that the Prophet (pbuh) used to raise his hands when he supplicated (made dua).

It is noteworthy that the number of consecutive traditions is much less than the isolated traditions. The consecutive traditions have been collected in a few books, out of which the following are worth mentioning:

1. الأزهارُ المتناثرة في الاخبار المتواترة — علامه جلال الدين سيوطيؒ (911ھ)
2. قطف الأزهار — علامه جلال الدين سيوطيؒ
3. نظمُ المتناثر من الحدِيثِ المُتَوَاتِر — علامه محمد بن جعفر الكتّانيؒ

Isolated or Single Traditions (*Ahad* - آحاد)

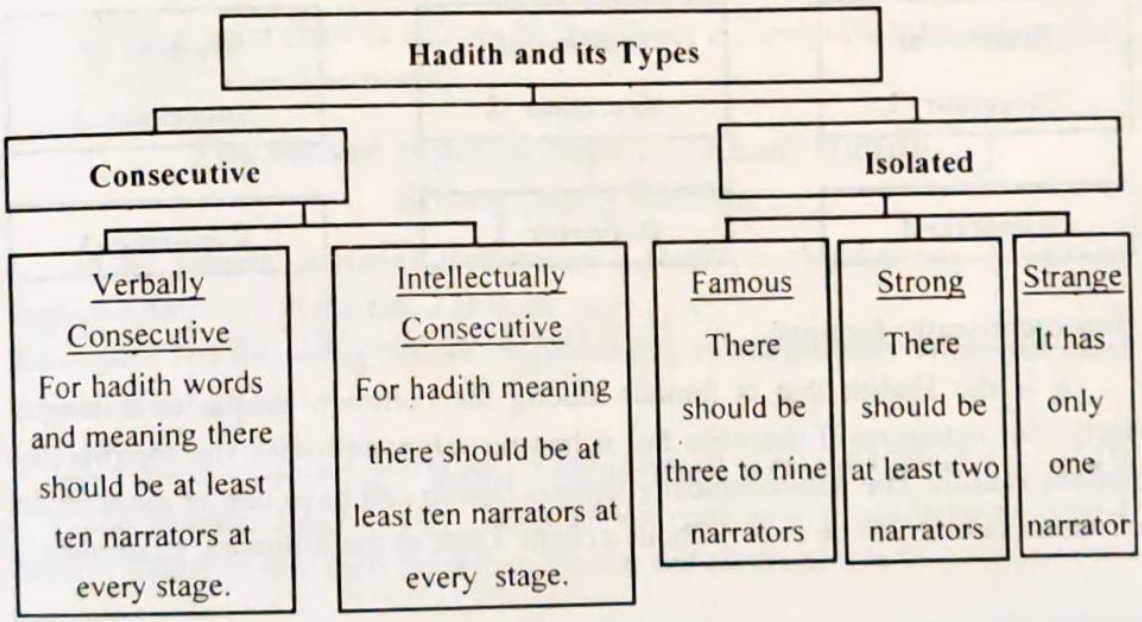
The Isolated traditions are the traditions that do not fulfill the conditions of consecutive traditions. In other words the number of narrators is less than ten at some stage. The isolated Hadith has three types.

1. Famous Hadith (*Mashhur*): The Hadith that has been reported by three to nine narrators at every stage. (The famous Hadith has two types : (1) Technically famous and (2) Non-technically famous.)

2. Strong or Rare Hadith (*Aziz*): The Hadith that has been reported by at least two narrators at every stage.

3. Strange or Scarce Hadith (*Gharib*): The Hadith that has been reported by only one narrator at some stage.

Classification of Hadith according to the number of reporters



Important Note: A sound Hadith can be consecutive, famous, strong or strange. Remember, that the classification given above is according to the number of reporters which gives information about the number of narrators in the chain, while the classification of Hadith as sound, good, weak and fabricate is done according to the quality of Hadith which will be discussed later.

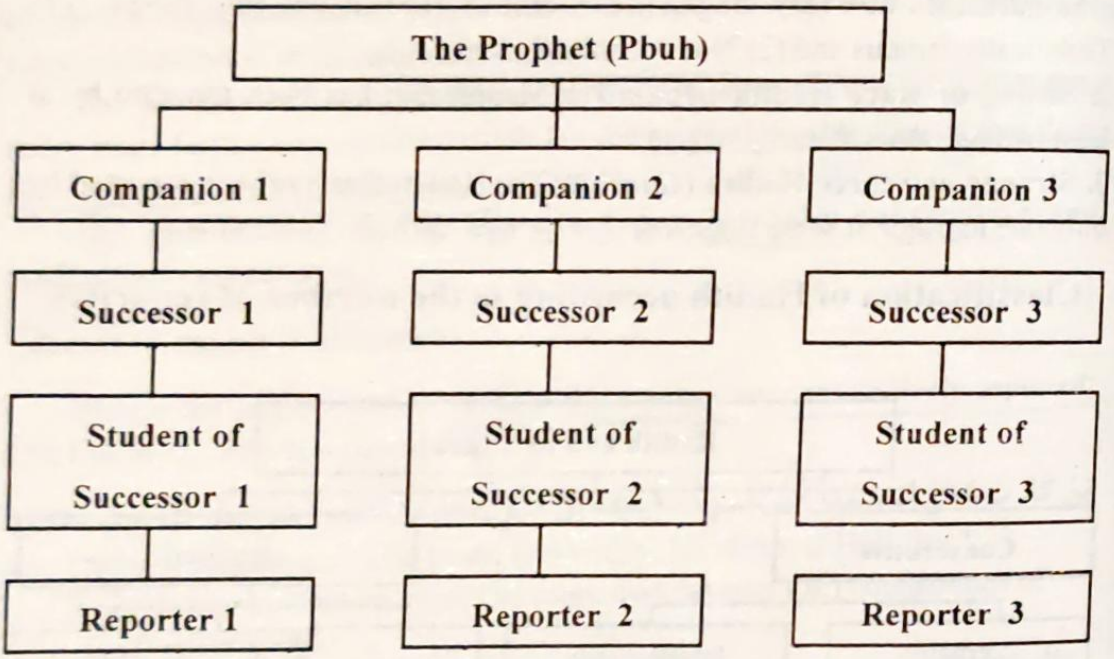
The first type of Isolated (*Ahad*) Hadith: Famous (*Mashhur*) Hadith

Technically Famous

In the science of Hadith terminology the famous Hadith is one that has at least three and at the most nine narrators at every stage of *isnad*. For example:

إِنَّ اللهَ لَا يَقْبِضُ الْعِلْمَ اِنْتِزَاعاً (بخاری : مسلم ، ترمذی ، احمد ، ابن ماجه)

"Allah does not snatch the knowledge directly." (but takes away the learned people from the world)



Non-technically famous:

It is the Hadith that is famous among the common people or among a particular category of the elite but it has no relevance with the technically famous Hadith. The non-technically famous Hadith can have one or more chain of narrators or it can be even without a chain. Look at the following examples:

1. Famous among the scholars of Hadith:

The following Hadith is famous among the scholars of Hadith:

اَنَّ رَسُوْلَ اللهِ ﷺ قَنَتَ شَهْراً بَعْدَ الرُّكُوْعِ فِيْ صَلَاةِ الْفَجْرِ يَدْعُوْا عَلٰى رَعْلٍ وَّذَكْوَانٍ (بخاری، مسلم)

"The Prophet (pbuh) cursed the tribes of Ra'l and Dhakwan for one month in the pre-dawn (fajir) prayer after ruku (raising the hands)." Koonota Nazilah

2. Famous among the common people and the elite: The following Hadith is famous among the common people as well as the elite.

اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ لِسَانِهٖ وَيَدِهٖ . (بخاری، مسلم)

"A Muslim is the person from whose tongue and hands other Muslims are safe."

3. Famous among the Jurists: The following Hadith is very famous among the jurists. (Imam Hakim has determined it as a sound Hadith.)

اَبْغَضُ الْحَلَالِ اِلَى اللهِ الطَّلَاقُ . (ابن ماجه - 2018)

"The most disliked among the lawful things near Allah is the divorce."

4. Famous among the scholars of fundamentals: The following Hadith is very famous among the scholars of the fundamentals of Islam.

رُفِعَ عَنْ اُمَّتِي الْخَطَأُ وَالنِّسْيَانُ وَ مَا اسْتُكْرِهُوْا عَلَيْهِ . (صحیح ابن حبان)

"The mistakes committed during forgetfulness and the sins committed under coercion by the individuals of my Ummah are not recorded."

5. Famous among the Scholars of Syntax: The following is a baseless narrative but it is very famous among the scholars of syntax.

نِعْمَ الْعَبْدُ صُهَيْبٌ لَوْلَمْ يَخَفِ اللهَ لَمْ يَعْصِهٖ . (لَا اَصْلَ لَهٗ)

"What a good slave is Sohaib, he would not commit sins if he had no fear of Allah." (baseless narrative)

The second types of Isolated (*Ahad*) Hadith: Strong (*Aziz*) Hadith

In the science of Hadith terminology a Hadith is called strong if it has at least two narrators in the *isnad* at every stage.

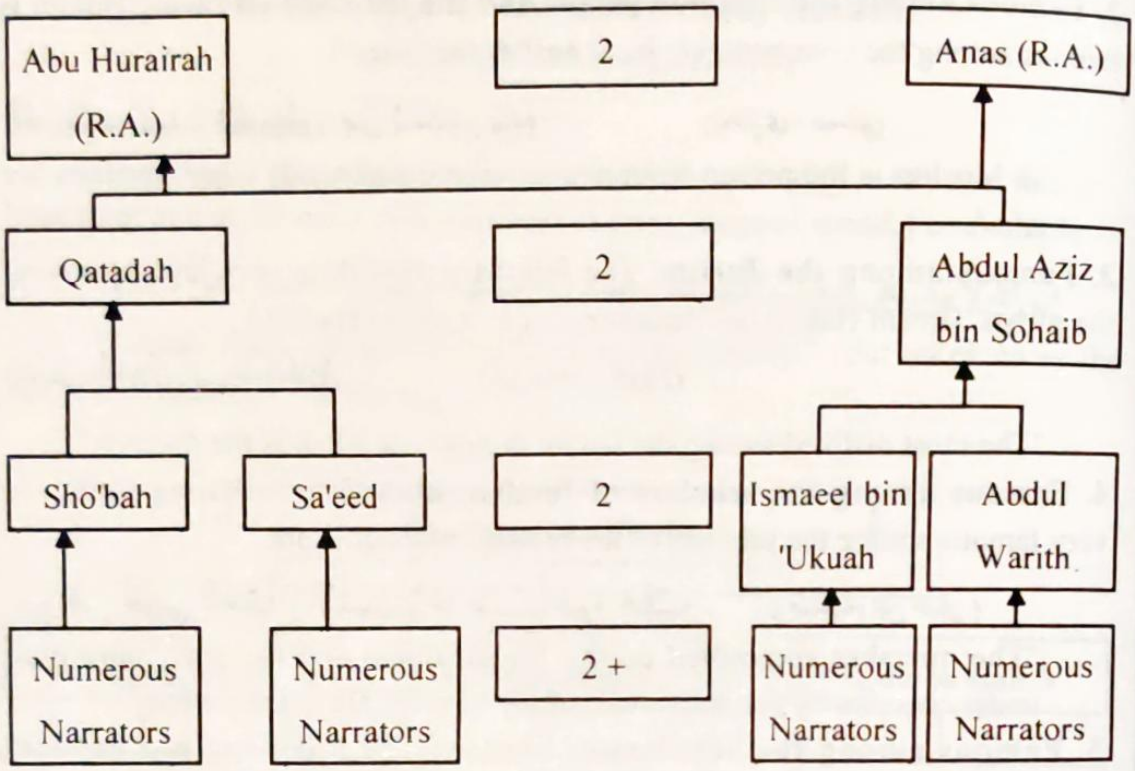
Example: The following has been reported by two companions: Anas (RA) and Abu Hurairah (RA).

Bukhari Muslim

لَا يُؤْمِنُ اَحَدُكُمْ حَتّٰى اَكُوْنَ اَحَبَّ اِلَيْهِ مِنْ وَّالِدِهٖ وَ وَلَدِهٖ وَالنَّاسِ اَجْمَعِيْنَ . (بخاری مسلم)

The Prophet (pbuh) said: "None of you can be a (true) believer until I become dearer to him then his father, his son and all the people."

This Hadith has been reported by two companions, two different successors (tabieen) from each companion and two different tabatabieen from each of the successors (tabieen) and then many people from the next generation. This Hadith will be called 'strong' because the minimum number of narrators is two at every stage.



The third types of Isolated (*Ahad*) Hadith:

Strange (*Gharib*) Hadith

In the science of Hadith terminology a Hadith is called 'strange' when there is only one narrator in the *isnad* at some stage. (Though there may be more than one narrators at other stages of the *isnad*.) The *gharib* Hadith is also called a solitary Hadith. The *gharib* Hadith has the following two kinds.

Absolutely Strange: The Hadith that has singularity in the origin of the chain is called an 'absolutely strange'. It is the Hadith that has been reported by only one companion.

For example:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ . (بخاری ، مسلم)

"Actions depend on intentions" or (Deeds are rewarded according to intentions.)

This Hadith has been reported only by Umar bin Khattab (RA).

Relatively Strange: The relatively strange Hadith does not have singularity in the beginning but it has singularity in the middle and has only one narrator at that stage. Example:

إِنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ وَعَلَى رَأْسِهِ الْمِغْفَرُ. (بخاری ، مسلم)

"The Prophet (pbuh) was wearing a helmet on his head when he entered Makkah."

This Hadith has been reported by Anas (RA) but only Imam Malik has reported it from Imam Zuhri, therefore, it is strange. (Imam Malik d.179 AH, Imam Zuhri, d.124 AH, Anas (RA) d.93 AH).

Summary

Types of Hadith according to the frequency of ways of reporting

1: There are two kinds of Hadith according to the frequency of ways of reporting; Consecutive Hadith *(mutawatir)* and Isolated Hadith *(Ahad)*.

2: According to Imam Suyuti, it is essential for a consecutive tradition to have ten narrators at every stage of its transmission. The number of Consecutive traditions is very low.

3: The traditions which have less than ten narrators at any stage of transmission are called isolated *(Ahad)* traditions. The number of isolated traditions is very high. They include even sound (sahih) traditions.

4: The isolated traditions have three kinds:

(a) Famous (*Mashhur*)

(b) Strong (*Aziz*)

(c) Strange (*gharib)*

(a) The tradition which has three to nine narrators at any stage of transmission is called 'Famous' (*Mashhur*).

(b) The tradition which has two narrators at any stage of transmission is called 'Strong' (*Aziz*).

(c) The tradition which has only one narrator at any stage of transmission is called 'Strange' (*gharib)*.

Chapter-IX

Classification of Hadith according to its Attribution

Classification of Hadith according to its Attribution

- Sacred Hadith (Hadith *Qudsi*) Attribution to Allah
- Elevated (*Marfu'*) Hadith Attribution to the Prophet (Pbuh)
- Stopped (*Mauquf*) Hadith Attributed to a companion
- Severed (*Maqtu'*) Hadith Attributed to a Successor of the companions or to a student of the successors

Sacred Hadith (حديث قدسى) (Hadith *Qudsi*)

Sacred Hadith is the Hadith which has been attributed to Allah by the Prophet (pbuh). In Hadith *Qudsi* the first person form is used for Allah. The total number of sacred traditions is not more than two hundred.

The following is the difference between the Holy Qur'an and the Sacred Hadith.

a. The Holy Qur'an is proved consecutively while the sacred Hadith can be consecutive or isolated (i.e., famous, strong or strange as well). Hadith can be acceptable (i.e., sound or good), weak or even fabricated.
b. Recitation of The Qur'an is considered as worship while recitation of the sacred Hadith is not considered as worship of the same degree.
c. The words and meanings of the Holy Qur'an are both revealed by Allah while the subject matter of the sacred Hadith is revealed by Allah but the words are those of the Prophet (pbuh).

Example of Hadith *Qudsi*

يَا عِبَادِىْ : إِنِّىْ حَرَّمْتُ الظُّلْمَ عَلَىٰ نَفْسِىْ وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوْا..... (مسلم)

"O my slaves! I have forbidden tyranny for Myself and I have also forbidden it for you. So do not tyrannize each other."

Elevated (*Marfu'*-مرفوع) Hadith

In the science of Hadith terminology an elevated Hadith is a saying, action, approval or characteristic which is attributed to the Prophet (pbuh). Like the

sacred Hadith it can be sound, good, weak or fabricated. The elevated Hadith has two types: Continuous and discontinuous.

Continuous (*Muttasil*-مُتصِل) Hadith

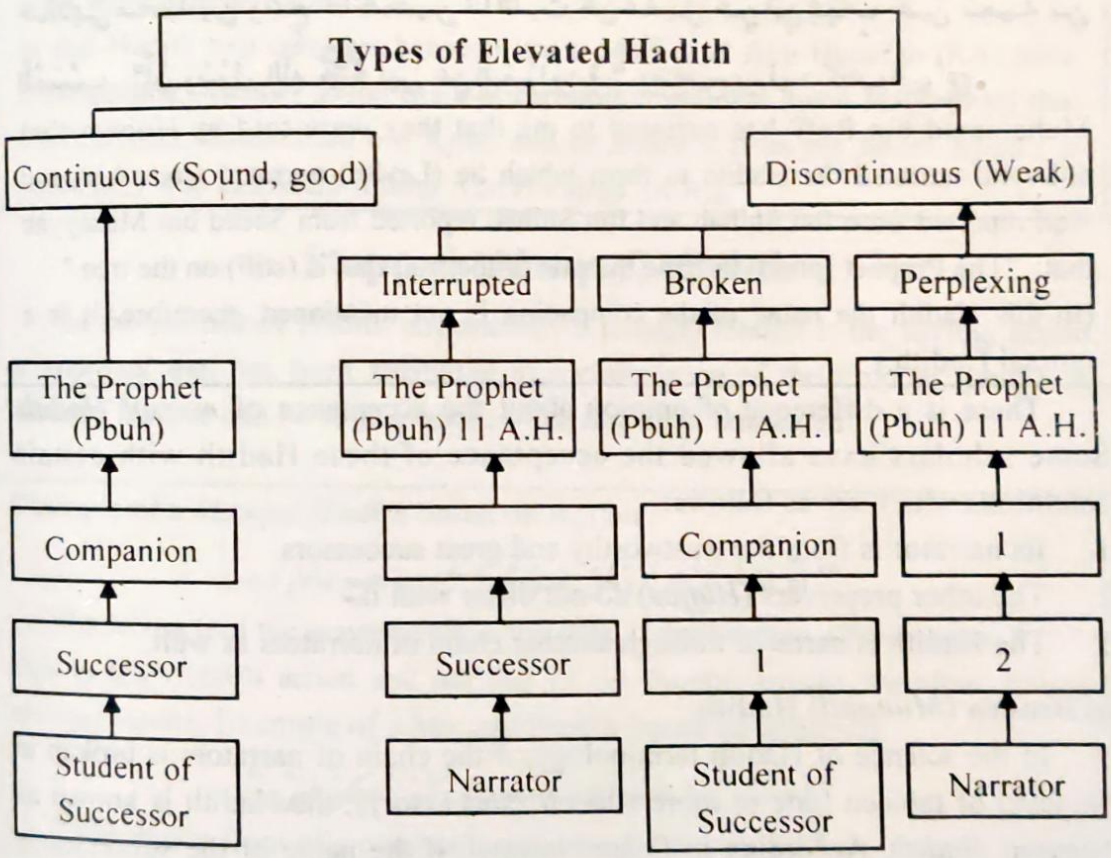
For every Hadith to be 'sound' *(sahih)* or 'good' *(hasan)*, it is essential that its chain of narrators should be continuous. Every narrator should narrate from his sheikh or teacher without any interruption. (most of them are sound and good)

Discontinuous Hadith (غيرمُتصِل)

In a discontinuous Hadith one or more than one of the narrator are not mentioned. In other words its chain is broken. The discontinuous Hadith has three types:

a) Interrupted or hurried (*Mursal*- مرسل) tradition
b) Broken (*Munqati*- منقطع) tradition
c) Perplexing (*Mu'dal*- معضل) tradition

Look at the chart given below, which shows the difference between the three different types:



The following three are the types of discontinuous traditions.

a. In an **interrupted Hadith** the successor attributes the Hadith to the Prophet (pbuh) without mentioning the name of the companion.

b. In a **broken Hadith** the student of a successor attributes the Hadith to the Prophet (pbuh) without naming the successor.

c. In a **perplexing Hadith** the narrator attributes the Hadith to the Prophet (pbuh), sometimes omitting the student of the successor and sometimes omitting two narrators along with the successor.

a) Interrupted or hurried (*Mursal*) Hadith

In the science of Hadith terminology, if the last part of the chain is eliminated (i.e. the narrator above the successor, the *Sahabah*, is not mentioned) such a Hadith is called an interrupted (*Mursal*) Hadith. In other words the successor does not mention the name of the companion (*Sahabah*) and there is a possibility that along with the companion the name of another successor is also omitted. The *mursal* Hadith is a type of discontinuous Hadith.

Example of interrupted (*Mursal*) Hadith

حدثني محمد بن رافع ثنا حجين ثنا الليث عن عقيل عن ابن شهاب عن سعيد بن المسيب "أن رسول الله ﷺ نهى عن المزابنة" (صحيح مسلم : كتاب البيوع)

Muhammad bin Rafi' has narrated to me that they were told by Hujeyn that al-Leyith narrated the Hadith to them which he (Leyith) narrated from Aqil and Aqil reported from Ibn Shihab and Ibn Shihab reported from Saeed bin Musayyab that: "The Prophet (pbuh) forbade the sale of the fruit that is (still) on the tree." (In this Hadith the name of the companion is not mentioned, therefore, it is a mursal Hadith.)

There is a difference of opinion about the acceptance of *mursal Hadith*. Some scholars have allowed the acceptance of these Hadith with certain conditions which are as follows:

1. Its narrator is from the trustworthy and great successors.
2. The other preservers (*Huffaz*) do not differ with it.
3. The Hadith is narrated through another chain of narrators as well.

b) Broken (*Munqati*) Hadith

In the science of Hadith terminology, if the chain of narrators is broken at the level of tabieen (one or more tabieen {successor}), the Hadith is known as *Munqati Hadith*. According to Imam Nawawi, if the name of the successor is

omitted, the Hadith will be termed as broken *Munqati Hadith*. In other words it is reported by a student of the successor directly from the companion.

For example Imam Malik (a student of the successors) reports from a famous companion Ibn Umar (RA). It is obvious that the name of the successor is omitted. The *Munqati Hadith* is also a discontinuous Hadith.

c) Perplexing (*Mu'dal*) Hadith

In the science of Hadith terminology, if more than two or more narrators are omitted from the *isnad*, the Hadith is known as a *mu'dal* Hadith. The *mu'dal Hadith* is a weak Hadith and is also a discontinuous Hadith. Its status is lower than the *mursal* and the *munqati* Hadith.

Example of *mu'dal* Hadith

اَلْقَعْنَبِيُّ عَنْ مَالِكٍ اَنَّهُ بَلَغَهُ أَنَّ اَبَا هُرَيْرَةَ قَالَ رَسُولُ اللهِ ﷺ : " لِلْمَمْلُوْكِ طَعَامُهُ وَكِسْوَتُهُ بِالْمَعْرُوْفِ، وَلَا يُكَلَّفُ مِنَ الْعَمَلِ اِلَّا مَا يُطِيْقُ. " (موطا امام مالک)

Imam Hakim has reported from Qa'nabi who reported from Imam Malik that it has reached Imam Malik that Abu Hurairah (RA) narrated that the Prophet (pbuh) said: "Feed and cloth your slave according to your capacity and do not make him work more than his capacity."

In this Hadith two narrators between Imam Malik and Abu Hurairah (RA) have been omitted. Another sound chain of narrators reveal that Imam Malik heard this Hadith from Muhammad bin Ajlan and he heard it from his father Ajlan (a successor) who had heard it from Abu Hurairah (R.A.).

Stopped (*Mauquf*) Hadith

In the science of Hadith terminology a *Mauquf* Hadith is the saying, action or approval that has been attributed to a companion of the Prophet (pbuh). A '*Mauquf* Hadith' can be sound, good, weak and even fabricated.

Example of a *Mauquf* ***Hadith*** based on Action

" اَمَّ ابْنُ عَبَّاسٍ وَهُوَ مُتَيَمِّمٌ " (صحیح بخاری)

"Ibn Abbas lead the prayer while in the state of dry ablution (*Tayammum*)."

This is Ibn Abbas's action and not that of the Prophet (pbuh), therefore, it is a *mauquf Hadith*. Example of a *Mauquf* Hadith based on approval

" فَعَلْتُ كَذَا اَمَامَ اَحَدِ الصَّحَابَةِ وَلَمْ يُنْكِرْ عَلَيَّ "

"I did this in front of a companion and he did not object."

Severed (*Maqtu'*) Hadith

In the science of Hadith terminology the *Maqtu'* Hadith is the saying that has been attributed to a successor or some one below him. The subject matter (*matn*) of this Hadith is attributed to a successor or someone coming after him. The *Maqtu'* Hadith is different from the broken (*munqati*) Hadith in that the *isnad* terminates at the successor in the *Maqtu'*, whereas it reaches the Prophet (pbuh) in a *Munqati Hadith*.

Example of a *Maqtu'* Hadith

It is the saying of Ibrahim bin Muntashir that Masruq (a successor) used to draw a curtain between himself and his family and got so occupied in his prayers that he became unaware of the activities of his family. This Hadith is about the practice of Masruq (63 AH), who is a famous successor and who is the student of a famous companion Abdullah bin Masud (RA).

SUMMARY

Classification of Hadith according to its attribution

1: There are four kinds of Hadith according to its attribution.

(a) Sacred *(Qudsi)* Hadith: A tradition which is attributed to Allah.

(b) Elevated *(Marfu')* Hadith: A tradition attributed to the Prophet (pbuh).

(c) Stopped *(Mauquf)* Hadith: A tradition which is attributed to a companion of the Prophet (pbuh).

(d) Severed *(Maqtu)* Hadith: A tradition which is attributed to a successor or to a student of a successor.

2: The elevated Hadith has two kinds.

(a) Continuous Hadith.

(b) Discontinuous Hadith.

3: The continuous traditions are sound and good (most of them).

4: The discontinuous traditions are interrupted, or broken or perplexing.

(a) The name of companion is omitted in an interrupted Hadith.

(b) The name of the successor is omitted in a broken Hadith.

(c) More than two narrators are omitted in a perplexing Hadith.

QUESTIONS

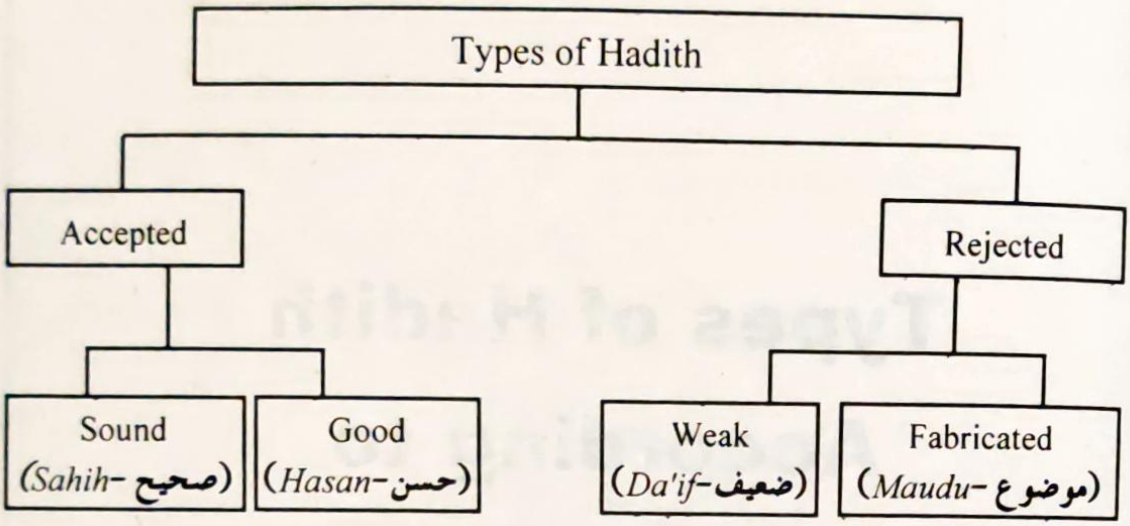
1: What is the difference between Qur'an and sacred *(Qudsi)* Hadith?

2: Can any sacred *(Qudsi)* Hadith be weak or false?

Chapter-X

Types of Hadith According to Acceptability or Unacceptability

Types of Hadith according to acceptability or unacceptability



There are two types of traditions according to their acceptability or unacceptability.

1. Acceptable traditions

There are two kinds of acceptable traditions.

a) Sound Hadith (*Sahih* - صحيح)

b) Good Hadith (*Hasan* - حسن)

2. Rejectable traditions

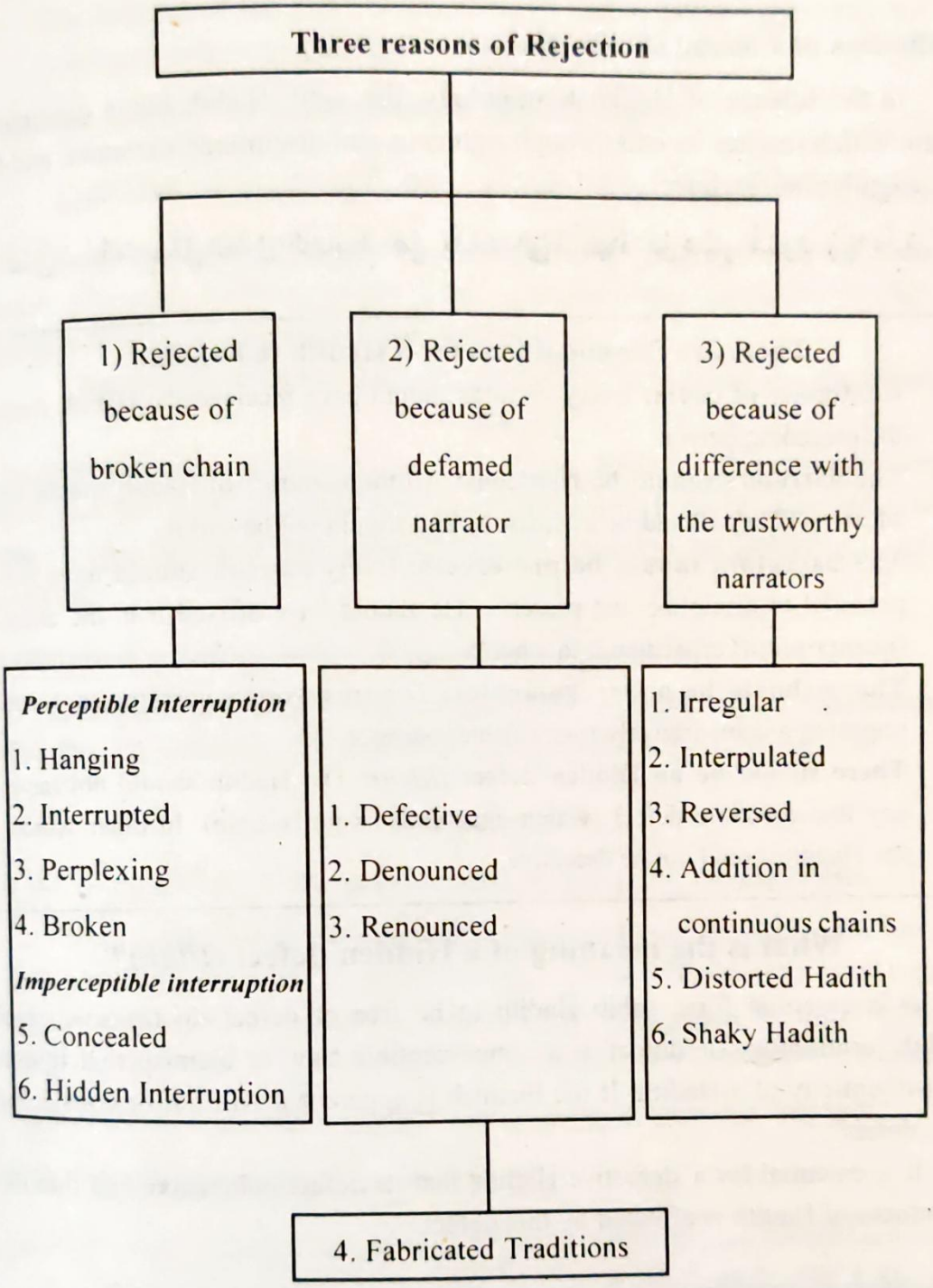
The rejectable traditions, which are also called weak (*Da'if* -ضعيف) or fabricated (*Maudu* - موضوع) traditions, are rejected for three reasons:

a. On the basis of a broken isnad: If the chain of narrators is broken and some narrator is missing, the Hadith will become weak or fabricated.

b. On the basis of difference of narrators: If a narrator differs from the trustworthy narrators, the Hadith will become weak or fabricated.

c. On the basis of defamation of a narrator: If a narrator is defamed and his character is dubious, the Hadith will become weak or fabricated.

Types of weak Hadith



First type of acceptable Hadith

Sound *(Sahih)* Hadith

Definition of a Sound *(Sahih)* Hadith

In the science of Hadith terminology, the sahih Hadith has a continuous chain which reaches its end through righteous and disciplined narrators, and has no irregularities or defect.

مَا اتَّصَلَ سَنَدُهُ بِنَقْلِ العَدْلِ الضَّابِطِ عَنْ مِثْلِهِ إِلَىٰ مُنْتَهَاهُ مِنْ غَيْرِ شُذُوذٍ وَلَا عِلَّةٍ.

There are five conditions for a Hadith to be sahih.

a) **Continuity of chain:** Every narrator should have received the Hadith from the preceding person.

b) **The narrators should be righteous:** All the narrators of Hadith should be Muslims. They should be trustworthy and should not be sinful.

c) **The narrators should be preservers:** Every narrator should have the potential to discipline and preserve. He should have affixed it in the chest (memorised it) or written it in a book.

d) **There should be no irregularities:** The trustworthy narrators are not opposing a comparatively trustworthier narrator.

e) **There should be no Hidden defect *(Illah)*:** The Hadith should not have any imperceptible defect (which apparently is not visible). In other words the Hadith should not be defective.

What is the meaning of a Hidden defect *(Illah)*?

It is essential for a sahih Hadith to be free of defect. In the science of Hadith terminology, a 'defect' is an imperceptible flaw or blemish that injures the authenticity of a Hadith. If the blemish is apparent it will not be considered as a 'defect'.

It is essential for a 'defective Hadith' that its defect is invisible and that the soundness of Hadith is affected by this defect.

The defect is sometimes in the text *(matn)* or sometimes in the isnad.

There are many causes for a 'defect' and the following are a few of them:

a) The hearing of the narrator from his Sheikh (teacher) is not well known.

b) The successor becomes doubtful about the narration while it is secure from the Companion.

c) The narration has 'عنعنه' (on the authority of) in it and one narrator is omitted who is revealed by other chains.

d) The hearing of the narrator from his teacher is proved generally but the hearing of this particular Hadith is not proved.

Example of a hidden defect *(Illah)* in the text *(matn)*.

اَلطِّيَرَةُ شِرْكٌ "، وَمَا مِنَّا اِلَّا، وَلٰكِنَّ اللهَ يُذْهِبُهُ بِالتَّوَكُّلِ. (ابن ماجه : كتاب الطب)

"Evil omen is shirk (and everyone of us {meaning: that it creeps into the hearts of almost everyone}) but Allah removes it with tawakkul (belief and trust) in Him (from the heart of a true believer)."

Apparently the isnad and matn of this Hadith is sound. But the words

وَمَا مِنَّا اِلَّا

(and everyone of us) are a defect in it. Imam Bukhari says that according to Suleyman bin Harb, these are the words of Abdullah bin Mas'ud (RA). Many other people have reported this Hadith from Abdullah bin Mas'ud without this addition.

Example of a hidden defect *(Illah)* in the chain (isnad)

For example: the use of the name of Amr bin Dinar (d.126 AH) instead of Abdullah bin Dinar (d.127 AH) is the wrong assumption of the narrator.

Irregularities

It is also essential for the sahih Hadith to be free of 'irregularities'

When a trustworthy narrator opposes a person who is better than him, the Hadith will be termed as 'irregular'. In other words when an individual narrator opposes another narrator who is more trustworthy than him and better in securing and preserving the Hadith, such irregular narrations will be rejected.

"Irregularity" is possible in the *"isnad"* as well as in the *"matn"*.

Example of "Irregularity" in the *"matn"*

حَدَّثَنَا عَبْدُالْوَاحِدِ بْنُ زِيَادٍ حَدَّثَنَا الْاَعْمَشُ عَنْ اَبِىْ صَالِحٍ عَنْ اَبِىْ هُرَيْرَةَ مَرْفُوْعاً اِذَا صَلّٰى اَحَدُكُمُ الْفَجْرَ فَلْيَضْطَجِعْ عَلٰى يَمِيْنِهٖ (ترمذى : كتاب الصلاة ، باب 199 ، حديث 422)

Abdul Wahid bin Ziyad has narrated from A'mash and he from Abu Saleh, and Abu Saleh from Abu Hurairah (RA) that the Prophet (pbuh) said, "When any of you offers the Fajr prayer (dawn prayer), he should lie down on his right side for some time."

In this Hadith the saying of the Prophet (pbuh) has been reported and Imam Bayhaqi says that in this Hadith, Abdul Wahid bin Ziyad has opposed a large number of narrators who are all trustworthy and among the peers of A'mash. All the other narrators have reported it as the action of the Prophet (pbuh) while Abdul Wahid bin Ziyad has reported it as the saying of the Prophet (pbuh). Hence this Hadith is irregular.

Irregularity is possible in the isnad as well, this will be mentioned later in the section regarding irregular Hadith.

Example of a Sahih Hadith

حَدَّثَنَا عَبْدُاللهِ بْنُ يُوسُفَ ، قَالَ أَخْبَرَنَا مَالِكٌ" ، عَنِ ابْنِ شِهَابٍ ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعَمٍ عَنْ أَبِيهِ قَالَ : سَمِعْتُ رَسُوْلَ اللهِ ﷺ "قَرَأَ فِي الْمَغْرِبِ بِالطُّوْرِ" (صحيح البخارى : كتاب الأذان)

Imam Bukhari says: "Abdullah bin Yusuf narrated to me, that he was informed by Imam Malik on the authority of Ibn Shihab, on the authority of Muhammad bin Jubeyr bin Mut'in on the authority of his father who said: "I heard the Prophet (pbuh) reciting Surah al-Tur in the Maghrib prayer."

In this Hadith:

1. The chain is continuous.
2. None of the narrators are unrighteous or undisciplined.
3. The following are the particulars of these narrators:
    a. Abdullah bin Yusuf (d. 218 AH) is trustworthy and perfect. He is the teacher of Imam Bukhari.
    b. Imam Malik bin Anas (d.179 AH) is the leader of a school of thought in jurisprudence and a preserver of Hadith.
    c. Ibn Shihab Zûhri (d. 124 AH) is a jurist and preserver of Hadith.
    d. Muhammad bin Jubeyr (d.100 AH) is trustworthy and is a son of a companion.
    e. Jubeyr bin Mut'im (d.59 AH) is a companion of the Prophet (pbuh).
4. This Hadith is not irregular because it does not contradict any stronger Hadith.
5. It does not have any hidden defect *"illah"* (i.e. it does not have any invisible flaw.)

This Hadith is sound because it fulfils the five conditions.

Verdict of the Sahih Hadith

Traditionists, jurists and the fundamentalists agree that sahih Hadith must be followed (accepted) and it is an "authoritative source of Islamic Law".

Second type of acceptable Hadith

Good *(Hasan)* Hadith

In the science of Hadith terminology, a 'Hasan Hadith' is that which has a continuous chain. It has been narrated by the righteous narrators and is free of irregularities and defect but it has such narrators whose memory is found to be comparatively weak.

In other words the *'Sahih Hadith'* fulfils five conditions while the *'Hasan Hadith'* fulfils only four conditions. For a sahih Hadith all the narrators must have a strong memory while for a hasan Hadith some narrators might have a comparatively weaker memory. Hasan Hadith is an accepted Hadith but this term 'hasan Hadith' was not used in the beginning because initially all hasan Hadith were considered as weak *(da'if)* Hadith.

Example of '*hasan* Hadith'

لَوْلَا اَنْ اَشُقَّ عَلٰى اُمَّتِىْ لَاَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلٰوةٍ . (التدريب)

This Hadith has been reported by Muhammad bin Amr bin Alqamah (d.145 AH) who reported it from Abu Salamah (d. 94 AH) who has reported it from Abu Hurairah (RA) (d.57 AH) who reported it from the Prophet (pbuh) (d.11 AH).

In this Hadith Muhammad bin Amr is blamed for weak memory. The other four conditions are fulfilled by this Hadith

1. The status of the Hadith 'with a *sahih isnad*' is lower than the sahih Hadith.
2. The status of Hadith 'having a *hasan isnad*' is lower than the 'hasan Hadith'.

The Hadith with a sahih or hasan isnad means that only the isnad of narrators is sahih or hasan but the matn (text) has not been examined.

Definition of a weak *(Da'if)* Hadith

Every Hadith that does not carry the four (4) essential conditions of a *hasan* Hadith is called a weak *(da'if)* or a rejected *(maudu)* Hadith.

The Difference between a *'hasan'* and *'da'if'* Hadith

The term '*hasan Hadith*' did not exist in the initial stage of Hadith compilation. All hasan Hadith were considered as da'if Hadith (in those days) but its status was the highest among the da'if traditions, because it fulfilled all the conditions of a sahih Hadith except one. The only thing it lacked was that someone from its narrators had a weak memory. These traditions were accepted in describing the merits of deeds. It is attributed to Imam Ahmed bin Hanbal, Abdur Rahman bin Mahdi and Abdullah bin Mubarak that they said: "When we narrate a Hadith about 'lawful and unlawful' (حلال و حرام) we will be very strict and when we narrate a Hadith about the merits of deeds we will be lenient." (al-Kafayah)

But the correct point of view is that it is not permissible to follow a weak Hadith even in the merits of deeds. If it is made permissible, by any means it will not be unconditionally permissible; it will rather be restricted with certain limits. The opinions of Dr. Subhi Saleh and Dr. Yusaf al-Qardawi regarding this issue are given later on.

Three basic sources of Islam and their correct order

We want to suggest to every serious, sincere and moderate Muslim that he should always pursue the following correct order while studying Islam.

Trustworthy Sources

1. The Holy Qur'an
2. *Sahih* Traditions (they include consecutive traditions and established Sunnah)
3. *Hasan* traditions

These three have got the fundamental position in Islam. All the rest of the things will be judged in the light of these three sources and according to their

standards. Everything that clashes with these three or is not in conformity with their spirit will be rejected.

Look at the following unreliable sources. All of these have got a secondary position.

Unreliable Sources

1. *Da'if* traditions clashing with the above three. (Qur'an and Sunnah [sahih and hasan traditions])
2. *Maudu* traditions clashing with the above three.
3. Sayings of elders clashing with the above three.
4. Dreams and intuitions clashing with the above three.
5. Jewish narratives clashing with the above three.
6. Events mentioned in the Talmud and the Torah clashing with the above three.

This order cannot be reversed. The reliable things cannot be judged in the light of unreliable things. The doubtful knowledge is judged in the light of authentic knowledge. The concept of religion which is formed by the wrong order will naturally be wrong.

SUMMARY

Types of Hadith According To Acceptability And Unacceptability.

1: There are two kinds of Hadith according to acceptability and unacceptability.

(a) Acceptable.

(b) Rejected or unacceptable or weak.

2: The sound *(sahih)* and good *(hasan)* traditions are called acceptable.

