

Introduction to
Hadeeth Sciences

by,
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DEFINITION OF HADITH

LITERAL MEANING OF 'HADITH'

The word Hadith is singular and means Kalaam (speech). The plural is Ahaadith.

TECHNICAL DEFINITION OF HADITH

The Fuqaha (Jurists) and Muhadditheen (Traditionists and experts in Hadith) differ in their definitions of Hadith. This is because the fields of both are different. According to the Fuqaha, the subject matter of Hadith is to deduce the laws of Shari'ah from Hadith and the subject matter of the Muhadditheen is to merely compile the Ahaadith.

Hence, according to the Fuqaha, the definition of Hadith is:

The knowledge through which the sayings, the actions, the conditions and confirmations of Rasulullah [Sallallahu 'alayhi wa sallam] are known. Conditions here refer to only voluntary conditions, not involuntary conditions.¹

The Muhadditheen do not differentiate between voluntary conditions and involuntary conditions. Therefore, the definition of Hadith according to the Muhadditheen is:

The knowledge of the sayings of Rasulullah [Sallallahu 'alayhi wa sallam], his actions, conditions, acknowledgements of actions and that of his Sahaba [Radhiyallahu 'anhum] and those beyond them (who are followed in Deen).²

According to the Fuqaha of Khurasaan, the word Hadith is used only for Marfoo` Hadith. The word Athar is used for Mawqoof Ahaadith.³ Imam al-Nawawiy [Rahimahullaah] (D: 676AH) has stated ⁴ that the majority of the Muhadditheen do not differentiate between Hadith and Athar. Both are used for Marfoo` and Mawqoof Ahaadith. Imam al-Tahaawi's [Rahimahullaah] (B.229AH, D.321AH) compilation of *Sharh Ma'aani Al-Aathaar* has many Marfoo' Ahaadith. Imam Ibn Jarir al-Tabari's [Rahimahullaah] (D.310AH), *Tabzheeb al-Aathaar* also has many Marfoo` Ahaadith. This indicates that the term Athar can also refer to Marfoo` Ahaadith.

SUBJECT MATTER OF HADITH

Allamah al-Kirmaaniy [Rahimahullaah] (B.224AH; D.310AH) states that the subject matter of Hadith is the personality of Rasulullah [Sallallahu 'alayhi wa sallam] as a prophet.⁵

¹ *Tanzeeh al-Nazhar Ilaa Usool al-Athar* Vol.1 Pg.37; Beirut 1st Edition 1416AH Edited by Sheikh Abdul-Fattaah Abu-Ghuddah

² *Fath al-Baaqiy Bi Sharh Alfyyah al-'Iraaqiy* Pg.41; Dar Ibn Hazam Beirut; 1st Edition 1420AH

³ *Zhafr al-Amaaniy* Pg.26; Dar al-Basha-ir al-Islamiyya Beirut; 3rd Edition 1416AH

⁴ *Sharh Sahib Muslim* Vol.1 Pg.63; Qadeemi Kutub Khana Karachi Pakistan

⁵ *Tadreeb al-Raaniy* Pg.14; Dar Al-Fikr Beirut 2000BC Edition

AIMS AND OBJECTIVES OF HADITH

The purpose of studying Hadith is to obtain the guidance of Rasulullah [Sallallahu alayhi wa sallam] and thereby be successful in the world and hereafter.

THE BASIS OF THE WORD HADITH

The word 'Hadith' is mentioned in the Qur'an referring to the guidance given to Rasulullah [Sallallahu 'alayhi wa sallam] by Allah. In Surah al-Dhuhaa, Allah Ta'ala describes the three conditions of Rasulullah [Sallallahu 'alayhi wa sallam], being an orphan, wandering about (in search of guidance) and being poor. In response to wandering for guidance, Allah Ta'ala granted guidance to Rasulullah [Sallallahu 'alayhi wa sallam]. Upon that Allah Ta'ala says: "وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ"

Translation: 'And as for the bounties of your Lord, make mention of them.'⁶

The guidance is referred to as the Ni'mah (bounty) of Allah and Rasulullah [Sallallahu 'alayhi wa sallam] is instructed to speak about that.

The word used is "حَدَّثَ". The word "حَدَّثَ" is also mentioned in many Ahaadith, for example,

1) "حَدِّثُوا عَنِّي وَ لَا حَرَجَ" ⁷ Translation: 'Narrate from me and fear no sin.'

2) "مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ" ⁸ Translation: 'Whoever narrates such a Hadith from me regarding whose authenticity he doubts, then he is also from the liars.'

HADITH IS PRIMARILY DIVIDED INTO TWO ASPECTS:

a) الرواية "al-Riwaayah" refers to narrating of Ahaadith, writing them and preserving them.

b) الدراية "al-Diraayah" refers to understanding the different aspects of Hadith, the chain of narrators, the authenticity of the Hadith and the meaning of the Hadith.

⁶ Surah: 93Verse:11.

⁷ *Sabih Muslim* Vol.2 Pg.414; Qadeemi Kutub Khana Karachi Pakistan - Hadith7435; edited by Sheikh Khalil Ma'moon Sheeha Dar al-Ma'rifah Beirut

⁸ *Sabih Muslim* Vol.1 Pg.6 of Introduction; Qadeemi Kutub Khana Karachi Pakistan-*Sunan Ibn Majah* Pg.5; Qadeemi Kutub Khana Karachi Pakistan, Hadith39; Cairo Egypt; edited by Muhammad Fuaad 'Abd al-Baaqiy.

1. Sayyiduna Ibn Mas'ud [Radhiyallahu 'anhu] narrates that he heard the prophet [Sallallahu 'alayhi wa sallam] saying: "May Allah illuminate and freshen that person's face who hears (Hadith) from us and conveys it as he hears it. There are quite a few people to whom the Hadith has been conveyed, yet they are more retentive than those who heard (the Hadith directly from us)."⁹

This Hadith is a clear and explicit glad tiding from Nabi [Sallallahu 'alayhi wa sallam] to those who occupy themselves with learning and teaching Hadith.

2. Sayyiduna Abdullah Ibn 'Amr [Radhiyallahu 'anhu] narrates hearing Nabi [Sallallahu 'alayhi wa sallam] as saying, "Narrate from me even though it may be one verse / statement..."¹⁰

Here, Nabi [Sallallahu 'alayhi wa sallam] has encouraged us to involve ourselves with learning and teaching Hadith. Even if we have only learnt one Hadith, we should endeavour to convey it to others.

3. Imam Abu Hanifa [Rahimahullaah] mentioned, "If it was not for the Sunnah (Hadith), none of us would have understood the Qur'an."¹¹

4. Imam Abu Hanifa [Rahimahullaah] once said, "People were always on piety as long as there were those who studied Hadith but if they learn knowledge without Hadith, they will be deviated."¹²

THE AUTHORITY OF HADITH

In the beginning of the 20th century, a group of people emerged denying the authority of Hadith. In India, it was Sir Sayyid Ahmed. In Egypt, it was Husain Taha and in Turkey it was Dhiya Ghork.

Sir Sayyid had a passive approach in denying the Ahaadith of Rasulullah [Sallallahu Alayhi wa sallam]. He did not openly deny the authority of Hadith. He accepted those Ahaadith that were logical to him and denied the authenticity of those Ahaadith that did not appeal to his logic. In brief, he regarded his logic as a scale and measure against Hadith. He, thus, disagreed with the express prohibition of trade interest, and the laws of Hijaab (women veiling themselves).

Subsequent to Sir Sayyid Ahmad, Abdullah Chakraalwy and Ghulam Ahmad Parwez openly denied the authority of any Hadith. The followers of this ideology called themselves the Ahlul-Quraan.

IN PROVING THE AUTHORITY OF HADITH, THE FOLLOWING POINTS ARE IMPORTANT:

a) The Authority of Hadith from the Qur'an

⁹ *Sunan al-Tirmizhiy* Hadith2659; edited by Sheikh Ahmad Shakir

¹⁰ *Sahib al-Bukhariy* Hadith3461; edited by Muhammad Fuaad 'Abd al-Baaqiy

¹¹ *Lamahaat Min Taarikh al-Sunnah* Pg.32; Beirut; 4th edition, quoting from *al-Mizan* of Imam al-Sha'raaniy [Rahimahullaah]

¹² Ibid.

b) The Answers to objections of the Ahlul-Quraan

AUTHORITY OF HADITH FROM THE QUR'AN

13" وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ"

1) Translation: "And we did not make the Qiblah upon which you were (Bayt al- Maqdis) but so that we may distinguish who follows the Rasul from he who turn on his heels."

In the above verse, a reference of the previous order to face Bayt al-Maqdis (Jerusalem) is given. The express order is no where in the Qur'an. It is thus clear, that there are orders given to Rasulullah [Sallallahu 'alayhi wa sallam] which are not recorded in the Qur'an. It is therefore incorrect to state that we only follow the Qur'an and not the Ahaadith.

2) "عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَاوُنَ أَنْفُسَكُمْ" 14

Translation: 'Allah knows that you used to deceive yourselves'

In the beginning stages, fasting used to commence after one falls asleep. It was prohibited to eat or cohabit with one's wife after falling asleep. The order for this prohibition is not in the Qur'an. It was given to Rasulullah [Sallallahu 'alayhi wa sallam] and the Qur'an refers to that. It is clear from the above two examples that not every order of the Shari'ah is in the Qur'an only, but they were also given to Rasulullah [Sallallahu 'alayhi wa sallam]. Some of these orders are referred to in the Qur'an.

It is obvious that the orders of Rasulullah [Sallallahu 'alayhi wa sallam] are by Divine Order. Allah Ta'ala says, "15" وَ مَا يَنْطَلِقُ عَنِ الْهَوَىٰ, إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ,

Translation: 'And he (Rasulullah [Sallallahu 'alayhi wa sallam]) does not speak from desires. It is not but revelation sent to him.'

OBJECTIONS OF THE AHLUL-QUR'AAN ON THE AUTHORITY OF HADITH

Generally three objections are raised:

¹³ Surah:2 Verse:143

¹⁴ Surah: 2 Verse: 187.

¹⁵ Surah: 53 Verse: 3-4.

- a) The mission of Rasulallah [Sallallahu 'alayhi wa sallam] was to merely convey the Qur'an. It is not necessary to obey Rasulallah [Sallallahu 'alayhi wa sallam].
- b) The Ahaadith of Rasulallah [Sallallahu 'alayhi wa sallam] were only for the Sahaba [Radhiyallahu 'anhum].
- c) The Ahaadith were for all but the Ahaadith did not reach us through reliable sources.

ANSWERS TO THE ABOVE OBJECTIONS IN SEQUENCE

a) The mission of Rasulallah [Sallallahu 'alayhi wa sallam] was not to merely convey the Qur'an. It was also to explain the Qur'an. This is clearly expressed in the following verse:

"¹⁶ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ"

Translation: "We have revealed to you (O Muhammad) the message (al-Qur'an) so that you can explain to the people what was revealed to them, in order that they may reflect."

It is apparent from the above verse that Rasulallah [Sallallahu 'alayhi wa sallam]'s mission was also to explain the Qur'an and hence Allah ordered us to obey Rasulallah [Sallallahu 'alayhi wa sallam].

b) The Ahaadith were not only for the Sahaba [Radhiyallahu 'anhum]. These are for everyone. Rasulallah [Sallallahu 'alayhi wa sallam] was sent to all of mankind as Allah Ta'ala says: ¹⁷ "وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ"

Translation: "We have not sent you except as a mercy for the entire mankind."

c) Allah Ta'ala took the responsibility of preserving the Qur'an. The Ahaadith are the explanation of the Qur'an, hence, Allah has also taken the responsibility of preserving the Ahaadith. How this was carried out will be explained further in the following chapter, 'Compilation of Ahaadith'.

COMPILATION OF AHAADITH

There were three methods used to preserve the Ahaadith of Rasulallah [Sallallahu 'alayhi wa sallam]:

- a) Memory,
- b) Practice,
- c) Writing

¹⁶ Surah: 16 Verse: 44.