3: The weak *(da'if)* or fabricated *(maudu)* traditions are called rejected.

4: A tradition becomes rejected or unacceptable or weak because of three reasons.

(a) A tradition becomes rejected because of the disruption in the chain of transmission.

(b) A tradition becomes rejected because of defamation of the character of a narrator.

(c) A tradition becomes weak or unacceptable because of disagreement with the trustworthy narrators.

5: A tradition is called sound *(sahih)* if it fulfills five conditions.

6: The memory of a narrator is weak in a good *(hasan)* Hadith but the rest of the four conditions are fulfilled.

7: There should be strict criterion to accept the weak traditions.

8: The weak traditions should not be accepted in the presence of sound traditions.

9: The sound traditions give convincing knowledge that it has been said by the Prophet (pbuh) while the weak traditions do not give convincing knowledge.

10: The sound traditions should be chosen even for describing the excellence of deeds and for persuasion and intimidation.

11: The weak traditions are examined and scrutinized in the light of Qur'an and sound traditions.

12: The Qur'an and sound traditions cannot be examined and scrutinized in the light of weak and fabricated traditions.

QUESTIONS

1: What are the five conditions to be fulfilled by the sound traditions?

2: What are the four conditions to be fulfilled by the good traditions?

3: What are the basic authentic sources of Islam?

4: What are the unauthentic sources of Islam?

5: What kind of traditions were accepted in describing the excellence of deeds and for persuasion and intimidation by the scholars of Hadith like Imam Ahmed bin Hanbal, Abdur Rahman bin Mehdi and Abdullah bin Mubaarik? What were these traditions called during their period and what are these traditions called now days?

Chapter-XI

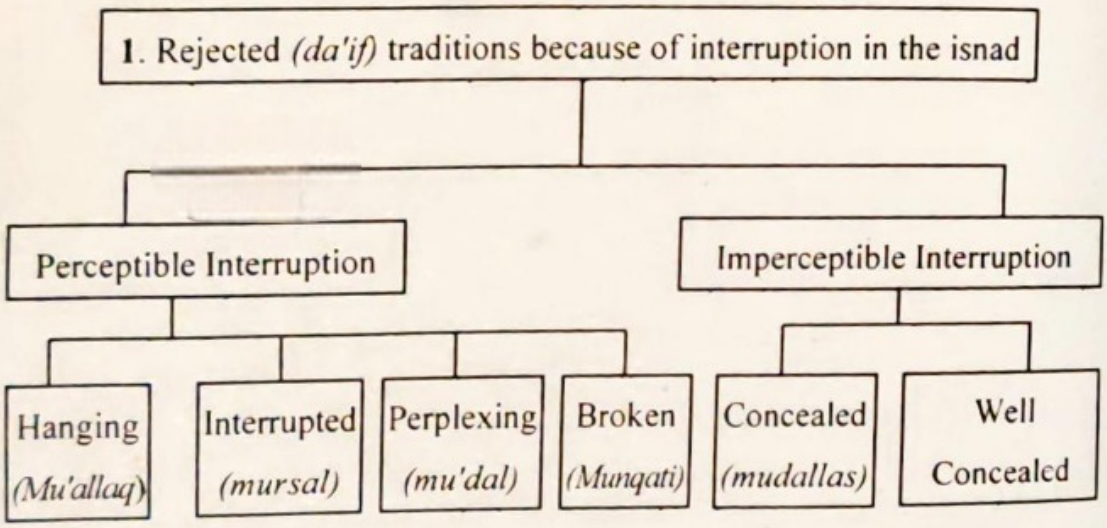
Weak *(Da'if)* Traditions

Weak *(Da'if)* Traditions

Every Hadith that does not fulfill the essential conditions of a hasan Hadith is called a *da'if* Hadith. (As explained earlier, you might remember that there are four conditions for a Hadith to be hasan and if it lacks anyone of the said four conditions it becomes a *da'if* Hadith.) The *da'if* Hadith is also called a rejected Hadith and it is an unacceptable Hadith.

There are many reasons for the rejection of a *da'if* or rejected Hadith out of which the following three are important.

1. If the chain of narrators is broken.
2. If the integrity of the narrators is questioned.
3. If the narrators differ with the narrations of more trustworthy narrators.



There are two kinds of interruption in the isnad: Perceptible or visible interruption and imperceptible or invisible interruption. Again each one of these have various kinds and their detail is given below.

Weak traditions due to a Perceptible Interruption

the Narrator has fallen not a continuous chain

a) Hanging - *Mu'allaq*

If one or more than one narrators are omitted consecutively in the beginning of the isnad, the Hadith is called a *Mu'allaq* Hadith.

Its example is an annotation of Imam Bukhari. He has written in his book Sahih Bukhari that Abu Musa Ash'ari (RA) says: "When Uthmaan (RA) came to the Prophet (pbuh), he (pbuh) covered his thigh." In this Hadith the chain between Abu Musa Ash'ari, the companion and Imam Bukhari does not exist, therefore, this Hadith is a hanging or suspended Hadith. (Bukhari, the Book of Prayer) ***{One should not think that Sahih Bukhari has weak Hadith, but the above mentioned Hadith is part of a title, of a chapter, in Sahih Bukhari. The actual Hadiths in Sahih Bukhari carry a proper (sound) isnad and matn}***

b) Interrupted - *Mursal* Hadith

If part of the chain above the successor is omitted the Hadith is called a *mursal Hadith*. In other words it is a Hadith in which the name of the companion is omitted from the isnad. In the *mursal* Hadith it is possible that along with the companion, the name of a successor has also been omitted.

Example of a *mursal Hadith*: Imam Muslim says that he heard from Muhammad bin Rafi' who heard from Hujeyn, who heard from Leyth, who heard from Aqil, who heard from Ibn Shihab Zuhri (124 AH) (a student of successors), who heard from Saeed bin Musayyab, a successor (94 AH) who narrated that the Prophet (pbuh) forbade the selling of fruit which is still on the tree. The name of the companion does not exist in this Hadith. The successor Saeed bin Musayyab is reporting directly from the Prophet (pbuh) (Sahih Muslim) {This Hadith is mursal, but in Hadith # 3780 in Sahih Muslim this same Hadith is reported with a full chain and is Sahih [sound]}.

c) Perplexing - *Mu'dal Hadith*

If more than one of the strong narrators are omitted consecutively from the isnad, the Hadith is called *mu'dal*. (In other words two or more than two narrators are omitted from the *isnad*.)

The example of a perplexing Hadith is the Hadith that Imam Hakim (405 AH) has narrated from Qa'nabi in "Ma'rofatu Ilm ul Hadith" (معرفة علم الحديث) and Qa'nabi has reported from Imam Malik that Abu Hurairah (RA) narrated that the Prophet (pbuh) said: "Feed and cloth your slave according to your

capacity and do not make him work more than his capacity."

In this Hadith two narrators are omitted between Imam Malik (179 AH) and Abu Hurairah (RA) (d.57 AH) and they are Muhammad bin 'Ajlan and his father which we have learnt from another sound isnad.

d) Broken - *Munqati Hadith*

If the *isnad* of a Hadith is not continuous (i.e. it is broken) it is called a *munqati* Hadith. If the name of a narrator is omitted or an ambiguous person is mentioned at some stage in the isnad, the Hadith will be a munqati Hadith.

Example of a *munqati* Hadith: Abdul Razzaq has reported from Thawri, who has reported from Abu Ishaq, who has reported from Zaid, who has reported from Yathee who has reported from Hudheyfah (RA) elevatedly that the Prophet (pbuh) said: "Give this (post) to Abu Bakr (RA). He is strong and honest." (Hakim)

In this Hadith a narrator by the name of 'Shareek' is missing between Imam Thawri and Abu Ishaq. In other words Imam Thawri did not hear directly from Abu Ishaq. He rather heard it through 'Shareek'.

Da'if traditions due to Imperceptible Interruptions

There are two kinds of Imperceptible Interruptions and they are the Concealed (Mudallas) Hadith and the well concealed Hadith.

A) Concealed (Mudallas) Hadith: To conceal the defect of the isnad and to beautify the appearance of Hadith is known as concealing *(tadlis)* and such a narration is called *mudallas* Hadith and the narrator is called a deceiver. In deceiving, the narrator (deceiver) uses the words (قال) (he said) and عن (on the authority). He does not use the words سَمِعتُ (I heard) or حَدَّثَنِي (He informed me).

Five basic types of Concealing *(Tadlees)*

1. Concealing in the isnad - *Tadlees ul-isnad*: The concealer reports from his teacher a Hadith which he has not heard from him but has heard it from some other person. In other words he changes the isnad.

2. Adjustmental concealing - *Tadlees ul-taswiyyah:* It is the worst kind of concealing. The reporter omits a weak narrator between two trustworthy narrators and joins the two trustworthy narrators with a probable word and tries to make the whole chain trustworthy. Baqiyyah bin al-Walid was a notorious

concealer about whom it has been said:

أَحَادِيثُ بَقِيَّةٍ ، لَيْسَتْ نَقِيَّةً ، فَكُنْ مِنْهَا نَقِيَّةً

"The traditions of Baqiyyah are not unstained, therefore, stay heedful and save yourself from them".

3. Concealing the master- ***Tadlees ush-shuyukh*:** The reporter, instead of using the famous name of his Sheikh (master, teacher) uses his unknown name (by-name كنيت) in the chain. This is called concealing his master.

For example: Instead of saying Abu Bakr bin Abi Dawood Sajistani, using the name Abdullah bin Abi Abdillah.

4. Conjunctive concealing- ***Tadlees-us-sukoot:*** When the narrator joins another name besides his Sheikh (master) in the isnad, it is called conjunctive concealing. For example:

حَدَّثَنَا فُلان" وَ فُلان"

Narrated so and so, and, so and so.

5. Concealing by pause- If the narrator pauses after saying سَمِعْتُ (I heard), حَدَّثَنَا (It was narrated to us) and حَدَّثَنِي (It was narrated to me) for a while and then names the narrator, it is called concealing by pause.

Example of concealing by pause: For example, the narrator says A'mash and then becomes silent for a while and then names the narrator. In this case the listener will get the impression that he has heard it from A'mash, while it is not the factual position.

B) Well Concealed Hadith (*Mursal Khafi*): If the narrator reports a Hadith from someone who is his contemporary and who has meet him but he has not heard this particular Hadith from him, and uses words like قَالَ (he said), then this type of Hadith is called well concealed.

Hadith with عَنْ (on the authority of)

If the word عَنْ (on the authority of) is used in the isnad of a Hadith and listening from the narrator is not clearly mentioned, it is known as a Hadith with عَنْ. This kind of a Hadith is accepted on three conditions:

1. All the narrators with عَنْ are righteous persons.
2. The narrator met his teacher who has used the word عَنْ and the meeting of the narrator with his teacher is found possible.
3. The narrator is not a concealer. In other words, he is not the kind of person who conceals the faults of his Sheikh (teacher).

Hadith with أَنَّ (that)

If the word أَنَّ (Anna) is used in the isnad of the Hadith and the listening of

the narrator is not mentioned explicitly, it is called Hadith with أَنَّ (Anna). For example حدثنا فلان" أنّ فلانا ، أنّ فلانا. Like the Hadith with عن ('an), the Hadith with أَنَّ (Anna) is also accepted on the above-mentioned three conditions.

2: Rejected (weak) traditions because of defamation of narrator.

- Defective (Mu'allal)
- Denounced (Munkar)
- Renounced
- Fabricated (Maudu')

a) Defective *(Mu'allal)* Hadith

The Hadith that has an imperceptible defect (an invisible flaw) is called a mu'allal Hadith, although it may seem to be free from it in appearance. It happens when the reason for defamation of a narrator is usually "suspicion".

There are two conditions for a Hadith to be defective.

1. That the defect is invisible and subtle.
2. That the defect affects the authenticity of the Hadith.

The method of identifying a *mu'allal* Hadith

1. Collect all the different ways of reporting of this Hadith.
2. Then look at the difference of the narrators. (Cross examination)
3. Then compare the memory of all the narrators.
4. Then decide whether it is defective or not.
5. Sometimes, the defect in the isnad injures the matn as well.
6. Sometimes, the defect injures only the isnad and the matn remains sound.

For example: the use of the name of 'Amr bin Dinar (d.126 AH) instead of Abdullah bin Dinar (d.127 AH) is the 'suspicion' of the narrator.

b) Denounced *(Munkar)* Hadith (مُنكر)

The Hadith is called munkar Hadith if some narrator in the isnad:

(i) Makes serious mistakes; or
(ii) He is excessively negligent; or
(iii) He is conspicuously sinful; or
(iv) He opposes a comparatively stronger narrator.

The opposite of a *munkar* Hadith is the recognized Hadith. The 'recognized' Hadith is the one that has been reported by trustworthy narrators or the Hadith that does not oppose any sound Hadith.

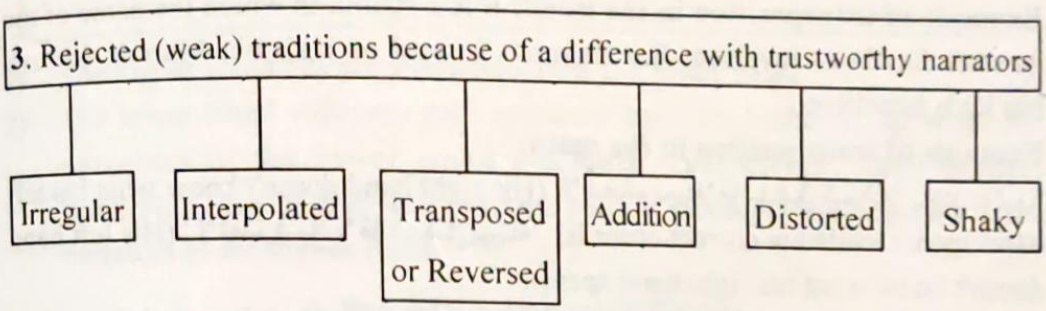
c) Renounced Hadith (مَتْروک)

If some narrator in the chain is blamed for falsehood then this Hadith is known as a 'renounced' Hadith.

The narrator is a habitual liar in his conversation but his falsehood is not evident in the Hadith or this particular narration is not reported by anyone else and is against the known principles, or the narrator is very suspicious.

d) Fabricated *(Maudu')* Hadith (موضوع)

A *maudu'* Hadith is the one that is fabricated by the narrator himself and then attributed to the Prophet (pbuh) (God-forbid). May Allah save us from spreading such traditions in society and give us the ability to recognize them and avoid them (Amin). Their detailed account is coming up in the next chapter.



a) Irregular Hadith: (شاذ) It is a Hadith in which a trustworthy narrator opposes the Hadith of a narrator who is more trustworthy than him. Opposite to irregular Hadith is the 'secured' Hadith.

Example of the chain of a secured Hadith (محفوظ)

Ibn Uyeynah (d.198 AH) ..... Amr bin Dinar (d.126 AH) ..... Ausajah (d.125 AH) ..... Ibn Abbas (RA) (d.68 AH). This is the isnad of a secured Hadith. Now look at another isnad resembling the above.

Example of the chain of an irregular Hadith

Hammad bin Zeyd (d.179 AH) ..... Amr bin Dinar (d.126 AH) ..... Ausajah (125 d.AH). This isnad is irregular and insecure. The name of the companion Ibn Abbas (RA) does not appear here, therefore, this chain is not elevated but is stopped, although all the remaining narrators of this chain are trustworthy.

Irregular Hadith is unacceptable (Rejected)

b) Interpolated Hadith: If an addition is made in the isnad or matn of a Hadith (besides the original isnad or matn), it is called an interpolated Hadith. In other words something is interpolated in it or an insertion has been made.

There are two types of interpolated Hadith.

1) Interpolation in the text.
2) Interpolation in the chain.

There are three kinds of interpolation: interpolation in the beginning, interpolation in the middle, and interpolation in the end.

1) Interpolation in the beginning of the Hadith is rare.
2) Interpolation in the middle of the Hadith is very rare.
3) Interpolation in the end of the Hadith is frequent.

c) Transposed or Reversed Hadith: (مَقْلُوب) If a word is changed with another word in the isnad or the matn, the Hadith is known as transposed Hadith.

Example of transposition in the isnad: It is a Hadith in which the name of the narrator has been reversed. For example, instead of Ka'b bin Murrah, Murrah bin Ka'b is written.

Example of transposition in the matn:

1) To say, 'لَا تَعلَمُ يَمِينُه' مَا تُنفِقُ شِمَالُه' (His right hand doesn't know what his left hand spent) while the correct order is, 'لَا تَعْلَمُ شِمَالُه' مَا تُنفِقُ يَمِينُه' (His left hand doesn't know what his right hand spent).

The above is part of a Hadith in sahih Bukhari in which it is stated that seven people will be under the shade of the throne (Arsh) on the day of judgement, and one of them will be the person who's left hand doesn't know what his right hand spent.

2) To say, خَاصَّة و عَامَّة (specific and general) instead of saying عَامَّة و خَاصَّة (general and specific). This shows that his memory was not sound. The Hadith is not exactly as stated by the prophet (pbuh).

d) Addition in a continuous isnad: The addition of a narrator in an apparently continuous chain is called an addition in a continuous isnad.

e) Distorted Hadith (corrected Hadith): (مُصَحَّف) It is the Hadith in which a traditionist (scholar of Hadith) changes the words of trustworthy narrators verbally or intellectually. In other words, the experts of Hadith sometimes corrects the mistake of the scribe, sometimes change the dots and sometimes change the form of the letters. The distorted Hadith, in a way, is a corrected Hadith.

f) Shaky Hadith: (مُضْطَرِب) The forms of Hadith that are conflicting with each other, are contradictory and it is not possible to put them together or give

preference to any of them are called shaky Hadith. The isnad of contradictory traditions are of the same level.

Common types of Traditions

Higher and lower chains of narrators

Higher isnad of narrators (عالی سند)

It is the isnad that reaches the Prophet (pbuh) (d.11 AH), through comparatively fewer links.

Lower isnad: (نازل سند)

It is the isnad of narrators that reaches the Prophet (pbuh) (d.11 AH) through more links.

1) The higher isnad has got superiority over the lower isnad.
2) The lower isnad will only get superiority over the higher isnad when the narrators of the lower isnad are more trustworthy, have greater understanding of the religion and have a stronger memory than the narrators of the higher isnad.

A few Miscellaneous Terms

Anonymous narrator

Anonymous narrator is an unknown narrator whose:

1) Person and personality is not known.
2) Person is known but characteristics are not known, i.e., his righteousness, his ability to memorize and preserve is not known.

Ambiguous narration (Mub-ham Riwayah)

It is a narration in which the name of the narrator has not been mentioned. For example: "A trustworthy person said". (It is not known, who is the person).

Ambiguous narrator (Mub-ham Rawi)

It is the narrator whose name has not been mentioned. (The narrators mention is totally omitted.)

The innovator or innovating narrator

The Innovator

It is a narrator who belongs to the people of innovation. There are two kinds of innovation:

1) Sinful innovation.

2) Blasphemous innovation.

Sinful innovation

The tradition of a narrator who is guilty of a sinful innovation is accepted with two conditions:

1) The narrator does not invite towards his innovation.
2) The narrator does not narrate anything that helps popularize his innovation.

Blasphemous innovation

The narration of a person who is involved in blasphemous innovation is not accepted at all.

It is not permissible to follow a *da'if* Hadith even in the merits of deeds

It has become commonly understood among the masses because of the saying of the three aforementioned scholars (Imam Ahmed bin Hanbal, Abdur Rahman bin Mahdi and Abdullah bin Mubarak pg.114) that:

" يَجُوْزُ الْعَمَلُ بِالْحَدِيْثِ الضَّعِيْفِ فِىْ فَضَائِلِ الاَعْمَالِ "

"It is permissible to follow a weak (da'if) Hadith regarding the merit of deeds."

But it must be remembered that this mention of 'da'if Hadith' here does not mean the da'if Hadith according to present day terminology; it rather means the hasan Hadith according to present day terminology, which was considered as weak (da'if) Hadith in early days of Hadith science.

In addition to this, three other conditions are imposed for accepting these traditions in the merit of deeds.

1. The Hadith should not be very weak.
2. The Hadith should conform with the established principles of the Qur'an and Sunnah.
3. The Hadith should not contradict another stronger evidence.

Another condition that was added, is that if a da'if Hadith is reported, its weakness should also be pointed out.

For non-Arab readers and listeners, it is essential to describe the weakness and defect of Hadith in explicit words in the other language along with the respective Arabic. If the terminology of Hadith is mentioned only in Arabic, there is a danger of misunderstanding amongst the masses and consequently they can be misled. They will think that the Hadith is "sahih".

The Opinion of Dr. Subhi Saleh

Dr. Subhi Saleh (compiler of 'Ulum al-Hadith) does not consider it permissible to follow the da'if traditions in the merits of deeds even with the three conditions mentioned above. His reasons are as follows:

1. We have such a large quantity of 'sahih' and 'hasan' traditions that in their presence, we do not need to use weak traditions at all.
2. As the weak traditions are not solidly proved, our hearts and minds will always doubt whether it is really the Sunnah of the Prophet (pbuh) or not.
3. Certainty and confidence are required in religion *(Din)* and Islamic law (Shari'ah), because they cannot be based on presumption and suspicion.
4. Like the Islamic law, the merits also have a basic importance in the religion and the religion cannot be based on a weak foundation.

The Opinion of Dr. Yusuf al-Qardawi

The great jurist of the Islamic world and a high-ranking leader of an Islamic movement Dr.Yusuf al-Qardawi adds two more conditions in his book Thaqafat al-Da'iyah (ثقافة الراعية). He says:

5. The Hadith about the merits of deeds should not consist of exaggerated and embarrassing description.
6. The da'if Hadith about the merits should not clash with a sahih Hadith.

Look at a few extracts from his book:

"It is not correct to attribute weak and frail traditions to the Prophet (pbuh) with certainty. Allama Suyuti writes in "Tadreeb Sharah Taqrib" (تدريب شرح تقريب). "When you want to relate a da'if tradition without its isnad, do not say that the Prophet (pbuh) said this: (قَالَ رَسُوْلُ اللّٰهِ ﷺ كَذَا). Likewise do not use any form of certainty; but say: "It has been reported from him (pbuh) (رُوِيَ عَنْهُ كَذَا), or it has reached us from him (بَلَغَنَا عَنْهُ كَذَا), or it has been transmitted from him (جَاءَ اَوْنُقِلَ عَنْهُ), or similar other sentences that have the probability instead of certainty in them. For example, it has been narrated by some people (رَوىٰ بَعْضُهُم). The public speakers and preachers have made it their habit to relate even the da'if traditions in certain forms like: 'the Prophet (pbuh) said (قَالَ رَسُوْلُ اللّٰهِ ﷺ)'. This method is totally wrong and it should be given up without delay." (Thaqafat al-Da'iyah by Dr. Yusaf al-Qardawi).

(ثقافة الراعية: ڈاکٹر یوسف القرضاوی)

"It is a pity that many people who are engaged in Hadith, do not care much for

these principles while narrating the traditions for persuasion and intimidation or other relevant topics. People accepted these things in the past, but in the present age the attitude to test everything on the touchstone of reason has developed, therefore, such exaggerated things are not acceptable and people do not accept them that easily. Rather, it would not be astonishing, if people became doubtful about the religion itself after listening to such baseless traditions and started questioning and criticizing it.

What can be greater proof of granting acceptance to such traditions by our traditionists than a great critic of Hadith like Hafiz Manzari accepting all these traditions for his book "*At-Targheeb-wat-Tarheeb*"

(ثقافتنا الراعية : يوسف القرضاوى) (ترغيب و ترليب)

Hafiz Manzari has said in "At-Targheeb-wat-Tarheeb": Although it has been reported by different ways including a group of the companions that "Abdur Rahman will enter the paradise on his knees because of his excessive wealth (in this world)"; but none of its ways of reporting is free from criticism and none of these ways qualifies for the status of hasan Hadith on its own. If he was wealthy, his wealth was evidence of this saying of the Prophet (pbuh):

" نِعْمَ المَالُ الصَّالِحُ لِلرَّجُلِ الصَّالِحِ " (مُسْنَد احمد)

"What a blessing is wealth for a righteous person."

The question is, why the status of this companion should be lowered in the next world because of his riches? What is the reason for having this attitude with this particular companion out of the whole Ummah, while we do not find any such thing with regard to any other rich person. However, one thing is established by sound traditions that the poor people of this Ummah will enter paradise before the rich people. But this applies to all the rich people without any exception. It is not correct to apply it to one particular person.

Advising the missionary and the preacher to avoid the weak and fabricated traditions, Dr. Al-Qardawi writes: "As it is necessary for the missionary and the preacher to stay away from the Jewish narratives and stories that have polluted the clear fountain of Tafsir with their poisonous material, it is necessary for them to stay away from weak and fabricated narratives as well because like the Jewish stories, these weak and fabricated traditions are also found in abundance in many books of Tafsir."

"These narratives include the 'elevated *(marfu)*' as well as the 'stopped *(mauquf)*' traditions. For example, the traditions that are attributed to 'Ali (RA) and Abdullah bin Abbas (RA) etc., or the traditions that are attributed to the successors like Mujahid, Ikramah, Hassan Basri and Ibn Jubayr etc., or other

scholars like them who came after them."

"It is the method of Ibn Abi Hatim, Ibn Mardaweyh, and Ibn Jarir Tabari to quote every kind of traditions including 'sound', 'good', 'weak', and 'denounced' in their Tafsir. They have included the fabricated traditions as well. These traditions are sometimes *'marfu'*, sometimes *'mauquf'* and sometimes 'severed *(maqtu)'*." (ثقافة الراعية)

We think that when the *'da'if'* and *'maudu'* traditions about the merits of deeds become common among the masses, they spoil their mentality and deteriorate their creed. The important things of Islam become unimportant and the unimportant things become important thus changing the priorities, like obligatory and essential acts get the status of voluntary acts and voluntary acts get the status of obligatory and essential acts. Forbidden becomes disliked and disliked becomes forbidden. Hence it is not permissible to follow the da'if traditions in merits of deeds nor their publicity among the masses is allowed.

SUMMARY

Weak Traditions

1: The tradition that does not fulfill the five conditions of a 'sound tradition' and four conditions of a 'good tradition' is called a 'weak tradition'.

2: There are many kinds of weak traditions.

(a) A tradition becomes 'hanging' or 'interrupted' or 'perplexing' or 'broken' because of perceptible interruption or by interruption of the chain.

(b) A tradition becomes concealed or well concealed because of imperceptible interruption.

(c) A tradition becomes 'defective' or 'denounced' or 'renounced' or 'fabricated' because of defamation of narrator.

(d) A tradition becomes 'irregular' or 'interpolated' or 'transposed' or 'additional' or 'distorted' or 'shaky' because of difference with the trustworthy narrators

QUESTION

1: Do you think that the use of weak traditions is suitable or unsuitable in the excellence of deeds or persuasion and intimidation? How far do you agree with the point of view of Dr. Yusuf Al Qardawi? Why, if you agree; and why not, if you do not agree?

Chapter- XII

Fabricated Traditions

Fabricated (*Maudu'*) Traditions (موضوع)

Forged traditions are those which people have fabricated themselves and attributed to the Prophet (pbuh). These traditions have become common among the masses. A student of Hadith must know these traditions so that he could save himself and the Muslim Ummah from their poisonous effects and instead disseminate the sound traditions in their place among the masses.

Punishment for fabricating Traditions.

The Prophet (pbuh) warned his followers in the following words:

﴿عَلَيْكُمْ بِكِتَابِ اللّٰهِ وَسَتَرْجِعُوْنَ اِلٰى قَوْمٍ يُحِبُّوْنَ الْحَدِيْثَ عَنِّىْ فَمَنْ قَالَ عَلَىَّ مَا لَمْ اَقُلْ فَلْيَتَبَوَّأْ مَقْعَدَهٗ مِنَ النَّارِ وَمَنْ حَفِظَ عَنِّىْ شَيْئًا فَلْيُحَدِّثْهُ﴾

(مسند احمد : الكوفيين، حديث:18,966)

"(People) hold fast to the Book of Allah! Such people are expected (to come) who would love my traditions. So, whoever will attribute to me something which I have not said, he should make his abode in Hell-Fire; and whoever preserves something (correctly) from me, he must narrate it (to others)."

All the lies are not equal in status.

To attribute a lie or something false to the Prophet (pbuh) is the worst kind of infidelity. Hence the Prophet (pbuh) said:

﴿اِنَّ كَذِباً عَلَىَّ لَيْسَ كَكَذِبٍ عَلٰى اَحَدٍ مَنْ كَذَبَ عَلَىَّ فَلْيَتَبَوَّأْ مَقْعَدَهٗ مِنَ النَّارِ﴾

(صحيح بخارى : باب ما يكره من النِياحَةِ على الميت حديث:1229)

"To attribute a lie towards me is not like attributing a lie towards anyone (from amongst the common people). Whoever attributed a lie towards me has made his abode in Hell-Fire."

Only the true and correct saying should be narrated:

The Prophet (pbuh) emphasized that only that Hadith, should be reported, which is based on truth and veracity and about which there is certainty that it has been reported by truthful and righteous narrators and which has been certainly said by the prophet (pbuh). The prophet (pbuh) said:

﴿اِيَّاكُمْ وَكَثْرَةَ الْحَدِيْثِ عَنِّىْ ، فَمَنْ قَالَ عَلَىَّ فَلْيَقُلْ حَقًّا اَوْ صِدْقًا ، وَمَنْ يَّقُوْلُ عَلَىَّ مَا لَمْ اَقُلْ فَلْيَتَبَوَّأْ مَقْعَدَهٗ مِنَ النَّارِ﴾

(ابن ماجه : افتتاح الكتاب ، باب 4، حديث : 35، عن ابى قتادةؓ ، حسن)

"Do not report too many traditions from me! Whoever wants to report from me, must report the truth from me and must say the right thing; and whoever attributes a lie towards me must find his abode in Hell-Fire."

An example of a liar:

A person should make sure that he is reporting the sound Hadith, because the Prophet (pbuh) said:

﴿مَنْ حَدَّثَ عَنِّى بِحَدِيْثٍ يُرٰى اَنَّهٗ كَذِبٌ" فَهُوَ اَحَدُ الْكَاذِبِيْنَ﴾

(صحيح مسلم : باب وجوب الراوية من الثقات وترک الكاذبين)

"Whoever narrates a Hadith from me and thinks that it is false, he is one of the liars."

Prophecy and guidance about the liars:

The Prophet (pbuh) said:

﴿سَيَكُوْنُ فِىْ آخِرِ اُمَّتِىْ اُنَاسٌ" ، يُحَدِّثُوْنَكُمْ مَا لَمْ تَسْمَعُوْا اَنْتُمْ وَلَآ اٰبَآءُكُمْ ، فَاِيَّاكُمْ ! وَاِيَّاهُمْ ! ﴾

(صحيح مسلم : باب النهى عن الرواية ، حديث : 15)

"There will be people among my followers towards the end (of this world) who will narrate such traditions which you and your forefathers had never heard. Beware of such traditions and those who narrate them!".

The reasons and causes for the fabrication of Hadith

There are different reasons and causes for the fabrication of false traditions. A few of them are mentioned below:

1) Political groups - the changing of the Shi'ites into a religious sect.
2) Fabrication of traditions about praises and eulogies of Imams by the Shi'ites in general.
3) Fabrication of traditions by the followers of Sunnah to combat the abusive language of Shi'ites.
4) To exaggerate the dignity of prophethood.
5) Organization of parties and groups on the basis of difference of opinion in the way of thinking or jurisprudence.
6) To achieve the pleasure of kings and princes.
7) To fabricate traditions for persuasion and intimidation in order to persuade people for virtue and forbid them from sinful acts.
8) Ignorant mystics and uneducated ascetics have also done this job.
9) To get fame and popularity.
10) Creating excitement in a gathering, creating sensation.
11) To persuade people to recite the Qur'an (with good intentions).

12) Carelessness of the narrator to distinguish between the words of the Prophet (pbuh) and the words of the teacher.
13) Concealing in order to make the chain look good.

Study "A'san Usul-e-Hadith" (which is compiled by the author of this book) for knowing reasons for the fabrication of traditions and for understanding their different types.

A few well-known fabricators of Hadith

There have been many wonderful people who transmitted each and every saying and action of the Prophet (pbuh) to the next generations with complete care and honesty. But there have also been some evil, wicked, wretched and great liars who have fabricated false traditions and have attributed them to the Prophet (pbuh). A few of them are mentioned here.

1. Abdullah bin Saba

He was originally a jew and was known by the name of Ibn al-Sauda'.

كَانَ عَبدُ اللهِ بْنُ سَبَا اَوَّلَ مَنْ أَظْهَرَ ذٰلِكَ (لِسان الميزان : حافظ ابن حجر)

"Abdullah bin Saba was the first person to open a front against the companions of the Prophet (pbuh)."

Hafiz Ibn Hajar writes with reference to Imam Sha'bi:

اَوَّلُ مَنْ كَذَبَ عَبدُ اللهِ بْنُ سَبَا

"The first person to attribute false sayings to the Prophet (pbuh) was Abdullah bin Saba."

2. Muhammad bin Saeed Al-Shami Masloob

The Abbasid Caliph Abu Ja'far Mansur hanged him in 150 A.H.

3. Abu 'Asmah Nuh Ibn Maryam

He himself admitted that he fabricated traditions about the merits of different Surahs of the Qur'an and attributed them to Ibn 'Abbas (RA).

4. Ghulam Khalil Iraqi

He was a devout ascetic and hermit. People respected him and the shops in Baghdad were closed on his death. He used to fabricate traditions about the excellence of recitals in eulogy of God. When he was asked about its reason, he himself admitted, "We have fabricated these traditions to soften the hearts of the masses." He was one of those people who used to do this cursed and contemptible job with good intentions.

5. Abdul Karim bin Abi al-'Awja Maqtul

He himself confessed during the reign of the Abbasid Caliph, Mahdi, that

he fabricated 4000 traditions. He used to make the lawful unlawful, and the unlawful lawful. Muhammad Suleyman bin Ali, the Governor of Basarah, executed him.

6. Ghiyath bin Ibrahim Al-Nakh'i Kufi

He fabricated various traditions to please the Caliph Mahdi.

7. Mughirah bin Sa'id Ajli al-Kufi

Khalid bin Abdullah al-Qasri, the Governor of Kufah executed him and his companions.

8. Ja'd bin Darham

He was executed by Khalid bin Abdullah Al-Qasri, the Governor of Kufah, on Eid-ul-Adha in 124 A.H.

9. Mamin bin Ahmed Al-Harwi

He fabricated traditions against Imam Shafi'i.

10. Biyyan bin Sam'aan Mahdi Maqtul al-Zindiq

In the beginning he claimed to be the Mahdi, then he claimed to be a prophet and then to be god. He was the first person to invent the doctrine of incarnation among muslims. He is famous by the name of Biyan al-Zindiq. He was exacuted by Khalid bin Abdullah Qasri.

11. Muqatil bin Suleyman Balkhi

He made an offer to the Abbasid Caliph Mahdi that he would fabricate traditions about the superiority of the Abbasids if he liked.

12. Ahmed bin Ya'qub

He fabricated traditions during the reign of the Ommayyad Caliph Abdul Malik.

13. Abdullah bin Muhammad

He used to join the isnad of one Hadith with the text of another Hadith.

14. Abi al-Hazam Yazid bin al-Basri

He was a slave of Dinar (money). He used to fabricate fifty traditions for one Dirham.

15. Abu al-Bakhtari Kadhdhab Qadi

He related a false Hadith to Abbasid Caliph Haroon ar-Rashid that, "the Prophet (pbuh) used to fly pigeons."

16. Meysarah bin Abdullah Iraqi

17. Wahb bin Wahb al-Qadi

18. Abdur Rahman bin Zeyd bin Aslam

19. Ibn Abi Yahya Madani

20. Abu Daud Suleyman bin Umar al-Nakh'i

21. Amr bin 'Obeyd al-Mu'tazili (d.143 A.H.)

22. Muhammad bin Sa'ib al-Kalabi (d.146 A.H.)
23. Ahmed bin al-Hassan bin Aban al-Misri

Mischiefs of fanatic Shi'ites

The fanatic and extremist shi'ites are called 'Rawaafidh' or 'Raafidhi'. They fabricated false traditions and spread them among the masses and the moderate shi'ites also avoided these traditions.

1: Saying of Aamar Sha'abi about fanatic Shi'ites:

Aamar Sha'abi (deceased 104 AH) was the leader of fanatic shi'ites in the begining. Then he repented and said: "If I fabricate traditions about Ali bin Abi Taalib, these people will become my slaves and fill my house with gold or will start circumambulating my house. But I will never do this job, by God!" (Minhaaj Al-Sunnah)

2: Another saying of Imam Sha'abi about the fanatic Shi'ites:

The fanatic Shi'ites did not accept Islam for love of Allah. They, rather, accepted Islam as a rebellion to Allah and for the sake of taking revenge from muslims. They are extremely faithless and heretic people.

3: The saying of Imam Malik about fanatic Shi'ites:

Answering a question about the fanatic Shi'ites Imam Maalik (deceased 179 AH) said:

لَا تُكَلِّمْهُمْ وَلَا تَرْوِ عَنْهُمْ ، فَإِنَّهُمْ يَكْذِبُوْنَ . (ميزان الاعتدال)

"Neither talk to them (fanatic Shi'ites), nor narrate (Hadith) from them because they tell lies."

4: The saying of Imam Shafi'i about fanatic Shi'ites:

Imam Shafi'i (deceased 204AH) says about the fanatic Shi'ites:

مَا رَأَيْتُ فِيْ أَهْلِ الْهَوٰى قَوْماً أَشْهَدُ بِالزُّوْرِ مِنَ الرَّافِضَةِ . (منهاج السنة)

"I have never seen any group among the dissenters who are more prone to giving false evidence than the fanatic Shi'ites."

5: Allaama Khaleeli writes about the fanatic Shi'ites in his book 'Al-Irshaad':

وَضَعَتِ الرَّافِضَةُ فِيْ فَضَائِلِ عَلِيٍّ وَأَهْلِ بَيْتِهِ نَحْوَ ثَلٰثِ مِائَةِ أَلْفِ حَدِيْثٍ .

(السنة و مكانتها فى التشريع الاسلامى)

"The fanatic Shi'ites fabricated about three hundred thousand traditions describing the merits of Ali (RA) and his family."

6: Shareek bin Abdullah Al-Qadhi:

He himself was a Shi'ite scholar but says about the fanatic Shi'ites:

اِحْمَلِ الْعِلْمَ عَنْ كُلِّ مَنْ لَقِيْتَ اِلاَّ الرَّافِضَةَ ،
فَاِنَّهُمْ يَضَعُوْنَ الْحَدِيْثَ وَيَتَّخِذُوْنَهُ دِيْنًا . (منهاج السنة)

"You can accept the narration from anyone whom you meet except the fanatic Shi'ites because they fabricate the traditions and then make them their religion."

The normal Shi'ites also fabricated false traditions

Besides the fanatic Shi'ites, the normal Shi'ites also fabricated false traditions. The differences between Ali (RA) and Mu'awiyyah (RA) were political. There was no difference of Creed between them but unfortunately, these differences were changed into the difference of Creed later on and as a result of this more than forty sects came into existence. For example: Al'vites, Ja'frites, Bohrites, Agha khanites, Isma'eelites etc. Iraq was the centre of Hadith fabrication where Shi'ites were in majority. Imam Malik had called it the mint (for forging the Hadith).

7: The saying of Imam Ibn Shihab Zuhri, the teacher of Imam Malik, about Iraq:

يَخْرُجُ الْحَدِيْثُ مِنْ عِنْدِنَا شِبْرًا فَيَرْجِعُ اِلَيْنَا مِنَ الْعِرَاقِ ذِرَاعًا .

(السنة و مكانتها فى التشريع الاسلامى)

"When a Hadith goes out from us (from Madinah) it is one span and when it comes back to us from Iraq, it becomes one cubit."

8: The famous Shi'ite scholar Ibn Abi Al-Hadeed himself writes in the commentary of 'Nahj Al-Balaaghah':

"Let it be clear that the falsehood has entered the traditions consisting of excellence and praises through the Shi'ites." (Al-Sunnah Wa Makana-tuhaa Fi Al- Tash'reeh Al-Islami).

9: Fabricated traditions describing the excellences of Ali (RA):

The fanatic as well as normal Shi'ites have fabricated traditions exaggerating the status of Ali (RA). Look at the following five examples:

a. مَنْ اَرَادَ اَنْ يَّنْظُرَ اِلىٰ آدَمَ فِىْ عِلْمِهٖ ، وَاِلىٰ نُوْحٍ فِىْ فَهْمِهٖ وَفِىْ اِبْرَاهِيْمَ فِىْ حِلْمِهٖ ، وَاِلىٰ مُوْسٰى فِىْ هَيْبَتِهٖ ، وَاِلىٰ عِيْسٰى فِىْ عِبَادَتِهٖ فَلْيَنْظُرْ اِلٰى عَلِيٍّ . (الالى المصنوعة)

"Whoever wants to see the knowledge of Adam (AS), the understanding of Nuh (AS), the gentleness of Ibrahim (AS), the dignity of Musa (AS) and the

worship of Isa (AS) should see Ali (RA)."

b. حُبُّ عَلِيٍّ حَسَنَةٌ ، لَا يَضُرُّ مَعَهَا سَيِّئَةٌ ، وَبُغْضُهُ سَيِّئَةٌ ، لَا يَنْفَعُ مَعَهَا حَسَنَةٌ .
(الاحاديث والآثار التى تكلم عليها شيخ الاسلام ابن تيميه)

"Love of Ali (RA) is a good deed with which no sin can harm and his hatred is a sin with which no good deed can be beneficial."

c. لِكُلِّ قَوْمٍ هَادٍ ، إِنَّهُ عَلِيٌّ . (فتاوى ابن تيميه)

"There is a guide for every nation and he is Ali (RA)."

10: The Hadith about 'ghadeer-e-khum' is fabricated:

Among the traditions fabricated by the Shi'ites is the tradition of 'ghadeer-e-khum'. According to this tradition, on his return from the last Hajj the Prophet (pbuh) said at ghadeer-e-khum:

d. هٰذَا وَصِيِّي وَأَخِي وَالْخَلِيْفَةُ مِنْ بَعْدِي ، فَاسْمَعُوْا لَهُ ! وَأَطِيْعُوْا !
(موضوعات كبير : السنة و مكانتهالى التشريع الاسلامى)

"Ali (RA) is my trustee, my brother and he is caliph after me. You must listen to him and obey him."

e. نَادِ عَلِيًّا مَظْهَرَ الْعَجَائِبِ تَجِدْهُ لَكَ عَوْنًا فِي النَّوَائِبِ فِي كُلِّ غَمٍّ وَهَمٍّ .
(موضوعات كبير : ملاعلى قارى)

"Invoke Ali (RA), the manifestation of wonders! You will find him helpful in all your afflictions and worries."

A false Hadith attributed to Abdullah bin Abbas (RA):

"A trial is coming and whoever of you is present at that time he must stick to two things: To the book of Allah and to Ali bin Abi Taalib (RA); because I (Ibn Abbas R.A.) have heard the Prophet (pbuh) saying while he was holding my hand: Ali (RA) is the first person who believed in me and he will be the first person who will shake hands with me on the Day of Judgement. He is the 'Farooq' of this Ummah who will distinguish the truth from the falsehood."

Followers of Sunnah and fabrication of Hadith

When the false traditions fabricated by the Shi'ites became common and they started blaming the companions, some of the followers of Sunnah also started fabricating false traditions describing the excellence and superiority of the

companions of Prophet (pbuh). Look at the following few examples.

False traditions about the rightly guided Caliphs:

1: اِذَا كَانَ يَوْمُ الْقِيَامَةِ قِيْلَ لِأَبِىْ بَكْرٍ اَدْخِلِ الْجَنَّةَ مَنْ شِئْتَ .