¹⁷ Surah:21 Verse: 107

MEMORY

Almighty Allah Ta'ala bestowed the Arabs with remarkable memories. Consider the following:

Sayyiduna Ja'far Ibn Amr al-Dhamariy [Radhiyallahu Anhu] states that once he and Sayyiduna Ubaydullah Ibn Adiy Ibn al-Khiyaar [Radhiyallahu 'anhu] decided to visit Sayyiduna Wahshiy [Radhiyallahu Anhu]. Sayyiduna Ubaydullah [Radhiyallahu 'anhu] asked Sayyiduna Wahshiy [Radhiyallahu 'anhu] if he recognized him. He said, 'No'. However, he recalled that once many years ago, Adiy Ibn al-Khiyaar had a child. He was told to take the child to the foster mother. The child was completely covered except the feet. Sayyiduna Wahshiy [Radhiyallahu 'anhu] said, "Your feet resemble those feet".¹⁸

Sayyiduna Wahshiy [Radhiyallahu 'anhu] saw those feet many years before and that too when Sayyiduna 'Ubaydullah was born. Sayyiduna Wahshiy [Radhiyallahu 'anhu] was able to recognise those feet many years later. One should bear in mind that feet generally change in form and shape as they grow.

Hafizh Ibn Hajar al-Asqalaniy [Rahimahullah] (B.773AH D.852AH) has stated: "once Marwaan wanted to test Sayyiduna Abu Hurayra [Radhiyallahu 'anhu]'s memory regarding Hadith. He requested Sayyiduna Abu Hurayra [Radhiyallahu 'anhu] to narrate some Ahaadith. The following year, he requested Sayyiduna Abu Hurayra [Radhiyallahu 'anhu] to narrate those same Ahaadith of the previous year. Sayyiduna Abu Hurayra [Radhiyallahu 'anhu] repeated all the Ahaadith exactly as he did the previous year without a single error."¹⁹

There are many such incidents to show the power of the memory of the Arabs. Many Sahaba [Radhiyallahu 'anhum] memorized Ahaadith and preserved them through their memories.

PRACTICE

One of the most efficient ways of preserving knowledge is by practicing upon it. Almighty Allah Ta'ala and His Rasul [Sallallahu 'alayhi wa sallam] emphasized the importance of practicing on knowledge. Thus, practicing on the Ahaadith of Rasulullah [Sallallahu 'alayhi wa sallam] became an effective method of preserving the Ahaadith of Rasulullah [Sallallahu 'alayhi wa sallam].

WRITING

One of the most effective methods of preserving knowledge is writing. The same was done with the Ahaadith of Rasulullah [Sallallahu 'alayhi wa sallam]. The Ahaadith of Rasulullah [Sallallahu 'alayhi wa sallam] were preserved through writing by the Sahaba [Radhiyallahu 'anhum]. In fact, Rasulullah [Sallallahu 'alayhi wa sallam] permitted and encouraged the Sahaba [Radhiyallahu 'anhum] to write down his Ahaadith. This is substantiated by the following:

¹⁸ *Sabih al-Bukhariy* Vol.2 Pg.582 - 583; Qadeemi Kutub Khana Karachi Pakistan- Hadith4072 edited by Muhammad Fuaad Abd al-Baaqiy.

¹⁹ *Al-Isaabah* Vol.7 Pg.353; Dar al-Kutub al-Ilmiyyah Beirut 1st edition

a) One Sahabi [Radhiyallahu 'anhu] complained to Rasulallah [Sallallahu 'alayhi wa sallam] that he hears the Ahaadith, likes them but cannot remember them. Rasulallah [Sallallahu 'alayhi wa sallam] said, **"Seek assistance through your right hand and he indicated to writing with his hands"**.²⁰

b) Sayyiduna Abdullah Ibn Amr Ibn 'Aas [Radhiyallahu 'anhu] states, 'I used to write down everything I used to hear from Rasulallah [Sallallahu 'alayhi wa sallam]. My purpose was to preserve (whatever Ahaadith I hear). The Quraysh stopped me and said, 'You write everything you hear whereas Rasulallah [Sallallahu 'alayhi wa sallam] is a human being. He talks in anger and in happiness.' I stopped writing and mentioned that to Rasulallah [Sallallahu 'alayhi wa sallam]. He [Sallallahu 'alayhi wa sallam] indicated with his finger to his mouth and said, **"(Continue) writing. By Him in whose soul is my life, nothing comes out from it (the mouth) but Haqq."**²¹

c) Sayyiduna 'Abdullah Ibn 'Amr narrates that Rasulallah [Sallallahu 'alayhi wa sallam] said, 'Capture knowledge' I said, 'What is it to capture knowledge?' Rasulallah [Sallallahu 'alayhi wa sallam] said: **'It is writing down knowledge.'**²²

In view of the above mentioned Ahaadith, many Sahaba [Radhiyallahu 'anhum] had written down Ahaadith and had their personal compilations. Hereunder are some examples:

AL-SAHIFA AL-SAADIQAH

The background of this compilation is as follows: Sayyiduna Abu Hurayra [Radhiyallahu 'anhu] narrates that none of the companions of Rasulallah [Sallallahu 'alayhi wa sallam] gathered more Ahaadith than I besides Sayyiduna 'Abdullah Ibn 'Amr Ibn al-'Aas. That is because he used to write and I would not write.²³

The exact number of narrations of Sayyiduna 'Abdullah Ibn 'Amr Ibn al-'Aas [Radhiyallahu 'anhu] are not known, However, it is certainly more than the narrations of Sayyiduna Abu Hurayra [Radhiyallahu 'anhu]. The narrations of Sayyiduna Abu Hurayra [Radhiyallahu 'anhu] are approximately 5374. This compilation was passed over to the grandson of Sayyiduna 'Abdullah Ibn Amr Ibn al-'Aas whose name is 'Amr Ibn Shu'ayb and it is generally narrated as: "عن عمرو بن شعيب عن أبيه عن جده"

'an 'amr Ibn shu'ayb `an abeebi 'an jaddihi.'

Hafizh Ibn Hajar al-Asqalaniy [Rahimahullah] (B.773AH D.852AH) quotes Yahya Ibn Ma'een [Rahimahullah] (B.157AH D.223AH) and 'Aliy Ibn al-Madeeni [Rahimahullah] (B.161/2AH D.234/258AH) as saying "every narration of 'Amr Ibn Shu'ayb ...' is from al-Sahifa al-Saadiqah.²⁴

There may be an objection as to why we find more of Sayyiduna Abu Hurayra [Radhiyallahu anhu]'s Ahaadith than Sayyiduna 'Abdullah Ibn 'Amr Ibn al-'Aas [Radhiyallahu anhu]. The reason was that Sayyiduna Abdullah Ibn Amr Ibn al-Aas [Radhiyallahu anhu] was in Shaam (Syria) and he did not have many students as that of Sayyiduna Abu Hurayra [Radhiyallahu anhu]. It is the narrations of the students

²⁰ Sunan al-Tirmizhiy Vol.2 Pg.91; Meer Muhammad Kutub Khana Karachi Pakistan, , Hadith2666, edition of Sheikh Ahmed Shakir

²¹ Sunan Abi Dawud Vol.2 Pg.156-7 H.M. Sa'eed & Co. Karachi Pakistan; Hadith 3641, edited by Sheikh Muhammad 'Awwaamah

²² al-Mustadrak Hadith362; Dar al-Kutub al-Ilmiyyah Beirut

²³ Sabih al-Bukhariy Vol.1 Pg.22; Qadeemi Kutub Khana Karachi Pakistan; Hadith 113

²⁴ al-Tabzhib wal Tabzhib Vol.8 Pg.53 - 55; Dar al-Kitaab al-Islamiy Cairo Egypt; 1st Edition 1993

of Sayyiduna Abu Hurayra [Radhiyallahu anhu] that made his narrations more than Sayyiduna 'Abdullah Ibn 'Amr Ibn al-'Aas [Radhiyallahu anhu]'s narrations in spite of him preserving more Ahaadith than Sayyiduna Abu Hurayra [Radhiyallahu anhu].

SAHIFAAT SAYYIDINA 'ALIY [RADHIYALLAHU ANHU]

Sayyiduna Aliy [Radhiyallahu anhu] was once asked if the Ahlul Bayt had some special knowledge that others did not have. Sayyiduna 'Aliy [Radhiyallahu anhu] replied that, 'We (the Ahlul Bayt) did not write anything special from Rasulullah [Sallallahu 'alayhi wa sallam] but the Qur'an and whatever is in this compilation.'²⁵

In this compilation, the laws of Diah (blood money), Ma'aqil, Fidyah (compensation) and Qisaas (capital punishment) were written.

KITAAB AL-SADAQAH

This is a compilation of Ahaadith pertaining to Sadaqah (voluntary charity) and Zakaat (compulsory charity due to the poor) dictated by Rasulullah [Sallallahu 'alayhi wa sallam]. This compilation was passed over to Sayyiduna Abu Bakr [Radhiyallahu anhu], then to Sayyiduna 'Umar [Radhiyallahu anhu], then to his two sons, Sayyiduna Abdullah and Sayyiduna 'Ubaydullah [Radhiyallahu anhumaa], then to Sayyiduna Umar Ibn Abdul-'Aziz, then to Saalim Ibn Abdullah from whom Ibn Shihaab al-Zuhriy (D.124AH) narrated those Ahaadith and passed them over to people.²⁶

SUHUF SAYYIDINA ANAS IBN MAALIK [RADHIYALLAHU 'ANHU]

Sa'eed Ibn Hilal [Rahimahullah] says, 'We used to frequent Sayyiduna Anas Ibn Maalik [Radhiyallahu anhu]. He used to take out his compilations and say I heard these from Rasulullah [Sallallahu 'alayhi wa sallam], and wrote them and presented them to Rasulullah[Sallallahu 'alayhi wa sallam].'²⁷

SUHUF SAYYIDINA IBN ABBAAS [RADHIYALLAHU 'ANHUMA]

Kurayb Ibn Abi Muslim [Rahimahullah] was the freed slave of Sayyiduna Ibn Abbaas [Radhiyallahu anhumaa]. He states, 'I possess compilations of Sayyiduna Abdullah Ibn Abbaas [Radhiyallahu anhumaa] equivalent to the weight of a camel.'²⁸

SAHIFA HAMMAAM IBN MUNABBIH [RAHIMAHULLAH]

Hammaam Ibn Munabbih was a student of Sayyiduna Abu Hurayra [Radhiyallahu anhu] and he compiled Ahaadith from Sayyiduna Abu Hurayra [Radhiyallahu anhu]. That compilation is known as *al-Sahifa al-Sahibab*, which is also a part of *Musnad Ahmad*. This compilation was lost. Recently it was found in a library

²⁵ *Sahih al-Bukhariy* Vol.1 Pg.21; Qadeemi Kutub Khana Karachi Pakistan; Hadith111 edited by Muhammad Fuaad Abd al-Baaqiy.

²⁶ *Sunan al-Tirmizhiy* Vol.1 Pg.79 Meer Muhammad Karachi; Hadith 621 edited by Sheikh Ahmed Shakir

²⁷ *Al-Mustadrak* Hadith6452; Dar al-Kutub al-Ilmiyyah Beirut Lebanon

²⁸ *Tabaqat Ibn Sa'd* Vol.5 Pg.293 Dar al-Saadir Beirut Lebanon

in Berlin. When the Ahaadith in the Sahifa were compared to the respective Ahaadith in *Musnad Ahmad*, they were exactly the same and they were accurate.

It may be noted here that Rasulullah [Sallallahu 'alayhi wa sallam] simultaneously prohibited the writing of Ahaadith. He said, **'Don't write from me, whosoever wrote from me besides the Qur'an should delete it.'**²⁹

This prohibition was only in the beginning stages of Islam. It was to avoid confusion between the Qur'an and Ahaadith. According to Imam al-Nawawiy [Rahimahullah] (B.631AH; D.676AH), the prohibition was in the case of writing the Ahaadith with the Qur'an. In such a situation, one would not be able to distinguish between the Qur'an and Ahaadith.³⁰

It is clear from the above that preserving Ahaadith through writing was common during the time of the Sahaba [Radhiyallahu anhum] and the Ahaadith were already preserved in that era. The preservation of Ahaadith during the time of the Sahaba [Radhiyallahu anhum] was done on an individual capacity and not by the Islamic government as the Qur'an was written and preserved.