(الاباطيل والمناكير : اللالى المصنوعه)

On the Day of Judgement, it will be said to Abu Bakr (RA): "Admit anyone into the paradise whom you wish."

2: اِنَّ اللّٰهَ عَزَّوَجَلَّ يَكْرَهُ فِى السَّمَاءِ اَنْ يُخْطَاَ اَبُوْ بَكْرٍ الصِّدِّيْقُ فِى الْاَرْضِ .

(الاباطيل والمناكير : اللالى المصنوعة)

"Allah Almighty (Who is) in the heaven dislikes that Abu Bakr (RA) should make any mistake on the earth."

3: اِذا كَانَ يَوْمُ الْقِيَامَةِ يَكُوْنَ اَبُوْ بَكْرٍ عَلٰى اَحَدِ اَرْكَانِ الْحَوْضِ وَ عُمَرُ .

(تذكرة الموضوعات للمقدسى)

"On the Day of Judgement Abu Bakr (RA) will be on one corner of 'Hawdh Al-Kawthar' (the Reservoir of Abundance) and Umar (RA) will be on the other corner."

4: مَا فِى الْجَنَّةِ شَجَرَة اِلَّا مَكْتُوْب" عَلٰى كُلِّ وَرَقَةٍ مِنْهَا :

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّد" رَسُوْلُ اللّٰهِ ، اَبُوبَكْرِ الصِّدِّيْقُ ، وَعُمَرُ الْفَارُوْقُ ، و عُثْمَانُ ذُوالنُّوْرَيْن . (الالى المصنوعه)

"It is written on every leaf of each tree of Paradise: "There is no God but Allah, Muhammad is the Messenger of Allah, Abu Bakr Siddique (RA) and Umar Farooq (RA) and Uthmaan Zunnawrain (RA)."

5: عَلَى الْعَرْشِ مَكْتُوْب" : لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّد" رَّسُوْلُ اللّٰهِ ، اَبُوْبَكْرِ الصِّدِّيْقُ ، عُمَرُ الْفَارُوْقُ ، عُثْمَانُ الشَّهِيْدُ ، عَلِيُّ الرِّضىٰ . (الالى المصنوعة : جلال الدين سيوطىؒ)

"It is written on the Throne (of Allah): No one is worthy of worship except Allah, Muhammad is the Messenger of Allah, Abu Bakr Siddique (RA,) Umar Farooq (RA), Uthmaan Shaheed (RA) and Ali Al-Ridha (RA)."

False traditions in praise of Mu'awiyyah (RA):

1: يُبْعَثُ مُعَاوِيَةُ يَوْمَ الْقِيَامَةِ وَعَلَيْهِ رِدَاءٌ مِنْ نُوْرِ الْاِيْمَانِ .

"On the Day of Judgement, Mu'awiyyah (RA) will be raised in such a way that he will be covered with the sheet of light of belief."

2: اَلْاُمَنَاءُ عِنْدَ اللّٰهِ ثَلَاثَة ، اَنَا وَ جِبْرِيْلُ وَ مُعَاوِيَةُ . (اللالی المصنوعة)

"Three persons are safe near Allah: I, Jibreel, and Mu'awiyyah (RA)."

3: اَنْتَ مِنِّیْ يَا مُعَاوِيَةُ ! وَاَنَا مِنْكَ . (السنة و مكانتها فی التشريع الاسلامی)

"O Mu'awiyyah! you are from me and I am from you."

4: لَا اَفْتَقِدُ فِی الْجَنَّةِ اِلَّا مُعَاوِيَةَ ، فَيَاْتِیْ اِلَيَّ بَعْدَ وَقْتٍ ، فَاَقُوْلُ : مِنْ اَيْنَ يَا مُعَاوِيَةُ ؟ فَيَقُوْلُ مِنْ عِنْدَ رَبِّ الْعِزَّةِ يَحْيِيْنِیْ وَيَعْلِقُنِیْ بِيَدِهٖ ، وَيَقُوْلُ لِیْ : هٰذَا مماليل مِنْ عِرْضِكَ فِیْ دَارِ الدُّنْيَا . (اللالی المصنوعة)

"I will not fail to find anyone in paradise except Mu'awiyyah. When he will come to me after sometime, I will ask him: "O Mu'awiyyah! where have you come from?" He will say: "I have come from Almighty Allah who was greeting me, hugging me and was saying to me: 'This is the reward of what was decreased from your honour in the world."

Warning: One should not misunderstand from these fabricated traditions that the praises and excellences of the rightly guided Caliphs, Mu'awiyyah and other companions (RA) which are described in the sound and good traditions to be wrong.

The traditions fabricated for exaggeration in the dignity of Prophet (pbuh)

The exaggeration and extremism in the dignity of Prophet (pbuh) was one of the basic causes for fabricating false traditions. A few of these are mentioned here.

1: False Hadith about the light of Muhammad (pbuh):

اِنَّ نُوْرَ مُحَمَّدٍ ﷺ خُلِقَ مِنْ نُوْرِ اللّٰهِ .

(الاثار المرفوعة فی اخبار الموضوعة : ملا علی قاریؒ)

"Indeed the light of Muhammed (pbuh) has been created from the light of Allah."

2: False Hadith about the sweat of Prophet Muhammad (pbuh):

لَمَّا اُسْرِیَ بِیْ اِلَی السَّمَاءِ سَقَطَ مِنْ عَرَقِیْ فَنَبَتَ مِنْهُ الْوَرْدُ .

(ميزان الاعتدال و غيرهم)

"When I was taken to the heavens (during my night journey to the heavens), my sweat dripped and roses grew from it."

3: False Hadith about the hair of Prophet Muhammad (pbuh):

عَنْ اَبِیْ اَيُّوْبَ اَخَذْتُ مِنْ لِحْيَةِ رَسُوْلِ اللّٰهِ ﷺ فَقَالَ: لَا يُصِيْبُكَ الشَّرُّ.

(تذكرة الموضوعات للمقدسی)

"I took a hair from the beard of the Messenger (pbuh) of Allah and he (pbuh) said: "You will not be hit by a calamity."

4: False Hadith about Prophet Muhammad (pbuh):

كُنتُ نَبِيًّا وَ آدَمُ بَيْنَ الْمَآءِ وَالطِّيْنِ. (فتاوٰی ابن تیمیه)

"I was the prophet while Adam was at the stage of water and dust. (He was not created yet)."

5: False Hadith about the creation of Prophet Muhammad (pbuh):

لَوْلَاكَ لَمَا خَلَقْتُ الْأَفْلَاكَ. (موضوعات کبیر)

"If you were not created, I would not have created the heavens."

6: False Hadith about the seal of prophethood:

اَنَا خَاتَمُ النَّبِيِّين، لَا نَبِيَّ بَعْدِی اِلَّا اَنْ يَّشَآءَ اللّٰهُ. (الاباطیل والمناکیر)

"I am the last of prophets. No prophet will come after me except that Allah wills."

7: False Hadith about kissing the nail of the thumbs:

When the Mo'azzin (caller for prayer) says: اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰه

(I witness that Muhammad is the Messenger of Allah.).

The listener should say:

اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ رَضِيْتُ بِاللّٰهِ رَبًّا و بِالْاِسْلَامِ دِيْنًا وَ بِمُحَمَّدٍ عَلَيْهِ السَّلَامُ نَبِيًّا

"I witness that Muhammad is the slave of Allah and His Messenger, and I am very happy with Allah as my Lord and Islam as my religion and with Muhammad (pbuh) as my prophet" and then he should kiss his thumbs and wipe his eyes with them. This person will deserves my intercession.

(موضوعات کبیر)

False traditions fabricated because of extremism in juristic differences

After the third century Hijra, when people started blind following of jurists, they became so extremists about their Imams and their juristic verdicts, that their prejudice and factionalism persuaded them to attribute false traditions to the Messenger (pbuh) of Allah.

Look at the following false traditions in order to understand the juristic prejudices:

1: مَنْ قَرَأَ خَلْفَ الْاِمَامِ عَلٰى فُوهٗ نَارًا. (تذکرہ الموضوعات للمقدسی)

"Whoever recited behind the Imam, his mouth will be filled with fire."

2: مَنْ رَفَعَ يَدَيْهِ فِي الرُّكُوْعِ فَلَا صَلٰوةَ لَهُ . (اللالی المصنوعة)

"Whoever raised his hands in the Ruku (bowing down position), his prayer is not accepted."

3: أَمَّنِي جِبْرِيْلُ عِنْدَ الْكَعْبَةِ وَجَهَرَ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ .

(السنة و مكانتها فی التشريع الاسلامی)

"(Angel) Jibreel led me in the prayer near Kaabah and he recited loudly (In the name of Allah the Most Gracious, the Most Merciful)."

False traditions about Imam Abu Hanifah and Imam Shafi'ee:

1: يَكُوْنُ فِيْ أُمَّتِيْ رَجُلٌ يُقَالُ لَهُ اَبُوْ حَنِيْفَة ، هُوَ سِرَاجُ أُمَّتِي .

(اللالی المصنوعة)

"There will be a man among my followers by the name of Abu Hanifa. He is the lamp of my Ummah."

2: وَيَكُوْنُ فِيْ أُمَّتِي رَجُلٌ يُقَالُ لَهُ إِدرِيْسُ ، اَضَرُّ عَلٰى أُمَّتِي مِنْ اِبْلِيْس .

"There will be a man among my followers by the name of Idrees (Imam Shafi'i) who will be more harmful than Iblees (the devil) for my followers."

False traditions fabricated to please the Caliphs and to get financial benefits from them

The worldly people fabricated false traditions in order to please the kings and princes and achieve financial benefits from them and attributed these traditions to the Prophet (pbuh).

Look at a few traditions of this kind:

1 Ghiyaath bin Ibraheem Al-Nakh'ee Al-Koofi:

He was a sycophant courtier of caliph Mehdi Abbasi. When he saw a pigeon in the hand of the caliph, he added the words (or a bird) in a Hadith of the Prophet (pbuh). He wanted to tell the caliph that his hobby was exactly according to the Hadith. The Prophet (pbuh) had allowed competition in three things in a Hadith and he added the fourth into it.

لَا سَبَقَ اِلَّا فِيْ نَصْلٍ أَو خُفٍّ أَو حَافِرٍ (أَوْ جَنَاحٍ) . (نزهة النظر فی شرح نخبة الفكر)

"The competition is not allowed in anything except in jousting or in horse or camel race, (or birds race)."

2. Ahmed bin Yaqoob:

He was sitting in the court of caliph Abdul Malik Ummavi while a melon

was brought in the court. This man immediately fabricated a Hadith about the melon and narrated it:

بطيخ قَبْلَ الطَّعَامِ يَغْسِلُ البَطْنَ غَسْلًا وَيَذْهَبُ بِالدَّاءِ اَصْلًا .

(میزان الاعتدال)

"Eating melon before the meal cleans the stomach and cures the disease."

Caliph Abdul Malik gave him a hundred thousand dirhams for narrating this false Hadith.

3. Traditions were also fabricated in order to please the Abbasid Caliphs:

Look at the following example:

اِذَا كَانَ سَنَةَ خَمْسٍ وَّ ثَلٰثِيْنَ وَمِائَةٍ فَهِيَ لَكَ وِلِوَلَدِكَ السَّفَّاحِ وَالْمَنْصُوْرِ وَالْمَهْدِيِّ . (السنة و مكانتها فى التشريع الاسلامى)

"When it will be hundred and thirty fifth year (O Abbas), it will be your year, it will be the year of your children Saffah, Mansoor and Mehdi."

4. Likewise another sycophant, flatterer by the name of Maqaatal bin Sulaimaan Bal'khi said to Abbasid caliph Mehdi:

"If you wish I can fabricate traditions about the family of Abbas (RA)." Caliph Mehdi said to him: "There is no need for it." (Tadreeb Al-Raavi)

5. There was another self-seeking wordly man by the name of Abi Al-Hazam Yazid bin Sufyan Al-Basri who used to hang about in the mosque of Basrah. He used to fabricate fifty traditions for one dirham. (Al-Abaateel Wal Manaakeer).

Fabrication of Hadith for persuasion and intimidation

Some people used to fabricate traditions for persuasion and intimidation. These were the people who used to do a bad deed with good intention. There was such a person in Kufah by the name of Ghulam Khaleel. He was an ascetic, devotee and pious person who lived the life of reclusion. He was popular among the people because of his apparent style of life. When he died, the people of Iraq closed their businesses. (Qanoon Al-Maudhoo'aat wal Duf'aa, Muhammad Tahir bin Ali).

He fabricated traditions about the excellences of incantations and invocations. He himself confessed it saying: "I fabricated traditions in order to soften the hearts of people."

1. A Shameless Fabricator:

An example of this type of fabricator was a shameless, false preacher in the Rasaafah mosque. Once in his sermon from the pulpit of the mosque, while Imam Ahmed bin Hanbal and Yahya bin Mo'een were present in the mosque, he presented a fabricated Hadith, attributing it to these two great scholars of

Hadith:

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَيَحْيَى بْنُ مَعِيْنٍ قَالَ : حَدَّثَنَا عَبْدُالرَّزَّاقِ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ ، قَالَ رَسُوْلُ اللّٰهِ ﷺ : مَنْ قَالَ لَا إِلٰهَ إِلَّا اللّٰهُ خَلَقَ اللّٰهُ ، مِنْ كُلِّ كَلِمَةٍ طَيْرًا ، مِنْقَارُهُ مِنْ ذَهَبٍ ، وَرِيْشُهُ مِنْ مَرْجَانٍ . (جامع الاصول ابن اثير)

"Ahmed bin Hanbal and Yahya bin Mo'een narrated to us and said they heard from Abdur Razzaaq on the authority of Qataadah on the authority of Anas who said that the Messenger (pbuh) of Allah said: "Whoever said that there is no God except Allah, from every word Allah will create a bird with a golden beak and feathers of coral."

After the sermon both the scholars met him and said: "We never narrated any tradition to you! Why are you using our name?" This shameless person immediately said: "Is there only one Ahmed bin Hanbal and one Yahya bin Mo'een in the world?"

2. False Hadith to persuade for the fast of Ashurah:

مَنْ صَامَ يَوْمَ عَاشُوْرَا كَتَبَ اللّٰهُ لَهُ عِبَادَةَ سِتِّيْنَ سَنَةً .

(المنار المنيف : لابن القيم الجوزى)

"Whoever fasted for the day of Ashurah, Allah will write for him the worship of sixty years." (It shoud be noted that Habib, a narrator of this tradition, is a liar. But their are authentic Hadith recommending the fasting on the 9th and 10th or the 10th and 11th of Muharram from the sunnah of the prophet (pbuh) -- Bukhari)

Fabrication of Hadith because of asceticism and mysticism

Some people were extremely ascetics and devotees but they were very weak in the knowledge of Hadith. They did not have the ability to differentiate between the sound, weak or fabricated traditions. They used to spread weak and chainless traditions among the masses, so the great scholars always doubted their knowledge. Look at the sayings of a few scholars of Hadith:

The saying of Rabee'ah bin Abdur Rahman, the successor of companions and teacher of Imam Malik. (deceased 133AH):

Many of our brothers are such that we hope for the blessings of their prayers but we will not accept their evidence in any matter, if they give evidence. (Al-kafaayah fi Ilam-Al-Rawayah)

Saying of Imam Malik (Deceased 179AH):

I found seventy narrators near these pillars (of the Prophet's mosque) but I

did not accept any Hadith from them. If they were appointed custodians of the public treasury, they would prove to be trustworthy, but they are not worthy of this great job (of narrating the Hadith). (Al-Kafaayah)

Saying of Yahya bin Saeed Al-Qattaan (Deceased:198AH)

"I cannot trust a man for one Hadith whom I can trust for one hundred thousand dinars." (Al-Kafaayah) In other words a man can be reliable for wealth but he cannot be reliable for the knowledge of Hadith.

The saying of Imam Jalaaluddin Suyuti:

اَلْوَاضِعُوْنَ اَقْسَام" ، اَعْظَمُهُمْ ضَرَرًا قَوْم" يَنْسِبُوْنَ اِلَى الزُّهْدِ وَضَعُوْهُ حِسْبَةً .

(تدريب الراوى)

"There are many types of fabricators of Hadith; but the most harmful among them are those who are considered as ascetics and pious who fabricate traditions for reward in the Hereafter."

Two false traditions for saints and mystics:

اَلْجُلُوْسُ مَعَ الْفُقَرَاءِ بِالتَّوَاضُعِ هُوَ اَفْضَلُ الْجِهَادِ . (كَشْفُ الْخِفَاء)

"To sit with the saints in humility is the best kind of 'Jihad' (struggle in the cause of Allah)."

اَلسَّلَامَةُ فِى الْعُزْلَةِ . (المقاصد الحسنة)

False tradition to prove that the Prophet (pbuh) was a sufi (May Allah Forbid).

حَضَرَ رَسُوْلُ اللّٰهِ ﷺ مَجْلِس فُقَرَاء وَ رَقَصَ حَتّٰى شَقَّ قَمِيْصَهُ . (موضوعات كبير)

"The security is in secluded life."

"The Prophet (pbuh) came to a gathering of sufis and danced until he tore his shirt" (May Allah protect us from such speech).

False traditions about the different degrees of saints and sufis:

The sufis have divided their elders in different grades and have given them different names, which they have attributed to the Prophet (pbuh), by fabricating traditions in order to authenticate them.

The famous traditionist Ibn Qaiyam Al-Jawziah (Deceased 751 AH) says:

اَحَادِيْثُ الْاَبْدَالِ وَالْاَقْطَابِ وَالْاَغْوَاثِ وَالنُّقَبَاءِ وَالنُّجَبَاءِ وَالْاَوْتَادِ كُلُّهَا بَاطِلَة" .

(المنار المنيف)

"All the traditions about 'Abdaal', 'Aqtaab', 'Aghwaath', 'Nuqbaa', 'Nujbaa', and 'Autaad' are fabricated (these are the grades of the saints)."

الأَبْدَالُ فِي هٰذِهِ الأُمَّةِ ثَلٰثُوْنَ ، مِثْلَ إِبْرَاهِيْمَ خَلِيْلِ اللّٰهِ .

"There are thirty 'Abdaal' in this Ummah like Ibrahim Khaleelullah."

The famous scholar of Hadith Allaamah Sakhawi (Deceased 902 AH) says:

الأَبْدَالُ لَهُ طُرُق عَنْ أَنَسٍ مَرْفُوْعًا بِأَلْفَاظٍ مُخْتَلِفَةٍ كُلُّهَا ضَعِيْفَة . (المقاصد الحسنة)

"There are many elevated traditions about 'Abdaal' reaching Anas (RA); but all of them are weak."

False traditions about the patched garment of sufis:

The traditions about the patched garment of sufis are fabricated, as the famous scholar of Hadith Allaamah Sakhaawi says:

لُبْسُ الْخِرْقَةِ الصُّوْفِيَّةِ وَكَوْنُ الْحَسَنِ الْبَصْرِيِّ لُبْسَهَا مِنْ عَلِيٍّ . (موضوعات كبير)

"Neither the patched garment of sufis existed nor was it ever given to Hassan Basri by Ali (RA)."

لَا تَطْعَنُوْا عَلٰى أَهْلِ التَّصَوُّفِ وَالْخِرَقِ . (كشف الخفاء)

"Do not blame the sufis and those who wear patched garment."

Fabrication of Hadith for fame and popularity

There was a time when the traditionist were respected and they were very famous. People came to them from distant places in order to learn Hadith from them. People became jealous of them and so they fabricated false traditions in order to get cheap popularity.

1: An apparently religious person fabricated fourteen false traditions and he used to narrate these to others. Then he fabricated another tradition and thus completed fifteen traditions. Someone asked him: "How did you get these traditions?" He said:

"This is the blessing of Almighty Allah." (Al-Kafaayah Fi Ilam Al-Rawaayah)

2: Maisarah bin Abd Rabb-e-he was a great fabricator of Hadith but he was so popular among the masses that the people of Baghdad closed their businesses for mourning at his death. (Tadreeb Al-Raawi)

Fabrication of traditions for causing sensation

There were some people who used to narrate wonderful and strange events in order to provide pleasure to the ears. They increased the warmth of the gathering by their speeches. They were not only humorists and witty persons but they also held the distinguished position of traditionists. The following persons were included among them: Abi Ali Musa bin Raza, Abbas bin Waleed,

Ali bin Ali Al-Lahbi, and Qasim bin Behraam.

Look at the following few traditions which are based on such humours and anecdotes.

1:- إِنَّ لِلّٰهِ دِيكاً عُنُقُهُ مَطوِيَة تَحتَ العَرشِ وَرِجلاهُ تَحتَ التخُوم.

(تذكرة الموضوعات)

"Allah has a rooster whose neck is beneath the Throne of Allah and whose feet are under the earth."

2:- لَا تَجَلَّى اللّٰهُ تَعَالٰى لِلْجَبَلِ طَارَتْ لِعَظَمَةِ سِتَّة اَجْبُل وَقَعَتْ ثَلٰثَة بِمَكَّةَ وَثَلٰثَة بِالْمَدِيْنَةِ.

(سلسلة الاحاديث الضيفة والموضوعة)

"When Allah Almighty manifested Himself on "Mount Sinai", the mountain split into six hills; out of which three fell in Makkah, and three fell in Madinah."

3:- خُلِقَ الْوَرْدُ الْأَحْمَرُ مِنْ عَرَقِ جِبْرِيْلَ لَيْلَةَ الْمِعْرَاجِ ، وَخُلِقَ الْوَرْدُ الْأَبْيَضُ مِن عَرَقِى ، وَخُلِقَ الْوَرْدُ الْاَصفَرُ مِنْ عَرَقِ الْبُرَاقِ. (سلسلة الاحاديث الضعيفه و الموضوعة)

"The red rose was created from the sweat of Jibreel (Gabriel), the white rose was created from my sweat and the yellow rose was created from the sweat of 'Buraaq' on the night of "Me'raaj."

False traditions fabricated in order to persuade the recitation of Qur'an

Included among those who fabricated false traditions with good intentions were the people who wanted to persuade others for the recitation of Holy Qur'an. So they started fabricating false traditions about the excellences and merits of every surah of the Holy Qur'an.

Allaamah Jalaaluddin Suyuti says:

اَمَّا الْحَدِيْثُ الطَّوِيْلُ فِىْ فَضَائِلِ الْقُرْاٰنِ سُوْرَة سُوْرَة فَاِنَّهُ مَوْضُوْع" . (تدريب الراوى للسيوطى)

"The long tradition that describes the excellences and merits of different surahs separately is certainly false and fabricated."

Ibn Shaqeeq says:

"The tradition narrated on the authority of Abi bin Ka'ab, which describes the reward of different surahs, has been fabricated by heretics."

Confession of Nooh bin Maryam, the fabricator:

"When I saw that the people are going away from the Holy Qur'an and are

getting more interested in the jurisprudence of Imam Abu Hanifah and the military campaigns of the prophet (pbuh) by Ibn Is'haaq, I started fabricating traditions about the excellences and merits of Qur'anic surahs." (Jam-e-al-Asool fi A'haadeeth Al-Rasool -- Le-ibn Atheer)

False traditions describing the merits of Surah Yaseen:

إِنَّ لِكُلِّ شَيْءٍ قَلْب" وَقَلْبُ الْقُرْآنِ يسٓ مَنْ قَرَأَها فَكَأَنَّمَا قَرَأَ الْقُرْآنَ عَشْرَ مَرَّات .

(سلسلة الاحاديث الضعيفه والموضوعه)

"Every thing has a heart and the heart of the Qur'an is Yaseen. Whoever recited Surah Yaseen, it is as if he has recited the Qur'an ten times."

Summary

False Traditions

1- The messenger of Allah (pbuh) forbade his followers to attribute fabricated traditions to him. Forbidding them strictly and the prophet (pbuh) warned them that such people are dwellers of Hell-Fire.
2- The traditions were fabricated with evil intentions as well as with good intentions.
3- There are many reasons for the fabrication of traditions. The scholars of Hadith have separated and distinguished the 'sound' (sahih) and 'good' (hasan) traditions from the weak (da'if) and fabricated (mudu) traditions which required a very detailed research work and for which they deserve the gratitude of the whole muslim Ummah.
4- It is essential for every muslim to acquire the knowledge of Qur'an and the knowledge of 'sound' and 'good' traditions. He should ascertain about the Hadith and Sunnah which he wants to follow that it is the saying or the action of the prophet (pbuh).
5- The recognition of fabricated traditions is necessary, otherwise, it is possible that a person may follow a fabricated tradition falsely attributed to the prophet (pbuh).

Questions

1:- How did the prophet (pbuh) warn us about the false traditions?
2:- What were the reasons and stimuli for fabricating false traditions? Give one example of each.
3:- What evils are spread in the society by the propagation of false traditions?
4:- What should a sincere preacher do in the presence of a lot of 'sound' and 'good' traditions while a lot of false traditions are also spread among the masses?

Useful Arabic books to recognise false traditions

Name of Book	Name of Author
1:-Al-Abaateel wal Manaakeer	Allaamah Hussain bin Ibraheem Al-Jawzaqaani
2:-Al-Aathaar Al-Marfoo'ah fi Akhbaar Al-Maudhoo'ah	Maulana Abdul Hay'ee Farangi Muhalli
3:-Tadreeb Al-Raawi	Allaamah Jalaaluddin As-Suyuti
4:-Tazkiratul Maudhoo'aat	Allaamah Muhammad Tahir bin Ali Al-Patni
5:-Tazkiratul Maudhoo'aat	Allaamah Muhammad bin Tahir Al-Maqdisi
6:- Silsilatul Ahaadeeth Al-Dha'eefah wal Maudhoo'ah	Muhammad Naasiruddin Al-Albani
7:- As-Sunnah wa Makaanatu'haa fi Tashree' Al-Islami	Allaamah Mustafaa As-Sibaa'ee
8:- Lisaan Ul-Meezaan	Hafiz Ibn Hajar Al-Asqalaani
9:- Minhaaj As-Sunnah	Imam Ibn Taimiyyah
10:- Meezaan Al-Ehtedaal	Hafiz Shamasuddin Az-Dhahahbi
11:- Al-Laali Al-Maudhoo'ah	Jalaaluddin As-Siyuti
12:- Maudhoo'aat-Al-Kabeer	Mulla Ali Qaari Al-Hanafi
13:- Jaami Al-Usool fi Ahaadeeth Ar-Rasool	Ibn Atheer
14:- Al-Manaar Al-Muneef	Ibn ul-Qayyam Al-Jauzi
15:- Al-Kifaayah fi Ilm il-Rawaayah	Khateeb Baghdaadi
16:- Kashf Ul-Khifaa	Khateeb Baghdaadi
17:- Al-Maqaasid Al-Hassna	Muhammad bin Abdur Rahman Sakhaawi

Useful Urdu books to recognise false traditions.

Name of book	Name of author
1:- Fitna-e-Wadh-e-Hadeeth	Maulana Muhammad Su'ood Alam Qasimi, Administrator Religious Studies, Muslim University Aligarh.
2:- Hadeeth ka Diraayati Mehyaar	Maulana Muhammad Taqi Amini, Qadeemi Kutab Khana, Maqaabil Aaraam Baagh, Karachi
3:- Dha'eef aur Maudhoo Rawaayaat	Maulana Muhammad Yahya Gaundalvi, Sahoo-Waalah, Sialkot.

Chapter-XIII

Method and sources of compilation of Hadith

Method and sources of compilation of Hadith

This chapter has been compiled with some modification from the book 'The Compilation of Hadeeth' by Shaykh Abdul Ghaffar Hassan Rehmaanee. In it we are going to analysis and see the way Hadith have been protected and preserved from the time of the Prophet (pbuh) till the present day. The methods used for gathering, compilation, classification, formation and writing of Hadith over this time have been classified into four periods.

They are:

The First Period

This era extended from the lifetime of the Messenger of Allah (pbuh) until the first century Hijrah. During this period Hadith was gathered by memorization, teaching and compilations. The famous memorizers of Hadith start from the sahaabah (companions), who wrote and taught Hadith to their students the tabieen (successor). Some of the biggest narrators of Hadith among the sahaabah were:

1. Abu Hurairah (RA) d.59AH, narrated 5374 Hadith.
2. Abdullah Ibn Abaas (RA) d.68AH, narrated 1660 Hadith.
3. Aishah (RA) d.58AH, narrated 2210 Hadith.
4. Abdullah Ibn Umar (RA) d.73AH, narrated 2630 Hadith.
5. Jabir Ibn Abdullah (RA) d.78AH, narrated 1540 Hadith.
6. Anas Ibn Malik (RA) d.93AH, narrated 2286 Hadith.
7. Abu Saeed Khudri (RA) d.74AH, narrated 1170 Hadith.

These are just a few of the sahaabah who narrated more that a 1000 Hadith each. The sahaabah were followed by their students the tabieen (successors) who strived endlessly to gather and write the treasure of the sunnah of Muhammad (pbuh). Some of the famous tabieen of the first period were:

Saeed Ibn Musayyab d.105AH.
Urwah Ibn Zubair d.94AH.
Salim Ibn Abdullah Ibn Umar d.106 AH.
Naafi d.117AH, (servant of Abdullah Ibn Umar).
Ikrimah d.107AH, (A freed slave of Ibn Abbas RA)

The Written works of the First Period

1. Saaheefa Saadiqaa

This has been attributed to Abdullah Ibn Amr al-Aas (d. 63 AH at the age of 77). He had a great love for writing, taking notes and whatever he heard from the prophet Muhammad (pbuh) he would write it down. For this he had the permission from the Messenger of Allah (pbuh) and this treatise is composed of about 1000 Hadith. It remained secure and preserved within his family for a long time. All of it can be found in the Musnad of Imam Ahmed.

2. Saaheefa Saheehaa

This is attributed to Humam Ibn Munaddeh (d.101). He was from the famous students of Abu Hurairah (RA); he wrote all the Hadith from his teacher. Copies of this manuscript are available from libraries in Berlin (Germany) and Damascus (Syria); Imam Ahmed Ibn Hanbal has categorized all of this Saaheefa in his musnad, under Abu Hurairah (RA). This treatise, after considerable effort by Dr. Hameedullah, has been printed and distributed from Hyderabad (India) and it contains 138 narrations. This Saaheefa is a part of the Hadiths narrated from Abu Hurairah (RA), most of its narrations are in Bukhari and Muslim; the words of the Hadith are extremely similar and there are no major differences between them.

3. Saaheefa Basheer Ibn Naheek

He was a student of Abu Hurairah (RA), who gathered and wrote a treatise of Hadith which he read to Abu Hurairah (RA), before they departed, and he verified it.

4. Musnad Abu Hurairah (RA)

It was written during the time of the companions. Its copy was with the father of Umar Ibn Abdul Azeez, Abdul Azeez Ibn Marwaan, the governor of Misr who died in 86 AH. He wrote to Katheer Ibn Urrah instructing him to write down all the Hadith he heard from the Companions and to send them to him. Along with this command, he told him not to send the Hadith of Abu Hurairah (RA) as he already had them.

And the Musnad of Abu Hurairah (RA) was hand-written by Ibn Taymiyyah and is available in a library in Germany.

5. Saaheefa Ali (RA)

We find from Imam Bukhari's checking that this collection was quite voluminous and it had in it issues of zakat, and from the actions that were permissible or impermissible in Medina, the khutbatul-Hajjah al-Widah and Islamic guidelines.

6. The final sermon of the Messenger of Allah (pbuh)

On the conquest of Makkah the Messenger of Allah (pbuh) told Abu Shah Yamanee (RA) to write down the final sermon.

7. Saaheefa Jaabir (RA)

His students, Wahb Ibn Munabbeh (d. 110AH) and Sulayman Ibn Qais Lahkaree, collected the narrations of Jaabir (RA). In it they wrote down issues of Hajj and the Khutbatul-Hajjah al-Widah.

8. Narrations of Aishah Siddeeqa (RA)

The narrations of Aishah Siddeeqa (RA) were written by her student and nephew, Urwah Ibn Zubair.

9. Hadith of Ibn Abbas (RA)

There are many compilations of Hadith of Ibn Abbas (RA). Saeed Ibn Jubair would compile his Hadith.

10. The Shaaheefa of Anas Ibn Malik (RA)

Sa'eed Ibn Hilaal narrates that Anas Ibn Malik (RA) would mention everything he had written by memory; whilst showing us he would say:

"I heard the narration from the Messenger of Allah (pbuh) myself and I would write it down and repeat it to the Messenger of Allah (pbuh) so that he would affirm it."

11. Amr Ibn Hazm (RA)

When he was made the governor and sent to Yemen he was given written instructions and guidance. Not only did he protect the guidelines but he also added 21 commands of the Messenger of Allah (pbuh) and he made it into the form of a book.

12. Risallah of Samurah Ibn Jundub (RA)

This was given to his son in the form of a will; this was a great treasure.

13. Sa'ad Ibn Ubaadah (RA)

He knew how to read and write from the time of jahiliyyah.

14. Maktoob Naafi (RA)

Sulaymaan Ibn Moosa narrates that Abdullah Ibn Umar (RA) would dictate and Naafi would write.

15. Ma'an narrates that Abdur-Rahman Ibn Abdullah Ibn Masud took out a book and whilst raising the cover he would say: 'My father wrote this.'

If the research were to continue the number of examples and occurrences would be too great. During this time the companions (Sahabah) and the major successors (tabieen) concentrated on using their memories to write. During the second period the gathering of Hadith started.

The Second Period

This period related to the first half of the second century Hijrah and during this time a major group of the tabieen (successors) and their students the tabatabieen compiled earlier works into the form of books. Some of the famous compilers of this time were:

Muhammad Ibn Shihab az- Zuhri d. 124 AH
Abdul Malik Ibn Juraij d.150AH in Makkah
Imam Al- Awzaa'ee d.157Ah in Shaam (Syria)
Muammar Ibn Rashid d.153AH in Yemen
Imam Sufyan ath-Thawree d.161 in Kufah

There were many other scholars like Imam Malik (Madinah), Abdullah Ibn al-Mubaarak (Khurasan), Imam Leyth Ibn Saad (Misr -Egypt), Imam Shafi'i and Imam ash-Shaybaanee. These great Scholars gathered the Hadith of the Messenger of Allah (pbuh), athaar of the sahaabah (companions) and verdicts of the tabieen (successor), accompanied with explanations and the sources of the particular statements.

The written works of the second period

Muwatta of Imam Malik, written between 130 - 141 AH
Jaami Sufyan ath-Thawree d.161AH
Jaami Abdullah Ibn al-Mubaarak d.181AH
Jaami Imam al-Awzaa'ee d.157AH
Jaami Ibn Juraij d.150AH
Kitab al-Akhraj of Qadi Abu Yusuf d.182AH
Kitab al-Athar of Imam Muhammad d.189AH

The Third Period

This period extended from about the second half of the second century Hijrah till the end of the fourth century Hijrah. Concerning the Sunnah, alot took place during this period which helped shape the future of the science of Hadith. The Hadith of the Messenger of Allah (pbuh), athaar of the sahaabah (companions) and statements of the tabieen (successor) were categorized and a distinction was made between them, because until now all three were written all together in one book (like in the Muwatta). Narration's that were accepted were gathered separately and the books of the second century were checked and authenticated. During this period not only were the narrations gathered but to preserve Hadith, the scholars formulated the science of Hadith (Uloom

al-Hadith), on which many books have been written.

The Sciences of Hadith (Uloom al-Hadith)

1. **Asma ar-Rijaal:** In this science the condition, birth, death, teachers and students of narrators were gathered in detail and from these details judgements on position of narrators, as to whether they were truthful, trustworthy or unreliable, were made.
2. **Ilm Masat Alah al-Hadith (Usool of Hadith):** In the light of this knowledge the standard and rules of Hadith, their authenticity and weakness were established.
3. **Ilm Ghareeh al-Hadith:** In this knowledge the meaning of difficult words (in Arabic) were investigated and researched.
4. **Ilm Takhreej al-Hadith:** From this knowledge we find where a particular Hadith pertaining to a particular science can be found from the well known books of tafsir (exegesis of the Qur'an), belief and jurisprudence.
5. **Ilm al-Hadith al-Mawdoo'ah:** In this science the people of knowledge have written books in which they separated the maudoo (fabricated and forged) narrations from the authentic ones.
6. **Ilm Naaskh wal-Mansookh:** In this science one of the most famous works is that of Muhammad Ibn Moosaa Haazamee (d.784AH)
7. **Ilm at-Tawfeeq Bayn al-Hadith:** In this science the authentic (sahih) Hadith that seem to contradict each other have been explained and resolved.
8. **Ilm Mukhtalif wal-Ma'atalaf:** This science mentions the names of narrators, their kunyah's, titles, parents, fathers or teachers, whose names may have shown similarities and due to this a person may have made a mistake.
9. **Ilm Atraaf al-Hadith:** This science helps to find a narration, the book of Hadith in which it may be found and its narrators. For example, "Actions are but by intentions....." If you wanted to find all the words of this narration and its narrators then one would need to refer to this science and the detailed books of this science.
10. **Fiqh al-Hadith:** In this science all the Hadith related to rulings and commands were compiled.

Compilers of Hadith in the Third Period

1. Imam Ahmed Ibn Hanbal d.241AH: Who wrote Musnad Ahmed with 30,000 Hadith.
2. Imam Muhammad Ibn Ismaeel Bukhari d. 246AH: Who wrote Sahih al-Bukhari in 16 years. It is the most authentic book of Hadith.

3. Imam Muslim Ibn Hajaaj al-Qushairee d.261AH: Who wrote Sahih Muslim and this book is rated highly in categorization.
4. Abu Dawood d.275AH: Who wrote Sunnah Abu Dawood with 4800 Hadith.
5. Imam at-Tirmidhee d.279AH: Who wrote Jaami Tirmidhee.
6. Imam an-Nisai d.303AH: Who wrote Sunnah al-Mujtabah.
7. Imam Ibn Majah d.273AH: Who wrote Sunnah Ibn Majah.

Apart from these seven books, their were many other books of Hadith which were compiled and published during this period.

The Fourth Period

This period extends from the start of the fifth century Hijrah up until today. The works done during this period included explanations, footnotes and translations of important books of Hadith into other languages. More books about the science of Hadith were also written, plus summaries and explanations of the famous books of Hadith were also undertaken, like Ibn Hajar's voluminous explanation of Sahih Bukhari and Imam an-Nawawi's explanation of Sahih Muslim. The people of knowledge, due to their keenness and the necessity of time, compiled books of Hadith taken from the books which were written or compiled in the 3rd Century Hijrah. Some of those are:

1. Mishkaat al-Masabeeh of Walee-ud-Deen Khateeb.
2. Riyad us Saaliheen of Imam an-Nawawi d.676AH.
3. Muntaqa al-Akhbaar of the Mujaddid of Deen Abul Barakaat Abdus -Salaam Ibn Taymiyyah d. 652AH (the grandfather of Sheikh ul-Islam Ibn Taymiyyah d.728AH).
4. Buloogh al-Maraam of Ibn Hajr al-Asqalaanee d.852AH.

It is evident that the Sunnah of the Prophet (pbuh) has remained intact and has been preserved in the books of Hadith. The written form of these Hadith dates back to the time of the Prophet (pbuh) when it was compiled by the sahaabah, then passed on to their students the tabieen followed by their students the tabatabieen after whom the scattered Hadith started to take the form of large books which were being compiled according to the established science of Hadith.

Today with the progress of science and technology one can access a large pool of information starting from the history of the narrator, the sources of Hadith, the different books it's compiled in and the grading of the Hadith just at the

touch of your computer. On the internet vast amounts of information on Hadith can be accessed conveniently for research by scholars or by the ordinary people for their daily queries.

Chapter-XIV

Categories of Books of Hadith according to Soundness

Categories of Books of Hadith according to Soundness

The traditionists have divided the books of Hadith in four categories according to soundness and strength of their traditions.

First Category of Books of Hadith

1. Sahih Bukhari ..... Imam Bukhari (Deceased 256 AH)
2. Sahih Muslim ..... Imam Muslim (Deceased 261 AH)
3. Muwatta Imam Malik ..... Imam Malik (Deceased 179 AH)

Second Category of Books of Hadith

According to the authenticity, some of the narrators of the following books have a lower status than the narrators of the first category. However, they are considered to be trustworthy.

4. Sunan Nasa'i ..... Imam Nisa'i (Deceased 303 AH)
   (There are less weak traditions in Nisa'i than any of the Sunnah Arba'ah books .)
5. Jami' Tirmidhi ..... Imam Tirmidhi (Deceased 279 AH)
6. Sunan Abu Dawood ..... Imam Abu Dawood (Deceased 275 AH)

Third Category of Books of Hadith

The following books contain both sound and weak traditions but most of them are reliable traditions.

7. Sunan Ibn Majah ..... Imam Ibn Majah (Deceased 273 AH)
8. Sunan Darami ..... Imam Darami (Deceased 255 AH)
9. Musnad Ahmed ..... Imam Ahmed (Deceased 311 AH)
10. Sahih Ibn Khuzeymah ..... Imam Khuzeymah (Deceased 354 AH)
11. Shaih Ibn Hibban ..... Imam Ibn Hibban (Deceased 354 AH)
12. Mustadrik Lil-Hakim ..... Imam Hakim (Deceased 405 AH)
13. Sunan Beyhaqi ..... Imam Beyhaqi (Deceased 458 AH)
14. Sunan Darqutni ..... Imam Darqutni (Deceased 385 AH)
15. Kutub (books of) Tabarani ..... Imam Tabarani (Deceased 360 AH)
16. Tasneef (books of) Tahawi ..... Allamah Tahawi (Deceased 321 AH)
17. Musnad Shafi'i ..... Imam Shafi'i (Deceased 204 AH)

The Fourth Category of Books of Hadith

The following compilations are a collection which include a lot of worthless stuff. There are a lot of false and fabricated traditions in them. These books are the prop of preachers, historians, sufis and later day jurists. These books need to be examined strictly.

18. Tasanif (writings of) Ibn Jarir Tabari (Deceased 310 AH)
19. Kutub (Books of) Khatib Baghdadi (Deceased 463 AH)
20. Tasanif (writings of) Abu Nu'eym Asfahani (Deceased 430 AH)
21. Tasanif (writings of) Ibn Asakar (Deceased 371 AH)
22. Tasanif (writings of) Deylami Sahib-e-Firdaus (Deceased 509 AH)
23. Tasanif (writings of) Kamil Ibn Adi (Deceased 365 AH)
24. Tasanif (writings of) Ibn Mardaweyh (Deceased 410 AH)
25. Tasanif (writings of) Waaqidi (Deceased 207 AH)
    (Teacher of Ibn Sa'd)

Types of Books of Hadith

1. Jaami' (plural Jawaami)

The book of Hadith which has traditions on every subject is called Jaami'. Specially it includes chapters on beliefs, conjunctions, softening the heart, etiquettes of food and drink, tafsir, history, the life of the Prophet (pbuh), standing and sitting in prayer, travelling, qualities and defects, trials etc. Examples of such books:

a- الجَامِع المُسْنَد الصَّحِيح مِنْ حديث رَسُولِ اللهِ وَسُنَنِهِ وَأَيَّامِهِ . (صحيح البخاری)

b- جامع ترمذی

2. Musnad (plural Masanid)

In a Musnad, the traditions are arranged according to the alphabetical order of the names of the Companions. The lineage of the Companions and their services for Islam are mentioned and then the traditions reported by them are recorded. For example:

a) Musnad Imam Ahmed bin Hanbal (Deceased 241 AH)
b) Musnad Abi Dawood Tiyaalsi (Deceased 204 AH)
c) Musnad Baqi bin Mukhlad (Deceased 296 AH)

3. Mu'jam (plural Ma'ajim)

In a Mu'jam the traditions are recorded in alphabetical order of the names of elders, cities and tribes. For example:

a) Mu'jam Kabir (Tabarani) (Deceased 360 AH)
b) Mu'jam Mutawassat (Tabarani)
c) Mu'jam Sagheer (Tabarani)

4. Mustadrik (plural Mustadrikat)

Mustadrik is a book of Hadith in which the traditions are collected according to the conditions of some other author that are not found in the book of the actual author. For example: Mustadrik Hakim 'Ala al-Sahiheyn (Imam Hakim Nishapuri Deceased 405 AH). In this book Imam Hakim has tried to collect traditions according to the conditions of Imam Bukhari and Imam Muslim.