The reason for that is, the Qur'an was just compiled and Sayyiduna Abu Bakr and Sayyiduna 'Umar [Radhiyallahu 'anhuma] feared that people will pay more attention to Ahaadith than the Qur'an and neglect the Qur'an. This is clear from the following narration:

Sayyiduna 'Umar [Radhiyallahu anhu] states, **'I had intended to compile the Sunnah, but I remembered a nation before you. They had compiled a book and got involved with it, neglecting the book of Allah. Most certainly, I take an oath on Allah; I will never mix the book of Allah with anything.'**³¹

Initially, Sayyiduna 'Aliy [Radhiyallahu 'anhu] was against narrating many Ahaadith but when Abdullah Ibn Saba, a Jew, plotted to distort Islam by elevating Sayyiduna 'Aliy [Radhiyallahu anhu] to the position of Allah and also fabricating Ahaadith, Sayyiduna 'Aliy [Radhiyallahu anhu] combatted this corruption by narrating many Ahaadith on the virtues of the other Sahaba [Radhiyallahu 'anhum]. In this way, the students of Sayyiduna Aliy [Radhiyallahu anhu] had many compilations of the Ahaadith narrated by him.

When 'Umar Ibn Abd al-'Aziz [Rahimahullah] (B.61AH; D.101AH) became the Khalifah, he decided to officially compile Ahaadith. He wrote to Qaadhi Abu Bakr Ibn Hazam [Rahimahullah], a judge, **'See whatever Ahaadith of Rasulullah [Sallallahu 'alayhi wa sallam] (you can obtain), write them down as I fear knowledge perishing and the going away (death) of the Ulama.'**³²

In *Muatta Imam Maalik* (B.95AH; D.179AH), it is recorded that 'Umar Ibn Abd al-'Aziz [Rahimahullah] (B.61AH; D.101AH) also requested the compilation of Sunan (practices) of the Khulafa-e-Raashideen (the righteous Khalifahs). Abu Nu'a'im (D.430AH) writes in *Taariikh Isbahaan* that this request was also sent to all the judges of the different provinces.³³

²⁹ *Sahib Muslim* Vol.2 Pg.414 - Qadeemi; Hadith7435 edition of Sheikh Khalil Ma'moon Sheeha

³⁰ Ibid.

³¹ Ibn Abdul-Barr in *Ilm; Kanz al-'Ummaal* Hadith29474; Muassasah al-Risaalah, Beirut 1989 Edition

³² *Sahib al-Bukhariy* Chapter 34 vol.1 pg.20; Qadeemi Kutub Khana Karachi Pakistan

³³ *Fath al-Baari* vol.1 pg.259; Qadeemi Kutub Khana Karachi Pakistan

A BRIEF STATISTICS OF HADITH BOOKS IN CHRONOLOGICAL ORDER:

By the end of the first Islamic century, the following books of Ahaadith were compiled:

1. *Kutub Abi Bakr* – this was the compilation of Qaadhi Abu Bakr Ibn Hazm [Rahimahullah]
2. *Abwaab al-Sha'biy* (D.104AH) - Sha'biy [Rahimahullah] was also a judge in Kufa. This was the first book in Hadith compiled in chapter form.
3. *Risaalah Saalim Ibn 'Abdillab* [Rahimahullah] (D.106AH) – this compilation had Ahaadith pertaining to Sadaqaat (alms).
4. *Kitaab al-Sunan* of Makhool [Rahimahullah] (D.118AH) – Makhool [Rahimahullah] was a judge in one of the provinces during the time of 'Umar Ibn Abd al-'Aziz [Rahimahullah] (B.61AH D.101AH)
5. *Dafatir al-Zubriy* (D.124AH)

In the second Islamic century, there were more compilations of Ahaadith. Hereunder are a few:

1. *Kitaab al- Aathaar* of Imam Abu Hanifa [Rahimahullah] (B.80AH; D.150AH)
2. *Al-Sunan* of ibn Jurayj [Rahimahullah] (B.80AH; D.150AH)
3. *Jaami` Ma'mar Ibn Raashid* (B.95AH; D.153AH)
4. *Jaami` Sufyaan al-Thawriy* (B.97AH; D.161AH)
5. *Muatta Imam Maalik* (B.95AH; D.179AH)
6. *Kitaab al-Zuhd* of Abdullah Ibn al-Mubaarak [Rahimahullah] (B.118/119AH; D.181AH)
7. *Al-Sunan* of Wakee' Ibn al-Jarrah [Rahimahullah] (B.127/129AH; D.197/199AH)

After the second century, the *al-Sihab al-Sittab* (six famous authentic books) of Ahaadith were compiled. Besides these 6, the following were also compiled.

1. *Musnad Abu Dawud al-Tayaalisiy* (B.133AH; D.204AH)
2. *Musannaf Abdul-Razzaq* (B.126AH; D.211AH). He is Imam Abu Hanifa's student.
3. *Musannaf Ibn Abi Shaybah* (B.159AH; D.235AH) He is the Ustaadh of Imam al-Bukhariy [Rahimahullah] (B.194AH; D.256AH) and Imam Muslim [Rahimahullah] (B.204AH; D.261AH). His *Musannaf* was compiled in juristic sequence and provides references for each Madhab (school of thought).
4. *Musnad Ahmad Ibn Hanbal* (B.164AH; D.241AH). Imam Ahmad [Rahimahullah]'s son, Abdullah (D.290AH), did some work on this *Musnad* and arranged the Ahaadith in sequence. He also added 10,000 Ahaadith to the Musnad. Abu Bakr al-Qatee'iy [Rahimahullah] also added some Ahaadith. The compilation of the additional Ahaadith is called *Ziyaadaat al- Musnad*. There are approximately 40,000 Ahaadith in this compilation.

5. *Musnad al-Darimiy* (D.255AH)
6. *Musnad al-Bazẓaar* (B.260AH; D.354AH).
7. *al-Ma'aajim* of Imam al-Tabraaniy [Rahimahullah] (B.260AH; D.360AH). Imam al-Tabraaniy has three Mu'jams – *al-Kabir*, *al-Awsat* and *al-Saghir*. In *al-Kabir*, he compiled Ahaadith according to the sequence of the Sahaba [Radhiyallahu 'anhum]. In *al-Awsat*, he compiled the Ahaadith according to his Shuyookh (teachers), in particular the Tafarrudaat (those Ahaadith which only his Shuyookh narrated). In *al-Saghir*, he compiled one narration of each Sheikh.
8. *Sunan al-Dar-a-Qutniy* (B.305/6AH; D.385AH)
9. *al-Mustadrak* of al-Hakim (B.321AH; D.405AH). Al-Hakim [Rahimahullah] intended to compile those Ahaadith which match the conditions of Imam al-Bukhariy [Rahimahullah] (D.256AH) and Imam Muslim [Rahimahullah] (D: 261AH).
10. *Sunan al-Bayhaqiyy al-Kubra* (B.385AH; D.458AH) – this is written according to *Mukhtasar al-Muzaniy* (a book in Shafi'iy jurisprudence).

DIFFERENT TYPES OF BOOKS IN HADITH

1) AL-JAWAAMI`

Jawaami` is the plural of Jaami`. Al-Jaami` (according to the latter day Muhadditheen) is that book of Hadith which constitutes eight topics, al-Ahkaam (laws), Ashraat al-Saa'ah (signs of Qiyamah), al-Aadaab (etiquette), al-Aqaa-id (beliefs), al-Tafseer (exegesis), al-Siyar (history), al-Fitan (corruption and vices), al-Manaaqib (virtues of personalities).

Jaami` Ma'mar Ibn Raashid (B.95AH; D.153AH) was the first book written on Jaami`. He was the student of Imam al-Zuhriy [Rahimahullah] (D.124AH). This Jaami` is presently not found. Another Jaami` is *Jaami` Sufyaan al-Thawriy* (B.97AH; D.161AH). Presently, this Jaami` is also not found. *Musannaf Abdul-Razzaq* (B: 126AH; D.211AH) is also a Jaami`. From the *al-Sihab al-Sittah*, *Sahih al-Bukhariy* (B.194AH D.256AH), and *Sunan al-Tirmizhiy* (B.209AH D.279AH) are also Jaami`. *Sunan al-Darimiy* (D.255AH) is also a Jaami`.

2) AL-SUNAN

Al-Sunan is that book of Hadith which is compiled in Fiqh order. The first book on Sunan was *Abwaab al-Sha'biy* by 'Aamir Ibn Shurahbeel [Rahimahullah] (D.104AH). From the *al-Sihab al-Sittah*, *Sunan Abi Dawud* (B.202AH; D.275AH), *Sunan al-Tirmizhiy* (B.209AH; D.279AH), *al-Nasaa-iy* (B.214AH D.303AH) and *Ibn Majah* (B.209AH D.273AH) are Sunans. When the term *al-Sunan al-Arba'ah* is used, it refers to these four.

Besides the four Sunans, *al-Bayhaqiyy* (B.384AH D.458AH), *al-Dar-e-Qutniy* (B.305/6AH D.385AH), *al-Darimiy* (D.255AH), *Sunan Sa'eed Ibn Mansoor* (D.277AH) are also Sunans.

3) AL-MASAANEED

Al-Masaaneed is the plural of al-Musnad. It is that book in which Ahaadith are compiled according to the sequence of the Sahaba [Radhiyallahu 'anhum], irrespective of the topic. This sequence is at times according to alphabetical order, at times, it is according to the virtue of the Sahaba [Radhiyallahu 'anhum].

Many Muhadditheen have written their Musnads. There are three Musnads that are famous, *Musnad Abu Dawud al-Tayaalisiy* (B.133AH; D.204AH), *Musnad al-Humaidiy* (D.219AH) and *Musnad Ahmad Ibn Hanbal* (B.164AH; D.241AH). The last book, *Musnad Ahmad Ibn Hanbal*, has been arranged in a juristic sequence and is published as *al-Fathul Rabbaaniy li tarteeb Musnad al-Imam Ahmad Ibn Hanbal al-Shaybaaniy*.

4) AL-MU'JAM

Al-Mu'jam is that book in which Ahaadith are compiled in the sequence of one's Shuyookh (teachers) or Sahaba [Radhiyallahu 'anhum].

The most famous Mu'jam is of Imam al-Tabraaniy (B.260AH; D.360AH). He has compiled three Mu'jams – *al-Mu'jam al-Kabir* (according to the sequence of the Sahaba), *al-Mu'jam al-Awsat* (compiled according to the sequence of his Shuyookh) and *al-Mu'jam al-Saghir* (compiled using one Hadith of each Sheikh).

5) AL-MUSTADRAK

Mustadrak literally means to make up/cover up. It refers to compiling those Ahaadith which conform to the criterion used by a certain author, but had been left out by the author.

The most popular Mustadrak is *al-Mustadrak Alaa Sahibayn* of al-Hakim Abu 'Abdullah al-Naisaburiy [Rahimahullah] (B.321AH; D.405AH). There are also other Mustadraks written, for example, *al-Mustadrak Alaa Sahibayn* by Hafizh Abu Zhar [Rahimahullah] and *Kitaab al-ilzamaat* by al-Dar-a-Qutniy [Rahimahullah] (D. 385AH).

6) AL-MUSTAKHRAJ

Mustakhraj means to deduce. It is to narrate the Ahaadith of any Kitaab with another chain of narrators, for example, *Mustakhraj Abu 'Awaana Alaa Sahib Muslim*.

Abu 'Awaana [Rahimahullah] compiled those Ahaadith with a chain of narrators other than that of Imam Muslim [Rahimahullah] (B.204AH; D.261AH).

7) AL-JUZ

This refers to the compilation of Ahaadith pertaining to one particular subject matter, for example, the Juz of Imam al-Bukhariy [Rahimahullah] (B.196AH; D.256AH) regarding recitation of Qur'an in Salaah or Juz of Imam al-Bukhariy [Rahimahullah] regarding raising of hands in Salaah.