5. Mustakhrij (plural Mustakhrijat)

In a Mustakhrij a traditionist narrates the traditions given in the book of

another author / writer with his own isnad. Thus this second isnad joins the first isnad at some stage. For example:

a) Mustakhrij Abi Bakr Isma'il Ala Sahih al-Bukhari
b) Mustakhrij Abi 'Awanah 'Ala Sahih Muslim (Deceased 316 AH)
c) Mustakhrij Abi Ala Tusi 'Ala al-Tirmidhi
d) Mustakhrij Muhammad bin Abdul Malik bin Aiman Ala Sunan Abi Dawood.

6. Musannaf

In a Musannaf the traditions of every Companion are arranged in the order of juristic (fiqh) chapters. For example:

Musannaf Abdul Razzaq (Deceased 211 AH)

Where can you find sound traditions

1. Sahih Bukhari

It is the compilation of Imam Bukhari (d.256 AH) and the complete name of the book is: Al-Jami' Al-Sahih Al-Musnad Al-Mukhtasar min Umoor Rasool Allah (pbuh) wa Sunanehi wa Ayyamihi:

الجَامِع الصَّحِيح المُسْنَد من حديث رسولِ اللهِ وَسُنَنِهِ وَأَيَامِهِ

It has been said about Sahih-al-Bukhari

"أَصَحُّ الْكُتُبِ بَعْدَ كِتَابِ اللهِ صَحِيحُ الْبُخَارِيّ"

"The most authentic book after the Book of Allah is Sahih al-Bukhari."

Imam Bukhari completed this book in sixteen years.

a) The total number of traditions in Sahih al-Bukhari including the annotations, is 9,082. Annotations mean those traditions in which some narrators have been eliminated from the chain.
b) The total number of traditions including the repetitions, is 7,275.
c) According to the research and numeration of Allamah Qasim al-Rafa'i the number of traditions without repetitions is 2,360.
d) The number of tripartite in Sahih al-Bukhari is 22. (Tripartite are the traditions that reach the Prophet (pbuh) through only three links.)

2. Sahih Muslim

It is the compilation of Imam Muslim (d.261 AH) and the total number of traditions in Sahih Muslim is 7,563. According to the beauty of arrangement, it is superior to Sahih Bukhari; but regarding the examination of the narrators, the standard of Imam Bukhari is higher than that of Imam Muslim. The number of annotations in Sahih Muslim are much less. The style of Muslim is more lucid than that of Sahih Bukhari.

The number of traditions after elimination of repetitions in the volume published recently by Allamah Muhammad Fawad Abdul Baqi is 3,033 and including the repetitions their number is 5,777.

Note: Imam Bukhari and Imam Muslim are called Sheikheyn. The Hadith that has been extracted by both the Imams is called "مُتَّفَقٌ عَلَيْهِ" (agreed upon). The number of these traditions is 2,326. In view of the partial differences their number decreases to 1,906.

Al-Lo'lo' Wal Marjan (اَلْلُّؤْلُؤُ وَالْمَرْجَان) : The Pearl and the Coral

Allamah Muhammad Fawad Al-Baqi has collected in his book "Al-Lo'lo' wal Marjan," all the traditions that are common in Sahih al-Bukhari and Sahih Muslim. The urdu translation has been published and the number of 'agreed upon' (مُتَّفَقٌ عَلَيْهِ) traditions recorded in "Al-lo'lo' wal Marjan" is 1,906.

3. Muwatta Imam Malik

This book was written between 130-140 AH and Imam Malik died in 179 AH. He collected 1,720 traditions in Muwatta', including 600 'elevated', 222 'interrupted', 617 'stopped' and 275 sayings of the successors. In other words, besides the traditions of the Prophet (pbuh), Muwatta' includes the legal opinions of the Companions, the successors and those after them.

Generally Muwatta' is not included in the six sound books because it is not purely a book of Hadith but also contains the legal opinions of the Companions and the successors; otherwise, its traditions are equal in status to those of Bukhari and Muslim. But why shouldn't they be, since they have been written a century before Sahih Bukhari and Muslim and they reach the Prophet (pbuh) through just two or three links. In Muwatta' there are forty (40) binary traditions i.e. the traditions that reach the Prophet (pbuh) through only two links.

The literal meaning of Muwatta' is 'trampled'. In other words it means the path which has been trodden by the scholars and great religious leaders or the path on which they all agree. Among the four grand jurists this honor belongs only to Imam Malik that his book of Hadith is written by his own pen, while Musnad Abu Hanifah, Musnad Shafi'i and Musnad Ahmed are written by their students. Shah Wali Allah says that the legal sharpness of "Kitab al-Umm" of Imam Shafi'i and "Kitab al-Athar" of Imam Muhammad bin Hassan As-Sahybani is indebted to the Muwatta' of Imam Malik.

The Abbasid Caliphs Mahdi (d.168 AH), Haadi (d.170 AH), Haroon al-Rashid (d.194 AH), Ameen (d.198 AH) and Mamoon (d.218 AH) travelled from Baghdad to Hijaz for the Muwatta' of Imam Malik. Many commentaries of the Muwatta' have been written. The famous ones among them are the commentaries of Khattabi, Qadi 'Ayad, Suyuti, Zarqani and Shah Wali Allah.

The Six Sound Books *(Sihaah Sittah)*

Bukhari, Muslim, Abu Dawood, Nisa'i, Tirmidhi and Ibn Majah are commonly known as *'Sihaah Sittah'* (the six sound books). But it should be remembered that among these six books only Imam Bukhari and Imam Muslim have taken upon themselves to collect only sound traditions in their books. The rest of the four books are called 'Sunnah Arba'ah'.

Important note about Sunnah Arba'ah (the four canonical books)

Sunan Arba'ah (Abu Dawood, Nisa'i, Tirmidhi and Ibn Majah) include *sahih, hasan da'if* and *maudu* kind of traditions. These four books are generally called sound because the dominant part of these books consists of sound traditions (The 'six sound books' does not mean that all the traditions included in all of them are sound, except for Bukhari and Muslim which only have sound (sahih) traditions, the other four books (Sunnah Arba'ah) have predominantly sound traditions. It rather means that these are the most authentic books of Hadith that can be relied upon.)

Some scholars have included Sunnah Darami instead of Sunnah Ibn Majah in the six canonical books. In Sunnah Darami the denounced and irregular Hadith are comparatively less in number. It has higher (shorter) isnads and the number of tripartite traditions (Hadith with isnad of three links) in it are more than that of Bukhari.

It has already been said that the traditions of the Muwatta of Imam Malik are equal in status to the traditions of Bukhari and Muslim.

(The total numbering of hadith vary between different prints of the same book of Sunnah because the different authors who research and republish the book use their own numbering methods and thus the difference.)

4. Sunan an Nisa'i

It is the compilation of Imam Nisa'i (d.303 AH), and it has altogether 5,758 traditions. Sheikh Abdul Fattah Abu Ghudah has researched and published it in eight volumes along with the commentary of Suyuti and annotations of Sindhi.

The number of weak traditions in Sunan an Nisa'i are less than all the other books (excluding the two sahihs which have none) and according to the research of al-Albani it has no fabricated Hadith in it. Sheikh Naasiruddin al-Albani has published the sound Nisa'i and weak Nisa'i separately.

According to the statistics given below the number of sound traditions in Sunan an Nisa'i are more than 92%.

1) The number of sound traditions in Sunan an- Nisa'i (by al-Albani)	5,296
a) The number of weak traditions = 224 b) The number of very weak traditions = 6 c) The number of miscellaneous weak traditions = 217 d) The number of fabricated traditions = Nil	

2) The total number of weak traditions in Da'if (weak) Sunan an-Nisa'i (by al-Albani)	447
3) Total number of sound and weak traditions	5,743

5. Sunan at-Tirmidhi

It is the compilation of Imam Tirmidhi (d.279 AH) which according to the research and numeration of Allamah 'Izzat Abdullah Abbas has a total of 3,963 traditions.

Although Imam Tirmidhi records the good and weak traditions along with the sound, he mentions the status of every Hadith along with it and also brings to light the cause of weakness.

He also records the different sayings and legal opinions of the companions, the successors and other Islamic jurists.

Sheikh Naasiruddin al-Albani has published the sound and weak traditions separately. According to him more than 80% of the traditions in Sunan at-Tirmidhi are sound.

1) The number of sound traditions in Sahih Sunan at-Tirmidhi (Published by al-Albani)	3,402
a) The number of weak traditions = 551 b) The number of very weak traditions = 32 c) The number of miscellaneous weak traditions = 232 d) The number of fabricated traditions = 17	
2) The total number of weak traditions in Da'if (weak) Sunan at-Tirmidhi (published by al-Albani)	832
3) Total number of sound and weak traditions	4,234

6. Sunan Abi Dawood

It is the compilation of Imam Abu Dawood (d.275 AH) and it is the best source for juristic and legal problems. According to the saying of Imam Abu Dawood himself, it has 4,800 traditions; but including the repetitions the total number of traditions in Sunan Abi Dawood are 5,182.

Imam Abu Dawood says that he has not included any Hadith is his book which is abandoned by all the traditionists. He also explains the weakness of the weak traditions.

Sheikh Naasiruddin al-Albani has published the sound and weak traditions separately. According to his statistics more than 78% of the traditions in Sunan Abi Dawood are sound.

1) The number of sound traditions in Sahih Sunan Abi Dawood (Published by al-Albani)	4,147
a) The number of weak traditions = 773 b) The number of very weak traditions = 6 c) The number of miscellaneous weak traditions = 346 d) The number of fabricated traditions = 2	
2) The total number of weak traditions in Da'if (weak) Sunan abi- Dawood (published by al-Albani)	1,127
3) Total number of sound and weak traditions	5,274

7. Sunan Ibn Majah

It is the compilation of Imam Ibn Majah (d.273 AH) and according to the research of Allamah Muhammad Fowwad Abdul Baqi, the number of traditions in Sunan Ibn Majah are 3,341. Out of these 3,002 traditions are also found in the five books of Hadith (Bukhari, Muslim, Nisa'i, Abu Dawood and Tirmidhi).

The number of additions in Sunan Ibn Majah are 1,339. Out of these additions 428 are sound, 613 are weak, 99 are very weak and according to some traditionists 78 of them are fabricated. According to the research of Sheikh Naasiruddin al-Albani only 41 traditions are fabricated and more than 80% of its traditions are sound.

1) The number of sound traditions in Sunan Ibn Majah (Published by al-Albani)	3,542
a) The number of weak traditions = 624 b) The number of very weak traditions = 108 c) The number of miscellaneous weak traditions = 103 d) The number of fabricated traditions = 41	
2) The total number of weak traditions in Da'if (weak) Sunan Ibn Majah (published by al-Albani)	876
3) Total number of sound and weak traditions	4,418

Other Books of Hadith

8. Sunan ad- Darami

It is the compilation of Imam Darami (d.255 AH), which some scholars have included in the six canonical books and have declared Sunan Ibn Majah to be lower than Sunan ad- Darami because the denounced and irregular traditions are comparatively less in it. Its chains are higher (shorter), and the number of

tripartite (traditions with a chain of three narrators) is more than that of Bukhari.

9. Sahih Ibn Khuzeymah

It is the compilation of Imam Ibn Khuzeymah (d.311 AH) which is called Sahih Ibn Khuzeymah and it has been published recently in four volumes with the research, commentary and extraction of Dr. Muhammad Mustafa al-A'zami. It has a total of 3,078 traditions, but the traditions of Ibn Khuzeyma have high standard of soundness. The standard of Sahih Ibn Khuzeymah is higher than the standard of Sahih Ibn Hibban and Mustadrik Hakim.

10. Sahih Ibn Hibban

It is the compilation of Imam Ibn Hibban (d.354 AH) who was a student of Ibn Khuzeymah. Imam Ibn Hibban was less meticulous in selections of traditions as compared to Ibn Khuzeymah. Allamah Ala-uddin Ali Ibn Balban (d.739 AH) has done the editing and appreciation of Sahih Ibn Hibban, called "الاحسان بترتيب صحيح ابن حبان" which has been published in ten volumes. It is not correct to say that most of the traditions of Sahih Ibn Hibban have been taken from Sahih Ibn Khuzeymah because only 301 traditions are common between Sahih Ibn Hibban and Sahih Khuzeymah. The standard of Sahih Ibn Hibban is higher than Mustadrik Hakim.

11. Musnad Ahmed

It is the compilation of Imam Ahmed bin Hanbal (d.241 AH). The Musnad is a book in which the traditions are collected in the order of the names of the companions (instead of the topics) and the plural of Musnad is Masanid. There are about forty thousand traditions in Musnad Ahmed, but eliminating the repetitions their number drops to approximately twenty eight thousand. The number of traditions in the recently published edition are 27,634.

12. Mustadrik Hakim

It is compiled by Imam Muhammad bin Abdullah Hakim (d.405 AH) and he was called Hakim because he was not just a scholar but also the governor of his area. Without repetition it has four thousand traditions but the total number of traditions in Mustadrik Hakim is 7,275. Imam Hakim shows negligence, therefore, the status of his book is lower than the status of Sahih Ibn Khuzeymah and Sahih Ibn Hibban.

Hafiz Shamsaddin Dhahabi (d.748 AH) has reviewed the Mustadrik, therefore, the traditions of Mustadrik Hakim are accepted after the clearance of Imam Dhahabi.

13. Sunan ad- Darqutani

It is compiled by Imam Darqutani (d.385 AH) who was considered to be the leader of the art of critical examination. Hafiz Ibn Salah and Imam Suyuti have declared 'Sunan ad- Darqutani' to be the most authentic book after the six canonical books of Hadith. Along with every Hadith in his 'Sunan', Imam Darqutani clarifies its soundness or weakness.

14. Sunan al- Beyhaqi

It is compiled by Imam Beyhaqi (458 AH) whose full name was Ahmed bin al-Husseyn bin Ali bin Musa bin Abdullah. Beyhaq is the name of a village near Nishapur to which Imam Beyhaqi belonged. He was the student of Abu Abdur Rahman Sulami and he belonged to the Shaf'ite school of thought. He was an expert of Hadith and its defects. He had the ability and the understanding of joining and putting together the contradictory traditions.

15. Mishkat al-Masabih

Mishkat al-Masabih, in fact, is the collection of traditions taken from different books of Hadith. First of all, Hussain bin Mas'ud Baghvi (d. 516 AH) compiled this book by the name of Masabih al-Sunnah and every chapter of the book had two sections. The first section had the traditions of Bukhari and Muslim while the second section had the traditions of Tirmidhi, Abu Dawood, Nisa'i and Ibn Majah.

After about two hundred years, Wali al-Din Muhammad bin Abdullah al-Khatib al-Umari (d.743 AH) added a third section in every chapter and named it as "Mishkaat Al-Masabih". It should be remembered that the third section includes every type of Hadith the sound, the good, the weak and even the fabricated.

Its new edition published in three volumes with the research of Sheikh Naasiruddin al-Albani (d.1420 AH), the renowned traditionist of our age, contains 6,285 traditions.

The Gradation of Sound Traditions

The sound traditions have been divided into different grades. The first grade is considered the highest and the last grade is considered to be the lowest:

1. The sound Hadith that has been reported by both Imam Bukhari and Imam Muslim (Sheikhyn). This type is the first grade.
2. The sound Hadith that has been reported only by Imam Bukhari.
3. The sound Hadith that has been reported only by Imam Muslim.

4. The sound Hadith that fulfils the conditions of Sheikheyn (Bukhari and Muslim) but is not found in Sahih Bukhari and Sahih Muslim.
5. The sound Hadith that fulfils the conditions of Bukahri but is not found in Sahih al-Bukhari.
6. The sound Hadith that fulfils the conditions of Muslim but is not found in Sahih Muslim.
7. The sound Hadith that is sound according to Ibn Khuzeymah and Ibn Hibban, but does not fulfill the conditions of Sheikheyn. (Lowest grade)

Imam Bukhari (d.256 AH)

Imam Muhammad bin Isma'il bin Ibrahim al-Bukhari was born in 194 AH and died in 256 AH in a village called Khartang near Samarqand. In search of Hadith, he went twice to Egypt and Syria, four times to Basrah and several times to Kufah and Baghdad. He had a wonderful memory and he started memorizing traditions before the age of ten. He wrote traditions from more than a thousand teachers and had remembered one hundred thousand sound and two hundred thousand unsound traditions. (It should be remembered that according to the traditionists the narrations with one text (matn) but different chains (isnad) are considered different traditions.) Sahih Bukhari is his famous book for which he spent sixteen years in collecting and compiling all the traditions. After completing his Sahih, he presented it to the great traditionists of his time, like Imam Ahmed bin Hanbal, Yahya bin Mo'een and Ibn Mu'in and all of them liked his book.

Muhammad bin Suleyman Ibn Faris said: "I have heard Imam Bukhari saying: "I saw the Prophet (pbuh) in a dream; I saw that I am standing in front of him (pbuh) and I had a fan in my hand with which I am flying away the flies. I asked the interpretation of this dream from those who could interpret the dreams. They said, "You will remove the falsehood from the Prophet (pbuh). (i.e., the false traditions attributed to the Prophet (pbuh)). This dream encouraged me for the compilation of this book."

Muhammad bin Yusaf Farbari said that Imam Bukhari used to say: "I have not written any Hadith in this book without taking a bath and praying two Rak'at."

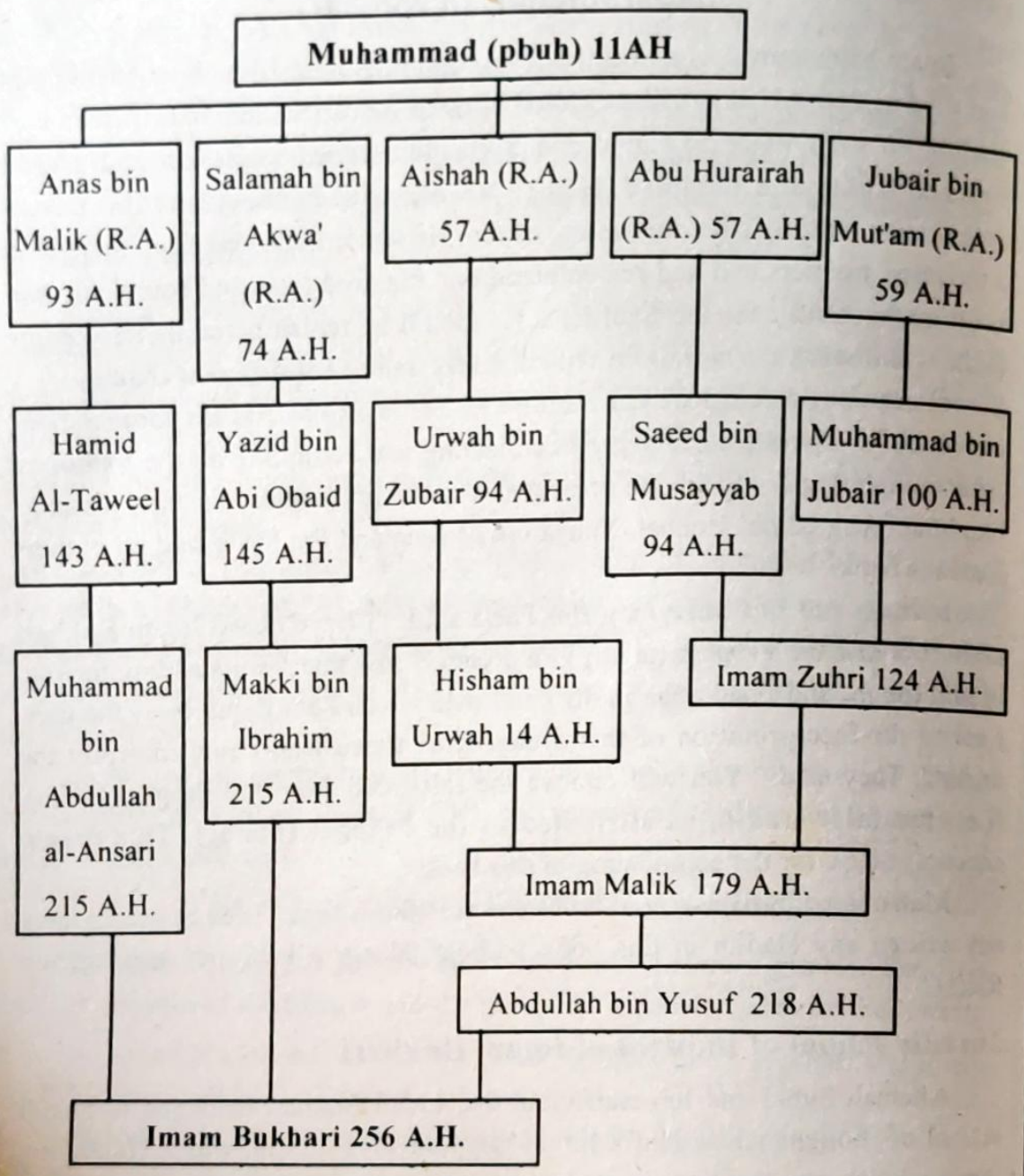
Juristic school of thought of Imam Bukhari

Allamah Subki and Ibn Hajar said that Imam Bukhari belonged to Shafi'i school of thought while Hafiz Ibn al-Qiyyam says that he was a Hanbalite. Some scholars say that he was an absolute jurist (مجتهد) himself.

Following are a few of the Famous Teachers of Imam Bukhari

Ishaq bin Rahawayh (d.238 AH), Ali bin Madini, Dhahhak bin Makhlad (d.212 AH), Obaidullah bin Musa Abbasi (d.213 AH), Abdul Quddus bin Hajjaj Khaulani (d.212 AH) and Muhammad bin Abdullah Ansari.

The Chain of narrators of Imam Bukhari (256 AH)



Looking at the above chart you can see that two of these five chains reach the Prophet (pbuh) from Imam Bukhari through three links and the rest of the three chains have five links between the Prophet (pbuh) and Imam Bukhari.

Following are his Famous Students

Imam Tirmidhi (d.279 AH), Imam Muslim (d.261 AH), Ibrahim bin Ishaq Alburri (d.215 AH) and Muhammad bin Ahmed Dolabi.

Thousands of students studied Sahih Bukhari from him and more than eighty (80) commentaries have been written about Sahih Bukhari.

The following are a few of the famous commentaries:

1. Fath al-Bari ..... Hafiz Ibn Hajar Asqalani (d.852 AH)
2. Umdaltul Qari ..... Badruddin 'Aini (d.855 AH)
3. Arshadus Sari ..... Allamah Qastalani

Imam Muslim (261 AH)

Imam Muslim bin Hajjaj bin Muslim Qusheri Nishapuri was a very great teacher of Hadith like Imam Bukhari. He was born in Nishapur in 204 AH and died there in 261 AH. He toured Iraq, Hijaz, Syria, and Egypt in search of knowledge and his famous work is Sahih Muslim. He also benefited from the teachers of Imam Bukhari.

Sahih al-Bukhari is considered superior to Sahih Muslim by the scholars of Hadith. More than fifteen commentaries of Sahih Muslim have been written but the most famous is the commentary written by Imam Nawawi (676 AH).

Imam Muslim's juristic school of thought

Most of the scholars consider him to belong to the Shafi'ite school of thought; however Imam Muslim has differed with Imam Shafi'i in some issues. The fact is that he was an independent jurist like Imam Bukhari.

The following are his famous teachers

Saeed bin Mansoor (227 AH), Abu Mus'ab (242 AH), Imam Ahmed bin Hanbal (241 AH), Amr bin Suwaad (245 AH), Hurmalah bin Yahya (244 AH), Yahya bin Yahya (233 AH) and Imam Ishaq bin Rahwiyah (238 AH).

The following are his famous students

Imam Tirmidhi (279 AH), Abu Hatim Razi (277 AH), Musa bin Haroon (274 AH), Abu Awanah Ya'qub bin Ishaq (276 AH), Muhammad bin Abdul Wahhab al-Fara (272 AH), Ali bin Hussain (261 AH) and Hussain bin Muhammad bin Ziyad (289 AH).

Imam Malik bin Anas (d.179 AH)

Imam Malik bin Anas was born in 93 AH and died in 179 AH in Madinah Al-Munawwarah, at the age of 86 years. He was known as the scholar of Madinah and Imam of the City of Migration (امام دارالهجره). It took Imam Malik forty years to compile and edit he famous book called "Muwatta". Besides the traditions of the Prophet (pbuh), the Muwatta contains the sayings and actions of the Companions and their successors. Many commentaries of Muwatta have been written and the commentaries of 'Allamah Ibn 'Abd al-Barr (463 AH), Jalaluddin Suyuti (911 AH) and Shah Wali Allah, the traditionist of Delhi (1176 AH), are the famous amongst them. The chains of the Muwatta have comparatively fewer links because his time was closer to the time of the Prophet (pbuh).

The famous among his teachers are as follows:

Rabi'ah al Ra'y (136 AH), Zaid bin Aslam (136 AH), Nafi (117 AH), Sharik bin Abdullah (140 AH), Zuhri (124 AH), Abu al-Zannad (130 AH), Sa'id bin Abi Sa'id al-Maqbari (120 AH) and Hamid al-Tawil (142 AH).

The following are his famous students:

Imam Shafi'i (204 AH), Muhammad bin Hassan Shaibani (a student of Imam Abu Hanifah) (189 AH), Abdullah bin Mubarik (181 AH), and Abdullah Ibn Wahb (197 AH).

The following are some of his friends and contemporaries who also benefited from Imam Malik.

Imam Auza'ee (157 AH, Syria), Imam Thawri (161 AH, Basrah), Sufyan bin Uyeynah (198 AH), Leyth bin Sa'd (175 AH, Egypt), Ibn Jarij (150 AH) and Sho'bah bin Hajjaj (170 AH).

Summary

Categories of books of Hadith according to soundness.

1:- The most authentic book of Hadith is "Sahih Al-Bukhari".

2:- The most authentic book of Hadith after "Sahih Al-Bukhari" is "Sahih Muslim".

3:- Even the elevated traditions of "Muwatta Imam Malik" are equal to "Bukhari" and "Muslim" in status.

4:- The other four books of the "six sound books" besides 'Sahih Bukhari' and 'Sahih Muslim' are (a) 'Sunan an Nisa'i', (b) 'Sunan Abi Dawood', (c) 'Sunan at Tirm'idhi' and (d) 'Sunan ibn Majah'.

5:- All the traditions of the "six sound books" are not sound. However, only sound traditions have been collected in Bukhari and Muslim.

6:- "Sunan Arba'ah" (Tirmidhi, Nisa'i, Abu Dawood, Ibn Majah) are generally included in the "six sound books" because most of the traditions included in these books are sound.

7:- There are some books of Hadith which include worthless stuff and which include both sound and weak or even fabricated traditions. These books must be reviewed and examined strictly.

8:- "Mish'kaat Al-Masabih" is a good and useful collection of traditions. This book has one chapter on every topic which is divided into three sections. The first section contains the traditions of "Sahih Bukhari" and "Sahih Muslim" which are hundred percent (100%) reliable, the second section includes the traditions of "Sunan Arba'ah" which are mostly sound and the third section contains all kinds of traditions including sound, good, weak and fabricated.

Questions

1:-Describe the four categories of books of Hadith according to the soundness and mention a few books belonging to each category?

2:- What is meant by 'Jaami', 'Musnad', 'Mu'jam', 'Mustadrik', 'Mustakhrij' and 'Musannaf'?

3:- According to the research of Muhammad Naasiruddin al-Albani which book out of "Sunan Arba'ah" contains more sound traditions and which book contains more weak traditions?

4:- What are the grades of sound traditions?

5:- Write a short note on the life of Imam Bukhari.

6:- Write a short note on the life of Imam Muslim.

7:- Write a short note on the life of Imam Malik.

Chapter-XV

Gradation of Narrators

Chapter-XV

Gradation of Narrators

Gradation of narrators

Altogether, there are twelve grades of narrators. Six among these are the grades of integrity and six are the grades of criticism.

Definition of Ta'dil (Ratification)

"Ta'dil" means the ratification of the integrity of the narrators and this category has six grades. The first two grades indicate the higher level of ratification, the second two indicate the middle level of ratification and the last two indicate the low level of ratification.

Definition of Jarah (Criticism)

"Jarah" means the criticism of the narrators of Hadith. Some have been subjected to mild criticism, some to strong criticism and some to very strong or severe criticism. Criticism also has six grades. The first two grades prove mild criticism, the second two prove stronger criticism and the last two prove very severe criticism. In the light of the last and severest criticism the narrator is determined to be a great deceiver, fabricator and a confirmed liar.

Degrees of Integrity (Ta'dil) and their Words

The two higher degrees of integrity

The traditions of the first, second and third grades of narrators are worthy of argument, although some of them are superior to others. The highest degree of integrity is that of the Companions. Regarding the integrity of the narrators, Hafiz Ibn Hajar Asqalani, puts the Companions on the top.

Definition of a Companion

A Companion is the person who had met the Prophet (pbuh) in a state of Islam and died as a Muslim (although he may have lived in apostasy in between).

There is consensus of opinion among the scholars that:

"اَلصَّحَابَةُ رَضِيَ اللهُ عَنْهُمْ كُلُّهُمْ عَدُول"

The Companions (RA) are all considered as just, although, they may have

got involved during the period of trials (i.e. the period of the Caliphate of Uthman (RA) and Ali (RA)).

The integrity of the Companions means that none of them can be involved in falsehood knowingly regarding the Hadith of the Prophet (pbuh). Their conduct will be considered like a judgment which gets two rewards if it is correct and gets one reward if it is incorrect.

The Companions are the custodians of Islamic law and Allah Almighty selected them for the company of the Prophet (pbuh). The Prophet (pbuh) called their period, the best of all the periods (in human history). Hence all the Companions will be considered just and honest regarding the knowledge of Hadith.

First two grades of integrity

1. The narrator of the first grade

He is the narrator of topmost quality and worthy of acceptance. The elective form (on the measure of أَفْعَلُ) is used for his ratification or his confirmation is made with the words of a superlative degree. For example:

a. فُلان" أَثْبَتُ النَّاس (He is the most reliable person)
b. أَوثَقُ النَّاسِ (The most authentic among the people)
c. فُلان" إِلَيْهِ الْمُنْتَهٰى فِي التَّثَبُّتِ (He is extremely sound and strong)

2. The narrator of second grade

He is the acceptable narrator and two adjectives are used for his ratification. For example:

a. ثِقَة" ثِقَة" (very reliable)
b. ثِقَة" ثَبْت" (Reliable and strong)
c. مُتْقِن" مُتْقِن" (Expert and strong)
d. ثِقَة" حَافِظ" (Reliable and vigilant)

Middle two grades of integrity

3. The narrator of third grade

This narrator is also acceptable but only one word is used for his ratification. For example:

a. ثِقَة" Reliable
b. حُجَّة" Worthy of argument
c. ثَبْت" Strong
d. مُتْقِن" Expert

e. عَدْلٌ Just

The traditions of all the above narrators are considered sahih and most of them are the narrators of Sahih Bukhari and Sahih Muslim.

4. The narrator of the fourth grade

(The traditions of the narrators of the fourth and fifth grades are not worthy of argument, but they are mentioned as a review for investigation and recognition)

This narrator is not worthy of argument and not acceptable but his traditions are recorded and examined. His integrity is accepted for ratification but his memory is not ratified. Most of the narrators of this grade are considered hasan. For example:

a. صَدُوْقٌ (Very truthful)
b. مَحَلُّهُ الصِّدْقُ (Firm on the truth)
c. صَدُوْقٌ سَيِّئُ الْحِفْظِ (Truthful but has weak memory)
d. صَدُوْقٌ يَهِمُ يَأْتِي لَهُ أَوْهَامٌ (Is truthful but has elusions)
e. يُخْطِئُ (Makes mistakes but not blunders)
f. لَابَأْسَ بِهِ (There is nothing wrong with him.)
g. لَيْسَ بِهِ بَأْسٌ (There is no objection to him.)

Lower two grades of integrity

5. The narrator of the fifth grade

This narrator is also unacceptable and not worthy of argument but his narrations are written and examined. The words used for him bear no sign of ratification. For example:

a. فُلَانٌ شَيْخٌ (He is a sheikh of teacher)
b. رَوَى عَنْهُ النَّاسُ (People report from him)

6. The narrator of the sixth grade

The traditions of the narrators of the sixth grade are not considered worthy of argument. They are written but are not viewed for investigation because the weakness of the memory of the narrator is clearly known in this grade. Although it is the last degree of integrity but it is nearer to criticism. For example:

a. فُلَانٌ صَالِحُ الْحَدِيْثِ (He has a suitable attitude in the matter of Hadith)
b. فُلَانٌ يُكْتَبُ حَدِيْثُهُ (His Hadith is written.)

Degrees of Criticism

Two lower grades of Criticism

The traditions of narrators of the seventh and eighth grades are not worthy of argument but they are written only for investigation and examination.

7. The narrator of the seventh grade

The words used for the narrator of the seventh grade indicate a lenient attitude. This is the first degree of criticism. For example:

a. فُلَانٌ لَيِّنُ الحَدِيثِ (He takes a lenient attitude in Hadith)
b. فِيهِ مَقَالٌ (People have talked about him.)

8. The narrator of the eighth grade

The Hadith of the narrator of the eighth grade is not acceptable and not worthy of argument. It is the second degree of criticism. The words used for the narrator of the eighth grade are as follows:

a. فُلَانٌ لَا يُحْتَجُّ بِهِ (His Hadith is unacceptable)
b. لَهُ مَنَاكِيرُ (He has denounced traditions, makes blunders, is negligent, a faasiq and an innovator)
c. ضَعِيفٌ (He is weak.)

Two middle grades of criticism

The traditions of the narrators of the ninth, tenth, eleventh and twelfth grades are neither worthy of argument, nor are they written, nor trusted.

9. The narrator of the ninth grade

It is the third degree of criticism and the words used for the narrator of ninth grade are as follows.

a. فُلَانٌ لَا يُكْتَبُ حَدِيثُهُ (His traditions are not written)
b. لَا تَحِلُّ الرِّوَايَةُ عَنْهُ (It is not permissible to report from him)
c. ضَعِيفٌ جِدًّا (He is very weak.)
d. وَاهٍ بِمَرَّةٍ (Totally baseless.)

10. The narrator of the tenth grade

The narrator of the tenth grade is strongly criticized. He is blamed for falsehood and it is the fourth degree of criticism. The words used for the narrator of this grade are as follows:

a. فُلَانٌ مُتَّهَمٌ بِالكَذِبِ (He has been blamed for falsehood.)
b. فُلَانٌ مُتَّهَمٌ بِالوَضْعِ (He has been blamed for fabricating traditions)

c. يَسْرِقُ الحَدِيْثَ (He steals traditions.)
d. سَاقِطٌ (He is unreliable.)
e. مَتْرُوْكٌ يا مَتْرُوكُ الحَدِيْثِ (His traditions have been abandoned.)
f. لَيْسَ بِثِقَةٍ (He is not reliable)

Two higher grades of criticism

(Very severe criticism is made in the last two grades of criticism.)

11. The narrator of the eleventh grade

It is the fifth and a severer degree of criticism. The narrator of this grade is not worthy of argument and neither is his traditions written nor is he considered reliable. The words used for the narrator clearly indicate his falsehood.

For example:

a. كَذَّابٌ (He is a great liar.)
b. دَجَّالٌ (He is a great deceiver.)
c. وَضَّاعٌ (He is a great forger and fabricator of tradition.)
d. يَكْذِبُ (He lies.)
e. يَضَعُ (He fabricates.)
f. يَضَعُ الحَدِيْثَ (He fabricates traditions.)

Traditions of the above narrators are not acceptable at all.

12. The narrator of twelfth grade

This is the sixth and last degree of criticism of the narrator. The words used for the narrator of this grade indicate the extremism of his falsehood and fabrication.

a: فُلَانٌ اَكْذَبُ النَّاسِ (He is the greatest liar.)
b: اِلَيْهِ الْمُنْتَهٰى فِي الْكَذِبِ (Falsehood ends on him).
c: هُوَ رُكْنُ الكَذِبِ (He is the embodiment of falsehood).
d: هُوَ مَنْبَعُ الْكَذِبِ (He is the fountainhead of falsehood).

The traditions of the above two grades narrators (eleventh and twelfth) are considered fabricated and are not acceptable at all.

Summary

Gradation of Narrators

1: It is essential to know the particulars of the narrators in order to determine whether a tradition is sound *(sahih)* or good *(hasan)* or weak *(da'if)* or fabricated *(Maudu)*.

2: The objections and criticism against the narrators is called "*Jarah*".

3: The verification, support, authentication and ratification of the narrators is called "*Ta'dil*".

4: There are six degrees of "*Ta'dil*" (Ratification).

5: There are six degrees of "*Jarah*" (Criticism).

Exercise

1: Find "*Taqreeb Al-Tahzeeb*" of Hafiz Ibn Hajar Asqalaani from the library and from it find ten narrators who have been criticised and for whom words of *Jarah* (criticism) have been used.

2: Find "*Taqreeb Al-Tahzeeb*" of Hafiz Ibn Hajar Asqalaani from the library and from it find ten narrators who have been ratified and for whom words of *Ta'dil* (ratification) have been used.

Be cautious in narrating the Hadith

(Avoid narrating things without authority or reference)

The Prophet (pbuh) said:

كَفٰى بِالْمَرْءِ كَذِبًا اَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ (مسلم، المقدمة، باب 3، حديث 7)

It is enough for a person to be a liar that he reports (without investigation) everything that he hears.

Chapter-XVI

Famous Preservers of Hadith and Traditionists

History of Narrators of Hadith

The preliminary students of Islamic studies are usually curious to know about the period in which the four great Imams of Islamic Jurisprudence lived. When were the great traditionists like Imam Bukhari, Imam Muslim and others born? Who ruled the Muslim Ummah during that period? When did the ideological deviations begin among the muslims? When did the spurious sects come into being? How was the inheritance of narrating the knowledge of Hadith transmitted consecutively through trustworthy individuals, generation after generation, starting from the Companions *(the sahabahs)*, then their successors *(tabieens)*, then those after them and finally the traditionist who came after them.

This chapter provides the particulars of the scholars of Hadith among the Companions *(sahabahs)*, their successors *(tabieens)*, the students of the successors *(Tabatabieens)* and those who came after them. Their date of death is given in brackets and a brief introduction is also given about their lives. The traditionists of each century are mentioned separately and in chronological order of their death.

This shows how the followers of Prophet Muhammad (pbuh), the last Messenger of Allah (11 AH), obeyed his command "خُذُوا عَنِّي" and narrated from him. (Muslim, Kitaab Al-Zohd wal-Raqaaiq Chapter 17, Hadith 1259) During the first period they preserved his traditions in memory and writing, then they conveyed them to the coming generations. During the second period they examined the narrators and differentiated between right and wrong, and conveyed them to the coming generations very cautiously by preserving them in the books of Hadith.

The following tables will give you a brief look at the dates and events which took place during the life time of the Prophet (pbuh), the caliphs, the jurists and the traditionists. This presentation will give you a general overview to help you visualize the events as they occurred over the period of time. This is followed by a brief summary of the famous *sahabahs, tabieens, tabatabieens,* jurists and traditionists of each period.

Life of the Prophet (pbuh) in Makkah at a glance

Event	Nabawi (The 13 years in Makkah)	Age of the Prophet (pbuh)
Birth	12th Rabee Al-Awwal	-----
Death of Mother	-------	6 years
Death of Grandfather	-------	8 years
Marriage with Khadijah (R.A.) (Age 40 years)	-------	25 years
Appointment as a Prophet and started prayer	The start of the years of Nabawi	40 years
Three years of secret invitation	1 to 3 Nabawi	40-43 years
Beginning of open invitation	End of 3 Nabawi	43 years
First period of opposition (Ridicule and adverse propaganda)	3 to 5 Nabawi	43-45 years
Migration to Habashah	Rajab, 5 Nabawi	45 years
Second period of intense opposition	5 to 7 Nabawi	45-47 years
Three years of besiege in Shib-e-Abu Talib (Mountain trail of Abu Talib)	Ist Muharram 7 Nabawi	47 years
Death of Abu Talib	Rajab, 10 Nabawi	50 years
Death of Kadijah (R.A.) (at the age of 65 years)	Ramadhan, 10 Nabawi	50 years
Marriage with Sawdah (R.A.)	Shawwal, 10 Nabawi	50 years
Journey to Taaif	Shawwal, 10 Nabawi	50 years
Marriage with Aishah (R.A.)	Shawal, 11 Nabawi	51 years
Jounrney to heaven and obligation of five daily prayers	27 Rajab, 12 Nabawi	52 years
Conspiracy of Prophets murder and his migration to Madinah	Safar, 14 Nabawi	53 years

Life of the Prophet (pbuh) in Madinah at a glance

Event	No of Participants	Hijra calendar	Age of the Prophet (pbuh)
Migration from Makkah to Madinah and arrival in Qubaa		Rabee Al-Awwal 1 A.H.	53 years
Brotherhood among the immigrants and the people of Madinah *(Ansar)*		First quarter of the year 1 A.H.	54 years
Battle of Badar	313	Ramadhan 2 A.H.	55 years
Siege of Banu Qainuqa'a Jewish tribe and they were exiled		Shawwal 2 A.H.	55 years
Battle of Uhad	700	Shawwal 3 A.H.	56 years
Events of Rajeea and Bi'r Maoonah		Safar, 4 A.H.	57 years
Battle of Banu Nadheer and exile of Jewish tribe.		Rabee Al-Awwal 4 A.H.	57 years
Battle of Ahzaab		Shawwal 5 A.H.	58 years
End of Banu Quraizah a Jewish tribe		Zul Hijjah 5 A.H.	59 years
Peace treaty of Hudaibiah and 1,400 take oath of allegiance for Allahs pleasure	1,400	Zul Qa'dah, 6 A.H.	60 years
Battle of Khaybar	1,400	Muharram 7A.H.	60 years
Performance of missed Umrah	10,000	10th Ramadhan, 8 A.H.	61 years
Battle of Tabook	30,000	Rajab, 9 A.H.	62 years
Last (or farewell) Hajj of the Prophet (pbuh)	1,24,000	Zul-Hijjah, 10 A.H.	62 years
Death of Prophet (pbuh)		12th Rabee Al-Awwal 11 A.H.	63 years

Life of Abu Bakr Siddique at a glance

Period of caliphate two and a quarter years (11 A.H. to 13 A.H)

Important Events	Year	Age of Abu Bakr
Birth (he was born in Banu Taiym tribe two years after the Prophet's birth)	------	------
Acceptance of Islam (he was the first person to accept Islam among men)	1st year of Nabawi	37 years
He came out for migrating to Habashah but was stopped by Ibn Daghnah who took him in his refuge.	5th year of Nabawi	42 years
Many people accepted Islam at his hand. He freed many slaves	1 to 13 Nabawi	36 to 40 years
Migration to Madinah with the Prophet (pbuh) (got the Qur'anic title of second of the two)	Rabee Al-Awwal, 1 A.H.	50 years
Incident of Ifk, giving up the support of Mistah bin Uthaathah and its re-issue	Sha,baan, 6 A.H.	56 years
Gave all his wealth for the sake of Allah at the occasion of campaign of Tabook	Rajab, 9 A.H.	59 years
The Prophet (pbuh) appointed him as the commander of Hajj	Zul-Qa'dah 9 A.H.	59 years
Death of Prophet (pbuh) and oath of allegiance for the caliphate of Abu Bakr (R.A.)	Rabee Al-Awwal 11 A.H.	61 years
Death of Abu Bakr Siddique (R.A.)	Jamada Al-Thaani 13 A.H.	63 years

Important events during the caliphate of Abu Bakr Siddique

(Rabbe-Al-Awwal, 11 A.H. to Jamada-Al-Thaani 13 A.H.)

Conquests of Abu Bakr Siddique (R.A.)	years	Age
1- Victory of Mootah (towards Syria) under the command of Usamah bin Zaid	11 A.H.	61 years
2- Conquest of Iran: Uballah (Basrah) and Kazimah (Kuwait) by Khalid bin Walid	12 A.H.	62 years
3- Conquest of Kaskar, Amgheeshia, Hirah, Anbaar, Ain-Al-Tamar and Doomat ul Jandal by Khalid bin Walid	12 A.H.	62 years
4- Sent an army of 3,000 individuals towards Damascus under the command of Yazid bin Abi Sufyan	13 A.H.	63 years
5- Sent Abu Obaidah bin Al-Jarrah with an army of 3,000 towards Hums (Syria)	13 A.H.	63 years
6- Sent sharhabeel bin Hasnah towards Jordan	13 A.H.	63 years
7- Sent Amar ibn Al-Aas towards Gaza (Palestine) with an army of 3,000		
War against the deniers of Zakat.		
Abu Bakr (R.A.) fought personally against Banee Abas and Banee Zabyaan	11 A.H.	61 years
War against apostates		
1- Alaa bin Hadrami (R.A.) killed No'maan bin Manzar in Bahrain	12 A.H.	62 years
2-Huzaifah Bin Mohsin (R.A.) killed Laqeet bin Maalik in Oman.	12 A.H.	62 years
3-Ziyad bin Labeed over powered the apostates of Kandah (Yemen)	12 A.H.	62 years
4- Sent Tareefah (R.A.) towards Bani Saleem and Arfajah	12 A.H.	62 years

Eradication of False Prophets	Year	Age
1- End of Musailmah kazzaab (Battle of Yammamah near Riyadh) Ikramah bin Abu Jahl, Sharhabeel bin Hasnah, Khalid bin Walid and Wahshi bin Harab participated in it.	12 A.H.	62 years
2- Murder of Aswad Ansi the liar (in Hadramaut, Yemen)	12 A.H.	62 years
3- Taleeha bin Khuwailid Asadi the liar ran to Syria and he accepted Islam again (Bani Asad and Ghatfaan as well)	12 A.H.	62 years
Collection and Compilation of Qur'an		
Mashaf-e-Siddiqui (A copy of Qur'an was collected and compiled under the supervision of Zaid bin Thaabit (R.A.))	13 A.H.	63 years

Life of Umar Farooq (R.A.) at a glance

Caliphate period 13 to 24 A.H. 10 Years

Important Events	Year	Age
Birth (26 years before the Prophethood)	-------	------
Appointment of Muhammad (pbuh) as a Prophet.	1 Nabawi	26 years
Acceptance of Islam	7 Nabawi	33 years
Prayed openly in Kaabah and got the title of Farooq	7 Nabawi	33 years
Migration to Madinah	Rabee-al-Awwal (1 A.H.)	39 years
Gave suggestion for Azaan which was agreed upon.	1 A.H.	39 years
Answered the slogans of Abu Sufyan in the Battle of Uhad	Shawwaal 3 A.H.	41 years
Displayed his sense of honour for faith in Hudaibiah	Zul-Qa'dah 6 A.H.	45 years
Death of Prophet (pbuh)	Rabee-Al-Awwal 11A.H.	50 years

Oath of allegiance for caliphate of Omar (R.A.) at the death of Abu Bakr	Jamada-Al-Thaani 13 A.H.	53 years
Conquests and period of caliphate ten and a half years	13 A.H. to 23 A.H.	53 to 63 years
Martyrdom at the hand of an Iranian slave Abu Lu'Lu	1st of Muharram 24 A.H.	63 years

Conquests of the Period of Umar Farooq (R.A.)

Period of Caliphate: 13-23 A.H. - 10 Years and 6 months

Conquests of Period of Umar (R.A.)	Name of the Commander in Chief	Year	Age of Umar R.A.
Conquest of Bawaib defeat of Persians	Mathnaa bin Haarithah Shaibaani	14 A.H.	54 years
Conquest of Damascus (Syria)	Abu Qbaidah bin Al-Jarrah (R.A.) and Khalid bin Walid (R.A.)	14 A.H.	54 years
Three days battle of Qaadisiyah (Iraq)	Saad bin Abi Waqaas, Khalid bin Arqat (R.A.)	14 A.H.	54 years
Conquest of Jordan	Abu Obaidah bin Al-Jarrah (R.A.)	Zul-Qa'dah 14 A.H.	54 years
Conquest and peace treaty of Humas	Abu Obaidah bin Al-Jarrah (R.A.)	Zul-Qa'dah 14 A.H.	54 years
Conquest of Yarmook (One hundred thousand Syrians were killed)	Abu Obaidah bin Al-Jarrah (R.A.)	Rajab 15 A.H.	55 years
Conquest of Madaain (crossed the river Tigris)	Saad bin Abi Waqaas (R.A.)	16 A.H.	56 years
Conquest of Jerusalem	Amar ibn Aas (R.A.)	16 A.H.	56 years
Occupation of Jaloola (Iraq)	Hashim bin Atabah and Qa'qaa (R.A.)	16 A.H.	56 years
Occupation of Takreet (Iraq)	Abdullah bin Ghanam	17 A.H.	57 years

Occupation of Khozistan (Iraq)	Abu Musa Ashari (R.A.)	17 A.H.	57 years
Great victory of Nichawand (Iran-Grand victory)	Na'maan bin Maqran and after him Na'eem bin Maqran	18 A.H.	58 years
Conquest of Qeesaariah (Syria)	Amir Mu'awiyah (R.A.)	19 A.H.	59 years
Conquest of Asfahaan (peace treaty after the murder of Persian commander Shehryar)	Abdullah bin Abdullah (R.A.)	21 A.H.	61 years
Conquest of Egypt (Victory of Fastaat)	Amar Ibn Al-Aas (R.A.)	21 A.H.	61 years
Capture of Alexanderia (Egypt)	Ubaadah bin Saamit (R.A.)	21 A.H.	61 years
Conquest of Hamdaan (Iran) and Tabaristaan	Na'eem bin Maqran	22 A.H.	62 years
Conquest of Taraablas (Libya)	Amar ibn Al-Aas (R.A.)	22 A.H.	62 years
Conquestof Azerbaijan	Atabah bin Farqad / Huzaifah (R.A.)	22 A.H.	62 years
Peace treaty of Armenia	Saraqah bin Amar/ Abdul Rahman	22 A.H.	62 years
Conquest of Khurasaan (complete control over Persia)	Ahnaf bin Qais the successor	22 A.H.	62 years
Peace treaty of Persia	Saariah bin Zaneem Kisaani	23 A.H.	63 years
Conquest of Karmaan and Seestaan	Sohail bin Amr and Asam bin Amr	23 A.H.	63 years
Conquest of Makraan (Sindh)	Hakam bin Amr Taghlabi	23 A.H.	63 years

Life of Uthman Ghani (R.A.) at a glance

Period of Caliphate: 24 to 35 A.H. (12 years)

Important Events	Year	Age of Uthmaan R.A.
Birth (34 years before the Prophethood)	-------	-------
Acceptance of Islam	1 Nabawi	34 years
Migration to Habashah (First person to migrate along with his family).	5 Nabawi	42 years
Migration to Madinah	Rabee-al-Awwal1A.H.	47 years
Purchase and endowment of Bir Roomah (well of Roomah) for muslims in Madinah.	1 A.H.	48 years
Marriage with Umm-e-Kulthoom (R.A.) after death of Ruqayyah (both daughters of Prophet (pbuh)) thus the title of Zun-Noorain.	2 A.H.	49 years
Ambassadorial assignment at Hudaibiah (Oath of allegiance for Allah's Pleasure)	Zil-Qa'dah 6 A.H.	54 years
Paid the expenses of an army of more than twenty thousands at the occassion of campaign of Tabook.	Rajab, 9 A.H.	56 years
Death of Prophet (pbuh)	Rabee Al-Awwal 11 A.H.	58 years
Death of Abu Bakr (R.A.)	Jamada-Al-Thani 13 A.H.	60 years
Martyrdom of Umar and oath of allegiance for the caliphate of Uthman (R.A.)	Muharram 24 A.H.	70 years
Conquest of North Africa Al-Jazaair and Marakash (Algeria and Morocco)	26 A.H.	72 years
Conquest of Cyprus (First naval attack)	28 A.H.	74 years
Great Naval war	31 A.H.	77 years
Agitation of rebels in Madinah and efforts for reformation	35 A.H.	82 years

Martyrdom at the hands of Kanaanah bin Bishar and Sodan bin Hamadaan	Zul-Hijjah 35 A.H.	82 years

Life of Ali (R.A.) at a glance

Period of Caliphate: 35 to 40 AH (4 years and 9 months)

Important Events	Years	Age of Ali (R.A.)
Birth (Ten years before the Prophethood)	-------	-------
He was the first to accept Islam among Children	1 Nabawi	11 years
Slept in the bed of Prophet (pbuh) during the night of migration of the Prophet (pbuh) to Madinah	13 Nabawi	23 years
Migration to Madinah and participation in the construction of mosque	1 A.H.	23 years
Carried the flag in the battle of Badr, Participated in individual combats and won	Ramadhan 2 A.H.	24 years
Marriage with Fatimah (R.A.) the Prophets (pbuh) daughter	2 A.H. , 3 A.H.	23-25 years
Peace treaty of Hudaibiyyah (his refusal to remove the words Messenger of Allah from the Agreement)	Zul Qa'dah 6 A.H.	28 years
Battle of Khaybar (bearing the standard and gaining victory)	Muharram 7 A.H.	29 years
Death of Prophet (pbuh) and caliphate of Abu Bakr (R.A.)	Rabee-Al-Awwal 11 A.H.	33 years
Death of Abu Bakr (R.A.)	Jamada-AL-Thani 13 A.H.	36 years
Martyrdom of Uthman (R.A.) and oath of allegiance for the caliphate of Ali (R.A.) and denial of Amir Mu'awiyah (R.A.)	Zul-Hijjah 35 A.H.	58 years
Shifting of capital from Madinah to Kufah (Iraq).	35 A.H.	58 years

Battle of Camel (Jamal)	36 A.H.	59 years
Beginning of battle of Siffeen	37 A.H.	60 years
Incident of arbitration and foundation of dissenting sect.	Safar 37 A.H.	60 years
Battle of Nahrawaan against the dissenters.	38 A.H.	62 years
Attack on India (Kokan) through sea.	39 A.H.	62 years
Martyrdom at the hands of ibn Malijam the dissenter at Kufah (Najaf)	Ramadhan 40 A.H.	63 years

Caliphs, Jurists and Traditionists at a glance.

Period of the Prophet

The Prophet (PBUH) 0-11 A.H.

Rightly guided Caliphs

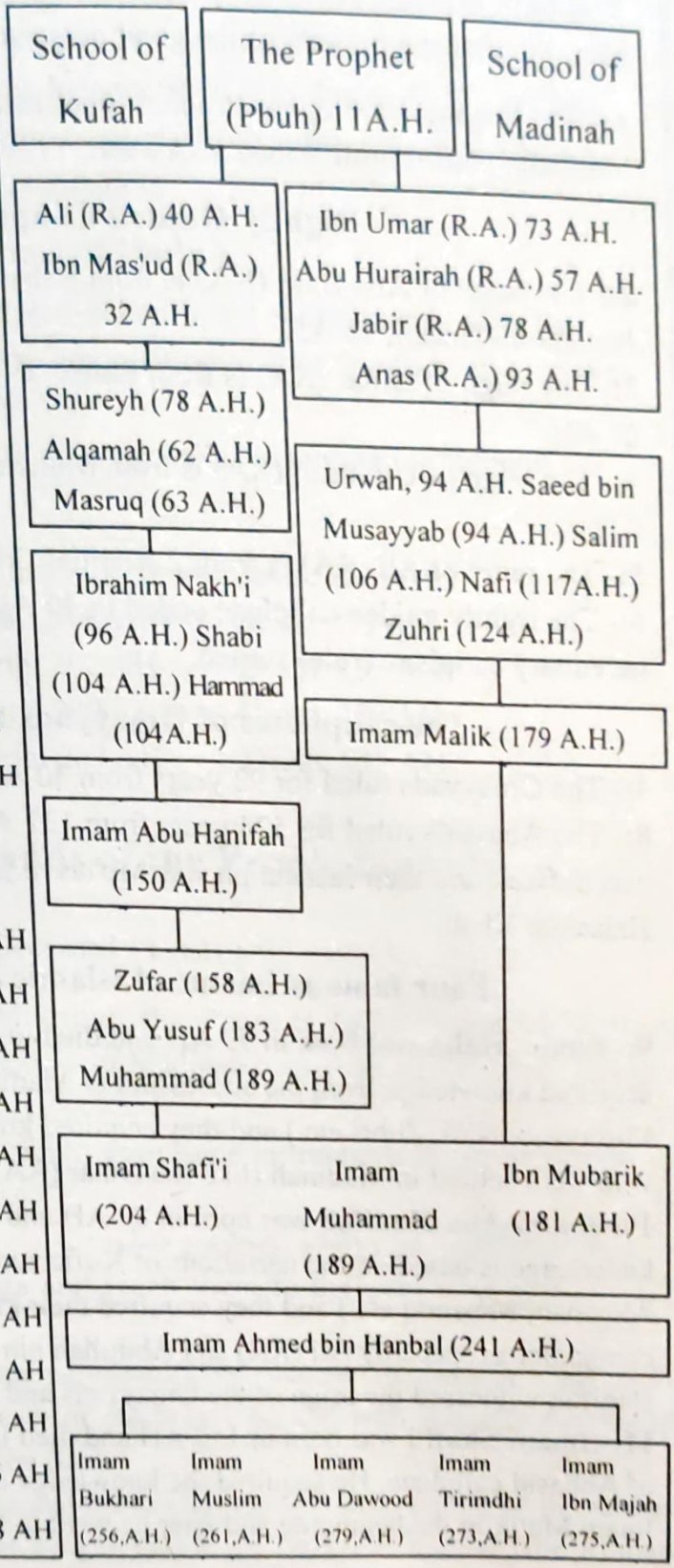
Abu Bakr (RA)	11 -13 AH
Umar (RA)	13 - 23 AH
Uthman (RA)	23 - 35 AH
Ali (RA)	35 - 40 AH

Omayyad Period

Amir Mu'awiyah	40 - 60 AH
Yazeed	60 - 64 AH
Abdul Malik	65 - 86 AH
Waleed	87 - 96 AH
Umar bin Abdul Aziz	99 - 101 AH
Hisham	105 - 125 AH
Marwan 2nd	127 - 132

Abbasid Period

Saffah	132 - 137 AH
Mansoor	137 - 158 AH
Mahdi	158 - 168 AH
Hadi	168 - 170 AH
Haroon Al-Rashid	170 - 194 AH
Amin	194 - 199 AH
Mamoon Abbasi1	199 - 219 AH
Mu'tasim	219 - 228 AH
Wathiq	228 - 233 AH
Mutawakkal	233 - 247 AH
Mu'taz	251 - 256 AH
Mu'tamid	256 - 278 AH



Caliphs, Jurists and Traditionists at a glance

You have seen the charts on the previous pages. Note the important points and keep in mind the periods of the great personalities of Islamic history.

1:- The Prophethood of the Prophet (pbuh) started 13 years before Hijra (the Makkahn phase) until Rabee-al-Awwal, 11 AH.

Rightly Guided Caliphate

2:- The reign of Abu Bakr (RA) is from Rabee-al-Awwal, 11 AH to Jamada-al-Thaani, 13 AH.

3:- The reign of Omar (RA) is from Rabee-al-Thaani,13 AH to 1st Muharram, 24 AH.

4:- The reign of Uthmaan (RA) is from Muharram, 24 AH to Zul-Hijjah, 35 AH.

5:- The reign of Ali (RA) is from Zul-Hijjah 35AH to Ramadhan, 40 AH.

6:- The rightly guided caliphate ended in 40 AH and individual, ancestral and hereditary caliphate (rule) started.

The caliphates of Omayyads and Abassids

7:- The Omayyads ruled for 92 years from 40 AH to 132 AH.

8:- The Abassids ruled for 524 years from 132 AH to 656 AH. Their first caliph was Saffaah and their last caliph was Mo'tasim Billah who was killed by Halaakoo Khan.

Four famous Imams of Islamic Jurisprudence.

9:- Imam Malik was born in 93 AH and died in 179 AH in Madinah. He acquired knowledge from the successors of Madinah (like Urwah, Sa'eed bin Musayyab, Nafi, Zuhri etc.) and they acquired knowledge from the companions who were settled in Madinah (like Ibn Omar (RA), Abu Hurairah (RA) etc.).

10:-Imam Abu Hanifah was born in 80 AH and died in 150 AH. His knowledge is based on the narrations of Kufic successors (like Qadhi Shuraih, Alqamah, Masrooq etc.) and they acquired their knowledge from the Kufic companions especially Ali (RA) and Abdullah bin Mas'ud (RA). Imam Abu Hanifah witnessed the reign of the Omayyads and Abbasids.

11:- Imam Shafi'i was born in 150 AH and died in 204 AH, during the period of Abbasid caliphate. He acquired the knowledge of Madinan narrations from Imam Malik in the beginning and later he went to Iraq and acquired the

knowledge of Iraqi narrations. He is the person who combined the Madinan school of Jurisprudence and Iraqi school of Jurisprudence. Then he went to Egypt and found his new school of Jurisprudence in the light of traditions which he acquired in Egypt.

12:- Imam Ahmed bin Hanbal died in 241 AH and lived during the reign of Abassids caliphate. In the beginning he benefitted from Imam Shafi'i but had other teachers also. Most of the famous scholars of Hadith are his students. "Musnad Ahmed" is his famous compilation.

Famous Imams of Hadith.

13:- The narration and writing of Hadith continued consecutively after the Messenger (pbuh) of Allah. But the compilation of Hadith into book form was mostly done during 140 AH - 270 AH.

14:- The following famous traditionists are included among the students of Imam Ahmed bin Hanbal:

(a) Imam Bukhari----------Birth: 194 AH-------Death: 256 AH.
(b) Imam Muslim----------Birth: 204 AH-------Death: 275 AH.
(c) Imam Abu Dawood------ Birth: 202 AH-------Death: 275 AH.
(d) Imam Tirmidhi----------Birth: 209 AH-------Death: 279 AH.
(e) Imam Ibn Majah---------- Birth: 209 AH-------Death: 273 AH

Written commands of the Prophet (pbuh)

Prophet Muhammad (pbuh) (Deceased 11 A.H.)

--After migration to Madinah the Prophet (pbuh) made a written agreement, in 1 A.H., with the jews of Madinah consisting of fifty three clauses. (Ibn Hisham)

--In 5 A.H. the Prophet (pbuh) gave some instructions to the delegation of Banu Abdul Qais and said:

اِحْفَظُوْهُ وَاَخْبِرُوْا مِنْ وَرَائِكُمْ . (بخاری و مسلم) :

"Memorise these things and teach them to the people of your tribe." (Bukhari and Muslim).

--He (pbuh) made written agreements with Banee Ghatfaan in 5 AH, with Quraish in 6 AH (Peace treaty of Hudaibiyyah) and with Akeedar bin Abdul Malik in 9 AH. (Tabarani, Ibn Sad)

--During 7 A.H. the Prophet (pbuh) had some letters written by his scribes which he sent to different kings. These included the Caesar (the Roman

Emperor), Pervez (the Persian Emperor), Najashi (the King of Ethiopia), Maqooqas (the King of Egypt), Manzar bin Sawa (the King of Bahrain and Oman).

--The Prophet (pbuh) sent a written order to the jews of Khaybar to pay the blood money when they killed one of the companions. (Sahih Bukhari and Sahih Muslim) (Khaybar was conquered in 7 A.H.)

-- In Ramadan of 8 A.H. the Prophet (pbuh) ordered Abu Shah the Yemenite to record his speech given at the occasion of the conquest of Makkah. (Sahih Bukhari)

--One of the companions from the Ansaar of Madinah said to the Prophet (pbuh). "I hear a lot of things from you but cannot remember." The Prophet (pbuh) said to him :

اِسْتَعِنْ بِيَمِيْنِکَ وَاَوْمَأَبِيَدِهٖ اِلَى الْخَطِّ . (ترمذی)

"Take help from your hand and then said, with the gesture of hand, to write it down." (Tirmidhi)

Next day after the conquest of Makkah in Ramasdan of 8 A.H., the Prophet (pbuh) addressed the people and said:

وَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ

"Those who are present convey my sayings to those who are not present." Sahih Bukhari)

--He (pbuh) sent written instructions regarding the issues of blood money to different tribes. (Sahih Muslim)

--He (pbuh) gave a written letter to a companion when he sent him to a battle field and ordered him to open it after his arrival in the field and read it to all the muslim soldiers. (Sahih Bukhari)

--He (pbuh) freed two of his slaves named Rafai' and Alaa'ee (R.A.) and gave them the written permit of their freedom. (Musnad Ahmed)

--He (pbuh) sent a written letter of condolence to Ma'az bin Jabal in Yemen at the death of his son. (Mustadrik Hakim)

--He (pbuh) gave written order about a piece of land to a companion named Hilaal bin Haarith Muzni.

Names of Companions in order of their death

The Caliphate period of Abu Bakr (R.A.) (11-13 A.H.)

Abu Bakr (RA) (Deceased Jamada Al-Thani, 13 AH)

He was the first eight guided and lived for only two years and three months after the Prophet's (pbuh) death, which was also the total period of his caliphate. His period of caliphate was full of struggles against the apostates, deniers of zakat, and false Prophets. Hence the number of traditions narrated by him is not much. He was only two years younger than the Prophet (pbuh) and he became caliph at the age of 61 and died at the age of 63 years.

The Caliphate period of Umar (R.A.) (13-23 A.H.)

Saad bin Ubaadah Saa'idi Khazraji Ansaari Chief of Khazraj. (Deceased 15 A.H.)

Saad bin Ubaadah (R.A) wrote the traditions and his son Qais bin Saad says that he found a book written by his father (Musnad Ahmed). Ibn Abbas and Saeed bin Musayyab have reported from him besides his son Qais. Saad (R.A.) compiled a book of Hadith which he had heard from the Prophet (pbuh) (Trimidhi).

Ma'aaz bin Jabal Khazraji Ansaari. (Deceased 18 A.H.)

The Prophet (pbuh) had appointed him as the judge and teacher in Yemen and Umar (R.A.) appointed him as the governor in Syria. He died during the Plague of Amwaas at the age of 36 years. He narrated traditions even during his last days and the younger companions like Abdullah bin Umar (R.A.) and others have reported from him.

Uba'i bin ka'b Khazraji (R.A.) (Deceased 29 A.H.)

He belonged to the tribe of Banu Najjaar and had memorized the whole of the Qur'an. He had the honour of giving juristic decisions during the life of the Prophet (pbuh) and even the elder companions used to attend his lectures on Hadith. He was an excellent reciter of the Qur'an.

Umar (R.A.) (Martyrdom: 1st Muharram 24 A.H.)

He was the second rightly guided caliph who ruled for ten and a half years. A non-muslim persian slave Abu Lu-Lu martyred him at the age of 63 years. He was thirteen years younger than the Prophet (pbuh) and was 50 years old at the death of Prophet (pbuh). A large group of companions including the blessed ten have reported from him. He had a written collection of Hadith consisting of Commandments regarding obligatory and voluntary charity. Imaam Malik says that he had studied this book of Umar (R.A.). (Muwatta-Imam Malik)

The period of Caliphate of Uthman (R.A.) (23-35 A.H.)

Abdullah bin Mas'ud (R.A.) (Deceased 32 A.H.)

He participated in the battle of Badar and has narrated 848 traditions. He was appointed as the judge and the custodian of treasury of Kufah during the caliphate of Umar (R.A.) and Uthman (R.A.). Then he moved to Madinah from Kufah and died in Madinah. Alqamah, Masruq and Qadi Shureyh are among his famous students. He also had a written collection of traditions of the Prophet (pbuh). Ma'an (R.A.) said that Abdullah bin Mas'ud's son Abdur Rahman brought out a book and declared on oath that the book was written by his father Abdullah bin Mas'ud (R.A.) himself. (Jame Al-Bayaan Al-Ilm)

Uthman (R.A.) (Martyred Zul Hijjah, 35 A.H.)

He was the third righteous Caliph and he was 58 years old at the time of the Prophet's (pbuh) death . He became caliph in 24 A.H. at the age of 70 after the martyrdom of Umar (R.A.). He ruled for 12 years and was unjustly martyred at the age of 82 years. A large group has reported Hadith from him and he had a written collection of traditions consisting of comprehensive commandments regarding Zakat. (Bukhari).

The period of Caliphate of Ali (R.A.) (35-40 A.H.)

Ali (R.A.)

Shifted the capital from Madinah to Kufah (Iraq), in 35 A.H, after the disgrace of the sanctuary of Madinah because of the murder of Uthman (R.A.)

Abu Rafe Al-Qibti Al-Masri (Deceased 36 A.H.)

He was the freed slave of the Prophet (pbuh) and he (pbuh) had allowed

him to write his traditions which he collected in the written form. (Ibn Saad)

Sahl bin Hanif Al-Ausi Al-Ansari (Deceased 38 A.H.)

He participated in the battle of Badr and Ali (R.A.) had appointed him as his deputy in Madinah. He also worked as the governor of Faris and his son has reported Hadith from him. He has narrated Hadith from the Prophet (pbuh) and Zaid bin Thaabit Ansaari. He died in Kufah and Ali (R.A.) led his funeral Prayer.

Ali (R.A.) (Martyrdom Ramadan, 40 A.H.)

He was the fourth righteous Caliph and was thirty years younger than the Prophet (pbuh). He was only 33 years old at the death of Prophet (pbuh) and became caliph after the Martyrdom of Uthman (R.A.) in 35 A.H. at the age of 58 years. He was martyred by Ibn Maljam, the dissenter, at the age of 63 years and was buried in Najaf near Kufah. A large group has reported traditions from him and he had a large collection of Hadith which contained instructions about zakat, sanctity of Madinah, Prophets address of the last Hajj and some points about Islamic constitution. (Sahih Al-Bukhari, Kitaab Al-Itisaam Bil-Kitaab Wal-Sunnah)

The Prophet (pbuh) gave Ali (R.A.) a written book regarding the issues of Zakat. (Musnad Ahmed).

The period of Caliphate of Amir Mu'awiyah (R.A.) (40-60 A.H.)

Amir Mu'awiyah (R.A.)

Shifted the capital from Kufah (Iraq) to Damascus (Syria).

Mother of Believers Hafsah Bint Umar (R.A.) (Deceased 45 A.H.)

Hafsah (R.A.) was the daughter of Umar (R.A.) and the wife of the Prophet (pbuh). She was 28 years old at the time of Prophets (pbuh) death and was 41 years old at the time of her father death. She died in 45 A.H. during the reign of Amir Mu'awiyah at the age of 62 years. Besides her brother Ibn Umar (R.A.) and her nephew Salim bin Abdullah, a large group of companions and their successors have reported sixty traditions from her.

Hassan bin Ali (R.A.) (3-50 A.H.)

He was the fifth Caliph who acquired caliphate at the death of Ali (R.A.) and renounced it after 6-7 months in favour of Amir Mu'awiyah (R.A.) The number of Hadith narrated by him are 13. Aishah (R.A.), Hassan bin Hassan,

Ikramah and Muhammad bin Sireen have reported from him.

Amr bin Hazam Khazraji (R.A.) (Deceased 51 A.H.)

He was a Ansari Khazraji companion from the tribe of Banu Najjar who died in 51 A.H. at the age of 61. The Prophet (pbuh) appointed him as the governor of Najran in 10 A.H. when he was only twenty years old and gave him written instructions about purification, prayer, zakat, ushar, hajj, umrah, jihad, booty and capitation. These commands were preserved by him as an official document. (Abu Dawood, Nisa'i, Ibn Hibban, Darami)

Abu Ayyub Ansari Khalid bin Yazid Khazraji (Deceased 52 A.H.)

He was a Khazraji Ansari companion from the tribe of Banu Najjar. He was the host of the Prophet (pbuh) when he came to Madinah after migration. He participated in all the battles alongwith the Prophet (pbuh). Ali (R.A.) appointed him as the governor of Madinah when he shifted the capital to Kufah. He participated in the battle against the dissenters and had travelled to Egypt in order to learn only one Hadith and came back to Madinah after learning this Hadith from Aqabah bin Aamir Jahni, the governor of Egypt. He participated in the war against the Romans and died during it. He was buried in the Roman lands near Constantinople, presently part of the Turkish city of Istanbul.

Waa'il Bin Hujur (R.A.)

He died during the reign of Amir Mu'awiyah (R.A.), who had given him written instructions regarding prayers, charity, marriage, usury, and wine amongst other things (Tabraani). He was the chief of Hadramant.

Abu Musa al-Ash'ari (R.A.) (Deceased 54 A.H.)

He belonged to Yemen and has narrated 360 Hadith. He was appointed the governor of Kufah and had conquered many cities of Iran. Umar (R.A.) had appointed him the governor of Basrah and he died in Makkah.

Samarah bin Jundab (R.A.) (Deceased 54 A.H.)

He belonged to Banu Ghatfaan and had participated in the battle of Uhad by defeating an older boy in wrestling. He worked as the governor of Basrah and was deadly against the dissenters. He used to send written Hadith of the Prophet (pbuh) to his sons. He was a hafiz of Hadith and narrated a lot of traditions (Al-Istee'aab). Once Ubai bin Kaab (R.A.) confirmed his stand by a letter (Musnad Ahmed). He died in 54 A.H. at the age of 64.

Mother of believers Aishah bint Abu Bakr (R.A.) (Deceased 58 A.H.)

She was the wife of the Prophet (pbuh) and the daughter of Abu Bakr (RA). Her

marriage ceremony was performed in Makkah but she came to the Prophet's house after migration. She was 20 years old at the time of the Prophet's (pbuh) death and she died in 58 A.H. at the age of 67 years. She narrated 2,210 traditions and Abdullah bin Umar, Urwah bin Zubair (her nephew), Qasim bin Muhammad bin Abu Bakr, Masrooq, Umrah, Safiyah and others have reported from her. Urwah bin Zubair had written the traditions reported by Aishah (RA). (Tehzeeb-Al-Tehzeeb)

Abu Hurairah (RA) (Deceased 58 AH)

He has narrated 5,374 traditions and had the honour of narrating more traditions than any other companion. He had a very strong memory and once the Prophet (pbuh) asked him to spread his sheet, then wrapped him into it and prayed for him. His memory became so strong after this that he never forgot anything. His students Abu Saleh Samaan, Abu Salamah, Abu Alqamah, Al-Aaraj, Abu Yunus, Ajlaan, Hamaam bin Munibbah, Sa'eed bin Musayyab and others have reported from him. He accepted Islam in 7 AH during the battle of Khaybar at the age of 28 years, and died in 58 AH at the age of 78 years. Fazal bin Hassan bin Amr says that his father Hassan bin Amr (RA) was a student of Abu Hurairah (RA). After the Prophet's death, Abu Hurairah (RA) used to write the traditions which he had memorised.

Abdul Aziz bin Marwaan (deceased 80 AH) the father of Umar bin Abdul Aziz (deceased 101 AH), who was the governor of Egypt, had a copy of the book of Abu Hurairah (RA) (Bukhari). A copy of Musnad Abu Hurairah (RA) is found in a library in Germany even today which has been written by Imam ibn Taimiyyah (deceased 728 AH). (Muqaddimah Tuhfatul Ahwazi sharah Tirmidhi).

Basheer bin Naheek, the successor, a student of Abu Hurairah (RA) had compiled a collection of traditions and had it ratified by Abu Hurairah (R.A.). (Jami Bayaan Al-Ilm).

Hamaam bin Munibbah, the successor, (40-132 A.H.) was a student of Abu Hurairah and he used to write the narrations of his teacher and named it "Saheefah Saheeha". Its hand written copies are found in the libraries of Berlin and Damascus. Imam Ahmed bin Hanbal had included all the Hadith of this booklet in his Musnad. Most of the traditions of this booklet are also found in the narrations of Bukhari and Muslim. It has got 318 narrations and Dr. Hameedullah has published this booklet separately from Deccan, Hyderabad.

You have seen the chart of famous students of Abu Hurairah (R.A.) among the successors and their students in chapter seven.

Period of Caliphate of Yazeed bin Mu'awiyah (60-64 A.H.)

Qais bin Saad bin Ubaadah Khazraji Ansari (Deceased 60 A.H.)

He was the son of Saad bin Ubaadah, the chief of Khazraj tribe, and had learnt reading and writing during pre-Islamic period. He wrote the traditions of the Prophet (pbuh) in a book and his son Qais (R.A.) used to narrate from it (Musnad Ahmed). After becoming the governor of Egypt, Saad narrated the traditions of the Prophet (pbuh) from the pulpit (Musnad Ahmed). Anas (R.A.) and others reported from him.

Amir Mu'awiyah (R.A.) (Deceased Rajab 60 A.H.)

He was the son of Abu Sufyan and belonged to Banu Ummayyah. He accepted Islam along with his father at the age of 27 years during the conquest of Makkah in 8 A.H. He performed the duty of writing the revelations for some time. He was 29 years old at the death of Prophet (pbuh) and was five years younger than Ali (R.A.). Umar (R.A.) appointed him as the governor of Damascus and Uthman (R.A.) made him the governor of the whole of Syria. He demanded the vengeance of Uthman (R.A.) and denied to take the oath of allegiance at the hands of Ali (R.A.). He fought against Ali (R.A.) for five years and after the murder of Ali (R.A.) he became caliph for the whole of the muslim world after the renunciation of caliphate by Hassan (R.A.) the fifth caliph. He eradicated the dissenters during his reign. He has narrated 163 traditions out of which 4 are found both in Bukhari and Muslim, 4 are found in Bukhari alone and 5 are found only in Muslim. He nominated his son Yazeed for caliphate before his death and died in Rajab, 60 A.H. at the age of 78 years.

Hussain bin Ali (R.A.) (Birth 4 A.H. Deceased Muharram 61 A.H.)

Abu Hurairah (R.A.), Ali Zainul Abideen (son), and his daughters, Fatimah bint Hussain and Sakeenah bint Hussain, have reported Hadith from him. He was martyred at the age of 56 years.

Umm-Al-Momineen Umm Salamah (R.A.) (Deceased 63 A.H.)

Umm Salamah belonged to the tribe of Banu Makhzoom and she was married to her cousin Abu Salamah. He was wounded during the battle of Uhad and died in 4 A.H. Then she married the Prophet (pbuh) and she died after the incident of Hirah in 63 A.H., during the reign of Yazeed, at the age of 84 years.

Abdullah bin Abbas (R.A.) and Abu Hurairah (R.A.) used to ask her juristic questions. She has narrated 378 traditions which have been reported by Khaeerah (the mother of Hassan Basri), Abdur Rahman bin Abu Bakr, Usamah bin Zaid, Nafi, Urwah and others.

Yazeed bin Mu'awiyah (Birth 26 A.H. , Death Rabee-Al-Awwal 64 A.H.)

Amir Mu'awiyah nominated him as his successor in Rajab, 60 A.H. and he ruled for 3 years and 9 months. He became caliph at the age of 34 years and died at the age of 38 years. The deplorable event of Karbala happened during his reign on 10th of Muharram 61 A.H.. The incident of Hirah also happened during his reign in 63 A.H. in which the Syrian army of Yazeed plundered Madinah for three days and killed the elders and respectable members of Quraish and Ansar.

Abdullah bin Amr bin Aas (Deceased 65 A.H.)

He was the son of Amr bin Aas, the conqueror of Egypt, and he accepted Islam before his father did. The Prophet (pbuh) had allowed him to write his traditions and thus many traditions have been narrated by him. His Hadith booklet known as *Saheefah Saadiqah* contained one thousand traditions (Ibn Atheer). The whole of this booklet is included in musnad of Imam Ahmed bin Hanbal. According to the research of some scholars the *Saheefah Saadiqah* had contained 5,374 traditions with probably different chains. Abdullah bin Amr bin Aas used to answer the people after looking into this book. The Prophet (pbuh) said to him:

اُكْتُبْ فَوَ الَّذِىْ نَفْسِىْ بِيَدِهٖ مَا يَخْرُجُ مِنْهُ اِلَّا حَقٌّ

(سنن ابی داؤد ، کتاب العلم ، باب ۳ ، حدیث ۳۶۴۸)

"Write! By the one in whose hands is my life ! Nothing comes out of my mouth except the truth." Abu Hurairah (R.A.) praised Abdullah bin Amr by saying: "He is better than me is writing the Hadith." (Bukhari & Muslim)

The Period of Caliphate of Abdul Malik bin Marwaan, the Ommayyad. (65-86 A.H.)

Abdullah bin Abbas (R.A.) (10-68 A.H.)

A cousin of the Prophet (pbuh), who was born three years before Hijra (migration), and in later life was known as the Imam of jurisprudence and tafseer (commentary of Qur'an). He was the favourite of Umar (R.A.) and Ali

(R.A.) had appointed him as the governor of Kufah. Ikramah, Mujaahid, Ataa, Saeed bin Jubair and others are his famous students. He used to write the traditions of the Prophet (pbuh) on tablets, pieces of leather, cloth, paper and had narrated 1,660 traditions. He compiled them into books of Hadith and as stated by Sa'eed bin Jubair he used to dictate Hadith to his students from them (Tirmidhi). These books, which amounted to a camel's load at the time of his death in Taa'if, were preserved by his son Ali bin Abdullah bin Abbas after him. (Ibn Saad).

Abdullah bin Umar (R.A.) (Deceased 73 A.H.)

He has narrated 2,630 traditions and Nafi, Taa'oos, Mujaahid, Salim bin Abdullah (his son), Saeed bin Al-Musayyab, Hassan Basri, Ibn Sireen and others have reported from him. He used to dictate the traditions of the Prophet (pbuh) and his student Nafi, the successor, used to write them (Sunan Darami).

Abu Saeed Al-Khudri Al-Khazraji Al-Ansaari (R.A.) (Deceased 74 A.H.)

He has narrated 1,170 traditions and many students used to sit in his lectures. Abdullah bin Abbas used to send his sons to learn Hadith from him (Musnad Ahmed). He died in Makkah.

Jabir bin Abdullah al- Khazraji Ansaari (R.A.) (Deceased 78 A.H.)

He accepted Islam at the age of 18 and his father was martyred during the battle of Uhad. He was 31 years old, when the Prophet (pbuh) died and he himself died at the age of 94 years. He has narrated 1,540 Hadith and Ataa, Hassan Basri, Mujaahid, Qataadah, Sha'bi and others have reported from him. His students Wahb bin Munibbah and Sulaimaan bin Qais Yashkar Al-Basri (Deceased 80 A.H.) had written his traditions (Tehzeeb Al-Tehzeeb). He bought a camel and travelled to Syria for one month in order to learn one Hadith from Abdullah bin Unees. (Al-Adab Al-Mufid - Bukhari). He used to give lectures in the mosque of the Prophet (pbuh) and he had a collection of Hadith on the topic of the rites of Hajj. (Sahih Muslim).

The Period of Caliphate of Walid bin Abdul Malik bin Marwan the Omayyad (86-96 A.H.)

Anas bin Malik al-Khazraji Ansaari (R.A.) (Deceased 93 A.H.)

Anas bin Malik, who belonged to the tribe of Banu Najjaar, had the honour of being the servant of the Prophet (pbuh) and narrated 2,286 traditions.

Ibn Umar (R.A.), Imam Zuhri, Qatadah, Hamid al-Tawil, Hassan Basri, Rabee'a, Ibn Sireen and many other students have reported from him. He also had a written collection of Hadith of the Prophet (pbuh). He used to show his book to his students and used to tell them, that he not only heard these traditions from the Prophet (pbuh) but also had them ratified by the Prophet (pbuh) after reading them to him (pbuh) (Mustadrik Hakim). At the time of his death he was over one hundred years old and was the last sahabah to have died in Basrah.

The Great Successors (Tabieen)

Their are three types of tabieen:

1) The disciple / narrators of the sahabah (Riwayah) - روایت
2) Those who meet the sahabah (Liqaa) - لقاء
3) Those who saw the sahabah (Ruyah) - رؤیت

Alqamah bin Qeys Nakh'i, the successor (Deceased 62 A.H.)

He was born during the period of the Prophet (pbuh) and was the student of Abdullah bin Mas'ud (R.A.), Umar (R.A.), Ali (R.A.), Huzaifah (R.A.), Abu Al-Dardaa (R.A.) and others. He was the jurist of Kufah among the successors and his own nephews Ibrahim Nakh'ee and Aswad bin Yazeed were among his selected students besides Imam Sha'bi.

Masruq bin Ajda', the successor (Deceased 63 A.H.)

He was a Yemeni Hamdaani (a tribe) and a student of Ali (R.A.), Umar (R.A.) and Ibn Mas'ud (R.A.). He came to Madinah during the reign of Abu Bakr (R.A.) and Qazi Shuraih used to take his help in his judgements. He worked as a judge during the Omayyad period and lived in Kufah for some time before moving to Qazween.

Qazi Shuraih, the successor. (Deceased 78 A.H.)

Qazi Shuraih belonged to Yemen or a non Arab tribe that was ally to Yemenites. He was the student of Ali (R.A.), Umar (R.A) and Ibn Mas'ud (R.A.). He was considered among the traditionists of Basrah and Imam Sha'bi, Ibn Sireen, Mujaahid and Ibrahim Nakh'ee were among his students. Umar (R.A.) had appointed him as a judge in Kufah. He lived for more than a hundred years and was without a beard or a moustache by birth.

Saeed bin Musayyab Qureshi, the successor (Birth 14 A.H. Deceased 93 A.H.)

He was called the chief of successors and was the student of Abu Hurairah

(R.A.), Zeyd bin Thaabit (R.A), Aishah (R.A.) and also Uthman (R.A.). He performed forty pilgrimages and had countless students. Among them are Ali bin Zaid, Bakeer, Saleem bin Hayyan, Imam Zuhri and others.

Urwah bin Zubair, the successor. (Birth 22 A.H. Deceased 94 A.H.)

He was the son of Zubair (R.A.) and Asmaa (R.A.), the grandson of Abu Bakr (R.A.) and the nephew of Aishah (R.A.) He mostly narrated from his aunt Aishah (R.A.) but had also reported from Abu Hurairah (R.A.) and Zaid bin Thaabit (R.A.). He had written down the traditions and his son Hisham bin Urwah was a great traditionist.

Ali bin Hussain (Zeyn Al-Abidin), the successor. (Birth 38 A.H. Deceased 94 A.H.)

He was the son of Hussain (R.A.) and at the age of 23 years, he was present at the incidence of Karbala but was sick. He reports from his father and other scholars of Madinah like Ibn Abbas (R.A.), Aishah (R.A.), Ummu Salamah (R.A), Abu Rafi and others. Those who reported from him included his students Taa'oos, Zuhri, Hisham and his sons, Muhammad al Baaqir and Zaid bin Ali the Martyr.

Abu Salamah, the successor. (Deceased 94 A.H.)

He was the nephew of Abdullah bin Abdur Rahman (R.A.) and was counted amongst the jurists of Madinah. He was the student of Abu Hurairah (R.A.), Ibn Abbas (R.A.) and Ibn Umar (R.A.). Those who reported from him included Imam Zuhri, Yahya bin Kathir and Sha'bi.

Sa'id bin Jubeyr, the successor. (Birth 45 A.H. Martyred 95 A.H.)

He lived in Kufah and was the student of Ibn Abbas and Ibn Amar (R.A.). He used to write the traditions narrated by his teacher Abdullah bin Abbas (R.A.) (Musnad Darmi). He was martyred by Hajjaj bin Yusuf.

Ibrahim bin Yazid Nakh'i. (Birth 46 A.H. Deceased 96 A.H.)