Al-Juz is also known as **al-Risaalah**.

8) AL-MASHYAKHA

This refers to the compilation of Ahaadith of one or many Masha-ikh.

9) AL-TAJREED

Literally means 'to remove or empty'. It refers to that compilation in which the chain of narrators and the redundant narrations of any book are removed. Example: *al-Tajreed li Sibah* of Imam Razeen Ibn Mu'aawiyah al-'Abdariy [Rahimahullah]

10) AL-TAKHREEJ

Literally means 'to take out'. It refers to placing references for the different Ahaadith, for example, *Nasb al-Raayah fiy Takhreej Ahaadith al-Hidaaya* of Hafizh al-Zayla'ee [Rahimahullah] (D.762AH), *al-Diraayah fiy Takhreej Ahaadith al-Hidaaya and Talkhis al-Habeer fiy Takhreej Ahaadith al-Rafi'iy al-Kabir* of Hafizh Ibn Hajar [Rahimahullah] (B.773AH; D.852AH).

Hafizh al-Iraqiy [Rahimahullah] (B.725AH; D.806AH) has also written a Takhreej of the Ahaadith of Ihya-al-Uloom of Imam al-Ghazaali [Rahimahullah] (D.505AH) called *al-Mughniy `an ham lil asfaar* which is famously known as *Takhreej al-Ihya*.

11) KITAAB AL-JAMA`

Jama' means 'to gather'. It refers to the gathering of the different books of Ahaadith and removing redundancies in them. The first Kitaab al-Jama` was compiled by Allamah al-Humaidiy [Rahimahullah] (D.488AH), '*Al-Jam'u Bayn al-Sahihayn*'. He gathered the Ahaadith of al-Sahih al-Bukhariy (D.256AH) and Sahih Muslim (D.261AH). Thereafter, Razeen Ibn Mu'aawiyah [Rahimahullah] compiled *Tajreed al-Sibah al-Sittah* in which he compiled the Ahaadith of *al-Sibah al-Sittah*. This compilation excludes the Ahaadith of *Sunan Ibn Majah* (B.209AH; D.273AH) and includes *Muatta Imam Maalik* (B.95AH; D.179AH). This was due to the understanding of the terminology of 'Sittah' by Sheikh Razeen Ibn Mu'aawiyah [Rahimahullah].

Thereafter, Allamah Ibn Atheer al-Jazriy [Rahimahullah] (D.606AH) compiled *Jaami' al Usool* in which he also compiled Ahaadith of *al-Sibah al-Sittah* and added those Ahaadith missed by Sheikh Razeen Ibn Mu'aawiyah [Rahimahullah]. In this compilation too, the Ahaadith of *Sunan Ibn Majah* were not included as his terminology of *al-Sibah al-Sittah* was the same as Sheikh Razeen Ibn Mu'aawiyah [Rahimahullah].³⁴ Thereafter, Allamah al-Haythamiy [Rahimahullah] (B.735AH; D.807AH) compiled *Majma' al—Zawaa'id wa manba' al-Fawaa'id* in which he gathered those Ahaadith of *Musnad Ahmad*, *Musnad al-Bazzaar* (B.260AH; D.354AH), *Musnad Abi Ya'ala* (B.210AH; D.308AH) and Imam al-Tabraaniy [Rahimahullah]'s (D.360AH) three Mu'jams that are not in *al-Sibah al-Sittah*. According to Allamah al-Haythamiy [Rahimahullah], *Sunan Ibn Majah* is included in *al-Sibah al-Sittah*. Thereafter, Allamah

³⁴ Sheikh Abdus-salaam `Alloosh edited this work of Allamah Ibn Atheer al-Jazriy and he included *Sunan Ibn Majah*.

Muhammad Ibn Muhammad Ibn Suleiman al-Maghribiy [Rahimahullah] (B.1037AH; D.1095AH) compiled *Jam` al-Fawaa'id min Jaami` al-Usool wa Majma' al-Zawaa'id*. In this, he compiled all the Ahaadith of *Jaami' al-Usool* and *Majma' al-Zawaa'id* and removed the redundancies and also included Ahaadith of *Sunan Ibn Majah*, *Sunan al-Darimiy* (D.255AH) and the *Zawaa'id* Ahaadith of Sheikh Razeen [Rahimahullah]. Therefore, this compilation has 15 books of Ahaadith.

Hafizh Jalaluddin al-Suyootiy [Rahimahullah] (B.849AH; D.911AH) compiled *Jam' al-Jawaami`* in which he compiled all the Ahaadith of Rasulullah [Sallallahu 'alayhi wa sallam] that he could find. First, the verbal (Qawli) Ahaadith and thereafter the physical (Fe`ili) Ahaadith. Hafizh al-Suyootiy abridged this compilation and called it *al-Jaami' al-Saghir*. There are many commentaries on *al-Jaami' al-Saghir*, like *Faydh al-Qadeer* by Allamah al-Munaawiy [Rahimahullah] (B.952AH; D.1031) and *Siraaj al-Muneer* by Allamah al-Aziziy [Rahimahullah].

The most popular in *Kitaab al-Jama`* is *Kanz al-Ummaal* by Allamah Ala-uddin al-Muttaqiy [Rahimahullah] (B.855AH; D.975AH). He based his compilation on *Jam` al-Jawaami`* of Hafizh al-Suyootiy [Rahimahullah]. The difference is he added those verbal (Qawli) Ahaadith which were missed out by al-Suyootiy in *Jam' al-Jawaami'* but were included in *al-Jaami' al-Saghir* and compiled all the Ahaadith in chapter form, not in alphabetical order as is in *Jam` al-Jawaami`*. The Ahaadith of approximately 80 books are found in *Kanz al-Ummaal*.

12) AL-MAWDHOO'AAT

Mawdhoo'aat is that compilation in which fabricated Ahaadith or those Ahaadith thought to be fabricated are compiled.

Some of these books are '*al-Mawdhoo'aat*' by Allamah Ibn al-Jawziy (B.428AH; D.483AH) and *Tazhkirah al-Mawdhoo'aat* by Allamah Muhammad Ibn Taahir al-Maqdisiy [Rahimahullah] (B.448AH; D.507AH).

Allamah Ibn al-Jawziy [Rahimahullah] was a Mutashaddid (over critical) and declared some authentic Ahaadith to be fabricated. Hafizh Ibn Hajar al-Asqalaniy [Rahimahullah] (B.773AH; D.852AH) wrote a refutation against Allamah Ibn al-Jawziy [Rahimahullah] in which he declared some authentic Ahaadith of *Musnad Ahmad* (D.241AH) as forgeries. This refutation is called, '*al-Qawl al-musaddad fi z`habbi 'an al-Musnad Ahmad*'. Hafizh al-Suyootiy [Rahimahullah] (D.911AH) also wrote a refutation against Allamah Ibn al-Jawziy [Rahimahullah] entitled, '*an-Nukat al-badee'aat ala al-Mawdhoo'aat*'.

There are other compilations of Mawdhoo' Ahaadith, for example, *Kitaab al-abaatil* of al-Juzaqaniy [Rahimahullah] (D.543AH), *al-Mawdhoo'aat al-Kubra* of Mullah Aliy al-Qariy [Rahimahullah] (D.1014AH), *al-Fawaa'id al-Mujmoo'ah* of Allamah al-Shawkaniy [Rahimahullah] (B.1172AH; D.1255AH) and *Tazhkirah al-Mawdhoo'aat* of Allamah Taahir Putni [Rahimahullah] (B.913/4AH; D.984/6AH). The most popular compilation in Mawdhoo'aat is *Tanzih al-Shari'ah al-Marfoo'ah 'Anil Ahaadith al-shani'ah al-Mawdhoo'ah* by Allamah Ibn 'Arraaq [Rahimahullah] (D.963AH). In this, he compiled the crux of most of the books written before him.

13) GHARIB AL-HADITH

It is that compilation in which difficult words of Ahaadith are explained. There are many books on Gharib al-Hadith. Some are '*An-Nibaayah fyy Gharib al-Hadith wal Aathaar*' of Imam Ibn Atheer al-Jazriy (D.606AH) and *al-Faa-iq fyy Gharib al-Hadith* by Jaarullah al-Zamakhshariy (D.538AH) According to Allamah Anwar Shah al-Kashmiriy (D.1352AH), the best is *Majma' Bihhaar al-Anwaar* of Allamah Taahir Putni [Rahimahullah] (D.984/6AH).

14) MUSHKIL AL-HADITH

In this compilation, those Ahaadith that are apparently inconsistent are explained and put in proper perspective. Presently, the most common and popular book on Mushkil al-Hadith is '*Mushkil al-Aathaar*' of Imam Abu Ja'far al-Tahawiy [Rahimahullah] (B.229AH; D.321AH).

15) AL-`ILAL

`Ilal is the plural of `Illah which literally means 'a sickness'. In the terminology of Hadith, it refers to those Ahaadith that have a hidden weakness that can only be discerned by an expert on Hadith. This is one of the most difficult aspects of Hadith and it is only the likes of Imam al-Bukhariy [Rahimahullah] (D.256AH), Imam Muslim [Rahimahullah] (D.261AH), Imam al-Tirmizhiy [Rahimahullah] (D.279AH), etc. who can comment on such aspects of Ahaadith. Each one of the abovementioned compiled their *Kitaab al-Ilal*.

16) AL-ARBA'EEN

Al-Arba'een literally means forty. Many Muhadditheen have compiled books that have forty Ahaadith based on the following Hadith:

“He who memorises 40 Ahaadith from my Ummah, Allah will benefit him. He will be requested to enter from whichever door of Jannah he wishes.”³⁵

Hafizh Ibn Asaakir [Rahimahullah] (D.571AH) has mentioned that this Hadith has been proven through many chains of narrators and has gained some strength.³⁶

Mullah Aliy al-Qariy [Rahimahullah] verified this Hadith to be Hasan (sound).³⁷

17) AL-TARAAJIM

In this compilation, all Ahaadith narrated from one Sanad (chain of narrators) are compiled.

18) AL-TARGHEEB WA-AL-TARHEEB

³⁵ Kitaab al-Arba'een al-Buldaaniyyah of Ibn Asaakir; Pg.42; Dar al-Fikr Beirut Lebanon

³⁶ Ibid. Pg. 43.

³⁷ Mirqaah al-Mafateeh; Vol.1 Pg.472; Dar al-Kutub al-Ilmiyyah Beirut Lebanon

In this compilation, Ahaadith pertaining to encouragement towards good deeds and warning against evil are compiled. The most popular book on this topic is '*al-Targheeb wa-al-Tarheeb*' of Hafiz al-Munzhiri [Rahimahullah] (B.581AH; D.656AH). He has mentioned the status of most of the Ahaadith mentioned therein.

19) AL-AMAALI

Amaali is the plural of Imlaa which means to dictate. Previously, the Masha-ikh used to dictate lessons from memory and students used to take notes. This type of compilation is called 'al-Amaali'.

Now, many books on Hadith are published and there is no need for these types of lessons. However, the explanation of Hadith which is dictated by the Ustaadh is written down, for example, *Faydh al-Baari*, the explanations of *Sahih al-Bukhari* (D.256AH) of Allamah Anwar Shah al-Kashmiriy [Rahimahullah] (D.1352AH) compiled by his student Maulana Badre Alam [Rahimahullah] (D.1385AH). Similarly, *al-Arfus Shazhbiyy* of Allamah Anwar Shah al-Kashmiriy [Rahimahullah] (D.1352AH), *al-Kawkab al-Durriyy* and *Laami' al-Daraariyy* of Maulana Rashid Ahmad Gangohi [Rahimahullah] (D.1323AH) were compiled by Maulana Yahya [Rahimahullah].

20) AL-FAHAARIS

This is the plural of Fihris which means index. An example is the detailed index of 7 volumes prepared under the supervision of Dr Weinsink by the name *al-Mu'jam al-Mufharas li-alfaa'izh al-Hadith an-Nabawiy*.