He was the student of his paternal uncle Alqamah and his maternal uncle Masruq. He is considered among the famous jurists of Kufah. A'mash and Hammaad bin Abi-Suleiman, the teacher of Imam Abu Hanifah, have reported from him.

Abu Saleh Zakwan Al-Samaan Al-Ziyaat, the successor. (Deceased 101 A.H.)

He had a business of oil and clarified butter. He was the student of Abu

Hurairah (R.A.), and Abu Sa'eed Khudri (R.A.). Those who reported from him included A'mash, Sohail bin Abi Saleh and others.

The Traditionists of 2nd Century Al-Hijrah

The period of Caliphate of Umar bin Abdul Aziz (99-101 A.H.)

Umar bin Abdul Aziz bin Marwan bin Hakam. (Birth 61 A.H. Deceased 101 A.H.)

He was considered amongst the pious caliph's and many considered him as the great mujaddid of the first century. His mother Umme Asim was Umar (RA) grand daughter. He ruled for only 2 1/2 years and is said to have been poisoned by his family members. He narrated from Anas bin Malik, Saaib bin Yazeed, Uqbah bin Aamer al-Juhnib and Urwah bin Zubair. Those who narrated from him included Imam Zuhri, Ayub Sakhtiani, Abu bakr bin Muhammad bin Amr bin Hazm and his two children.

Imam A'mir bin Sharjil Sha'bi, the successor. (Birth 17 A.H. Deceased 104 A.H.)

He was the student of Ali (R.A.), Alqamah and Masruq. He had the honour of seeing 500 companions of the Prophet (pbuh) and a large group has reported from him.

The Period of Caliphate of Hashim, Omayyad 105-125 A.H.

Ta'us bin Keysan Ta'bi'i the successor. (Deceased 105 A.H.)

He was the student of Zeyd bin Thaabit (R.A.), Aishah (R.A.) and Ali (R.A.). Imam Zuhri and others have reported from him and he had compiled a collection of Hadith regarding blood money (Bayhaqi). He belonged to Madaa'in (Persia) and died in Makkah.

Salim bin Abdullah bin Umar, the successor. (Deceased: 106 A.H.)

He was the grandson of Umar (R.A.) and was the student of his father Ibn Umar (R.A.), Abu Hurairah (R.A.), Aishah (R.A.), Abu Ayyub Ansaari (R.A.) and others. Amr bin Dinaar, Imam Zuhri, and Hameed Al-Taweel among others have reported from him.

Qasim bin Muhammad bin Abu Bakr, the successor. (Birth 37 A.H. Deceased 106 A.H.)

Qasim bin Muhammad bin Abu Bakr, the grandson of Abu Bakr (R.A.), was a great scholar and a traditionist. He was a special student of his aunt Aishah (R.A.) and he also studied from Ibn Umar (R.A.) and Abu Hurairah (R.A.). Imaam Sha'bi, Naafi, Zuhri and others are among his students.

Ikrimah, the successor (A freed slave of ibn Abbas) (Birth 22 A.H. Deceased 107 A.H.)

He was a selected student of Ibn Abbas (R.A.) and he had acquired a command in Tafsir (commentary of the Qur'an). He benefited from Ali (R.A.), Abu Hurairah (R.A.), Ibn Umar (R.A.) Amr bin Aas (R.A.) Abu Sa'eed Khudri (R.A.), Aishah (R.A.) Mu'awiyah (R.A.) and others. He was followed by a crowd of students and was of Berber origin.

Mujahid, the Successor. (Birth 21 A.H. Deceased 107 A.H.)

He was the slave of Qais bin Makhzoomi and was probably born in 21 A.H. or 22 A.H.. He was the greatest scholar of Tafsir (commentary of Qur'an) and was the student of Aishah (R.A.), Abu Hurairah (R.A.), Ibn Abbas (R.A.), Ali (R.A.), Ibn Umar (R.A.), Ibn Zubair (R.A.) and others. Ataa, Ikrimah, Qatadah and A'mash are some of the scholars who have reported from him.

The Last companion of the Prophet (pbuh)

Abu Al-Tufail Aamir bin Waathileh bin Abdullah Al-Laithi (R.A.) (Birth 03 A.H. Deceased 110 A.H.)

He was the last companion of Prophet (pbuh) who died at the age of 107 years. He was 8 years old at the death of Prophet (pbuh) and he narrated from Abu Bakr Siddique (R.A), Umar (R.A.), Ali (R.A.), Ma'aaz bin Jabal (R.A.), Huzaifah (R.A), Ibn Mas'ud (R.A.) , Ibn Abbas (R.A.), Zaid bin Arqam and others. Imam Zuhri, Qatadah, Amr bin Dinaar were a few of his students. He was buried in Makkah.

Hassan Basri, the Successor. (Birth 21 A.H. Deceased 110 A.H.)

Hassan Basri was the freed slave of Zaid bin Thaabit (R.A.) and his parents were also slaves. His meeting with Ali (R.A.) is not established but he has reported from Abu Musa Ash'ari (R.A.), Anas bin Malik (R.A.), Ibn Abbas (R.A.) and others. The mother of believers, Umm Salamah, had suckled him. Mujaahid, Ataa, Taa'oos, Hameed Al-Taweel, Qatadah and others are among his

numerous students.

Muhammad bin Sireen , the Successor. (Birth 33 A.H. Deceased 110 A.H.)

Ibn Sireen, born in 33 A.H., was the slave of Anas (R.A.). He was the student of Zaid bin Thabit (R.A.), Anas bin Maalik (R.A.), Hudheyfah (R.A.) and those who reported from him included Hisham, Auf and Saalim al-Khayat. Some of his famous students were Imaam Sha'bi, Qatadah and Auzaa'ee.

Makhul bin Abdullah Damishqi, the successor. (Deceased: 113 A.H.)

Makhul was a non-Arab, probably he belonged to Kabul, who lived in Damascus and was the most famous jurist of Syria among the successors. He heard Hadith from Anas (R.A.) and Abdur Rahman bin Ghanam (R.A.). He travelled to Makkah, Madinah, Kufah, Basrah, Syria and Egypt to learn Hadith. He is the teacher of Imam Zuhri, Ibn Ishaaq, Imam Auzaa'ee and others.

Muhammad bin Ali Al-Baqir, the successor. (Birth 57 A.H. Deceased 114 A.H.)

He was the grandson of Imam Hussain, the son of Ali Zainul Abideen and the father of Jafar al-Sadiq . He was 3 years old at the occasion of martyrdom of his grandfather. His teachers included Abdullah bin Umar (R.A.) and he has also reported from Imam Hassan (R.A.), Ali (R.A.), Aishah (R.A), Umm Salamah (R.A) and indirectly from his grandfather Imam Hussain (R.A.). Imam Auzaa'ee, A'mash, Ibn Jareej, and Zuhri were some of his students.

Ata bin Abi Rabaah, the successor. (Birth 27 A.H. Deceased 114 A.H.)

He was a slave who was born in Yemen and he was the student of Aishah (R.A.), Ibn Abbas (R.A.), Abu Hurairah, Abu Saeed Khudri and others. Imam Zuhri, Imam Auzaa'ee, Ibn Jurij, Al-Amash, Ayub Sakhtiani, and Imam Abu Hanifah have reported from him. (Tehzeeb Al-Tehzeeb).

Wahab bin Munabbih Al-Yemaani, the successor. (Birth 34 A.H. Deceased 114 A.H.)

He was the student of Abdullah bin Amr (R.A.), Abu Hurairah (R.A.), Ibn Abbas (R.A.) and was appointed the judge and governor of Yemen. He died in San'aa and Hamam bin Munibbah was his brother.

Abdul Rahman bin Hurmaz Al-Ara Madni (Deceased 117 A.H.)

He was the student of Abu Hurairah (R.A.) and the teacher of Imam Zuhri.

Nafi bin' Ka'oos bin Hurmaz, the successor. (Deceased 117 A.H.)

Nafi, a freed slave of non arab descent, was a student and a scribe, who

wrote letters, for Abdullah bin Umar (R.A.) (Darami). He benefited from many companions of the Prophet (pbuh) and was the teacher of Imam Malik. His chain (isnad) is known as the golden chain.

Qatadah bin Da'amah, the Successor. (Birth 61 A.H. Deceased 118 A.H.)

Qatadah was the student of Anas (R.A.) and other Companions. He was the Imam of tafsir, Hadith , jurisprudence, language and had memorised the whole of Qur'an. He spent 12 years in the service of Hassan Basri. Abu Ayub Sakhtiani and others are his students.

Hamaad bin Abi Suleiman Kufi (Deceased 120 A.H.)

Hamaad was the teacher of Imam Abu Hanifah and those who have reported from include Sufyan Thawri and Sho'bah.

Muhammad bin Muslim bin Shihab Zuhri, the successor. (Birth 58 A.H. Deceased 124 A.H.)

Imam Zuhri was the student of Abdullah bin Umar (R.A.), Anas (R.A.) and had studied for twenty years from Sa'id bin al-Musayyab (a tabieen). He had recorded the traditions of the Prophet (pbuh) and his companions during his studies. Included among his students are Imam Malik, Imam Auzaa'ee, Sufyan bin Uyainah, Ibn Jurij, Shoaib, Leyth, Ma'mar and others who reported from him. Umar bin Abdul Aziz had ordered Imam Zuhri to collect the Hadith and Abu Bakr bin Amr bin Hazam, the governor of Madinah, had also instructed him to record the Hadith that were found with Amrah bint Abdur Rahman the student of Aishah (R.A.) and her nephew Qasim Bin Muhammad. (Tehzeeb Al-Tehzeeb)

The Period of Caliphate of Marwaan bin Muhammad bin Marwaan, the Omayyad. (127 A.H. 132 A.H.)

Abu Ishaq al-Sabi'ee al-Kufi, the successor. (Deceased 129 A.H.)

Imam Sabi'ee was the student of Bara bin Azib and Zaid bin Arqam. Amash, Sho'bah and Imam Thawri have reported from him and he was considered pious and reliable.

End of Ommyyads Period and beginning of the Abbasid Period from 132 A.H. till 656 A.H.

The Abbasids in the beginning made Kufah (Iraq) their capital, but later on they built a new city, Baghdad, and made it their capital.

Hamaam bin Munibbah Al-Yamaani Al-San'aani. (Birth 40 A.H. Deceased 132 A.H.)

He was the student of Abdullah bin Umar (R.A.), Abdullah bin Zubair (R.A.), Abu Hurairah (R.A.), Mu'awiyah (R.A.), and Ibn Abbas (R.A.). His brother Wahab bin Munibbah and Maamar bin Rashid have narrated Hadith from him. He had compiled a collection of traditions by the name of "Saheefah Saheeha" (The Sound Book), which was discovered recently and published. The most pleasing and astonishing thing is that all the traditions of this collection are found in Musnad Imam Ahmed bin Hanbal (Deceased 241 A.H.) with different chains. It is proof of the fact that the examination and investigation of the traditionists is completely reliable.

Rabi'ah bin Abi Abdur Rahman, the successor. (Deceased 133 A.H.)

Imam Rabi 'ah Al-Raa'e (called Al-Raa'e because he had his own opinion on jurisprudence) was the student of Anas (R.A.) and Saa'ib (R.A). He was the teacher of Imam Malik and a distinguished jurist of Madinah. Sufyan Thawri and others have reported from him besides Imam Malik.

Zaid bin Aslam, the successor. (Deceased 136 A.H.)

He was the son of a slave of Umar (R.A.) and Imam Malik, Sufyan Thawri and Ibn Uyeynah were some of the scholars who reported from him.

The Period of Caliphate of Mansur Abbasi (137-158 A.H.)

Abdullah bin Dinaar (Deceased 137 A.H.)

Ibn Hajar wrote that Abdullah bin Dinar died in 127 A.H. (Tehzeeb Al-Tehzeeb). He reports through Ibn Umar (R.A.), Anas (R.A.) and Naafi.

Asim bin Suleiman Al-Ahwal, the successor. (Deceased 142 A.H.)

He was counted among the scholars of Basrah and he had reported from Anas (R.A.), Abdullah bin Sarjas (R.A.), Ikramah, Ibn Sireen and others.

Suleiman bin Mahran al-A'mash, the successor. (Birth: 10 Muharram, 61 A.H., the Day of Karbala - Deceased 147 A.H.)

He was the student of Anas bin Malik (R.A.), Abdullah bin Aufa (R.A.) and Abu Saleh. The Kufic traditions are mostly dependent on A'mash.

Ja'far al-Sadiq, the successor. (Birth 80 A.H. Deceased 148 A.H.)

He was the son of Muhammad bin Ali al-Baqir and the great grandson of Imam Hussain (R.A.). Yahya bin Sa'id, Ibn Jurij, Imam Malik, Sufyan Thawri, Ibn Uyeynah and Imam Abu Hanifah have reported from him.

Abdul Malik bin Jurij. (Birth 80 A.H. Deceased 150 A.H.)

Ibn Jurij, a jurist, had accomplished the collection and compilation of Hadith in Makkah. He heard Hadith from Ata, Mujahid, Ibn Abi Malikah and many people have reported from him. He also had made a collection of Hadith about commandments.

Muhammad bin Ishaq Madni Nzaeel Iraq (Deceased 150 A.H.)

He belonged to Baghdad and wrote about the military campaigns of the Prophet (pbuh). He has a big name among the writers on the life of Prophet (pbuh). He was a great scholar of traditions of the Prophet (pbuh) and a select student of Imam Zuhri.

Imam Abu Hanifah (80 - 150 A.H.)

He was the famous jurist and Imam of an independent School of Jurisprudence (Fiqh). He never met any companion of the Prophet (pbuh) however, he had seen Anas (R.A.) (93 A.H.). He acquired the knowledge of Hadith from Ata, Muhammad bin Munkadar, Nafi, Hishaam bin Urwah and others. He was the student of Hamaad bin Suleiman in jurisprudence. Imam Abu Yusuf, Imam Muhammad and others are among his students. He died in Baghdad.

Ma'mar bin Rashid. (Birth 95 A.H. Deceased 153 A.H.)

Originally he was from Basrah but later settled in Yemen where he collected and compiled Hadith benefiting from Hamaam bin Munibbah (Deceased 132 A.H.), the student of Abu Hurairah (R.A.). He also benefited from Qatadah in Basrah and Imam Zuhri in Rasaafah. Sufyan Thawri, Abdur Razzaaq bin Hamaam, Ibn Jurij and others are his students. His student, Abdur Razzaaq bin Hamaam had heard and written down ten thousand traditions from him.

Imam Abdur Rahman bin Umar Al-Awzaa'ee (Birth 88 A.H. Deceased 157 A.H.)

Imam Auzaa'ee was a famous judge and jurist of Syria, who accomplished the job of collecting and compiling of Hadith in Syria. He heard traditions from

Ata and Zuhri. He was considered an independent jurist and imam of jurisprudence. His jurisprudence was followed in Syria and Spain, but later it was abandoned in favour of the jurisprudence of Imam Shafi'ee during the fourth century Al-Hijrah.

The Period of Caliphate of Mahdi Abbasi (158 - 168 A.H.)

Sho'bah Bin Hajjaj (Birth 83 A.H. - Deceased 160 A.H.)

Imam Thawri used to call him "the commander of believers in Hadith" because he was an authority in Hadith science. His student Yahya bin Saeed Al-Qattaan spent ten years with him in order to acquire knowledge from him.

Imam Sufyan Thawri Kufi, the student of Successors. (Birth 97 A.H. - Deceased 161 A.H.)

He was the contemporary of Imam Abu Hanifah and they both lived in Kufah. He was an Imam of jurisprudence and an independent jurist. His jurisprudence was followed in Kufah during his life time. Imam Awzaa'ee, Ibn Jurij, Malik, Sho'bah, Ibn Uyeynah and Fudeyl bin 'Ayadi are his students. He also had a collection of Hadith with him and he died in Basrah.

Hamaad bin Salamah Basri. (Deceased 167 A.H.)

He was among the scholars of Basrah and was the maternal nephew of Hamid al-Tawil. He has reported from Thabit, Hamid al-Tawil and Qatadah, whereas Yahya bin Sa'id, Abdullah bin Mubarik and Waki' have reported from him.

The Period of Caliphate of Haroon Al-Rasheed Abbasi (170-194 A.H.)

Imam Leyth bin Sa'd, the student of successors. (Birth 93 A.H. Deceased 175 A.H.)

He was the Imam of jurisprudence and an independent jurist who had followers in Egypt. He had heard Hadith from Ata, Imam Zuhri, Ibn Malikah and others. Abdullah bin Mubaarik and others have reported from him.

Imam Malik bin Anas, the student of successors. (Birth 93 A.H. Deceased 179 A.H.)

The compiler of Muwatta, Imam Malik was an independent jurist and an Imam of a juristic school of thought. He was the student of Nafi bin Ka'oos and Imam Zuhri while he himself had thousands of students including famous

scholars like Imam Shafi'i, Imam Leyth, Imam Muhammad, and Abdullah bin al-Mubarik. His student Nafi bin Abdullah attended his lectures every day in the morning and in the evening for 35 years to learn Hadith while Imam Shafi'i spent 11 years with him. He wrote the Muwatta in around 130 A.H. and died at the age of 86 years in 179 A.H.

Abdullah bin Mubarik. (Deceased 181 A.H.)

He collected and compiled Hadith in Khurasaan but had also travelled in search of knowledge. He heard and reported Hadith from Imam Malik, Imam Thawri, Sho'bah and Imam Awzaa'ee. Famous scholars like Sufyan bin Uyeynah and Yahya bin Mo'in are included in his students. He acquired the knowledge of Hadith from 1100 traditionists.

Imam Abu Yusuf. (Birth 113 A.H. Deceased 182 A.H.)

He was the famous jurist and chief justice of the Abbasid caliphate. He was the student of Imam Abu Hanifah and the author of "Kitab al-Kharaj" (Book of Revenue). He collected the traditions of the Prophet (pbuh) and his companions consisting of legal commandments.

Muhammad bin Hassan Shaibani. (Birth 131 A.H. Deceased 189 A.H.)

He was a famous jurist, a student of Imam Abu Hanifah and the author of "Kitab al-Athar". He collected the traditions of Prophet (pbuh) and his companions consisting of legal commandments.

The Period of Caliphate of Mamoon Abbasi (198 - 218 A.H.)

Sufyan bin Uyeynah (Birth 107 A.H. Deceased 198 A.H.)

He was the student of Imam Zuhri, who was born in Kufah and died in Makkah. He performed Hajj seventy times and Imam Shafi'i, Imam Ahmed, Imam Thawri, Sho'bah, A'mash and other have reported from him.

Traditionists of the 3rd century Al-Hijrah

Imam Shafi'i Muhammad bin Idrees, the student of successors. (Birth 150 A.H. Deceased 204 A.H.)

He was an independent jurist, a famous Imam of jurisprudence and Hadith. He belonged to the tribe of Quraish and stayed in Madinah studying the Muwatta from Imam Malik, till Imam Malik's death. He travelled to Baghdad,

Makkah and Egypt in search of knowledge and died in Egypt. Besides Imam Malik, he studied Hadith from famous scholars like Sufyan bin Uyeynah and Muslim bin Khalid. Imam Ahmed, Abu Thaur, Ibrahim bin Khalid, Abu Ibrahim Muzani, Rabi' bin Salim and others have reported Hadith from him.

Abu Daw'ood at-Tayaalisi (Birth 133 A.H. Deceased 204 A.H.)

Imam Bukhari, Imam Tirmidhi, Imam Ahmed and Abu Bakr bin Abi Shaibah have reported from him. His ancestors were from Persia (Iran) but he settled in Basrah. His book "Musnad Taalisi" is considered to be the oldest Musnad.

Abdur Razzaq bin Hamaam San'ani (Birth 126 A.H. Deceased 211 A.H.)

He studied under Sufyan Thawri, Ibn Jurij, Ma'mar and Imam Auzaa'ee. His famous students include Imam Ahmed, Ishaq bin Rahaweyh and "Musannaf Abdur Raazaq" is his famous book.

Imam Asad bin Musa Amawi (Deceased 212 A.H.)

He has narrated Hadith from Ibn Abi Zeb, Leyth, Sho'bah and others.

Imam Abdullah bin Zubair Humaidi Makki Qureshi (Deceased 219 A.H.)

He was the student of Sufyan bin Uyeynah, Imam Shafi'i and the teacher of Imam Bukhari. Sahih Bukhari contains seventy five traditions narrated by him and "Musnad Humaidi" is the most famous of his books.

Abu Ubeyd Qasim bin Salaam (Deceased 224 A.H.)

He was the freed slave from the tribe of Azd, but originally from Khurasaan, who was appointed as the judge of Tartoos. He lived in Baghdad but died in Hijaz during his journey for Hajj.

The Period of Caliphate of Wathiq Billah Abbasi (227-232 A.H.)

Imam Sa'id bin Mansur Balkhi (Deceased 227 A.H.)

He has reported from Ismaeel bin Alaih,, Leyth bin Saad and Sufyan bin Uyeynah. Imam Ahmed, Imam Muslim and Imam Abu Daw'ood are among his students and his famous book is "Sunan Abi Sa'id".

Imam Muhammad bin Sabah al-Dolabi (Deceased 227 A.H.)

He was the teacher of Imam Bukhari but Imam Muslim and Imam Abu Daw'ood have also reported from him.

Muhammad bin Saad Al-Hashimi (Birth 168 A.H. Deceased 230 A.H.)

He lived in Baghdad and was the scribe of Waaqidi, but was considered more reliable than Waaqidi. He wrote biographies on the life of the Prophet (pbuh), his companions and their successors. He is the compiler of "Tabqaat Ibn Saad".

The Period of Caliphate of Mutawakkil Alal-Allah Abbasi (232 A.H. - 247 A.H.)

Yahya bin Ma'in (Deceased 233 A.H.)

Yahya bin Ma'in was known as the Imam of critical examination of Hadith and he spent a large amount, one million and fifty thousand dirhams, in acquiring the knowledge of Hadith. He was the contemporary of Imam Ahmed bin Hanbal and they both benefitted from each other. He died in Madinah.

Abu Bakr Abdullah bin Abi Shaibah. (Birth 159 A.H. Deceased 235 A.H.)

He was the compiler of "Musnad Abu Bakr bin Abi Shaibah" and in it he compiled the narrations of different companions separately and collected the Hadith according to legal topics. Imam Ahmed bin Hanbal, Imam Bukhari, Imam Muslim and Imam Ibn Majah have reported from him.

Imam Ishaq bin Rahawaih (Birth 161 A.H. Deceased 238 A.H.)

He heard Hadith from Sufyan bin Uyeynah, Abdullah bin Mahdi, Abdullah bin Mubarik and Waaqidi. Bukhari, Muslim, Tirmidhi, Abu Daw'ood and others have reported from him. The great scholars like Imam Ahmed bin Hanbal and Yahya bin Ma'in have benefitted from him.

Imam Abu Thaur Ibrahim bin Khalid al-Kalbi (Deceased 240 A.H.)

He was the Imam of Islamic Jurisprudence and an independent jurist but followed Imam shafi'i in most of the issues. His juristic school of thought was followed in Baghdad.

Imam Ahmed bin Hanbal. (Deceased 241 A.H.)

He was a famous jurist, Imam of a juristic school of thought, scholar of Hadith and the compiler of "Musnad Ahmed". He started compiling the Musnad in 180 A.H. and it contains 27,634 traditions without repetition and 300 traditions with the chain of only three narrators. He had benefitted from Shafi'i, Yahya bin Sa'id, Ibn Hammaam, Sufyan bin Uyeynah, Abu Daw'ood Tiyalasi, Abdur Rahman bin Mahdi and others. He was the student of Imam Shafi'i and

among the authors of the six sound books of Hadith, Imam Bukhari, Imam Muslim and Imam Abu Daw'ood were his students. While Imam Tirmidhi, Imam Nisa'i and Ibn Majah have indirectly reported from him.

Abd bin Humaid Abu Muhammad Abdul Hameed Kashi. (Deceased 249 A.H.)

He belonged to Kash a town near Tarjaan (Khurasan) and his hand written manuscripts of "Musnad Abd bin Humaid" still exist. Imam Muslim and Tirmidhi have reported traditions from him.

Imam Abdullah Darami (Samarqandi) (Deceased 255 A.H.)

He was the compiler of "Sunan ad Darami" and Imam Muslim, Imam Abu Daw'ood and Imam Tirmidhi have recorded his narrations in their books. Like other traditionists he had his own opinion in jurisprudence and used to refer directly to the Qur'an and Sunnah. The number of traditions with the chain of three narrators in Sunan ad Darami is more than those in Sahih Bukhari.

The Period of Caliphate of Mo'tmid Abbasi (256-278 A.H.)

Imam Bukhari, Muhammad bin Ismaa'eel (Birth 194 A.H. Deceased 256 A.H.)

He was the compiler of the most famous and authentic book of Hadith, "Sahih Bukhari", the major part of which he wrote in Madinah. The number of his teacher is more than one thousand and he benefited from almost all the traditionists of Baghdad, Basrah, Khurasan, Kufah, Khuwarizm, Makkah, Madinah, Asqalaan, Hims and Syria.

Imam Muslim, Muslim bin Hajjaj Qusheri. (Birth 204 A.H. Deceased 261 A.H.)

He was the compiler of "Sahih Muslim" and was born in Khurasan. Besides Imam Bukhari, he also benefitted from the traditionists of Ray, Iraq, Hijaz, Egypt, Baghdad, Basrah and Balakh.

Imam Ibn Majah: Muhammad bin Yazeed Qazweeni (Birth 209 A.H. Deceased 273 A.H.)

He was the compiler of "Sunan Ibn Majah" which is the last book to be added to the six sound books (صحاح ستہ) (Initially only the other five were considered as the sound books). He travelled to many countries in search of

knowledge and has reported from Abu Bakr bin Abi Shaibah and Abu Bakr bin Abi al-Dunia Baghdadi and others. Shah Wali Allah said that he belonged to the Hanbalite school of thought.

Imam Abu Dawood Sulaimaan bin Ashath al-Sajistaani. (Birth 202 A.H. Deceased 275 A.H.)

He was the compiler of "Sunan Abi Dawood" and his teachers inculde great scholars like Imam Ahmed bin Hanbal, Ishaq bin Rahaweyh and Yahya bin Ma'in amongst others. Sunan Abi Dawood is considered among the most important books of Hadith and many commentaries have been written about it. In juristic issues he agreed with Imam Shafi'i and Imam Ahmed bin Hanbal. His students included Imam Nisa'i and Imam Tirmidhi and he died in Basrah.

Dawood bin Ali Al-Zahiri (Deceased 275 A.H.)

He was the Imam of Zahiri juristic school of thought and was born in Kufah. He acquired the knowledge of Hadith from Ishaaq bin Rahaweyh and Imam Abu Thaur. In the beginning he followed Imam Shafi'i but later on he originated his own school of thought, based on the apparent meanings of the Qur'an and Hadith. Imam Dawood Zahiri acknowledged the Qur'an, the Sunnah and the consensus as the basis of Islamic law but he did not accept the deductions by analogy (قیاس) as one of its bases. The greatest compiler and Imam of his school of thought was Ibn Hazm al-Andalusi (456 A.H.) The Zahiri school of thought was dominated by Maliki school of thought in Spain. He died in Baghdad and was buried there.

Ibn Qutaibah Abdullah bin Muslim Maroozi then Dinori (Birth 213 A.H. Deceased 276 A.H.)

He was famous by the name of Ibn Qutaibah and was the Imam of the followers of Sunnah. He died in Baghdad and was the author of "Taaweel Mukhtalif Al-Hadith" and "Kitaab Al-Ma'aarif."

Imam Abu Eesaa Tirmidhi (Birth 209 A.H. Deceased 279 A.H.)

He was the compiler of "Jami' Tirmidhi" and his teachers include Imam Bukhari and Imam Muslim. He was born in the city of Tirmiz which is located at the bank of river Jeehoon. He travelled to many cities for knowledge and his famous writings include "Shamail-e-Tirmidhi" and "Kitab al-'ilal", besides "Jami' Tirmidhi". He agreed with Imam Shafi'i in most of the juristic issues but he was an independent jurist.

Abu Zar'ah Abdur Rahman bin Amr Al-Damishqi. (Deceased 281 A.H.)

He was the greatest scholar of Syria of his time and he has narrated from Imam Ahmed bin Hanbal, Abi Na'eem, Adam bin Abi Ayas, Saeed bin Mansoor and others. His students include great scholars like Imam Abu Dawood, Ibn Abi Hatim, Ibn Jawsaa, and Imam Tahaawi.

Abu Bakr al-Bazzar. (Deceased 292 A.H.)

He was a grocer who belonged to Basrah and died in Syria. He travelled to Baghdad, Asfahaan and Syria in search of knowledge and he wrote "Musnad Bazzar". Abu al-Qasim Tabarani (Deceased 360 A.H.) was one of his student.

The Traditionists of 4th Century Al-Hijrah

Imam Nisa'i Ahmed bin Sho'aib. (Birth 215 A.H. Deceased 303 A.H.)

He was the compiler of "Sunan an Nisa'i" and his teachers included Imam Ishaaq bin Rahaweyh, Bukhari, Abu Dawood and others. He followed Imam Shafi'i in jurisprudence but was considered an independent jurist who belonged to Khurasaan but had settled in Egypt. "Sunan an Nisa'i" has been considered the most sound book after Bukhari and Muslim.

Imam Abu Ya'la Musali Ahmed bin Ali (Birth 207 A.H. Deceased 307 A.H.)

He was the compiler of "Musnad Sagheer Abi Yu'la" and his teachers included Imam Ahmed and Ibn Ma'een, while his famous student was Ibn Hibban. A famous Pakistani scholar Maulana Irshadul Haq Athri has published Musnad Abu Yu'la with his research and annotation.

The Period of Caliphate of Muqtadar Abbasi. (328-330 A.H.)

Muhammad bin Jarir Tabari. (Deceased 310 A.H.

He was fully conversant with the jurisprudence of Imam Maalik, Imam Shafi'i and Imam Abu Hanifah. Finally he developed his own school of thought and became an independent jurist. His commentary of the Qur'an and book of history are very famous. His juristic school of thought was followed in some areas until the fifth century Hijra and then it perished.

Muhammad bin Ishaq Ibn Khuzeymah (Birth 223 A.H. Deceased 311 A.H.)

He was the teacher of Imam Ibn Hibban and the compiler of "Sahih Ibn Khuzeymah". He benefited from teachers like Imam Mazani, Ishaq bin Rahwiyyah, and he was capable of exercising independent judgement in jurisprudence. Imam Suyuti says that the status of "Sahih Ibn Khuzeymah" is higher than that of "Sahih Ibn Hibban".

Abu Awanah Ya'qub bin Ishaq Isfraa'ini (Deceased 316 A.H.)

He was the compiler of "Musnad Sahih Abu Awanah" and this book is the deduction of Sahih Muslim. He was the student of Abu Hatim, Abu Zar'ah, Imam Muslim, and he belonged to the Shafi'ite school of thought. He undertook many journeys to acquire the knowledge of Hadith.

Abu Ja'far Tahaawi (Birth 239 A.H. Deceased 321 A.H.)

He was the maternal nephew of Imam Mazani and a student of Imam Shafi'i. Initially he followed the shafi'ite school of thought but later he became a Hanafi, and died in Egypt.. He is the author of "Mushkil al-A'thar", "Aqidah Tahaawiyah" and the compiler of "Musnnaf al-Tahaawi"

Abdur Rahman bin Abi Hatim. (Deceased 327 A.H.)

He was a famous scholar of Hadith.

Abu Hatib Muhammad Ibn Hibban. (Birth 275 A.H. Deceased 354 A.H.)

He was an Afghan who compiled "Sahih Ibn Hibban" and was the student of Muhammad bin Ishaq Abu Khuzeymah.

Suleiman bin Ahmed Tabarani (Birth 260 A.H. Deceased 360 A.H.)

He followed the Shafi'ite school of thought but was capable of making independent decisions. He was the compiler of "Al-Mo'jam al-Kabir", "Al-Ausat" and "Al-Saghir". He was the student of Imam Nisa'i and Abu Zar'ah, and the teacher of Abu Na'eem. He belonged to a place called Tabriyah which is adjacent to river Jordan.

Ibn Addi (Deceased 365 A.H.)

He was a famous traditionist.

Ibn Asakar Abu al-Qasim Ali al-Damishqi, the Shafi'ite (Deceased 371 A.H.)

He was a great traditionist, who wrote the famous book "Al-Taareekh al-Kabeer of Damascus".

Imam Ali bin Umar Darqutani. (Birth 306 Deceased 385 A.H.)

He was the compiler of "Sunan Darqutani" and a great scholar on the topic of defects of Hadith and its reporters. His book is considered to be the most sound book after the "six sound books." Darqutan was the name of a locality in Baghdad.

The Scholars (Traditionists) of 5th Century Al-Hijrah

Imam Hakim (Birth 321 A.H. Deceased 405 A.H.)

Imam Hakim, a great religious scholar, was the student of Imam Darqutani and the teacher of Imam Bayhaqi. He had been appointed the governor of his region. The standard of his works is considered lower than that of Ibn Khuzeymah and Ibn Hibban. "Maarifah Ilm Al-Hadith", "Taareekh Nishapur", "Al-Mustadrik al-Sahiheyn" and "Fadhaa'il Imam Shafi'i" are his famous books.

Ibn Mardwaih (Deceased 410 A.H.)

He was a famous traditionist.

Abu Na'eem Asfahani (Birth 336 A.H. Deceased 430 A.H.)

He was the compiler of "Huliyatul Auliyaa" and "Dalaa'il Al-Nabuwwah". He followed Imam Shafi'i in jurisprudence and Imam Ash'ari in scholastic philosophy. Khateeb Baghdadi was his prominent student.

Ibn Hazm al-Andalusi (Deceased 457 A.H.)

Ibn Hazm wrote the great book "Kitab al-Mahalla" and he was a famous Imam of Zahiri jurisprudence in Andalus (Spain). He was a great traditionist and jurist who held independent opinions on certain issues, and some of his rulings were based on very solid and well established principles.

Imam Bayhaqi Abu Bakr Ahmed bin Hussain (Birth 384 A.H. Deceased 458 A.H.)

Imam Bayhaqi, a Shafi'ite scholar, was the student of Imam Hakim and Abu Abdur Rahman Salimi. "Al-Sunan al-Kabra wal Sunan al-Sughra", "Kitaab al-Asmaa wal Sifaat", "Maarifah al-Sunan wal Aathaar" and "Dalaa'il al--Nabuwwah" are his famous books. He died in Nishapur.

Khateeb Baghdadi (Birth 392 A.H. Deceased 463 A.H.)

He was the student of Abu Naeem Asfahani and was the compiler of "Al-Kifaayah fi Uloom Al-Riwaayah". He followed the Shafi'ite and Ash'arite schools of thought, and "Taareekeh Baghdad" (History of Baghdad) is among his famous books.

Ibn Abdul Barr Al-Qurtubi Al-Andalusi (Birth 368 A.H. Deceased 463 A.H.)

He was a famous traditionist who wrote a commentary on Muwatta of Imam Maalik by the name of "Al-Tahmeed" and also compiled a book on the narrators of Hadith called "Istee'aab". He followed the Malikite school of thought but was not a blind follower of the madhab.

Muhammad bin Abi Nasr al-Humaidi al-Andalusi (Birth 418 A.H. Deceased 488 A.H.)

He was a famous traditionist who combined Sahih Bukhari and Sahih Muslim. He was the student of Ibn Hazam (457 A.H.) and followed the Zahiri school of thought.

The Scholars (Traditionists) of 6th Century Al-Hijrah

Imam Ghazali (Deceased 505 A.H.)

He was a famous revivalist of Islam, a philosopher and one of the great scholars on the principles of Islamic jurisprudence. "Ahya-Al-Ulum" is one of his famous books.

Dailmi (Deceased 509 A.H.)

He was a famous scholar of Hadith.

Imam Hussain bin Mas'ud al-Baghvi Khurasaani. (Birth 436 A.H. Deceased 519 A.H.)

He wrote a commentary of the Holy Qur'an by the name of "Ma'alam Al-Tanzeel" and compiled a collection of Hadith in a book by the name of "Masabih al-Sunnah" which was later published by Khateeb al-Omari with additions and renamed "Mishkaat", about two hundred years later.

Razeen bin Mu'awiyyah (Deceased 535 A.H.)

He was the compiler of "Tajrid al-Sihaah" in which he combined the six sound books.

Imam Ibn Al-Arabi (Abu Bakr Muhammad bin Abdullah) (Birth 468 A.H. Deceased 543 A.H.)

"Ahkaam al-Qur'an" and "Aardhatul Ahwazi" the commentary of Tirmidhi are his famous books. He belonged to the Maliki school of thought.

Qadi Ayad al-Andalusi (Birth 446 A.H. Deceased 544 A.H.)

"Kitaab Al-Shifaa" was his famous book on the life of the Prophet (pbuh) and he belonged to the Maliki school of thought.

Marghinami Abul Hassan Burhanuddin Ali (Deceased 592 A.H.)

He was a famous Hanafite Jurist and the compiler of "al-Hidayah".

Abdur Rahman bin Ali ibn Jawzi Baghdadi (Deceased 597 A.H.)

Ibn Jawzi, who belonged to the Hanbalite school of thought, was the preacher of Baghdad and author of numerous books. Famous among them are "Maudhoo'aat", "Safwatusfwah", "Tablees Iblees", "Akhbaar Al-Akhyaar" "Minhaaj al-Saadiqeen" and he was also considered the Imam of critical examination of Hadith.

The Scholars (Traditionists) of 7th Century Al-Hijrah

Madasi Abdul Ghani bin Abdul Wahid (Deceased 600 A.H.)

He was a famous traditionist and authored the most famous book on critical examination of Hadith called "Hamaal".

Ibn Atheer Jazi (Birth 543 A.H. Deceased 606 A.H.)

He belonged to Shafi'ite school of thought and had authored a famous book called "Jame-al-Usool" besides which he also authored "Al-Nihaayah fi Ghareeb Al-Hadith". He had combined the six sound Hadith books and his death occured at Mousal (Iraq).

Ibn Salah Abu Omar Uthman bin Abdur Rahman (Deceased 643 A.H.)

He was the compiler of "Uloom Al-Hadith" (famous by the name of Muqaddamah) and a famous traditionist. Besides being the scholar of Hadith, he had achieved excellence in critical examination of Hadith, commentary of Holy Qur'an and Islamic jurisprudence. He died in Baghdad.

End of Abbasid Caliphate (656 A.H.)

Halaakoo Khan killed the last Caliph Mo'tasim Billah

Hafiz Abdul Azeem Mandhari the Egyptian. (Birth 581 A.H. Deceased 656 A.H.)

Imam Mandhari was the student of Ibn Qudaamah Hanbali and the teacher of Izzaddin Abdul Salam and Ibn Daqeeq Al-Abd. He was the compiler of "al-Targhib wal Tarhib" and Sheikh Muhammad Naasiruddin al-Albani has made its deduction and published it in two separate volumes by the names of "Sahih Targhib wal Tarhib" and "Da'if Targhib wal Tarhib".

Imam Yahya bin Sharafuddin Nawawi Hurani, the Shafi'ite. (Deceased 676 A.H.)

Imam Nawawi, belonging to the Shafi'ite school of thought, was a great traditionist who wrote a famous commentary on "Sahih Muslim". Other famous books of his include "Riyadh Al-Saaleheen", "Arbaeen Nawawi" and "Kitaab Al-Azkaar".

The Scholars (Traditionists) of 8th Century Al-Hijrah

Sheikh-ul-Islam Imam Ibn Taimiyyah (Birth 661A.H. Deceased 728 A.H.)

He was a jurist, a revivalist of Islam, a warrior, a critic, a traditionist, a philosopher and a Mufassir of Qur'an. He strived bravely against the disturbance by the Tartars, the creed of unity of existence and the mischief of Carmathian sect. He belonged to the Hanbalite school of thought but his near perfect knowledge of Qur'an and Sunnah, and his God-given insight in jurisprudence had awarded him the status of an independent jurist. He was a great Mujahid who gave a lot of sacrifices, including long terms in jail for the sake of the truth.

Wali al-Din Khatib Al-Tabrezi (Deceased 737 A.H.)

He was the compiler of "Mishkaat Al-Masabih", which he completed by adding a third section to Imam Baghvis book "Al-Masaabeeh Al-Sunnah". He belonged to the Shafi'ite school of thought and Mulla Ali Qari (Deceased 1014 A.H.), Sheikh Abdul Haq Muhadath Dehlavi (Deceased 1052 A.H.) and

Maulana Obaidullah Rahmani (Deceased 1342 A.H.) have written commentaries of Mishkat.

Imam Yusuf Mizzi, Jamaluddin (Deceased 742 A.H.)

He was a famous scholar of Hadith, teacher of Ibn Kathir and author of a famous book on critical examination of Hadith called "Tehzeeb Al-Kamaal".

Ibn Qudaamah al-Maqdasi (Deceased 744 A.H.)

He was a famous traditionist and the compiler of "Al-Mughni."

Hafiz Shamsuddin Dhahabi (Deceased 748 A.H.)

He was a famous traditionist, a teacher of Ibn Kathir, and an authority on critical examination of Hadith. "Tazkaratul Huffaaz" and "Meezaanul Catadaal" are his famous books on critical examination of Hadith.

Hafiz Shamsuddin Ibn Qaiyam (Birth 691 A.H. Deceased 751 A.H.)

Hafiz Ibn Qaiyam, was a famous traditionist, a commentator of the Qur'an, although belonging to the Hanbalite school of thought he was considered an independent jurist. "Zaad-Al-Ma'aad" and "Aalaam-Al -Mooqi'een" are his famous books and he was a student of Imam Ibn Taimiyyah.

Hafiz Imaduddin Ibn Kathir the Shafi'ite (Birth 701 A.H. Deceased 774 A.H.)

Hafiz Ibn Kathir was the famous commentator of Qur'an, a traditionist, a historian and a religions scholar. He was the student of Imam Ibn Taimiyyah, Imam Mizzi and Imam Dhahabi. His commentary of the Qur'an, the book of history "Al-Bidaayah wal-Nihaayah", "Jaami Al-Masaaneed" which is the combination of Sihaah sittah and Musnad Ahmed are among his very famous books.

Imam Shatibi Abu Ishaaq Ibrahim Bin Musa Al-Gharnaati Al-Andalusi (Decesed 790 A.H.)

He was a great religious scholar who belonged to the Maliki school of thought. "Al-Muhwafiqat" was his famous book on principles of jurisprudence and he also wrote a book on articles of faith by the name of "Al-Eatisaam".

The Scholars (Traditionists) of 9th Century Al-Hijrah

Ibn Hajar Asqalani (Birth 773 A.H. Deceased 852 A.H.)

He was known as the commander of believers in Hadith and a follower of the Shafi'ite school of thought in jurisprudence. He was the author of "Fath al-Bari",

which is the famous commentary of Sahih al-Bukhari. He also compiled the famous book "Hadith Baloogh Al-Maraam" and Imam Sakhawi was his student.

The Scholars (Tradionists) of 10th Century Al-Hijrah

Muhammad bin Abdur Rahman al-Sakhawi (Deceased 902 A.H.)

He was a famous scholar of Hadith and the student of Hafiz Ibn Hajar.

Jalaluddin Suyuti (Deceased 911 A.H.)

He was a famous commentator of Qur'an, a traditionist, a historian and the commentator of Sunan an Nisa'i, Ibn Majah and Muwatta. He wrote books on many branches of knowledge.

Ahmed bin Muhammad Qastalani (Deceased 923 A.H.)

He was a famous traditionist and the commentator of Bukhari.

Sheikh Ali Muttaqi (Birth 885 A.H. Deceased 975 A.H.)

He was the student of Ibn Hajar Makki, Muhammad bin Sakhawi and others. "Kanzul Ummal fi Sunan al-Aqwaal wal Afaal" is his famous book and Sheikh Tahir Patni was his student.

Sheikh Muhammad Tahir Patni (Fatni) (Deceased 986 A.H.)