In it, the index of *al-Sihab al-Sittab*, *Muatta Imam Maalik*, *al-Darimiyy* and *al-Musnad* of Imam Ahmad Ibn Hanbal has been prepared. The abridged version of this book is *Miftaah Kunooz al-Sunnah* by Muhammad Fuaad 'Abdul-Baaqiy.

21) AL-MUSALSALAAT

It is a compilation of those Ahaadith which are narrated in one specific way by all the narrators of the Hadith, for example, if the Ustaadh made Musafahah (shook hands) with the student, every Muhaddith who narrates that Hadith would do the same with his students. An example of this is *al-Manahil al-Salsalah fiyy al-Ahaadith al-Musalsalah* by Allamah Muhammad Abdul Baaqiy al-Ayyubiy [Rahimahullah].

22) AL-ATRAAF

Atraaf is that type of book wherein the author gathers the Ahaadith of one or more specific books on the Tarteeb (order) of the Sahaba [Radhiyallahu 'anhum], gathering all the chains of narrators for every Hadith in one place, e.g. *Tuhfab al-Ashraaf bi Ma'rifah al-Atraaf* of Hafizh Jamaaluddin al-Mizziyy [Rahimahullah] (B.654AH; D.742AH) which is the atraaf of the *al-Sihab al-Sittab*. This book is mainly used for Takhreej.

23) AL-THULAATHIYYAAT

It is that compilation which includes only those narrations that have 3 narrators in its chain, i.e. from the author to Nabi [Sallallahu alayhi wa sallam]; there are only 3 people in the chain.

Generally, the authors did not compile these Ahaadith in a separate book form but scholars who came later on extracted them from the works of the Muhadditheen and gathered them in a separate book, e.g. Thulaathiiyyaat of Allamah al-Darimiy [Rahimahullah] (D.255AH).

24) ASBAAB AL HADITH

It is that book which contains the background or the incident behind the Hadith, e.g. *al-Bayaan wat Ta'reef fiyy Asbaab Wurood al-Hadith* of Allamah Ibn Hamza al-Husainiy al-Dimashqiy [Rahimahullah] (B.1054AH; D.1120AH).

25) AL-AFRAAD

Those books in which only the Tafarrudaat of a certain Sheikh are gathered, e.g. *al-Afraad* of Allamah al-Daraqutniy [Rahimahullah] (B.305/6AH; D.385AH).

26) AL-AZHKAAR

Those books in which the different Du'aas and Zhikrs of Nabi [Sallallahu alayhi wa sallam] are gathered, e.g. *Al-Azhkaar* of Allamah al-Nawawiy [Rahimahullah] (B.631AH; D.676AH).

27) AL-NASIKH WAL MANSOOKH

It is that compilation that contains those Ahaadith that are abrogated and those that abrogate, e.g. *Kitaab Nasikh al-Hadith wa Mansookhibi* of Ibn Shaheed al-Baghdaadiy [Rahimahullah] (D.385AH).

28) AL-AHAADITH AL-MUSHTAHIRAH

It is that compilation that contain those Ahaadith that are famous on the tongues of people with the names of books from where they are taken.

The most famous and comprehensive of this type of compilation is *al-Maqaasid al-Hasanah* of Hafizh al-Sakhaawiy [Rahimahullah] (D.831AH; D.902AH). He has compiled these Ahaadith in alphabetical order.

29) AL-WUHDAAN

It is that compilation that contains the narrations of those who narrate only one Hadith.

30) SHUROOH AL-HADITH

Those books that contain the explanations of the Ahaadith of different Hadith books, e.g. *Fath al-Baari*, by Hafizh Ibn Hajar al-Asqalaniy [Rahimahullah] (D.852AH) and *Umdat al-Qaari* by Allamah Ainiy [Rahimahullah] (D.855AH) are the explanations of *Sahih al-Bukhariy* (D.256AH)

These two books are considered to be the most authentic commentaries of *Sahih al-Bukhariy*.

31) AL-ZAWAA-ID

That book wherein the author undertook gathering all the Ahaadith of a specific book or books that are not found in another specific book or many books, e.g. *Majma' al-Zawaa-id* by Allamah Nuruddeen al-Haythamiy [Rahimahullah] (B.735AH; D.807AH). He undertook compiling those Ahaadith of *Musnad Ahmad*, *Musnad Abi Ya'ala* (D.307AH), *Musnad al-Bazqaar* (D.354AH) and the 3 Mu'jam's of Imam al-Tabraaniy [Rahimahullah] (D.360AH), which are not found in *al-Sihah al-Sittah*.

CATEGORIES OF HADITH COMPILATIONS ACCORDING TO SIHAH (AUTHENTICITY)

Shah Abdul-Aziz [Rahimahullah] prepared a booklet " ما يجب حفظه للناظر " (*Maa yajibu hijz hubu linnaazhir*) in which he explained the five categories of the books of Hadith. Hereunder is a summary of that booklet with a few additions.

FIRST CATEGORY

The author has undertaken to compile only Sahih (authentic) Ahaadith.

The following books fall under this category: *Sahih al-Bukhariy*, *Sahih Muslim*, *Muatta Imam Maalik*, *Sahih Ibn Khuzaymah* (D.311AH), *Sahih Ibn Hibbaan* (D.354AH), *al-Muntaqa* of Abu Abdullah Ibn al-Jarood [Rahimahullah] (D.307AH), *al-Muntaqa* of Allamah Qasim Ibn Asbaq [Rahimahullah] (D.340AH), *al-Mukhtarab* of Hafizh Dhiya-u-ddin al-Maqdisiy [Rahimahullah] (D.643AH), *al-Mustadrak* of Imam al-Hakim [Rahimahullah] (D.405AH), *Sahih Abu 'Awaana* and *Sahih Ibn Al-Sakan*.

It is important to note that the above mentioned books are categorized as Sahih by their authors and it is possible that other Muhadditheen dispute the authenticity of some of them. However, there is consensus that all the Ahaadith in *Sahih al-Bukhariy*, *Sahih Muslim* and *al-Muatta* are Sahih.

Allamah al-Dar-a-Qutniy [Rahimahullah] (D.385AH) has written a book, '*Kitaab al-Tatammu' ala al-Sahibayn*' and claimed that many Ahaadith in *Sahih al-Bukhariy* and *Sahih Muslim* are not Sahih. Hafizh Ibn Hajar al-Asqalaniy [Rahimahullah] (D.852AH) refuted this claim of Imam al-Dar-e-Qutniy [Rahimahullah] in his introduction of *Fath al-Baari*, known as *Hadyus saari*.

Below is a list of different books according to Sihhah (authenticity). The authors have categorized them as Sahih; however, the actual position of each is explained.

1) SAHIH IBN KHUZAYMAH (B.223AH D.311AH)

There are some Ahaadith in this book whose authenticity is unconfirmed by the author himself.³⁸

2) *SAHIH IBN HIBBAAN* (D.354AH)

According to him there is no separate category of Hasan (sound). He includes Hasan Ahaadith in the category of Sahih (authentic). Furthermore, if a narrator is unknown (Majhool) but the Sheikh and student are reliable, then that is acceptable to him. This approach of Ibn Hibbaan is against the consensus of the Muhadditheen who reject any Majhool (unknown) narrator. It is, therefore, not appropriate to declare a Hadith Sahih narrated by Ibn Hibbaan in which there is a Majhool narrator until the Jahalah of that narrator is removed.

If any other Muhaddith accepts the authenticity of a Hadith found therein, it shall be accepted.

3) *AL-MUNTAQA* – ABU ABDILLAH IBN AL-JAROOD [RAHIMAHULLAH] (B.230AH; D.307AH)

Al-Muntaqa was compiled in the fourth century and most of the Ahaadith in *al-Muntaqa* are authentic and are from *Sahib al-Bukhariy*, *Sahib Muslim* and *Sahib Ibn Khuzaymah*.

4) *AL-MUKHTARAH* –IMAM DHIYAUDDIN AL-MAQDISIY [RAHIMAHULLAH] (B.569; D.643)

This was compiled in the seventh century and according to the sequence of the Sahaba. Most of the Ahaadith herein are Sahih.

5) *AL-MUSTADRAK* –IMAM AL-HAKIM ABU ABDILLAH AL-NAISAPURIY [RAHIMAHULLAH] (B.321AH; D.405AH)

Abu Abdillah al-Hakim [Rahimahullah] was very lenient in categorizing Hadith. Hafizh al-Zhahabiy [Rahimahullah] (B.673AH; D.748AH) has stated that half the numbers of Ahaadith in al-Mustadrak are Sahih, a quarter of it has doubtful narrators and another quarter has weak Ahaadith.³⁹

Hafizh al-Zayla'ee [Rahimahullah] (D.762AH) has pointed out some of the reasons of Imam al-Hakim [Rahimahullah] being lenient.

a) Imam al-Bukhariy [Rahimahullah] (D.256AH) and Imam Muslim [Rahimahullah] (D.261AH) have taken a narration of a doubtful narrator based on Mutaabi-'aat (supportive narrations). Al-Hakim accepts the narrations of such a narrator without Mutaabi-'aat simply on the basis that his narrations are in *Sahib al-Bukhariy* and *Sahib Muslim*.

b) There are certain narrations of a narrator acceptable from a certain Sheikh but not acceptable from another. For example, Khalid Ibn Makhlad's narrations from Suleiman Ibn Hilal are accepted, but not from Abdullah Ibn al-Muthanna. Al-Hakim [Rahimahullah] accepts all narrations from Khalid based on him being a narrator of *Sahib al-Bukhariy*.

c) Some narrators of Ahaadith are accepted up to a certain time but rejected thereafter. For example, Marwaan Ibn al-Hakam's narrations are acceptable before him becoming a judge. Al-Hakim regards Marwaan Ibn al-Hakam as a narrator of *Sahib al-Bukhariy* and accepts all his narrations.

³⁸ *Fath al-Baari* Vol.8 Pg.718; Qadeemi Kutub Khana Karachi Pakistan

³⁹ *Tadreeb al-raamiy* Pg.62; Darul Fikr Beirut Lebanon; 2000BC Edition

d) At times, Imam Muslim [Rahimahullah] mentions a weak narrator with a reliable narrator, for example, Abdullah Ibn Lahi-'ah, with Amr Ibn Lahi-'ah. Abdullah Ibn Lahi-'ah is weak but al-Hakim [Rahimahullah] accepts his narrations.

Hafizh Ibn Hajar [Rahimahullah] (D.852AH) has stated that al-Hakim [Rahimahullah] passed away before reviewing his *al-Mustadrak* after initially compiling it.⁴⁰

Therefore, the authentication of al-Hakim [Rahimahullah] will be accepted when some other expert of Hadith attests to its authenticity like Hafiz al-Zhahabiy [Rahimahullah], Hafiz al-Munzhiriy [Rahimahullah], etc.

Hafizh al-Zhahabiy [Rahimahullah] wrote an abridged version of *al-Mustadrak* and explained the correct status of almost every Hadith. This book is called *Talkhis al-Mustadrak*. Many publishers have printed the classifications of *Talkhis* with al-Mustadrak as footnotes.

SECOND CATEGORY

The author has undertaken to generally compile Hasan (sound) Ahaadith in his compilation. Hereunder is the order of these compilations in sequence:

A) *SUNAN AL-NASAA-IY AL-SUGHRA* (B.214/5AH; D.303AH)

This book is also called al-Mujtaba. All the Ahaadith in Sunan al-Nasaa-iy al-Sughra are no lesser than Hasan. Imam al-Nasaa-iy [Rahimahullah] has pointed out any Dha'eef Hadith in his compilation. Therefore, any Hadith in *Sunan al-Sughra* that Imam al-Nasaa-iy [Rahimahullah] remains silent about is an authentic Hadith.

B) *SUNAN ABI DAWUD* (D.275AH)

No Hadith in this book is lesser than Hasan. He generally points out Dha'eef Ahaadith. At times, he overlooks minor Dhu'af (weakness). Hafizh al-Munzhiriy [Rahimahullah] (D.656AH) compiled a Mukhtasar (concise version) of *Sunan Abi Dawud* and also points out that weakness.