He is the student of Ali Muttaqi and he belonged to Patan (Ahmedabad). "Maghni Fi Asmaa Al-Rijaal", "Tazkirah Al-Maudhoo'aat" and "Majmaa Bihaar Al-Anwaar" are his famous books.

The Scholars (Traditionists) of 11th Century Al-Hijrah

Mullah Ali Qari Nooruddin Bin Sultan (Deceased 1014 A.H.)

He wrote the commentary of Mishkaat by the name of Mirqat al-Masaabih He also collected the fabricated traditions.

Sheikh Abdul Haq Muhaddith Dehlvi (Deceased 1054 A.H.)

He is a famous traditionist. He wrote the commentary of Mishkaat.

The Scholars (Traditionists) of 12th Century Al-Hijrah

Sheikh Muhammad Hayaat Sindhi (Deceased 1163 A.H.)

He was born in Ghotki (Sakhar) and died in Madinah in 1163 A.H. Sheikul Islam Muhammad bin Abdul Wahaab and Muhammad bin Ismaa'eel (the author

of Subal As-Salaam) are his students.

Shah Wali Allah Muhaddith Dehlvi (Deceased 1176A.H.--1762C.E.)

He was a thinker, revivalist, traditionist, commentator of Qur'an, expert in Islamic law and an independent jurist. He wrote "Al-Musawwa" the Arabic commentary of Muwatta and "Al-Musaffa" the Persian commentary of Muwatta. Some of his other famous books include "Tafheemaat -e- Laahiyyah" and "Hujjatullah Al-Baalighah".

The chain of narration and teaching of Hadith in Sub-Continent (India and Pakistan) goes back to Shah Wali Allah. All four of his sons were great religious scholars and even his grandson Shah Isma'il was a great scholar and a mujaahid while his other grandson Shah Ishaaq was a very important link in teaching and narrations of Hadith.

The Hanafite scholars belonging to Deoband school of thought are connected with this line through Maulana Mamlook Ali and Shah Abdul Ghani Majaddadi while the religious scholars of Ahl-e-Hadith school of thought are also connected with the same line through Maulana Syed Nazir Hussain Bihaavi. Maulana Abu-Al-Aala Maudoodi is also attached with the same line through the links of Maulana Ashfaqur Rahman Kandalvi, Maulana Khaleel Ahmed Sahaaranpuri and Maulana Mazhar Nanotvi and others.

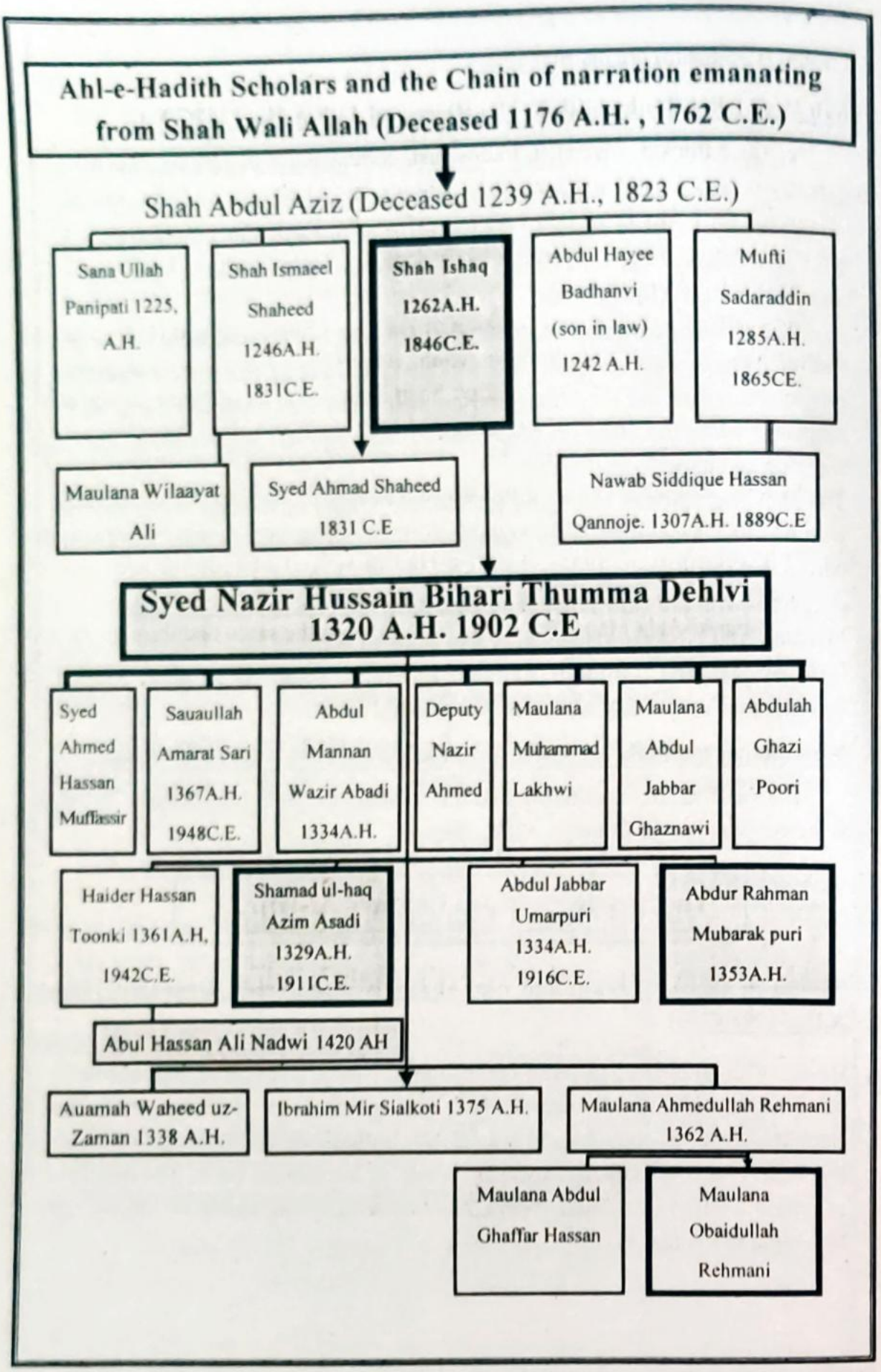
Muhammad bin Isma'eel Al-Sanaani (Deceased 1182 A.H. , 1768 A.H.)

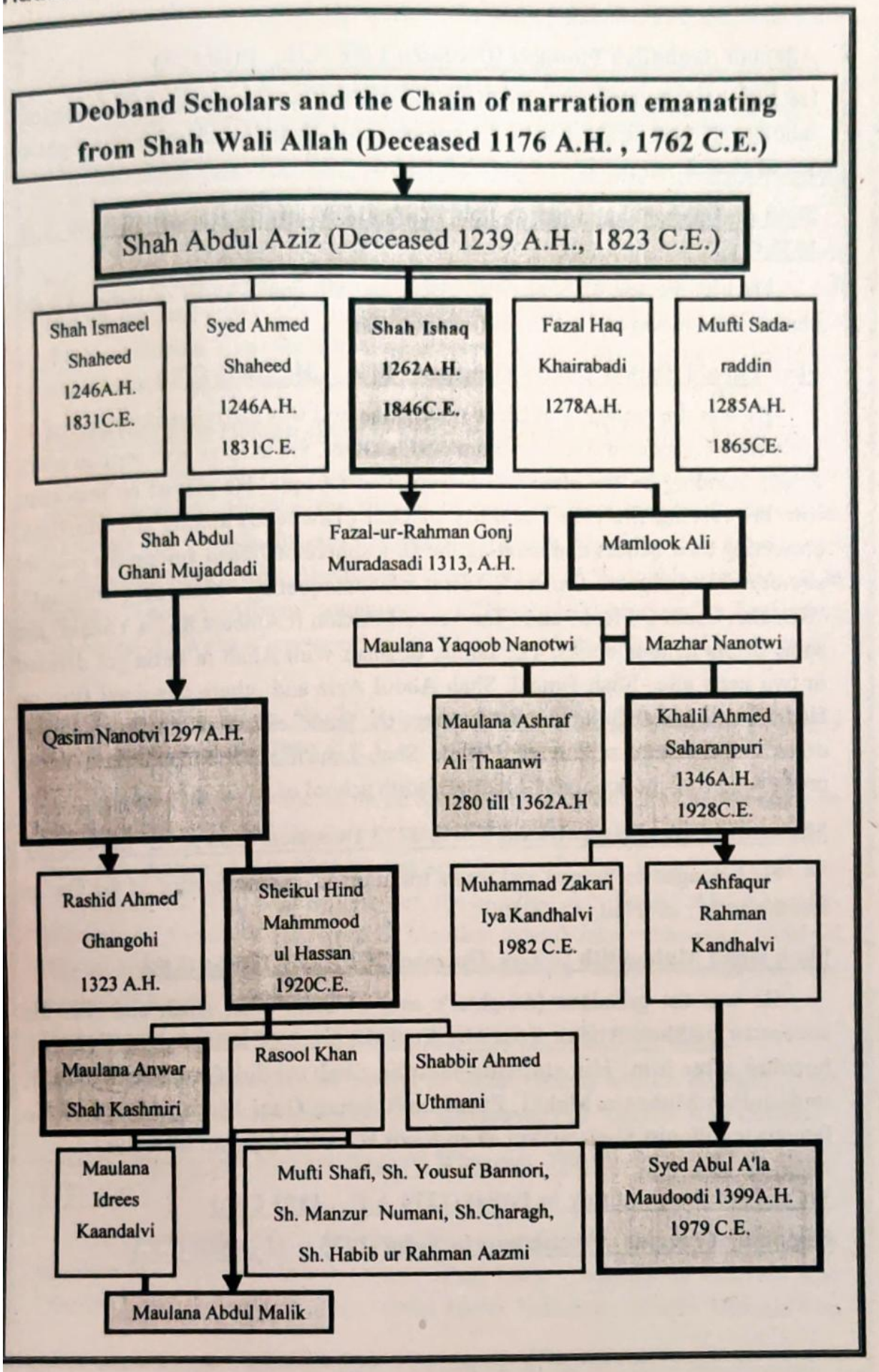
He was a famous traditionist and the compiler of "Subul As-Salaam" which is the commentary of Buloogh Al-Maraam.

The Scholars of 13th Century Al-Hijrah

Sheikh ul Islam Muhammad bin Abdul Wahab Najdi (Deceased 1206 A.H., 1792 C.E.)

He establish an Islamic government in central Arabia and played a great role in purifying the arab lands from idolatry and innovations. He belonged to the Hanblite school of thought and was greatly influenced by the works of Imam Ibn Taimiyyah. "Kitaab-Al-Tawheed" is one of his famous book. The ministry of religious affairs of Saudi Arabia has remained in the hands of individuals belonging to his family.


Ahl-e-Hadith Scholars and the Chain of narration emanating from Shah Wali Allah (Deceased 1176 A.H. , 1762 C.E.)
Shah Abdul Aziz (Deceased 1239 A.H., 1823 C.E.)
Sana Ullah Panipati 1225, A.H.
Shah Ismaeel Shaheed 1246A.H. 1831C.E.
Shah Ishaq 1262A.H. 1846C.E.
Abdul Hayee Badhanvi (son in law) 1242 A.H.
Mufti Sadaraddin 1285A.H. 1865CE.
Maulana Wilaayat Ali
Syed Ahmad Shaheed 1831 C.E
Nawab Siddique Hassan Qannoje. 1307A.H. 1889C.E
Syed Nazir Hussain Bihari Thumma Dehlvi 1320 A.H. 1902 C.E
Syed Ahmed Hassan Muffassir
Sauaullah Amarat Sari 1367A.H. 1948C.E.
Abdul Mannan Wazir Abadi 1334A.H.
Deputy Nazir Ahmed
Maulana Muhammad Lakhwi
Maulana Abdul Jabbar Ghaznawi
Abdulah Ghazi Poori
Haider Hassan Toonki 1361A.H, 1942C.E.
Shamad ul-haq Azim Asadi 1329A.H. 1911C.E.
Abdul Jabbar Umarpuri 1334A.H. 1916C.E.
Abdur Rahman Mubarak puri 1353A.H.
Abul Hassan Ali Nadwi 1420 AH
Auamah Waheed uz-Zaman 1338 A.H.
Ibrahim Mir Sialkoti 1375 A.H.
Maulana Ahmedullah Rehmani 1362 A.H.
Maulana Abdul Ghaffar Hassan
Maulana Obaidullah Rehmani


Deoband Scholars and the Chain of narration emanating from Shah Wali Allah (Deceased 1176 A.H. , 1762 C.E.)
Shah Abdul Aziz (Deceased 1239 A.H., 1823 C.E.)
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Fazal Haq Khairabadi 1278A.H.
Mufti Sada-raddin 1285A.H. 1865CE.
Shah Abdul Ghani Mujaddadi
Fazal-ur-Rahman Gonj Muradasadi 1313, A.H.
Mamlook Ali
Maulana Yaqoob Nanotwi
Mazhar Nanotwi
Qasim Nanotvi 1297A.H.
Maulana Ashraf Ali Thaanwi 1280 till 1362A.H
Khalil Ahmed Saharanpuri 1346A.H. 1928C.E.
Rashid Ahmed Ghangohi 1323 A.H.
Sheikul Hind Mahmmood ul Hassan 1920C.E.
Muhammad Zakari Iya Kandhalvi 1982 C.E.
Ashfaqur Rahman Kandhalvi
Maulana Anwar Shah Kashmiri
Rasool Khan
Shabbir Ahmed Uthmani
Maulana Idrees Kaandalvi
Mufti Shafi, Sh. Yousuf Bannori, Sh. Manzur Numani, Sh.Charagh, Sh. Habib ur Rahman Aazmi
Syed Abul A'la Maudoodi 1399A.H. 1979 C.E.
Maulana Abdul Malik

Allamah Sanaullah Panipati (Deceased 1225 A.H., 1810 C.E)

He was the author of "Tafseer Mazhari" and was a very broadminded religious scholar. He had differed with the conventional Hanafite school in the light of sound Hadith.

Shah Abdul Aziz Muhaddith Dehlvi, Mufassir, Mufti. (Deceased 1246 A.H. 1831 C.E.)

He was the son of Shah Wali Allah and the grand Mufti of India. All the chains of narration of Hadith (in India) reach him.

Shah Isma'il Shahid Dehlvi. (Deceased 1246 A.H., 1831 C.E.)

He was the grandson of Shah Wali Allah and was martyred at the age of 47 years fighting against Sikhs in Balakot (Pakistan). He used to give sermon every Friday standing on the stairs of the principal mosque. He played an important role in reviving the creed of unity of God (Tawheed) among the Muslims, correcting their beliefs and creating the atmosphere of Jihaad among the muslim society. "Taqwiyatul Emaan", "Sirat-e-Mustaqeem", "Mansab-e-Imamat", "Risaalah Usool-e-Fiqah" and "Tanweer Al-Ainain fi Athbaat Rafaa Yadain" are some of his famous books. The family of Shah Wali Allah in India got divided in two parts after Shah Isma'il. Shah Abdul Aziz and others remained firm on Hanafite school of thought and thus were the predecessors of religions scholars of Deoband school of thought. While Shah Isma'il and his followers are the predecessors of the scholars of Ahl-e-Hadith school of thought in India.

Muhammad bin Ali Shawkani (Birth 1173 Deceased 1250 A.H. 1834 C.E.)

He belonged to Yemen and was a traditionist, a commentator of the Qur'an and the author of "Nail Al -Autar".

Shah Ishaq Muhaddith Dehlvi (Deceased 1262 A.H. 1864 C.E.)

He was the grandson (daughter's son) of Shah Wali Allah and was the successor of Shah Abdul Aziz who kept the light of knowledge of Hadith burning after him. His students include Shah Abdul Ghani Mujaddadi, Imdadullah Muhaaju Makki, Fazal-ur-Rahman Gani Muradabadi and the famous traditionist Sheikhul kul Mian Nazir Hussain Muhaddith Dehlvi.

War of freedom (mutiny in India) (1274 A.H. , 1857 C.E.)

Beginning of regular British rule in India (1275 A.H. , 1858 C.E.)

The Scholars (Traditionists) of 14th Century Al-Hijrah

Mullah Abdul Hay'ee Frangi Mahalli Lakhnawi (Deceased 1304 A.H. 1889 C.E.)

He was the pride of religious scholars in India and the compiler of "Hashiah Hidayah" and "Majmooba Fataawaa". He died at a young age but still had attained the status of Mutahid Muntasib (affiliated jurist). He differed with the conventional Hanafite school of thought in the light of sound Hadith and strong reasoning, he also expressed this difference of opinion with boldness.

Nawab Siddique Hassan Khan Qanoji (Deceased 1307 A.H. 1890 C.E.)

He was the author of more than two hundred books in Arabic, Urdu and in Persian language. He was the student of great teachers like Mufti Sadruddin Aazurdah and Sheikh Hussain bin Mohsin Ansaari. The following are some of his famous books: "Misk Al-Khataam" commentary of "Baloogh Al-Maraam" in Persian, "Fateh Al-Allaam" commentary of "Baloogh Al-Maraam" in Arabic and "Al-Saraaj Al-Wahaaj" commentary of "Mukhtasar Sahih Muslim Lil-Manzari".

Sheikh Al-Kul Mian Nazir Hussain Muhaddith Bihari then Dehlvi (Deceased 1320 A.H., 1902 C.E.)

He was famous by the name of Sheikh-Al-Kul (teacher of all) because he gave lectures on Hadith for sixty years and the number of his students are more than one thousand. He became the successor of Shah Ishaq in Dehli and Maulana Abdur Rahman Mubarakpuri, the traditionist of Punjab Abdul Manaan Wazirabadi, Deputy Nazir Ahmed, Maulana Abdul Jabar Omerpuri, Shamsul Haq Azimabadi, Haider Hassan Tonki and Maulana Sanaullah Amaratsari are among his famous students.

Muhammad Ashraf Azimabadi (Deceased 1322 A.H. 1904 C.E..)

He was the greatest traditionist of Bihar (India) and he assisted in the compilation of "Awn-Al-Maabood", the commentary of "Sunnah Abu Dawood".

Sheikh Hussain bin Mohisn Ansaari Khazraji (Birth 1245 A.H. Deceased 1327 A.H.)

He came to Bhopal (India) from Yemen and his students include famous scholars like Nawab Siddique Hassan Khan Qanoji, Muhaddith Shamsul Haq Dianvi, Azimabadi and Maulana Abdul Hayee Lakhnawi. Sheikh Hussain was

the student of Qazi Shawkani the author of "Nail Al-Autar" through one link. He had almost memorised the thirteen big volumes of Fateh Al-Bari.

Maulana Shamsul Haq Dianvi Azimabadi (Deceased 1329 A.H., 1911 C.E.)

He was a great traditionist and the following are his famous books: "Ghaayatul Maqsood fi Hal Sunnah Abi Dawood", "Aun-Al-Maabood" the commentary of Sunan Abu Dawood and "Al-Taleeq Al-Mughni Ala Sunan Al-Darqutni".

Jamaluddin Qasim (Decesed 1332 A .H., 1914 C.E.)

He wrote an important book on the terminology of Hadith by the name of "Qawaaid Al-Tahdeeth".

Maulana Khaleel Ahmed Sahaaranpuri (Birth 1269 A.H. Deceased 1346 A.H., 1928 C.E.)

"Bazal Al-Majhood", the commentary of Sunnah Abu Dawood, is his very famous book, which he completed in ten years. He was the grandson (daughter's son) of Maulana Mamlook Ali and he died in Madinah.

Maulana Anwar Shah Kashmiri (Deceased 1352 A.H., 1934 C.E.)

He was the student of Sheikh-ul-Hind Maulana Mahmoodul Hassan and he taught Hadith in Darul Uloom Deoband and Dabhail Gujrat (India). "Faizul Bari" the commentary of Sahih Bukhari is his famous book. The number of his students exceeded one thousand and include great scholars like Mufti Shafi, Idrees Kandhalvi, Manzoor Nomani, Yusuf Binnori and Habibur-Rahman Azami the traditionist.

Maulana Abdur Rahman Mubarakpuri (Deceased 1353 A.H., 1934 C.E.)

Maulana Abdur Rahman was the famous traditionist of Mubarakpur, a place which produced many great men. He was the student of Sheikh Hussain bin Mohsin Ansaari and Mian Nazir Hussain, while those who benefited from him included Abdul Salam Mubabarkpuri, Ubaidullah Rahmani, Taqiuddin Hilaali and others. "Tuhfaful Ahwazi" the commentary of Jami Tirmidhi and "Shafaa Al-Ghalal" the commentary of Kitaab-Al-Ilal Li-Tirmidhi are his famous books.

Maulana Ashraf Ali Thanvi (Birth 1280 A.H. Deceased 1362 A.H.)

Maulana Ashraf Ali Thanvi a famous commentator of Qur'an and a jurist, died in 1943 CE at the age of 82 years. He was the student of Maulana Mamlook Ali and Sheikh ul Hind Maulana Mahmoodul Hassan. While his

students were numerous, the famous among them were great scholars like Mufti Muhammad Hassan, Maulana Khair Muhammad Jaalaudhari, Qari Tayyab, Mufti Muhammad Shafi, Maulana Rasool Khan and Maulana Zafar Ahmed Thanvi. The number of books and pamphlets written by him are approximately one thousand and "Bayaanul Qur'an", "Bahishti Zevar" and "Al-Takashaf" are his famous books.

Establishment of Pakistan (1366 A.H. , 1947 CE.)

Maulana Shabbir Ahmed Uthmani (Deceased 1368 A.H. 1949 CE)

He has played a very important role in the establishment of Pakistan and provided it a constitutional base. He was the founder of Jamiat Ulmaa-e-Islam and a member of Parliament. Together with Manulana Maudoodi he played an important role in the acceptance of objectives resolution. He died in December, 1949 and his famous books are "Tafseer Uthmani" and "Fateh Al-Mulham" the commentary of Sahih Muslim.

Maulana Abu Al-Aala Maudoodi (Birth 1903 C.E. Deceased 1399 A.H. , 1979 C.E.)

He was the founder of Jamat-e-Islami and he assembled the scholars of different schools of thought for the implementation of Islamic Law. He was a mufassir, philosopher and preacher who confronted the mischiefs and trials of nationalism, Qadianism and deniers of Hadith very bravely. He played a significant role in bringing out the Muslims from the domination of western knowledge and civilization. "Tafheem-Al-Qur'an", "Al-Jihaad Fil-Islam", "Qur'an ki char Bunyadi Istilaahen", "Tanqeehaat", "Qadiani Masalah", "Masalah Qaumeeyat", "Rasaa'il-o-Masaa'il" and "Sunnat ki Aa'eeni Haytheeyat" are his famous books.

The Greatest Traditionist of the 15th Century al-Hijrah.

Sheikh Muhammad Naasiruddin al-Albani (Deceased 1420 AH -2000 C.E.)

(Compiler of Silsilatul Ahaadeeth Al-Saheeh a {Sound Traditions Series} and Silsilatul Ahaadeeth Al-Da'eefah wa Ghaira Hum {Weak Traditions Series})

Sheikh Muhammad Naasiruddin al-Albani was the greatest traditionist of the present age. Perhaps a great personality like him has not been born since Hafiz Ibn Hajar Asqsalani (Deceased 852 AH) in the field of Hadith. Sheikh

Albani has made deduction of traditions on beliefs, sufism, the four juristic schools of thought, and the traditions existing in all the books of Sunnah Arab'ah and others. He has determined the position of traditions that are presented as proof in every branch of knowledge. This task was not possible even for many institutes to undertake but Allah (SWT) made it possible for one man. One of his early memorable works is the deduction of traditions found in the famous book of Imam Ghazali's "Ahya al -Ulum" (Revival of Sciences).

He has divided the four sound books of Hadith into Sahih and weak (da'if). They have been published separately as Sahih Nisa'i - Da'if Nisa'i; Sahih Tirmidhi - Da'if Tirmidhi; Sahih Abu Daw'ud - Da'if Abu Daw'ud, and Sahih ibn Majah - Da'if ibn Majah.

He has also divided into sound and weak Hadith the traditions in the famous book of Imam Manzari namely "Al-Targheeb Wal-Targheeb"; which is an important book used for the merits of deeds. The status of the traditions in "Mishkaat al-Masabeeh" have also been evaluated by him.

Likewise he has deducted the traditions used in "Fiqh us Sunnah" (by Allamah Syed Sabiq) and "al-Halaal wal Haram Fil Islam" (by Allamah Yusuf al-Qardawi), which are popular books of jurisprudence in the arab world. Nowadays the examination and evaluation of traditions has become very easy for the students and research scholars of Hadith. The entire work done in the field of Hadith is being transferred to CDs for computer. "Maktabatul Hadith al-Sharif", Beirut Lebanon, has recently published a set of three CDs containing 2100 books.

Science of Hadith and Demands of the present Age

Computer awareness has become essential for the religious scholars of this century and the presence of CDs in all the reputable religious schools has become necessary! Particularly it has become essential for the scholars with special interest in Hadith, because it is a very vast field of knowledge and with the help of the computer, the particulars of every narrator in the chain (isnad) of a Hadith can be found in a very short time. The comments of the traditionists and their critical examination can be seen and the status of Hadith can be determined very easily. The traditions of the same text or similar text can also be viewed and the references of traditions of different texts can be checked.

The prophecy of the Prophet (pbuh) about false traditions

The Prophet (pbuh) said:

يَكُوْنُ فِيْ آخِرِ الزَّمَانِ دَجَّالُوْنَ كَذَّابُوْنَ يَأْتُوْنَكُمْ مِنَ الْأَحَادِيْثِ بِمَا لَمْ تَسْمَعُوْا أَنْتُمْ وَلَا آبَاؤُكُمْ فَإِيَّاكُمْ وَإِيَّاهُمْ لَا يَضِلُّوْنَكُمْ وَلَا يَفْتِنُوْنَكُمْ (صحيح مسلم : المقدمة ، باب 4 ، حديث 16)

Great deceivers and liars will come towards the end of the world who will bring such traditions to you which neither you nor your forefathers had heard. Guard yourself against them, that they may not mislead you or involve you in some mischief and trial.

Summary

History of narration of Hadith

1:- The traditions have been reported during every period from generation to generation and this arrangement will continue till the day of judgement.

2:- There were many among the companions (RAA) who wrote the traditions besides narrating them.

3:- Muslim Ummah has given birth to great scholars of Hadith during the past fourteen centuries.

4:- The chains of narrations of all the schools of thought in Sub-Continent (Indo-Pak) including the scholars of Deoband, Ahl-e-Hadith, and Maulana Maudoodi reach Shah Wali Allah.

5:- Sheikh Muhammad Naasiruddin al-Albani, the famous Albanian scholar, has rendered great services to the knowledge and research of Hadith in our age.

6:- It has become easier today with comparison with the previous epochs to encompass the knowledge of Hadith because of computer C.Ds and publication of books of Hadith on large scale.

Questions

1:- Memorise important dates of the Prophet's (pbuh) Makkan and Madinan life.

2:- Memorise the important events in the lives of the rightly guided caliphs according to Al-Hijrah calendar, make beautiful charts and hang them in your home, Madrasah, school or office so that other people may benefit from them.

3:- Write a short essay on the written commandments of Prophet (pbuh).

4:- Write the summary on the lives of the ten (10) famous companions in two lines each.

5:- Write the summary of the lives of ten (10) famous successors in two lines each.

6:- Write the summary of the lives of ten (10) famous students of successors in two lines each.

7:- Write the summary of the lives of ten (10) famous students of students of successors in two lines each.

8:- Write a short note on the lives of ten (10) famous persons who acquired excellence in Islamic jurisprudence.

9:- Write a short note on the lives of ten (10) famous persons who achieved excellence in the science of Hadith.

10:-Write a short note on the lives of ten (10) famous persons who achieved excellence in the science of commentary of Qur'an.

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13. Thiqafah al-Da'iyah	Dr. Yusuf al-Qardawi
14. Fitnah wad'ey Hadith	Maulana Saood Alam Qasim

Chapter-XVII

The Objections of deniers of Hadith and their refutation

The Objections of deniers of Hadith and their refutation

Objection 1:

Revelation means only the Qur'an. The traditions are not based on revelation.

Answer:

Allah has informed that there are four ways of revelation, one is mentioned in surah Al-saffat (الصّافات) and three are mentioned in the following verse:

﴿وَمَا كَانَ لِبَشَرٍ اَن يُكَلِّمَهُ اللّٰهُ اِلَّا وَحْياً اَوْ مِنْ وَّرَاءِ حِجَابٍ اَوْ يُرْسِلَ رَسُولاً فَيُوْحِيَ بِاِذْنِهٖ مَا يَشَآءُ﴾ (الشورىٰ : 51)

" It is not given to any human being that Allah should speak to him unless (it be) by revelation, or from behind a veil , or (that) He sends a messenger to reveal what he wills by his leave."

1- By revelation:

Wahi (revelation) means a swift and sharp hint which descended on the heart of a Prophet or a Messenger.

The Holy Qur'an Says:

﴿وَمَا يَنْطِقُ عَنِ الْهَوىٰ، اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحىٰ﴾ (النجم : 4-3)

"Nor does he speak of (his own) desire. It is only a revelation revealed."

The Prophet (pbuh) said the same thing to Ibn Amr (ابن عمرو) when he said to him:

﴿اُكْتُبْ فَوَ الَّذِىْ نَفْسِي بِيَدِهٖ مَا يَخْرُجُ مِنْهُ اِلَّا حَقٌّ﴾

(ابو داود : كتاب العلم ، حديث 3648)

"Write! by the One in whose hand is my life! Nothing comes out of this mouth except the truth."*(Abu Daw'ood, Musnad Ahmed, Darami)*

2- Conversation from behind the Curtain:

The Prophet hears the conversation of Allah but he does not see Him. Prophet Musa (A.S.) had heard Allah on mount Tur, likewise, Prophet Muhammad (pbuh) talked to Allah many times during Mi'raj (journey to heavens). The five daily prayers were made obligatory on this occasion and some traditions have also been revealed in this way.

3- Descent of the angel:

Sometimes angel Gabriel (جبريلؑ) came to the Prophet (pbuh) in a human form (occasionally in the form of Dihyah Al Kalbi - a companion). The Prophet (pbuh) saw him in his real form only twice (with wings), but most of the time the revelation (Wahi) was revealed (to the heart).

The Holy Qur'an says:

﴿ نَزَلَ بِهِ الرُّوْحُ الْاَمِيْنُ عَلٰى قَلْبِكَ ﴾ (الشعراء : 193)

"Which the trustworthy Ruh (جبريلؑ) has brought down upon your heart (O' Muhammad)."

4- Revelation by Dream:

Prophet Ibrahim saw in his dream that he is slaughtering his son Isma'il (Surah as-Saffat ayat 102, tells us this fourth way of revelation). He told his dream to his son and the son replied:

﴿ اِفْعَلْ مَا تُؤْمَرُ ﴾ (الصافات : 102)

"Do that which you are commanded."

Prophet Isma'il (A.S.) has accepted the dream of Prophet Ibrahim (A.S.) as an injunction and command, because the dreams of Prophets have the status of revelation. Prophet Muhammad (pbuh) had a dream before the peace treaty of Hudaibiyyah which is mentioned in verse 27 of Surah al-Fath. The traditions have also been revealed to the Prophet (pbuh) in this way.

The Prophet (pbuh) was given the recited (Qur'an) and the invisible revelations (Hadith) in the above mentioned four ways. Both these things together complete the Divine sources of Law. Hence the Holy Qur'an says:

﴿ مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ ﴾ (النساء : 80)

"He who obeys the Messenger, has indeed obeyed Allah."

The Holy Qur'an declares it explicitly that no muslim man or woman is allowed to differ with the judgements of Allah and his Messenger after declaring their belief in Allah. They have to accept their decisions without the slightest hesitation.

﴿وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ إِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗ أَمْرًا أَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾ (الاحزاب : 36)

"It is not for a believer, man or woman, when Allah and his messenger have decreed a matter that they should have any option in their decision."

Objection 2:

The Holy Qur'an says that people have been warned by the Qur'an and the Hadith does not have this status. The Holy Qur'an says:

﴿وَأُوْحِيَ إِلَيَّ هٰذَا الْقُرْاٰنُ لِأُنْذِرَكُمْ بِهٖ وَمَنْ بَلَغَ﴾ (الانعام: 19)

"And this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach."

Answer:

Allah has warned people through the Qur'an and also through the traditions. In fact Allah has warned the people through revelation which includes both the Holy Qur'an and the traditions (Hadith) of the Prophet (pbuh). The Holy Qur'an says at another place:

﴿قُلْ إِنَّمَا أُنْذِرُكُمْ بِالْوَحْيِ﴾ (الانبياء : 45)

"I warn you only by the revelation."

The comprehensive word of revelation has been used in this verse instead of Qur'an and the meanings have been confined by the word إِنَّمَا while there is no restriction of meanings in the verse of surah Al-An'am which has been referred to in the objection.

The words (مَا أَنْزَلَ اللّٰهُ) (whatever is revealed by Allah) have been used for revelation in the Holy Qur'an at times.

Objection 3:

The Holy Qur'an is the foremost and we believe in it. If something is according to the Qur'an we will accept it, otherwise we will not accept it.

Answer:

The problem of the deniers of Hadith is that they do not understand the correct order of belief, instead they raise the slogan of "Qur'an is the foremost." The revelation between the Qur'an and Sunnah has been discussed in detail in the third chapter of this book which should be studied again. When the truthful and trustworthy Muhammad bin Abdullah (pbuh) presented himself as the messenger of Allah before the Makkan pagans, the companions accepted him as

the messenger of Allah. When he claimed that he gets the revelation they accepted his claim word for word. The companions also accepted the Qur'an as the Word of Allah in the light of Hadith of Muhammad (pbuh).

So the correct order for a muslim would be as follows:

1- To accept Muhammad bin Abdullah (pbuh) as the truthful and trustworthy Messenger of Allah and believe in him.
2- To believe in the revelation given to Muhammad (pbuh) the Messenger of Allah.
3- To accept every thing (every Hadith) that comes from Muhammad (pbuh) the messenger of Allah and to believe in it.
4- To believe in the special revelation (Qur'an) which appeared on the tongue of the Prophet (pbuh). The Holy Qur'an is the revelation of Allah both in its meanings and words, therefore, it is essential to believe in this status of the Qur'an. In other words you have to believe in Muhammad (pbuh) first and then in the Qur'an. The Holy Qur'an is a special part of the total revelation (everything which has been taught by the Prophet (pbuh)).

The deniers of Hadith reverse this natural order.

They try to accept Muhammad (pbuh) in the light of the Holy Qur'an, while the correct order is that one should believe in all the sayings and actions of Muhammad (pbuh) and then the Qur'an should be believed in as a special part of his sayings.

The Prophet (pbuh) himself has been ordered in the Holy Qur'an to cling to the revelation so that he could follow the straight path. The Holy Qur'an says:

﴿ فَاسْتَمْسِكْ بِالَّذِيْ أُوْحِيَ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُّسْتَقِيْمٍ ﴾ (الزخرف : 43)

"So hold you (O Muhammad (pbuh)) fast to that which is revealed to you. Verily you are on the straight path."

(Revelation here means both the visible and the invisible revelation - the Qur'an and the Hadith).

The Holy Qur'an also says that deprivation from the knowledge of revelation is like one getting blind:

﴿ إِنْ أَتَّبِعُ إِلَّا مَا يُوْحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيْرُ ﴾ (الانعام : 50)

"I but follow what is revealed to me. Say; are the blind and the one who sees, equal?"

Allah also orders in the Holy Qur'an:

﴿ وَمَا آتَاكُمُ الرَّسُوْلُ فَخُذُوْهُ ﴾ (الحشر : 7)

"And whatsoever the Messenger (Muhammad (pbuh)) gives you, take it."

But the behaviour of the deniers of Hadith is strange. They want to take one thing given by the Prophet (pbuh) and are hesitant to accept the other.

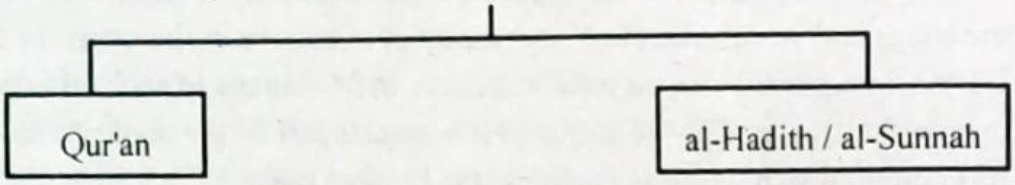
The same revelation has been called مَا اَنْزَلَ اللّٰهُ .

The holy Qur'an has commanded:

﴿ وَاذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ وَمَا اَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَ الْحِكْمَةِ يَعِظُكُمْ بِهٖ ﴾ (البقرة: 231)

"And remember Allah's favours on you (i.e. Islam) and that which he sent down to you of the book (i.e. the Qur'an) and al-Hikmah (the Prophet's Sunnah) whereby he instructs you."

Revelation (whatever Allah has revealed) وَحی (مَا اَنْزَلَ اللّٰهُ)



The word al-Kitab (the Book) has been used for the Holy Qur'an and it is the Qur'an that is recited. One of the responsibilities of the Prophet (pbuh) was to recite the verses. ﴿ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ ﴾ "He recites to the sahabah the verses of Allah." That is why conventionally we call it the visible revelation and the revelation which is recited.

The words ﴿الْحِكْمَةُ﴾ (The Wisdom), ﴿الْمِيْزَانَ﴾ (The Balance) and ﴿النُّوْر﴾ (The Light) are used for the Hadith of the Prophet (pbuh), therefore, conventionally we call it the invisible revelation and the revelation which is not recited. The holy Qur'an says:

﴿ اَللّٰهُ الَّذِىْ اَنْزَلَ الْكِتٰبَ بِالْحَقِّ وَالْمِيْزَانَ ﴾ (الشورىٰ : 17)

"It is Allah who has sent down the book (the Qur'an) in truth, and the Balance (the Hadith)."

﴿وَاَنْزَلَ اللّٰهُ عَلَيْكَ الْكِتَابَ وَ الْحِكْمَةَ وَعَلَّمَكَ مَالَمْ تَكُنْ تَعْلَمُ ﴾ (النساء : 113)

"And Allah has sent down to you the Book (the Qur'an) and al-Hikmah (Islamic laws, Knowledge of legal and illegal things i.e. the Prophet's Sunnah), and taught you that which you knew not"

﴿ فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَ النُّوْرِ الَّذِىْ اَنْزَلْنَا ﴾ (التغابن : 8)

"Therefore, believe in Allah and His Messenger (Muhammad pbuh) and in

the Light (the revelation) which we have sent down."

﴿ قَدْ جَاءَكُم مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ ﴾ (المائده : 15)

"Indeed, there has come to you from Allah a Light (Prophet's Sunnah) and a plain Book (the Qur'an)."

The Prophet (pbuh) was sent as a teacher and the job of a teacher is not only to recite but to teach through his sayings and actions. The Prophet (pbuh) teaches through the invisible revelation which is known as Hadith and Sunnah.

The Prophet (pbuh) is innocent and his life style and morals have been declared as the best example for muslims to follow. So the muslims have been following the Prophet (pbuh) as such for centuries.

Objection 4:

Did the Prophet receive any revelation other than the Qur'an? And is it proved by the Qur'an?

Answer:

This question has got no importance for the orthodox muslims who follow the way of Prophet's companions, because the companions accepted Muhammad bin Abdullah (pbuh), the truthful and the trustworthy as the messenger of Allah first and when they accepted him as the messenger of Allah, they accepted the revelation as well and accepted the holy Qur'an as a special part of this revelation. In other words they accepted the Qur'an as the word of Allah on the basis of the traditions of the Prophet (pbuh), or they first accepted the traditions and then the Qur'an. But the attitude of the deniers of Hadith, is opposite, they want to put the horse behind the cart. They want to believe in the Qur'an first and do not bother to think where the Qur'an has come from? From whose lips it has come down to us? Through what stages it has reached us in the present form? But if they wish to take their proof from the Qur'an which they claim to accept, we can provide many proofs which clarify that the Prophet (pbuh) used to receive revelation other than the Qur'an. Look at the following two examples:

1- Allah Almighty commanded the Prophet (pbuh) to marry Zainab (R.A.) the divorcee of Zaid (R.A.). After the marriage Allah said:

﴿زَوَّجْنَاكَهَا﴾ (الاحزاب : 37)

"We have married you to Zainab"

It is obvious that this command was given before marriage by invisible revelation because this command does not exist in the Holy Qur'an.

2- The Prophet (pbuh) besieged the jewish tribe of Banu Nadir and had some

of the palm trees cut down. The jews objected saying that it was making mischief on earth. Allah replied to this objection saying that the Prophet (pbuh) had got those trees slashed *by Allahs permission*:

﴿فَبِإِذْنِ اللَّهِ﴾ (الحشر : 5)

Obviously, this permission was given by secret or invisible revelation, because this command cannot be found anywhere in the Qur'an.

Objection No 5:

The position of Hadith is weakened by the fact that no arrangement was made for their immediate writing like the Qur'an. Can it be imagined that the Prophet (pbuh) would evade their writing if they were religiously important? All the books of Hadith have appeared in the second and third century of al-Hijrah. There was no definite arrangement for the writing of Hadith as it was for the Qur'an.

Answer:

There were some scribes at the time of the Prophet (pbuh) who were called the scribes of divine revelation. They used to write the Qur'an, the sayings of Prophet (pbuh) and his commands. The deniers of Hadith should know that the knowledge of writing of the Qur'an and its proof has also been provided by the Hadith.

First of all, Sharhabil bin Hasana Kandi (R.A.) performed the job of writing the revelation, then Abdullah bin Abi Sarh (R.A.) and then Uba'i bin Ka'b Ansari (R.A.) (29 A.H.) performed this job , Abu Bakr (R.A.) (d. 13 A.H.), Umar (R.A.) (d. 24 A.H.), Uthman (R.A.) (d. 35 A.H), Amr bin Aas (R.A.) (d. 50 A.H.), Abdullah bin Arqam (R.A.), Thabit bin Qays, (d. 12 A.H.), Hanzalah (R.A.) (d. 50 A.H.), Abdullah bin Rawaha, the martyr of Mootah (d. 8 A.H.), Khalid bin Walid (R.A.) (d. 22 A.H.), Ala Hadharami, Hudhaifah bin Yamman (R.A.) (d. 36 A.H.), Mu'awiyah bin Abi Sufyan (R.A.) (d. 60 A.H.) and Zayd bin Thabit (R.A) (d. 45 A.H.) have all performed this service at different times.

The peace treaty of Hudaibiyyah was written by Ali (R.A.) the letters to different kings were written by Amir bin Fuhairah and the letters to the chiefs of Oman were written by Ubai Bin Ka'b (R.A.)

The writing of the Holy Qur'an was mostly the responsibility of Zaib bin Thabit (R.A.). He had also learnt the Hebrew language on the instructions of Prophet (pbuh) to overcome the difficulties in correspondence with the jews.

The companions recorded his (pbuh) sayings and actions. The Prophet

(pbuh) forbade the writing of Hadith for sometime (in the early days) for fear of mixing it up with the Holy Qur'an but when this fear was over, the companions started writing the Hadith again because of its religious and legal importance.

The following companions had the honour of writing the Hadith after the Prophet's (pbuh) death: Ali (R.A.) (d. 40 A.H.), Abu Hurairah (R.A.) (d. 58 A.H.), Jabir (R.A.) (d. 74 A.H.), Abdullah bin Abbas (R.A.) (d. 68 A.H.), Anas bin Malik (R.A.) (d. 51 A.H.), Samurah bin Jandab (R.A.) (d. 54 A.H.), Sa'd bin Ubadah (R.A.) (d. 18 A.H.), Abdullah bin Umar (R.A.) (d. 32 A.H.) and others. We have given their detail in chapter 13 and 16. Study these chapters repeatedly and keep in mind the dates of death of important personalities so that you could get help in understanding the chains of Hadith. The chains of narrations of different companions are presented in the form of charts in chapter seven, so that the primary students of Hadith may easily judge the chains of narrators from the Prophet (pbuh) and his companions (R.A.) to Imam Malik (d. 179 A.H.), Imam Bukhari (d. 259 A.H.) and the middle links of the chains may come to light. After that no ignorant fault-finder can have the chance to doubt the credibility of Hadith, provided, he sincerely wants to understand the matter.

There is no truth in the claim that the books of Hadith are the creation of second and third centuries. We have clarified in previous chapters with reference to the above mentioned companions and their successors, like Nafi (d. 117 A.H.), Sa'id bin Jubayr (d. 95 A.H.), Hamam bin Munibbah (d. 132 A.H.), Urwah bin Zubair (d. 94 A.H.) and others who had the written collections of Hadith with them, which they then transmitted to coming generations. All these treasures are secured in the books of Hadith.

Objection 6:

The collections of Hadith are going through stages of refinement while there is no such thing with the Holy Qur'an.

Answer:

As far as the refinement is concerned, it is going on both in the writing of Qur'an and Hadith.

Everyone knows that the arrangement of 114 Surahs of Qur'an is not based on human effort and it is exactly according to the instructions of the Prophet (pbuh) but its writing has been refined and will be refined. In the beginning only the dots were given, then the vowels zer, zabar and pesh (Ee, Aa, Aoo), after this the longer vowels were added. Then separatory signs were given at the end of verses, after which the verses were written with numbers, then the name of

surahs were written at the beginning of each surah followed by the numbering of the surahs. Some years after this the Holy Qur'an was divided into thirty fragments (Juz), then again after many years it was divided into Ruku's. Thus, the refinement in writing has continued and it will continue. Nowadays such Qur'ans are being published in which the nunation with Ghunah and nunation without Ghunah is written in two different ways so that the reader may consider the Ghunnah while reciting the Qur'an. All these refinements were made to help the reader to recite the Qur'an with utmost ease and correct pronunciation, since the majority of reciters nowadays are non arabs, with different cultures and languages. But the actual words and even the letters of the words of the Holy Qur'an are exactly the same as they were at the time of the Prophet (pbuh).

Similar is the case with the traditions and its preservation. The companions narrated them, followed them, wrote them and dictated them to the successors. The successors then conveyed this treasure to those who came after them with authenticity. The traditionists who came after them, wrote the whole of these collections along with the chains of narrators. Furthermore these collections were divided into different juristic chapters, along with the topics, which were compiled into different books and volumes. Nowadays they are being numbered and are being written onto CDs with the help of computer. The six sound books of Hadith are now available in one volume. The repetition of traditions in these books is also being removed. There is also a grand project under consideration to take the sound and weak traditions from all the collections of Hadith and put them together in one collection and then give every Hadith an international code number so that the research scholar may find all the traditions on his topic with the help of this code and discover their legal injunction.

It is also possible that all the sound and good traditions be collected without repetition in one CD in the near future. (Insha Allah).

Objection 7:

The Holy Qur'an has been secured in one book. Why have the traditions of Prophet (pbuh) not been secured in one book?

Answer:

The Holy Qur'an was not secured in one book during the life of Prophet (pbuh) but was secured into one book during the period of Abu Bakr (R.A).

As far as the revelation is concerned, the nature of Qur'an and Hadith is the same. Both have been uttered by the tongue of the Prophet (pbuh) and both

are concordant with and attached to each other. There is no incompatibility and contradiction between them but the Qur'an is the summary and the Hadith are the details. Even in the Qur'an itself the Makkan Surahs are abridged and Madinite Surahs have got detail. The summary needs to be limited and detail needs to be expanded. The arrangement for the writing of the limited was made first and the expanded was written later. The six sound books are being published in one volume now days.

But the real problem is not that of one book or one volume. The real problem is to preserve the Divine Revelation (Qur'an and Sunnah) in its exact original form. The deniers of Hadith have a great misunderstanding about the preservation of Qur'an like that of the Hadith. They think that the preservation of Qur'an has depended on the writing, while the reality is not like that. The copy of Qur'an compiled during the period of Abu Bakr (R.A.) which was known as "Mashaf-e-Siddique" was void of dots and desinential inflections. Then the copies of "Mashaf-e-Siddiqui" which were given the name of "Mashaf -e-Uthmaani" were also devoid of desinenteal inflections and dots as can be seen in the copy of "Mashaf-e-Uthmaani" which can be found in the Turkish Museum.

It is well known about the desinential inflections and dots, that this important work was done by the famous successor Abu Al-Aswad Al-Dawli Al-Wa'ili (d. 69 A.H.), Imam Hassan Basri, (d. 110 A.H.), and Hajjaj bin Yusaf Al-Thalfi (d. 95 A.H.) while the Qur'an was guarded before this and after this through memorisation. The Holy Qur'an was transmitted from one generation to the other generation. It was transmitted from senior companions to junior companions, from junior companions to their successors and from the successors to those who came after them and from then to later generations continuously. Similarly the traditions of the Prophet (pbuh) were also transmitted from one generation to the other continuously.

As we say that this tradition reached Abdullah bin Umar (R.A.), a companion, from the Prophet (pbuh) and then from Abdullah bin Umar (R.A.) to Nafi, the successor, and from Nafi to Imam malik, the student of successors likewise, we say that the Holy Qur'an reached Umm Salamah from the Prophet (pbuh), and from Umm Salamah to Hassan Basri, the successor (d. 110 A.H.) (who was suckled by Umm Salamah) and from him to Yahya bin Yaamar (d. 129 A.H.) and from him to the famous Imam of recitation, Imam Abu Amr bin Al-Ala Al-Basri (Deceased 154 A.H.) and then from him it spread to different countries through the reciters of the Qur'an.

It is essential to say here, that if we had been content with the written copy

of the Qur'an that was void of dots and desinential inflections, there would have been more differences in Qur'an then the Bible. Somebody would read the "Qaf" as "Fa", some would read the "ba" as "ta" and some would read the "ta" as "tha" or "ya". If you want to understand what we have said, write a verse without the dots and desinental inflections, then see with how many different pronunciations it can be read.

One of the drawbacks of immature intellect is that instead of pondering over the historical facts with patience and tolerance, they want to understand things in haste.

What can be more obvious proof of the mental contradiction of the deniers of Hadith than the fact that they accept the Qur'an which has been narrated by the companions of the Prophet (pbuh), their successors and those who came after them, but they hesitate to accept the traditions which have come down to us through different generations through exactly the same sources.

If you look carefully at the chains of narration of seven famous reciters of Qur'an you will notice that it is not different from the chains of narration of traditionists at all.

Following are the seven famous Imams of the recitation of Qur'an.

1- Imam Nafi bin Abu Na'eem Al-Madani (Deceased 169 A.H.) in Madinah.
2- Imam Abdullah bin Katheer Al-Makki, the successor (Deceased 120 A.H.) in Makkah.
3- Imam Abu Amr bin Al-Alaa Zaban Al-Basri, (Deceased 154 A.H.) in Basrah (Iraq).
4- Imam Abu Imran Abdullah bin Aamer Al-Damishqi, the successor (Deceased 118 A.H.) in Damascus (Syria).
5- Imam Aasim bin Al-Najood Al-Koofi (Deceased 127 A.H.) in Kufah (Iraq).
6- Abu Amaarah Hamzah bin Habib Al-Ziyat (Deceased 157 A.H.) in Kufah (Iraq).
7- Imam Abu Al-Hasan bin Hamzah Al-Kasaa'ee Al-Koofi, (Deceased 189 A.H.) in Kufah (Iraq).

The chains of narration of all these reciters of Qur'an reaches the Prophet (pbuh) through his companions. These companions include great persons like Umm Al-Momineen Umm Salamah (R.A.), Abdullah bin Al-Saaib Makhzoomi (R.A.), Abu Al-Darda (R.A.), Uthman (R.A.), Abi bin Kaab (R.A.), Zaid bin

Thaabit (R.A.), Ali (R.A.), Abdullah bin Masood (R.A.), and Abdullah bin Abbas (R.A.). These are the same personalities through whom we have received the traditions of the Prophet (pbuh).

The number of Rakats (units) of Prayers, the number of bowing down and prostrations, and the rates of zakat for different things are not found in the Qur'an but in the traditions of Prophet (pbuh). These traditions have been followed continuously in every period and these practices have been flowing in Islamic society like blood in the body. Islamic social system cannot be imagined without these traditions of the Prophet (pbuh).

The deniers of Hadith forget that the Prophet (pbuh) did not give us only the book or the command for prayers or charity. He showed us how to put the Qur'anic injunctions into practice, he educated the companions and taught them how to pray. He collected the zakah from them according to a fixed rate. He reformed and embellished their actions. When the Islamic culture flourished and the Qur'an which was preserved in the memory of individuals, was preserved in the book form, Allah gradually arranged for the preservation of tradition of the Prophet (pbuh) in the book form which were already being followed in the Islamic society. These Prophetic traditions existed in the minds of people, in their hearts, on their tongues, in their deeds and actions.

In short, the Qur'an was preserved in the memory first and then it was preserved by writing and now days it is being preserved in cassettes and CDs similarly the Prophet's (pbuh) traditions were first preserved in actions and minds and then on paper and now is the time when they will be preserved in cassettes and CDs. (Insha Allah).

The demand of the deniers of Hadith for one volume of Hadith is not different from the demands of non-believers in the past. Both the Makkan pagans and the people of the book had made this strange demand that they will not believe until Muhammad (pbuh) brings down a book which they could read. (Bani Israa'eel 93)

In response to their demand Allah replied that the sign of greatness of Qur'an is not its bookish form but the sign of its greatness is that it is preserved in people's hearts.

﴿ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ﴾ (العنكبوت : 49)

"But it is clear revelations in the hearts of those who have been given knowledge."

The Prophet's traditions were also first preserved in the hearts and then in the books. A greater part of the Prophet's Sunnah was preserved in written form

during his life time.

Objection 8:

How can we rely on the chains of Hadith when the narrators say that heard from Mr. So and So and they heard from so and so?

Answer:

One thing must be remembered about the chains of narrators that the companions did not need the chain. They used to memorise the text but they did not have to make any effort to memorise then. It was in their language, in their idiom and in their environment. They were going through these events day and night and were facing these issues every day which the Prophet (pbuh) resolved for them by his sayings and actions in the light of visible and invisible revelations.

After the companions (sahabah), their students (the tabieen) inquired very eagerly and searchingly about the sayings and actions of the Prophet (pbuh). They used to listen to their sayings, watch their actions and compared them with the sayings and actions of the Prophet (pbuh) which they used to memorise. In the chain of narrators, they only had to remember the name of their teacher among the companions and they did not have to make any effort for it because it is not difficult to remember the name of one's teacher. Those who came after the successors (tabatabieen), had to memorise the names of their teacher (tabieen) and their teachers teacher (sahabah). This is how the chain of narrators (isnad) got extended.

Just imagine their period when there were only two things stored in their momories: The poetry or encomiums of their forefathers and their genealogical trees. The memory of arabs was proverbially strong. When the Holy Qur'an was revealed and was recited loudly in three (of the five) daily prayers it settled in their minds. They became aware of its background and the causes, for revelation of its verses. They understood the detail of its verses in the light of the sunnah of the Prophet (pbuh) and his traditions were ingrained in their minds. We have stored a lot of unnecessary things in our minds through newspapers, computers and T.V. which did not exist during the period of companions of Prophet (pbuh). They had plenty of time and space in their minds to memorise the traditions of the Prophet (pbuh) which were of utmost importance to them.

Today the chains of narrators seem very lengthy and strange to us because

our language and culture is different, thus making us quite different people. We are not familiar with their names and by-names (kunya), we are unaware of their cities, their tribes, their journeys, the places they lived in, the places where they went from for jihad and the places they came to in order to gain religions knowledge. Today, we are ignorant of their mutual relationships because they were strongly related to each other. The chain was like their own identity and recognition for them, which they knew by heart like they knew their own children. The great traditionists have preserved all these periods, for later generation, through the science of criticism of Hadith. But this knowledge demands attention, time and hard work. The idlers, instead of trying to achieve perfection in this branch of knowledge, denies and argue about all that is preserved in the form of traditions of the Prophet (pbuh).

Objection 9:

Only the Qur'an has reached us consecutively, therefore, only the Qur'an is reliable; while the traditions have reached us isolatedly, therefore, they do not have the status of certainty. Their status is conjectural and conjectural arguments cannot form proof is religious matters.

Answer:

Most of the issues in the world are settled in the light of solitary information if the information reaches us through a reliable person. Allah Almighty has commanded the muslims in surah Al-Hujhrat:

﴿إِنْ جَآءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوٓا﴾ (الحجرات : 6)

"If an evil person comes to you with news, verify it."

This verse shows that if the news reaches you through a reliable and truthful person instead of a liar and an evil person, it would be accepted.

Prophet Musa (AS) was informed by one person that the chiefs were planning his murder. Prophet Musa (AS) relied on this solitary news and left Egypt and migrated to Madyan and did not sit and wait for consecutive news.

We also notice in this surah, that in the land of Madyan, one of the two girls came to Musa (AS) walking modestly and said: "My father has invited you to pay you for watering our sheep." Prophet Musa (AS) went to their father relying on the girls information. He follows the solitary news and does not wait for consecutive news.

In fact, the 'solitary news' and the 'consecutive news' are terms used in the science of Hadith. The term consecutive news is used for the occasions when something is discussed openly among the people, or they are addressed through

a speech or they are addressed on radio and television or an announcement is made. The demand of consecutive news for everything or every occasion is childish. In practical life you do not wait for consecutive news for everything, rather you rely on reliable solitary news and act accordingly. In important decisions of the government, it is the individual contact and secret commands that are given to an individual. Most of the conversation between a husband and wife consists of solitary news. Important war secrets are based on solitary news. However, the integrity and accuracy of the narrator is essential for solitary news to be reliable. There is no room for objection on the sound (sahih) traditions that consist of solitary news because they fulfill the five rigid conditions for acceptance of such traditions including the integrity and accuracy of the narrator.

Objection 10:

Even the traditionsts consider the solitary news as presumptive. The consecutive (Mutawaatir) traditions do not exist, therefore, the traditions are unreliable.

Answer:

There are two kinds of presumptions, one is strong presumption which gives the benefit of certainty while the other presumptions is merely a guess or conjecture which is based on suspicion and does not fulfill any need in comparison with the truth. Look at the following three examples from the Holy Qur'an very carefully in which the word ظن (presumption) has been used both for certainty and suspicion.

﴿ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ﴾. (الحجرات : 12)

"Indeed some suspicions are sins." (It means that every suspicion is not a sin).

﴿ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَاقُوا رَبِّهِمْ ﴾. (البقرة : 46)

"(They are those) who are certain that they are going to meet their lord."

﴿ إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴾. (يونس : 36)

"Certainly, conjecture can be of no avail against the truth."

You travel by air because of the strong presumption that you will reach your destination without any mishap.

It is not correct to say that consecutive (*mutawatir*) traditions do not exist. They do exist but their number is small. It should be remembered that this is

also a term of the science of Hadith. According to some scholars, there must be at least ten narrators at every stage for a Hadith to be called consecutive. The majority of isolated traditions consist of strong presumption.

No doubt, there are some forms of presumptive narrations that are weak, unreliable and rejected. For example, when the chain is broken or the narrator is blamed or he has differed with the narrators who are more reliable than himself. All these things have been discussed in chapter 8 of this book.

Sound (sahih) and good (hasan) traditions give certainty that infact this was said or done by the Prophet (pbuh). These traditions are reliable because they reach us through reliable and trustworthy sources.

Objection 11:

One person declares a tradition as sound while the other declares it as weak. In this situation the Hadith does not remain the source of religion any more. We do not see this kind of gradation in the Qur'an.

Answer:

Do not take any hasty decisions, nor accept a tradition as sound if somebody declares it sound nor accept it as weak if someone declares it to be weak. You should rather analyse it yourself, looking at its chain (isnad), all its narrators and study the text (matn) of Hadith. Consider its defects and irregularities, look at the integrity and accuracy of the narrators and finally decide about the status of Hadith keeping both the claims in front of you.

You have studied the conditions for the sound and the good Hadith among the acceptable Hadith in chapter 10, so you may look at the chapter again.

It must be remembered that like in every art, including the art of Hadith, the consensus of the traditionsts and the decision of the majority of experts will be binding.

It is not a healthy attitude to reject the whole lot of traditions if you find difference of opinion between two scholars.

Objection 12:

The Holy Qur'an is the only book about which it can be said:

﴿ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ﴾ (حم السجدة : 42)

"Falsehood cannot come to it from before it or behind it."

This cannot be said about the traditions.

Answer:

When the Holy Qur'an was brought down from the protected tablet to the heart of Prophet Muhammad (pbuh) it was secured from the interference of devils. The devils were chased with meteors and no one except the innocent angels touched it. Falsehood cannot enter it, neither from before nor behind. This is the correct meanings of the verse quoted above.

It is evident from history that countless individuals and groups, not only tried to distort the Holy Qur'an, but they have also tried to spread fabricated traditions among muslim societies. But muslim scholars have successfully faced these challenges and made such conspiracies unsuccessful.

Even in this advanced age, the prejudiced christians of Lebanon and some jews fabricate unpleasant, unsuitable and awkward phrases and presented then as the Qur'an on the internet. But the muslims are safe from this mischief by the grace of Allah. When false traditions are attributed to the Prophet (pbuh), the traditionists take timely notice and warn the muslim Ummah of this danger.

Surely, nobody could make any changes in the Qur'an during its revelation or afterwards but even if someone makes such an effort, he will be caught because of the familiarity of Qur'an in the hearts and mind of the Ummah. Similar is the case with traditions, as the traditionists of the Ummah of Muhammad (pbuh) can trace out the false traditions and eradicate this kind of mischief. They have shifted the false traditions from the sound (sahih) ones and have warned the muslim Ummah. The writings of Mullah Ali Qari, Ibn Jawzi, Jalaluddin Suyuti and Muhammad Nasiruddin al-Albani are well known on this subject.

Objection 13:

Allah has promised to protect the holy Qur'an:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾ (الحجر : 9)

"Verily! We, it is we who have sent down the Dhikr (Reminder) and verily! We are its guardian."

There is no such promise for the Hadith.

Answer:

The word al-Dhikr has been used in this verse of surah Al-Hijr. The word Al-Dhikr is used for revelation which includes both the Qur'an and the Sunnah of the Prophet (pbuh).

Infact Allah has taken the responsibility of protecting the Holy Qur'an and all the other teachings given by the last messenger (pbuh) which includes his

traditions.

Objection 14:

It is explicitly mentioned in the Qur'an that it has been sent down for the guidance of mankind and that it has the solution for every problem. Hence, there is no need for Hadith in the religious system of Islam.

Answer:

This objection has three aspects.

1- The Holy Qur'an, definitely has been revealed for the guidance of mankind ﴿ هُدىً لِلنَّاس ﴾, but the sunnah of the Prophet (pbuh) is also the guidance.

The Holy Qur'an itself has said clearly about the holy Prophet (pbuh):

﴿وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ﴾ (سورة النور :54)

"If you obey him, you will go aright. But the messenger has no other charge than to convey (the message) plainly."

2- It is not true to say that only the Holy Qur'an has the solution for every problem. The correct position is that all the teachings conveyed through Muhammad (pbuh) (Qur'an and Sunnah) contain the basic principles of religion, important foundations of Islamic jurisprudence and thus the solutions for the problems are not only contained in the Qur'an but in the Hadith as well.

3- The religious system of Islam definitely depends on revelation which includes both the Qur'an and Sunnah. The divine law is not complete without Hadith.

The new problems can be solved by 'Ijtihaad' (sincere effort to solve the problem in the light of Qur'an and Sunnah) of legal experts and muslim independent jurists. Its details can be seen in the answer to the previous questions.

Objection 15:

The Holy Qur'an says about itself:

﴿مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ﴾ (الانعام: 38)

"We have neglected nothing in the book."

It means that the Holy Qur'an is sufficient and there is no need for the Hadith.

Answer:

Look at the complete verse of surah Al-An'aam and you will come to know

that the book does not mean the Qur'an here. It rather means the destiny, the book of fate, the divine knowledge or the book of universe which is clarified by the text. Following is the complete verse and its translation:

﴿ وَمَا مِنْ دَآبَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَى رَبِّهِمْ يُحْشَرُونَ ﴾ (الانعام: 38)

"There is not an animal in the earth nor a flying creature flying on two wings, but they are communities like you. We have neglected noting in the book (of Our Decrees). Then unto their lord they will be gathered."

Objection 16:

The Holy Qur'an says about itself that:

﴿ تَفْصِيلًا لِكُلِّ شَيْءٍ ﴾ (الانعام: 154)

"It is the detail of everything"

﴿ تِبْيَانًا لِكُلِّ شَيْءٍ ﴾ (النحل: 89)

"It is to explain everything"

Then what is the need to go beyond the Qur'an?

Answer:

The word ﴿ كُلّ ﴾ in the above mentioned two verses in not used for real assimilation. The acquaintance with the Arabic modes of expression is essential for the understanding of Qur'an.

In surah Al-Nahl it is said about the bee:

﴿ ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ ﴾ (النحل: 69)

"Then eat of all fruits"

The word ﴿ كُلّ ﴾ does not means here that it is essential for the bee to eat from all kinds of fruits.

In the above quoted two verses the words ﴿ تفصيل ﴾ and ﴿ تبيان ﴾ mean that the Holy Qur'an has given the details of basic principles of religion and important rules of Islamic jurisprudence in which there is no room for suspicion and ambiguity.

These verses do not mean at all that the Holy Qur'an does not need the explanations of the Prophet (pbuh). The Holy Qur'an says about the messenger (pbuh) and his traditions:

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ ﴾ (النحل: 44)

"And we have revealed unto you the remembrance that you may explain to mankind that which has been revealed for them."

﴿ وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ﴾ (النحل : 64)

"And we have not sent down the Book (the Qur'an) to you (O Muhammad (pbuh) except that you may explain clearly unto them those things in which they differ."

﴿ إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ﴾ (النساء : 105)

"Surely we have sent down to you (O Muhammad (pbuh)) the book (this Qur'an) in truth that you might judge between men by that which Allah has shown you (i.e. has taught you through Divine revelation)"

In this verse the phrase ﴿ بِمَا أَرَاكَ اللَّهُ ﴾ means the invisible revelation or the special light which Allah has shown his messenger (pbuh).

Like every other language, even in Arabic and the Holy Qur'an, the same word is used for different meanings and the native speakers can discern from the context those particular meanings which are meant by the speaker. The phrase ﴿ بِمَا أَرَاكَ اللَّهُ ﴾ meant the same thing for which the words ﴿ النُّور ﴾ ﴿الْمِيزَان﴾، and ﴿الْحِكْمَة﴾ have been used at other places. Their examples have already been given in answer to objection No. 3.

Objection 17:

The juristic differences between the Hanafi, Shafi'i, Hanbali, Maliki, Zahiri and Ahl-ul-Hadith schools of thought have appeared because of the difference of Hadith and Sunnah. Hadith is the cause for juristic differences, therefore, it should be abandoned. The Qur'an is sufficient for us.

Answer:

The traditions of the Prophet (pbuh) are also a divine source of law along with the Qur'an. The Imams and scholars of all religious schools of thought, including the Hanafi, Shafi'i, Maliki, Zaahiri, Hanbali and Ahle Hadith agree on Hadith being the source of Divine Law.

Shariah means the eternal divine law which has been given through the innocent messenger (pbuh) while jurisprudence means the derived laws which are the result of the efforts of jurists who are not innocent.

The jurists have differed on the interpretation of a particular verse of the Qur'an or the interpretation of a Hadith on a topic or other traditions existing on that topic. Sometimes this difference is because of oversight and forgetfulness while sometimes this difference is caused by information or want of information. But none of the jurists has ever denied any verse of the Qur'an or

any established Hadith of the Prophet (pbuh). None of them have ever differed on the Qur'an and Hadith being the sources of Divine law. The difference between the jurists is on the difference of opinion and the difference of interpretation. It is the difference in juristic decisions about which the Prophet (pbuh) gave good news that you will get one reward for making a mistake in decision making and two rewards for making a correct decision.

﴿إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ﴾ (صحيح مسلم : كتاب الأقضيه ، باب : 6 ، حديث 4584)

"When a judge makes a decision and makes effort in it and arrives at a right decision, he will get double reward: but if he makes a mistake in it he will get one reward (provided he has made sincere effort to arrive at a right decision)."

This difference among the jurists is not the difference of belief in the basic sources of the law. Moreover, the Imams of all these juristic schools of thought have said very clearly that their opinions, sayings and juristic decisions have no standing in front of the sound (sahih) traditions of the Prophet (pbuh).

Imam Abu Hanifah (may Allah have mercy on him) said: "If a Hadith is found to be sahih, then that is my madhhab." *(Ibn 'Aabideen in al-Haashiyah, {Cairo: al- Munireeyah, 1833-1900}, vol. 1, pg. 63)* And he said: "It is not permissible for anyone to follow what we say if they do not know where we got it from." According to another report he said: "It is haraam (forbidden) for the one who does not know my evidence to issue a fatwa based on my words." And according to another report he added: "...for we are humans, we may say something today and retract it tomorrow." *(Ibn 'Abdul-Barr, al-Intiqaa fee Fadaail ath- Thalaathah al-A-immah al-Fuqahaa, {Cairo: Maktab al-Qudsee, 1931}, pg. 154,- Ibn al-Qayyim in I'laam al-Mooqi'een (2/309), Ibn 'Aabideen in his footnotes on Al-Bahr ar-Raa'iq (6/293))* And he said: "If I say something that goes against the Book of Allah or the report of the Messenger (pbuh), then ignore what I say." *(Al-Fulaani in Eeqaadh al-Himam, tracing it to Imaam Muhammad, {Cairo: al- Munireeyah, 1935}, pg. 50)*

Imam Malik (may Allah have mercy on him) said: "I am only human, sometimes I make mistakes and sometimes I get things right. Look at my opinion and whatever is in accordance with the Qur'an and Sunnah, take it, and whatever is not in accordance with the Qur'an and Sunnah, ignore it." *(Ibn 'Abdul Barr in Jaami' Bayaan al-'Ilm (vol.2/pg. 32), Ibn Hazm, quoting from the former in Usool al-Ahkaam (6/149), and similarly Al-Fulaani (pg. 72))*

Imam Shafi'i (may Allah have mercy on him) said: "There is no one who will not be unaware of some of the Sunnah of the Messenger of Allah (pbuh). Whatever I say or whatever guidelines I establish, if there is a report from the Messenger of Allah (pbuh) which is different to what I said, then what matters is what the Messenger of Allah (pbuh) said, and that is my opinion." *(Related by Haakim with a continuous sanad up to Shafi'i, as in Taareekh Dimashq of Ibn 'Asaakir (vol.15/part 1/pg. 3), I'laam al-Mooqi'een (2/363, 364) & Eeqaaz (pg.* 100))

Imam Ahmad (may Allah have mercy on him) said: "Do not follow me blindly and do not follow Malik or Shafi'i or al-Awzaa'ee or al-Thawri blindly. Learn from where they learned."*(Fulaani (pg. 113) & Ibn al-Qayyim in I'laam (2/302))* And he said: "The opinion of al-Awzaa'ee and the opinion of Malik and the opinion of Abu Hanifah are all opinions and it is all the same to me. Rather evidence is to be found in the reports (narrations) i.e. in the Hadith." *(Ibn `Abdul Barr in Jaami' Bayaan al-'Ilm (vol.2 pg.149))*

Objection 18:

Hadith and Sunnah increase the differences among the muslims, therefore, we should depend only on the Qur'an. The divergent matters should be decided only by the Qur'an and not by Hadith.

Answer:

The Holy Qur'an says that both the Qur'an and Sunnah of the Prophet (pbuh) should be the deciding authorities in contradictory and conflicting matters. Look at the following two verses of the Holy Qur'an. Allah says:

﴿يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا اَطِيْعُوا اللّٰهَ وَ اَطِيْعُوا الرَّسُوْلَ وَاُولِى الْاَمْرِ مِنْكُمْ فَاِنْ تَنَازَعْتُمْ فِىْ شَىْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ ذٰلِكَ خَيْرٌ وَّ اَحْسَنُ تَاْوِيْلًا﴾ (النساء : 59)

"O you who believe! Obey Allah and obey the messenger and those of you who are in authority. And if you differ in anything among yourselves, refer it, to Allah and his messenger (pbuh), if you believe in Allah and in the last Day. That is better and more suitable in the end."

A few things are worth considering in this verse:

1- The word ﴿اَطِيْعُوا﴾ has been used twice with Allah and his messenger (pbuh) separately, but this word has not been used with ﴿اُولوا الامر﴾ (those in authority). It means that the obedience of Allah and his messenger (pbuh) is absolute while the obedience of those in authority is limited and

conditional.

2- To have a difference and a confrontation with Allah and his messenger (pbuh) is not permissible while having a difference with ﴿أولوا الامر﴾ (those in authority i.e. the caliph, jurists, scholars, parents, husband etc.) is permissible.

3- In case of difference with ﴿أولـوا الامـر﴾ (those in authority), the matter will be referred to Allah and his messenger (pbuh) or in other words to the Qur'an and Sunnah. That is why Allah has commanded us to:
﴿ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ ﴾ "Refer it to Allah and his messenger".

4- If the matter is not referred to Qur'an and Sunnah, it will mean that the disputing parties do not believe in Allah and the last day.

Now look at the second verse:

﴿ فَـلَا وَ رَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوْا فِيْٓ اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوْا تَسْلِيْمًا﴾ (النساء : 65)

"But nay, by your Lord, then can have no faith, until they make you (O Muhammad (pbuh)) judge in all disputes between them, and find in themselves no dislike against your decisions and accept (them) with full submission."

A few things are worth considering in this verse:

1- The one who does not accept the verdict of the Prophet (pbuh) is not a believer. ﴿ لَا يُؤْمِنُوْنَ ﴾

2- The verdicts of the Prophet (pbuh) are legally and constitutionally binding. The Prophet (pbuh) is the judge and in all disputed matters he will be accepted as the judge. ﴿ يُحَكِّمُوْكَ ﴾

3- The messenger of Allah is the judge whose verdicts should be accepted whole heartedly by a believer and there should be no dislike in his heart against the decision given by the messenger of Allah.
﴿ لَا يَجِدُوْا فِيْٓ اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ ﴾
The Prophet (pbuh) is not an ordinary judge like all other judges whose verdicts can be differed with or challenged in a higher court. His decisions cannot be challenged in any court because these are made under the direct supervision of Allah Almighty who is the supreme judge.

4- ﴿ وَيُسَلِّمُوْا تَسْلِيْمًا ﴾ This is Almafool al-mutlaq which is used to emphasis on a point. These words show that a believer should accept the verdict of the messenger (pbuh) of Allah from the core of his heart.

5- The deniers of Hadith should consider that in their unreasonable defiance of Hadith they not only deny the Hadith but they rather deny the Qur'an as well. The words ﴿ فِيمَا شَجَرَ بَيْنَهُمْ ﴾ give the clear instruction that in all the disputed matters we must seek guidance from the Prophet (pbuh) and his traditions.

The traditions of the Prophet (pbuh) and his Sunnah do not increase the differences of muslims but rather decrease them or put an end to them. Allah has commanded in the Holy Qur'an to amputate the hand of the thief but it did not clarify how much of it should be cut off. People differed about it and some said that it should be amputated from the shoulder; some say that it should be amputated from the elbow; some said it should be amputated from the wrist, and some said that only the fingers should be cut off. The sunnah of the Prophet (pbuh) ended these differences and unites the muslim Ummah. It clarified that *the hand should be amputated from the wrist* and if we depend only on the Qur'an these differences would increase.

After the death of the Prophet (pbuh) the companions differed about the place of his burial. Abu Bakr (R.A.) quoted a Hadith that *a Prophet (pbuh) is buried in the place where he dies (Tirmidhi)*, thus this difference was resolved.

After the Prophets (pbuh) death, Fatima (R.A) disputed that the Prophet (pbuh) heritage should be divided, but when the saying of the Prophet (pbuh) was quoted, *that the legacy of the Prophets is not divided but it is given in charity*, the dispute was resolved. (Bukhari, Muslim).

After the death of Prophet (pbuh) the Ansar of Madinah proposed that there should be one ruler from the Quraish and another from the Ansar. At this occasion a saying of the Prophet (pbuh) was presented *that the Imams and caliphs would be from Quraish*, this Hadith ended the dispute.

Numerous other examples of this nature can be presented to show that the sound (sahih) traditions of the Prophet (pbuh) are a blessing for us. They not only decrease but rather end the differences and create an atmosphere of unity among the muslim Ummah. They end the formations of different groupings and also sectarianism.

Objection 19:

Why didn't the Qur'an determine all the details of things going to happen upto the last Day?

Answer:

This is a strange question put forward by the deniers of Hadith. They call

themselves followers of the Qur'an and deny the traditions of Prophet (pbuh) but their above mentioned objection is against the Qur'an itself, beoause the traditions explain the Qur'an and give its details.

The revelation sent to Muhammad (pbuh) is for all times and places, therefore, it gives the fundamental as well as subsidiary commands. Besides, it also contains such flexible principles and regulations which help the religious scholars and jurists find the solutions for new problems. The answers to all the details have not been provided because the problems and events that may occur are unlimited.

It should be noted that along with the Qur'an, the Hadith also describe the principle, as well as the commands.

Shariah is based on the following four things.

1- Solid and categorical injunctions of Qur'an.
2- Solid and categorical injunctions based on sound (sahih) and established traditions of Prophet (pbuh).
3- All the principles and rules of the Qur'an, in whose light, effort is made to deduce new laws (Ijtihad). For example:

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّيْنِ مِنْ حَرَجٍ﴾ (الحج : 78)

"And Allah has not laid upon you in religion any hardship."

4- The principles and rules based on sound and established traditions of the Prophet (pbuh) in whose light new laws are made. For example:

﴿ لَا ضَرَرَ وَلَا ضِرَارَ﴾ (سنن ابن ماجہ : کتاب الاحکام، باب 17، حدیث:2430)

"It is forbidden to harm and get harmed"

Allah has given explicit injunctions in the first two things while he has given such principles and rules in the last two things in whose light the jurists and religious scholars of muslim Ummah can form new laws.

It should be remembered about Ijtihaad (Exertion for making new laws) that it should be made in the light of solid teachings of Qur'an and sunnah and under their umbrella. Ijtihaad does not mean abrogation of Islamic laws, since Ijtihaad is illegal in beliefs and acts of worship (rituals). Only the revelation (Qur'an and established Sunnah) will be relied upon in these matters. However, the jurists and religious scholars are allowed to make Ijtihaad in the light of afore mentioned two principles to solve new and practical problems of daily life. That is why, the Holy Qur'an and Hadith describe such comprehensive principles and rules which help in making Ijtihaad to solve new problems that

muslim Ummah may face until the day of judgement.

It should be remembered that no jurist or any person other than a Prophet has got the right to make any change in the revelation. However, the Qur'an and Sunnah have given special favours in coercive circumstances. The determination of coercive circumstances at a particular time and providing facilities and permissions accordingly is the duty of jurists. But these favours are not allowed during normal circumstances because in normal circumstances the basic solid and categorical injunctions of Qur'an and Sunnah will be followed.

Some people have misunderstandings about Umar (R.A.), since both his wise enemies and foolish friends are included among those who have spread these misunderstandings.

Umar (R.A.) gave certain punitive judgements as a judge under special circumstances during his period which do not have the status of eternal laws of Islamic jurisprudence. They have got the status of precedents which can be followed by the jurists and judges of today while making their decisions in similar circumstances.

Questions

1:- Prove that the Hadith is also included in the Revelation besides the Qur'an?

2:- Is the Qur'an foremost or the Hadith? Have we accepted the Qur'an as the Word of Allah in the light of Hadith, or the Hadith in the light of Qur'an? Give arguments to prove your stand.

3:- What is meant by the following words of Qur'an?

﴿الْحِكْمَةُ﴾ (Al-Hikmatu),

﴿الْمِيزَانَ﴾ (Al-Meezaan),

﴿النُّورَ﴾ (An-Noor).

Explain with reference to Qur'anic verses.

4:- Prove from the Holy Qur'an that the Prophet (pbuh) used to receive revelation other the Qur'an as well.

5:- Name the companions who wrote the Holy Qur'an, and the companions who wrote the Hadith.

6:- Describe the different stages of improvement of writing of the Holy Qur'an and then describe the stages of improvement of writing of the Hadith.

7:- Who are the seven famous Imams of recitation of the Holy Qur'an?
Can Qur'an be preserved by depending only on the written form?
What is the importance of recitation of the Holy Qur'an?

8:- Prove that convincing knowledge is acquired by the consecutive Hadith and convincing knowledge is also acquired by the sound and good Hadith, narrated by pious and righteous narrators. The weak narrations do not give convincing knowledge.

9:- What should an ordinary person do when there is difference of opinion among the scholars of Hadith about the soundness and weakness of a Hadith?

10:- The different juristic schools of thought like Hanafite, Shafa'ite, Malikite, and Hanbalite have come into existence because of Hadith, therefore, should the Hadith be forsaken?

11:- Prove that the Hadith does not increase the differences, it rather decreases them. Hadith is the source of blessings.

12:- What should we do to solve the minor and subsidiary differences?

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Glossary of Hadith Terminology

English Synonyms (Alternatives)	عربی اصطلاح
Chain of narrators	اِسنَاد
Chain of narrators	سَنَد
Lower chain with more narrators	نَازِل
Higher chain with less narrators	عَالِی
A narration supported by a chain	مُسْنَد
Text	مَتن (جمع: مُتُون)
Chain and text in combination	حَدِیث
Terminology about narrators	
Narrator	راوِ (جمع: رُواة)
Inattentive	غَافِل
With many illusions	کَثِیرُ الوَهم
Accused	مُتَّهم
Innovator	مُبتَدِع
Trust worthy	ثِقَة
One who conceals	مُدَلِّس
Fabricator	وَاضِع ، وَضَّاع
Unknown	مَجهُول
Screened	مَستُور
Ambiguous	مُبهَم

Classification of Hadiths according to number of chains	
Consecutive	مُتَوَاتِر
Isolated, Isolated report	آحَاد ، خبر واحد
Consecutive with same words	مُتَوَاتِر لَفْظِیْ
Consecutive with same meaning	مُتَوَاتِر مَعْنَوِیْ
Famous (with three or more chains)	مَشْهُوْر (آحَاد)
Rare , Strong (with two independent chains)	عَزِیز (آحَاد)
Scarce, Strange (With a single independent chain)	غَرِیْب (آحَاد)
Classification of Hadiths according to types of Hadith	
Word of the Prophet ﷺ	قَوْلِی
Act of the Prophet ﷺ	فِعْلِیْ
Approved by the Prophet ﷺ	تَقْرِیْرِیْ
Classification of Hadiths according to Attribution	
A narration referred to Allah	قُدسِی
Elevated to the Prophet ﷺ	مَرْفُوْع
Stopped (At a companion صحابیؓ)	مَوْقُوف ، اَثَر
Severed (stopped at a follower تابعیؒ)	مَقْطُوْع
Classification of Hadiths according to Connectivity	
Elevated with solid linked chain	مُتَّصِل (مَرْفُوْع)

Elevated with de-linked chain	غیر مُتّصِل (مَرفُوع)
Hurried (Elevated with out companion's name)	مُرسَل (مَرفُوع غیر مُتّصِل)
Broken, Sent forth (Elevated without follower's name)	مُنقطِع (مَرفُوع غیر مُتّصِل)
Perplexing, Obstructive, handicapped (Elevated without 2 or more names)	مُعضَل (مَرفُوع غیر مُتّصِل)

Classification of Hadiths according to acceptance

Acceptable	مَقبُول
Sound	صَحِیح
Sound on its own merit	صَحِیح لِذَاتِہٖ
Sound with other support	صَحِیح لِغَیرِہٖ
Sound only in chain	صَحِیح الاِسنَاد
Good	حَسَن
Good on its own merit	حَسَن لِذَاتِہٖ
Good with other support	حَسَن لِغَیرِہٖ
Good only in chain	حَسَن الاسناد
Non-conflicting perfectly well	مُحکَمُ الحَدِیث
Safe (Opposite of Shadh)	مَحفُوظ (شاذ کی ضد)
Known (Opposite of Munkar)	مَعرُوف (مُنکر کی ضد)
Uniformly linked	مُسَلسَل

Classification of Hadiths according to non-acceptance or rejection	
Rejected	مَرْدُوْد (ضعيف)
Weak	ضَعِيْف
Very weak	ضَعِيْف جِدًا
Weak traditions due to broken chain	
Hanging	مُعَلَّق
Hurried	مُرْسَل
Well-concealed	مُرْسَلْ خَفِي
Perplexing, Obstructive, Handicapped	مُعْضَل
Broken, Sent forth	مُنْقطِع
To disguise a defect, To conceal	تَدلِيس
Concealed narration	مُدَلَّس
A narrator who conceals, Concealer	مُدَلِّس
To conceal the truth about chain	تَدلِيس الإسنَاد
To conceal the truth about his master	تَدلِيس شُيُوخ
To conceal the truth by equivalence	تدلِيس تَسوِيَه
To conceal the truth by conjunction	تَدلِيس عَطف
To conceal the truth by silence	تَدلِيس سُكُوت
Uniformly linked	مُسَلسَل
Weak traditions according to allegations against narrators	
Defective with minor hidden defect	المُعَلَّلْ ، مَعلُول

Denounced (Opposite of Known)	الْمُنْكَر (معروف کی ضد)
Abandoned	الْمَتْرُوْك
Fabricated, Forged	مَوْضُوْع
Weak traditions according to contradiction with reliable narrators	
Irregularilies	شُذُوْذ
Irregular, rare	شَاذّ (شُذُوْذ)
Interpolated, inserted	الْمُدْرَج
Overturned, reverted	الْمَقْلُوْب
The extra in the solid connected chains	الْمَزِيْد فِيْ مُتَّصِلِ الْاَسَانِيْدِ
Altered	مُصَحَّف
Shaky, Disturbing, Agitated	مُضْطَرِب
Acceptable types with conditions	
A narration with from....from.....from	مُعَنْعَنْ
A narration with that...that...that	مُؤَنَّنْ
Interpolation of conflicting traditions	
To combine and Comply with, Interpolation	الْجَمع وَالتَّطبِيق
Contradictory, Conflicting	مُعَارِض
Non-conflicting perfectly well	مُحكَمُ الحَدِيث
Conflicting narrations	مُختَلفُ الحَدِيث
Abrogative, Invalidating, Revoking	النَّاسِخ

Abrogated, Invalidated	المَنْسُوْخ
Preferable, Preponderant (More preferred)	الرَّاجِح
Having lesser weight (Less preferred)	المَرْجُوح
To stop	تَوَقُّف، وَقْف
Miscellaneous terminology	
Consideration	اِعتِبَار
Verdict on the Hadith	حُكمُ الحَديث
Difficult words in Hadith	غَريبُ الحَدِيث
Critic in the science of Hadith	نَاقِد، نَقَّاد
Hidden minute defect	عِلَّت
Witness (Witnesses)	شَاهِد (جمع: شَواهِد)
Follower	تَابِع
Followup	مُتَابَعَه
Illusion, false impression	وَهم

The Sunnah is not only an important part of our individual life but it has an all-embracing nature and is effective in the vast circle of our collective life. Usually it is thought that only good etiquettes of our personal life like eating, drinking and dressing can be learnt from the Sunnah, but that is not correct. Hadith and sunnah cover our entire lives including both the individual and collective aspect of it.

The author will be satisfied if this book restores the trust of the educated, in offering correct and authentic traditions, thus creating a desire to shun the wrong and fabricated Sunnah. This should lead to the following of the authentic traditions of the Prophet (Pbuh) without hesitation and motivate them to pay full attention to the efforts of the great shcolars of Hadith.

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