Allamah Ibn Qayyim [Rahimahullah] wrote footnotes on the Mukhtasar of Hafizh al-Munzhiriy [Rahimahullah] and he points out the weak Ahaadith that Hafizh al-Munzhiriy [Rahimahullah] did not point out. Hence, the Ahaadith in Sunan Abi Dawud that Imam Abu Dawud [Rahimahullah], Hafizh al-Munzhiriy [Rahimahullah] and Allamah Ibn Qayyim [Rahimahullah] remain silent about are authentic without a shadow of doubt.⁴¹

C) *AL-JAAMI' AL-TIRMIZHIY* (D.279AH)

Imam al-Tirmizhiy explains the category of almost every Hadith.

D) *AL-MUSNAD OF IMAM AHMAD* (B.164AH; D.241AH)

⁴⁰ *Tadreeb al-Raawiy* Pg.62; Dar al-Fikr Beirut; Lebanon; 2000BC Edition

⁴¹ Annotations of Sheikh 'Abdul Fattah Abu Ghuddah on *Thalathu Rasa-il iy Ilm Mustalah al-Hadith* Pg.45; Dar al-Basha-ir al-Islamiyyah Beirut Lebanon; 1st Impression 1417AH

There are a few weak Ahaadith in the Musnad and very few extremely weak Ahaadith therein. Hafizh Ibn Hajar al-Asqalani [Rahimahullah] ⁴² says there are only about 3 or 4 fabricated Ahaadith in the *Musnad* of Imam Ahmad [Rahimahullah].

THIRD CATEGORY

These compilations have all types of Hadith in them – Sahih (authentic), Dha'eef (weak) and Mawdhoo' (fabricated). Hereunder are a few names of such compilations:

A) *SUNAN IBN MAJAH* (B.209; D.273)

There are at least 19 Mawdhoo' Ahaadith in Ibn Majah.

B) *SUNAN AL-DAR-A-QUTNIY* (B.305AH; D.385AH)

This is a compilation of Abul Hasan al-Dar-a-Qutniy [Rahimahullah] who was a great Muhaddith. He compiled Ahaadith according to Fiqh sequence and narrated many Ahaadith in support of the different Juristic discussions. If any Hadith is weak, he points it out.

C) *AL-GHARAA-IB OF AL-DAR-A-QUTNIY* [RAHIMAHULLAH]

D) *AL-SUNAN AL-KUBRA OF AL-BAYHAQIY* [RAHIMAHULLAH] (B.384AH; D.458AH)

He compiled the book according to *Mukhtasar al-Muzaniy*, a Fiqh book according to Shafi'iy Madhab and quoted Ahaadith in support of the Shafi'iy Madhab. He also declared substantiations against the Shafi'iy Madhab as weak.

Allamah al-Maardiniy [Rahimahullah] (D.745AH), a Hanafi, wrote a footnote *al-Jawharu naqiy fir-Radd ala al-Bayhaqiy* and criticized Allamah al-Bayhaqiy [Rahimahullah] (D.458AH).

E) *MUSANNAF ABDUR-RAZZAAQ* (B.126AH; D.211AH)

This is a compilation of Imam Abdur-Razzaq al-San'aaniy [Rahimahullah]. He is the student of Imam Abu Hanifa [Rahimahullah] (D.150AH) and a teacher of the teachers of Imam al-Bukhariy [Rahimahullah] (D.256AH). This book has been published with important footnotes by the renowned Traditionist (Muhaddith) Maulana Habib al-Rahman al-A'zhamiy [Rahimahullah].

F) *MUSANNAF IBN ABI SHAYBAH* (B.159AH; D.235AH)

Ibn Abi Shaybah [Rahimahullah] is the teacher of most of the Imams of *al-Sihab al-Sittab*. This compilation has many substantiations of the Hanafi Madhab. However, in this compilation he included a chapter called 'The chapter refuting Abu Hanifa'. In this chapter, he compiled about 125 instances where he assumed Imam Abu Hanifa [Rahimahullah]'s verdicts to be inconsistent with the Ahaadith. Many scholars that came after him wrote refutations against this chapter. The most comprehensive of them is *al-Nukab al-Tarifab* by Allamah Zaahid al-Kowthariy [Rahimahullah].

⁴² *Tadreeb al-Raawiy* Pg.108; Dar al-Fikr Beirut 2000BC Edition

G) MUSNAD ABI DAWUD AL-TAYAALISIIY (B.133AH; D.204AH)

H) SUNAN SA'EED IBN MANSOOR (B.137AH; D.227AH)

I) MUSNAD AL-HUMAIDIY (D.219AH)

He was the teacher of Imam al-Bukhariy [Rahimahullah] and often criticizes Imam Abu Hanifa [Rahimahullah] (D.150AH).

J) *MA'AAJIM OF AL-TABRAANIY* (B.260AH; D.360AH)

K) BOOKS OF TAFSEER CONTAINING AHAADITH

Like Tafseer Ibn Abi Haatim (D.327AH)

L) *ZIYAADAAT OF MUSNAD AHMAD*

M) *MUSNAD ABI YA'ALA* (B.210AH; D.307AH)

N) *MUSNAD AL-BAZZAAR* (B.210AH; D.292AH) CALLED *AL-BAHR AL-ZHAKHKHAAR*.

O) *AL-MUSNAD OF IBN JAREER [RAHIMAHULLAH]* (D.310AH)

P) *TAHDHIB AL-AATHAAR OF IBN JAREER [RAHIMAHULLAH]* (D.310AH)

Q) *HILYAT AL-AWLIYAA OF ABU NU'AYM [RAHIMAHULLAH]* (B.336AH; D.430AH)

In principle, it is not appropriate to accept any Hadith from the abovementioned category until the authenticity of the Hadith contained therein is verified.

FOURTH CATEGORY

These compilations contain mainly weak Ahaadith for example,

A) *NAWAADIR AL-USOOL OF HAKEEM AL-TIRMIZHIY [RAHIMAHULLAH]* (BETWEEN B.205/220AH; D.319/320AH),

B) *TAARIKH AL-KHULAFAA OF HAFIZH AL-SUYOOTIY [RAHIMAHULLAH]* (D.911AH)

C) *TAARIKH IBN AL-NAJJAAR* (B.578AH; D.643AH)

D) *TAARIKH BAGHDAD BY AL-KHATEEB AL-BAGHDADIY [RAHIMAHULLAH]* (B.391/2AH; D.463AH)

E) *AL-KAAMIL OF IBN ADIY [RAHIMAHULLAH]* (B.277AH; D.365AH),

F) *TAARIKH DIMASHQ AL-KABIR BY HAFIZH IBN ASAAKIR [RAHIMAHULLAH]* (B.499AH D.571AH)

G) *KITAAB AL-DHU'AFAA OF AL-UQAILIY [RAHIMAHULLAH]* (D322AH),

FIFTH CATEGORY

These compilations have been compiled to show fabricated Ahaadith, for example,

A) *AL-MAWDHOO'AAT AL-KUBRA* OF IBN AL-JAWZIY [RAHIMAHULLAH] (D.483AH),

B) *AL-LA-AALI AL-MASNOO'AH* OF AL-SUYOOTIY [RAHIMAHULLAH] (D.911AH).

This is a Talkhis (concise) of *an-Nukatul Bade'at al-Mawdho'at* which is a refutation of Ibn al-Jawziy [Rahimahullah]'s *al-Mawdho'at*.

SOME FAMOUS SCHOLARS AND AUTHORS (BESIDES AUTHORS OF AL-SIHAH AL-SITTAH)

IMAM AL-GHAZAALIY [RAHIMAHULLAH] – BIRTH450/1AH; DEATH505AH

Muhammad Ibn Muhammad al-Shafi'iy, famously known as 'al-Ghazaaliy', was born in one of the suburbs of Toos in Khurasaan. He first studied in his town and then went to Jurjaan. Thereafter, went he to Nisapur and closely attached himself to Imam al- Haramayn [Rahimahullah]. Here, he put all his efforts in studies, until he perfected the Shafi'iy Madhab. He was a famous Sufi.

He was appointed as a teacher in the University of Nizhaamiyyah, Baghdad. He went for Hajj thereafter, and after Hajj, he journeyed to Damascus. He stayed there for 10 years working on his spiritual self. He returned to Toos and established a Khanqah (spiritual training centre) and Madrasah there. He passed away in Tabraan.

Among his compilations are: *Ihya ulumud-Din, al-Baseet, al-Waseet, al-Wajeez and al-Khulaasah*.

Imam al-Ghazaaliy [Rahimahullah] was an Imam in every field but not in Hadith. He stated, '**Ana muzjil bidh'ah fil Hadith**' (Translation: 'I am not good in the field of Hadith')⁴³

Hafizh al-Iraqiy al-Shafi'iy [Rahimahullah] wrote a Takhreej on *Ihya-ul-Uloom* of Imam al-Ghazaaliy [Rahimahullah] called *al-Mughniy 'an haml al-asfaar* and Allamah Murtadha al-Zabidiy al-Hanafiy [Rahimahullah] also wrote a Takhreej and commentary called *Ithaa'f al-saadatil muttaqin*.

ALLAMAH IBN AL-JAWZIY [RAHIMAHULLAH] – BIRTH: 510AH; DEATH: 597AH

Abdul-Rahman Ibn Hasan Aliy al-Baghdaadiy al-Hanbaliy [Rahimahullah] was born in Baghdad and passed away there. He studied under many famous teachers like Qaadhi Abu Bakr al-Ansariy [Rahimahullah], Abul-Qasim al-Haririyy [Rahimahullah], etc. He began authoring books at the age of 13. Ibn Taymiyyah

⁴³ *al-Bidaaya wal-Nibaaya* Vol.12 Pg.187 Dar al-Hadith - Cairo 5th edition 1418AH

[Rahimahullah] says, “I have counted his compilations and they have numbered over 1000”. He has written on many topics.

Some of his compilations are: *Talbis Iblis*, *al-Ilal al-Mutanaabiyah fiy Akhbaar al-Waabiya* and *al-Mawdho'at*.

Ibn al-Jawziy [Rahimahullah] was over critical in Hadith and declared many authentic Ahaadith as weak or fabricated, but also narrated them in his works *Talbis Iblis*, *Zhamm al-Hawaa* and *al-Tabsirah*. Therefore, his categorization will be accepted only if verified from other Muhadditheen.

ALLAMAH AL-QURTUBIY [RAHIMAHULLAH] – BIRTH: 581AH; DEATH: 656AH

Yusuf Ibn Abdullah, famous as Ibn Abd al-Barr [Rahimahullah], was a follower of the Maaliki Madhab. He was a great Muhaddith, Hafizh and historian. He hailed from Cordova, Spain. He knew the Asmaa-u-rijaal (sciences dealing with the conditions of narrators) on his finger tips.

He has written many books. From among the famous ones are: *Al-Istizhkaar*, *Al-Tambeed* and *Al-Istee'aab*. He passed away in Shaatabah, Spain.

HAFIZH AL-MUNZHIRIY [RAHIMAHULLAH] – BIRTH: 581AH; DEATH: 656AH

Abdul-Azheem bin Abdul-Qawiy [Rahimahullah] was born in Syria and later moved to Egypt. He was one of the greatest Huffaazh of Hadith in his era. He had a firm grounding in differentiating between Sahih (authentic) and Dha'eef (weak) Ahaadith. He knew Asmaa-ul-Rijaal very well. He was put in charge of the Darul Hadith in Cairo. He was Mustajaab al-Da'awaat (a person whose supplications are readily accepted by Allah). People used to come and take Tabarruk (blessings) from him.

His famous compilation is '*At-Targheeb Wat Tarbeeb*'. The Ahaadith narrated in this book with the word عَنْ are reliable and the Ahaadith narrated with the word وَرَوَى are weak.

ALLAMAH AL-NAWAWIY [RAHIMAHULLAH] – BIRTH: 631AH; DEATH: 676AH

Yahya Ibn Sharaf al-Nawawiy [Rahimahullah] was from Nawa in Syria. He was a great Muhaddith of the Shafi'iy Madhab. He was a model in abstinence. He never married as he was too occupied with his studies. He was always involved in either learning or teaching or worship. He was never idle. He had reached the ranks of Ijtihad (being able to formulate laws of jurisprudence from the Qur'an and Sunnah) but preferred following the Shafi'iy Madhab. He opposed the tyrant rulers and wrote letters to them admonishing them.

Some of his compilations are: *Riyaadh al-saaliheen*, *Taqreeb al-Nawaawiy*, *Kitaab al-Azhkaar* and *al-Minhaaj*, a commentary on Sahih Muslim.

Imam al-Nawawiy [Rahimahullah]'s works in Hadith are very reliable and all his compilations are authentic. However, *Kitaab al-Azhkaar* contains some Dha'eef (weak) Ahaadith in it which he himself points out.

HAFIZH IBN TAYMIYYAH [RAHIMAHULLAH] – BIRTH: 661AH; DEATH: 728AH

Ahmad Ibn Abdul-Haleem Ibn Taymiyyah al-Hanbaliy [Rahimahullah] was born in Hiraan and later moved to Damascus. He was a great Mufassir (Master of exegesis), Muhaddith (Traditionist) and Faqih (Jurist). He was a professor of Hadith and lectured in Damascus, Egypt and Thaghr. He was put through many trials and was punished many times due to him opposing the views of majority of the scholars in few issues. He was imprisoned in Damascus, Cairo and Alexandria. He was over critical in Hadith. His independent views contradicting the majority are rejected. He passed away in Damascus and is buried in Al-Maqaabir al-Soofiyyah.

Among his students are: Ibn Qayyim al-Jawziyyah [Rahimahullah] (D.751AH), Hafizh al-Zhahabiyy [Rahimahullah] (D.748AH) and Hafizh Ibn Kathir [Rahimahullah].

Among his works are: *Mujmoo'ah 'al Fataawa*, *al-Jawaab al-Sahib liman baddala deen al Maseeh* and *Qawaa-id al-Tafseer*.

IBN QAYYIM [RAHIMAHULLAH] BIRTH: 691AH; DEATH: 751AH

Muhammad Ibn Abu Bakr [Rahimahullah], famously known as Ibn Qayyim. He was born in Damascus and was called Ibn Qayyim because his father was a Qayyim (caretaker) in the Madrasah of Yusuf Ibn Abdurrahman al-Jawziy [Rahimahullah]. He studied the laws of inheritance under his father and mastered it. He studied jurisprudence under Ibn Taymiyyah [Rahimahullah].

He was an expert in Hadith, understanding its meanings, intricacies and deducing laws from Hadith. He remained in Ibn Taymiyyah [Rahimahullah]'s company from the year 712AH to 728AH and was also imprisoned with him in Damascus. He stuck strictly to the opinions of Ibn Taymiyyah [Rahimahullah]. His famous compilation is *Zaad al-Ma'ad*.

HAFIZH IBN HAJAR AL-ASQALANIY [RAHIMAHULLAH] BIRTH: 773AH; DEATH: 852AH

Ahmed Ibn Ali Ibn Hajar al-Asqalaniy [Rahimahullah] was from Asqalaan which is situated on the banks of the River Nile in Egypt. He memorized the Qur'an at the tender age of 9 and became inclined towards the field of Hadith. In his era, he was the only Hafiz of Hadith in the world. He followed the Shafi'iy Madhab. His compilations add up to about 150. He studied under the greatest Ulama of Hijaaz, Shaam (greater Syria) and Egypt. Ibn Hajar passed away in Egypt and is buried there.

Some of his compilations are: *Fath al-Baari*, *Hidaayat al-rnwaat fyy takbreej Abaadith al-Mishkaat*, *al-Isaabah*, *Tabzhib al-Tabzheeb*, *Taqreeb al-Tabzheeb*, *Nukhba al Fikar*, *Buloogh al Maraam*, *Talkhis al-Habeer*, etc

Any Hadith which appears in Fath al-Baari without criticism from the author is Hasan (sound).

JALALUDDIN AL-SUYOOTIY [RAHIMAHULLAH] BIRTH: 849AH; D: 911AH

Abdurrahman Ibn Abu-Bakr al-Suyootiy al-Shafi'iy [Rahimahullah] was born and bred in Egypt. He memorized the Qur'an at the age of 8. He studied under approximately 51 teachers. At the age of 40 he adopted solitude on the banks of River Nile and it was here that he authored most of his books. He has authored approximately 600 books in his lifetime. His most famous compilations are: *Tadreeb al-Raawiy*, first half of *al-Jalaalayn* and *al-Durr al-Manthur*. He passed away in Egypt and was buried in Cairo.

Jalaluddin al-Suyootiy [Rahimahullah] was an Imam in every subject but was lenient in Hadith. He compiled all types of Ahaadith in *Al-Khasaa-is al-Kubra*, *al-Durr al-Manthur* and *al-Itqaan*. In fact, he has recorded some of those Ahaadith in his *al-La-aali al-Masnoo'ah* (the book he compiled on fabricated Hadith).

MULLAH ALIY AL-QARIY [RAHIMAHULLAH] DEATH: 1014AH

Ali Ibn Sultan Muhammad al-Qariy [Rahimahullah] was born in Herat, a city in North West Afghanistan and later migrated to Makkah. He was a follower of the Hanafi Madhab. He memorized the Qur'an at a very young age. He was a master in the field of al-Qira'ah and Tajweed. He was regarded as one of the greatest experts in Hadith in his era. He mastered the science of discerning authentic and unauthentic Ahaadith. Amongst his tutors were the author of *Kanz al-Ummaal* (the biggest compilation of Hadith found today), Sheikh Ali al-Muttaqiy al-Hindiy [Rahimahullah] (D.975AH) and Ibn Hajar al-Haytamiy [Rahimahullah] (D.973AH) the famous Shafi'iy scholar. Mullah Ali al-Qariy [Rahimahullah] had gained so much in depth in Ilm (deeni knowledge) that historians write that there isn't a branch of Islamic knowledge except that Mullah Ali al-Qariy [Rahimahullah] has a hand in it. He has authored over 250 books on various branches of Islam.

Among his celebrated works are *Mirqaat al-Mafateeh* (a commentary on *Mishkaat al-Masaabih*), *Sharh Musnad al-Imam Abi Hanifa* and *Sharh al-Shatibiyyah*. He also authored 2 books on fabricated Ahaadith, viz. *al-Masnoo`* and *al-Asraar al-Marfoo'ah* famously known as *Mawdboo'aat al-Sugbraa* and *Mawdboo'aat al-Kubraa* respectively.

AL-MUHADDITH SHOWQ AL-NIMAWI [RAHIMAHULLAH]

Zhaheer Ahsan Ibn Ali [Rahimahullah] hails from Nimi, a village in Azheemabad, India born in Salipur, Bihar. He began studies at a young age and travelled to Lucknow where he studied under the great Muhaddith, Allamah Abdul-Hayy al-Laknawiy [Rahimahullah]. From a young age, his heart was inclined to Hadith. He also benefited greatly from Muhaddith Qutb al-Zamaan [Rahimahullah] and Hafizh Muhammad Abdullah Ghazipuriy [Rahimahullah] in Lucknow.

His famous works in Hadith include *Aathaar al-Sunan* (a collection of Ahaadith arranged according to the chapters of Fiqh), *al-Ta'leeq al-Hasan* (a commentary on *Aathaar al-Sunan*) and *Jalaa al-Aynayn Fiy raf'il yadayn*, (a treatise on the raising of the hands in Salaah).

MAULANA RASHID AHMAD GANGOHI [RAHIMAHULLAH] BIRTH: 1242AH; DEATH: 1323AH

Rashid Ahmad bin Hidaya Ahmad [Rahimahullah] was born in Gangoh, India. He began his Islamic studies at a very young age. He always surpassed his fellow colleagues. He studied most of his Hadith and

Tafseer under Sheikh Abdul-Ghaniy [Rahimahullah] of India. He memorized the entire Qur'an in one year. He used to teach all the *al-Sihab al-Sittah* by himself in one year. He had a firm grounding in understanding the meanings of Ahaadith.

Among his monumental works are *al-Kawkab al-Durriy* (a commentary on *Sunan al-Tirmidhiy*) and *Laami' al-Daraariy* (a commentary on *Sahih al-Bukhariy*)

MAULANA KHALIL AHMAD SAHARANPURI BIRTH: 1269AH; DEATH: 1346AH

Khalil Ahmad Ibn Majeed Aliy al-Ansariy was born in Nanota, a district in Saharanpur, India. He studied under reputable scholars like Sheikh Muhammad Muzhir Nanotwiy [Rahimahullah], Sheikh Abdul-Ghani al-Mujaddidiy [Rahimahullah] etc. He taught Hadith for many years. He lectured in the famous Islamic university of Deoband for 6 years and thereafter lectured in the University of Mazhaahir al-Uloom in Saharanpur. He dedicated most of his time for Hadith in research, lecturing and teaching.

His celebrated work in the field of Hadith is *Baḥḥ al-Majhood* (a commentary of *Sunan Abi Dawud*) which was printed in Egypt consisting of 20 volumes. He passed away in Medina and is buried in al-Baqi' cemetery.

ALLAMAH ANWAR SHAH AL-KASHMIRIY [RAHIMAHULLAH] BIRTH: 1292AH; DEATH: 1352AH

Muhammad Anwar Shah bin Mu'azzam Shah [Rahimahullah] was born in Wudwan, Kashmir. He began studying at a very young age and by the time he was 7, he had completed the detailed reading of a number of books in various Islamic sciences and by the age of 12, he was already answering Fataawa (religious verdicts).

He later travelled to Deoband in India to further his studies under the auspices of the great Muhaddith Sheikh al-Hind Mufti Mahmood Hasan al-Deobandiy [Rahimahullah] and Sheikh Muhammad Is-haaq al-Kashmiriy [Rahimahullah]. Later in life, he also taught in the same Institute where he was appointed lecturer of *Sahih al-Bukhariy*. He also taught other books in Hadith.

Among his famous works are *Faydh al-Baari* (a commentary on *Sahih al-Bukhariy* that his students compiled from his lectures), *al-Arfus shazḥiy* (a commentary on *Sunan al-Tirmidhiy*).

He was very reliable in the field of Hadith. He passed away in India.

SHEIKH AL-HADITH MAULANA MUHAMMAD ZAKARIYYAH AL-KANDEHLAWIY [RAHIMAHULLAH] BIRTH: 1315; DEATH: 1402AH

Muhammad Zakariyyah bin Muhammad Yahya al-Siddiqiy al-Kandehlawiy [Rahimahullah] was born in Kandla, a province of Muzaffar Nagar in UP, India. At a young age, he learnt the basics of Urdu and Persian. He studied Arabic and other religious subjects under various teachers, including his father Maulana Yahya [Rahimahullah].

In his childhood, he was blessed with the esteemed company of the great Muhaddith, Maulana Rashid Ahmad Gangohi [Rahimahullah]. In 1328AH, he was attended the Islamic university called Mazhaahir al-Uloom where he studied a number of books in Hadith under his father and finally completed *Sahih al-Bukhariy* and *Sunan al-Tirmidhiy* under the auspices of Muhaddith Maulana Khalil Ahmad Saharanpuri [Rahimahullah].

After graduating in 1335AH, he was appointed a lecturer in the same Institute. Although his proficiency and expertise were recognised in most fields of Ilm, it was the science of Hadith that remained his passion and focus of attention throughout his life. He engaged in the learning and teaching of Hadith for many years with great diligence and devotion until he became exclusively referred to as 'Sheikh al-Hadith'. Along with other major books of Hadith, he taught the entire *Sahih al-Bukhariy* in thorough detail more than 30 times.

He authored over 60 books in Arabic and Urdu. The most celebrated work of his is *Anjaz al-Masaalik* (a copious commentary on *al-Muatta* of Imam Malik [Rahimahullah] which is published in 15 volumes). Other works of his include annotations on *al-Kawkab al-Durriy* (a commentary of *Sunan al-Tirmizhiy*), *Fadhaail-e-Aamaal* (a collection of Ahaadith with their commentaries on numerous topics like Salaah, Qur'an, Zhikr, etc.) The book *Fadhaail-e-Aamaal* contains a few weak narrations which could be acceptable for the encouragement of virtuous deeds.

Towards the end of his life, he migrated to Medina where he passed away and is buried in the al-Baqi' cemetery.

AL-MUHADDITH ZHAFAR AHMAD AL-UTHMAANIY [RAHIMAHULLAH] BIRTH: 1310; DEATH: 1394

Maulana Zhafar Ahmad [Rahimahullah] was born in Deoband. He hails from the noble progeny of Sayyiduna 'Uthmaan Ibn 'Affaan [Radhiyallahu 'anhu]. His primary studies were completed in Kanpur. Thereafter he attended the famous Islamic University, Mazhaahir al-Uloom in Saharanpur, UP, India to pursue higher Islamic studies. After qualifying, he was appointed as a professor in the same Institute. Thereafter, he lectured Hadith in many places like Thaana Bowan, Burma, Bangladesh and Pakistan.

He spent a lot of time in the company of his uncle, Hakeem al-Ummah Maulana Ashraf Aliy al-Thanaawi [Rahimahullah].

Amongst his famous compilation is a book entitled *I'laa al-Sunan*, which he compiled in 18 volumes proving the laws of jurisprudence through Qur'an and Sunnah.

Allamah Zaahid al-Kowthariy [Rahimahullah] mentions: "the truth of the matter is that I am astonished to see such a comprehensive compilation with complete comments and criticism on Ahaadith professionally done without any form of prejudice from the author in establishing his school of thought. Rather, justice and lack of being biased was apparent when he expressed other schools of thought.

Other compilations of his are *Kashfu al-Duja 'an wajh al-Riba*, *Fadhaail al-Qur'an*, *Shaq al-Ghain 'an Haqqi Raf' al-Yadain* etc.

MAULANA MUHAMMAD YUSUF AL-BINNORIY [RAHIMAHULLAH] BIRTH: 1326AH; DEATH: 1397AH

Sheikh Muhammad Yusuf [Rahimahullah] was born in Mahabat Aabaad in Pakistan. His family lineage links up to Sayyiduna Husain Bin Aliy [Radhiyallahu 'anhu]. He studied basic and primary Islamic studies in Peshawar and Kabul. Thereafter he went to Dar al-Uloom Deoband to pursue higher Islamic studies. Later on, he moved to Jamia Islamiyyah Ta'limuddeen, Dhabel to continue with his studies under the two

great Luminaries of his time, Allamah Anwar Shah al-Kashmiriy [Rahimahullah] and Allamah Shabir Ahmad al-Uthmaaniy [Rahimahullah]. It was under them that Sheikh Yusuf [Rahimahullah] gained proficiency in the field of Hadith. Thereafter he began lecturing at the same institute. He remained as the professor of Hadith in Dhabel until he migrated to Pakistan where he later on established the famous Islamic University in Karachi; Madrasah Arabiyyah Islamiyyah Binnoriy Town. He also had firm grounding in the fields of Tafseer and Fiqh.

Ma'arif al-Sunan (a commentary of *Sunan al-Tirmizhiy*) and *Bughyat al-areeb* (a detailed thesis regarding the Qiblah and prayer niche) are from amongst some of his famous compilations.

He passed away in Islamabad and was buried in Karachi, Pakistan.

MAULANA HABIB AL-RAHMAN AL-A'ZHAMIY [RAHIMAHULLAH] BIRTH: 1319AH; DEATH: 1412AH

Sheikh al-A'zhamiy [Rahimahullah] was born in Mauna at Bhanjaan, a district of A'azham ghadh, India. He obtained his initial education from the expert scholars of his district. The respected Sheikh later pursued higher Islamic studies in Dar al-Uloom Deoband under Allamah Anwar Shah al-Kashmiriy [Rahimahullah] and Maulana Shabir Ahmad al-Uthmaaniy [Rahimahullah] and others. He fell ill and returned to his home town and that is where he qualified. He was regarded as one of the greatest Muhadditheen (Traditionists) of his time, globally.

Sheikh al-A'zhamiy [Rahimahullah] is responsible for much proofreading, corrections and explanatory notes on classical works of Hadith like *Musannaf Abdul Razzaq*, *Musnad al-Humaidiy*, *al-Mataalib al-'Aaliyah*, *Kashf al-Astaar* and *Sunan Sa'eed Ibn Mansoor*.

Due to his works being so impressive, extensive in scope and deep in content they stand out as paragons of excellence among other scholars' works.

SHEIKH ABDUL FATTAH ABU GHUDDAH [RAHIMAHULLAH] BIRTH: 1336AH; DEATH: 1417AH

'Abdul Fattah bin Muhammad bin Bashir [Rahimahullah] was born in Halab, Syria. He hails from the progeny of Sayyiduna Khalid bin Waleed [Radhiyallahu 'anhu]. The Sheikh completed his initial Islamic studies in his hometown and went to pursue higher Islamic studies in al-Az-har University, Egypt. Sheikh Abdul Fattah [Rahimahullah] benefited tremendously from the unparalleled scholar of the 14th century, Allamah Zaahid al-Kowthariy [Rahimahullah].

He was an expert in the field of Uloom al-Hadith. Many classical works on this field contain his beneficial footnotes.

He lectured in the University of Damascus for 3 years. Thereafter from 1385AH to 1408AH he lectured in the faculty of Hadith and other faculties Jamia Muhammad bin Su'ood in Riyadh, Saudi Arabia. Thereafter, he lectured in Jamia Malik al-Su'ood, Riyadh for a few years. He was an authority in Hadith. Some of his famous works are: annotations on *al-Raf' wa al-Takmil*, annotations on *Qawaa'id fi Uloom al-Hadith* and annotations on *Zhafr al-Amaaniy*.

He passed away in Riyadh and is buried in the al-Baqi' cemetery.

CATEGORIES OF THE NARRATORS OF HADITH

The categories of the narrators of Hadith may be viewed from two angles,

- a) Memory and companionship of his Sheikh.
- b) Time and era.

The categories of narrators of Hadith from the angle of memory and companionship are as follows:

- a) Good memory and long companionship
- b) Good memory and short companionship
- c) Weak memory and long companionship
- d) Weak memory and short companionship
- e) Weak and unknown narrators

The categories of the *al-Sibah al-Sittah* are based on the above categories of narrators.

Imam al-Bukhariy [Rahimahullah] (D.256AH) always takes the Ahaadith of the first category of narrators. He seldom quotes narrators of the second category. Imam Muslim [Rahimahullah] (D.261AH) always takes the Ahaadith of the first two categories of narrators and seldom quotes narrators of the third category. Imam al-Nasaa-iy [Rahimahullah] (D.303AH) always takes Ahaadith of the first three categories. Imam Abu Dawud [Rahimahullah] (D.275AH) always takes Ahaadith of the first three categories and seldom quotes narrators from the fourth category of narrators. Imam al-Tirmizhiy [Rahimahullah] (D.279AH) takes Ahaadith from the first four categories and seldom quotes from the fifth category. Imam Ibn Majah [Rahimahullah] (D.273AH) takes Ahaadith from all five categories.

Based on the above, the order of priority of *al-Sibah al-Sittah* is as follows: *Sahih al-Bukhariy*, *Sahih Muslim*, *Sunan al-Nasaa-iy*, *Sunan Abi Dawud*, *Sunan al-Tirmizhiy*, *Sunan Ibn Majah*.

Some scholars have placed *al-Muatta* of Imam Maalik [Rahimahullah] in place of *Sunan Ibn Majah* and others have placed *Sunan al-Darimiy*. This is due to some fabricated Ahaadith found in *Sunan Ibn Majah*.

THERE ARE 12 CATEGORIES OF NARRATORS FROM THE ANGLE OF TIME AND ERA.

NARRATORS OF THE FIRST CENTURY

- 1) Sahaba [Radhiyallahu 'anhum]
- 2) Senior Taabi'een those who saw the Sahaba [Radhiyallahu 'anhum] (like Sa'eed Ibn al-Musayyib [Rahimahullah]).

NARRATORS OF THE SECOND CENTURY

- 3) Middle category of Taabi'een like Hasan al-Basriy [Rahimahullah].
- 4) Junior to Middle category like Imam al-Zuhriy [Rahimahullah] (D.124AH) who narrated more from Taabi'een than the Sahaba [Radhiyallahu 'anhum].
- 5) Junior Taabi'een – those who met the Sahaba [Radhiyallahu 'anhum] like Suleiman al-A' mash [Rahimahullah].
- 6) Last category of Taabi'een – they are not Taabi'een but merely contemporaries of Taabi'een, like Ibn Jurayj [Rahimahullah].
- 7) Senior Tab'e Taabi'een (those who saw the Taabi'een) like Imam Malik [Rahimahullah].
- 8) The Middle category of Tab'e Taabi'een like Sufyaan Ibn 'Uyayna [Rahimahullah].
- 9) Junior Tab'e Taabi'een (third century) like Imam al-Shafi'iy [Rahimahullah] (B.150AH; D.204AH).
- 10) Senior of those who narrate from the Tab'e Taabi'een – like Imam Ahmad Ibn Hanbal [Rahimahullah] (D.241AH).
- 11) Middle category of those who narrate from the Tab'e Taabi'een like Imam al-Bukhariy [Rahimahullah] (D.256AH).
- 12) Junior category of those who narrate from the Tab'e Taabi'een like Imam al-Tirmizhiy [Rahimahullah] (D.279AH).

DIFFERENT WAYS OF OBTAINING AHADITH

Primarily, there are four ways of acquiring Hadith from a Sheikh.

1) AL-SAMAA`⁴⁴ (HEARING)

In this procedure, the Sheikh narrates the Hadith and the student listens. In such a situation, the student narrates the Hadith by saying سَمِعْتُ (sami'tu) (I heard) or حَدَّثَنِي (haddathaniy) (he narrated to me).

2) AL-QIRA-AH 'ALAA SHEIKH (TO READ TO THE TEACHER)

In this procedure, the student recites the Hadith before the Sheikh. In such a situation, the Hadith is narrated as أَخْبَرَنِي (akhbaraniy) (he informed me) or قَرَأْتُ عَلَيْهِ (qara'atu alaihi) (I read to him).

3) AL-MURAASALAH (TO SEND), AL-MUKAATABA (TO WRITE), AL-MUNAAWALA (TO GIVE)

In all three situations, the Sheikh sends, writes or gives Ahaadith to his student. If the Hadith is from the Sheikh, the student may narrate them but must specify أَرْسَلَ إِلَيَّ (arsala ilayya) (he sent to me) or كَتَبَ إِلَيَّ (kataba ilayya) (he wrote to me).

4) AL-WIJAADAH (TO FIND)

⁴⁴ This is the correct pronunciation of the word and **not simaa'** as it is commonly pronounced.

A person obtains a compilation of the Sheikhs Hadith from a source besides the Sheikh. The majority of the Muhadditheen do not permit narrating Ahaadith in this way because it is possible the Sheikh compiled fabricated or weak Ahaadith for his personal reference. However some permit narrating Ahaadith in this way but must state, *وَجَدْتُ كِتَابَ فُلَانٍ* (wajadtu kitaaba fulaan) (I found the writing of a certain person).

SOME RULES PERTAINING TO DECLARING A HADITH SAHIH (AUTHENTIC) AND DHA'EEF (WEAK)

It is important to understand the criteria of declaring a Hadith Sahih or Dha'eef. This is based on the rules set out by the Muhadditheen. Therefore, a Hadith being Sahih or Dha'eef is based on those rules set out by the Muhadditheen. Technically, there is a possibility that a Hadith is Sahih but based on the rules of authenticating, a Hadith is declared Dha'eef. It is an accepted and commonly known principle that sometimes a liar speaks the truth. A Hadith narrated by a known liar is declared Dha'eef but he may have spoken the truth in narrating the Hadith. However, we will follow the rules of authenticating and regard the Hadith as Dha'eef until proven otherwise. The same will apply with declaring a Hadith as Sahih. It is possible that a Muhaddith has lost his good memory and that has not been taken into consideration in the authenticating process of the Hadith. Again, we will regard that Hadith to be Sahih until proven otherwise.

When the Muhadditheen differ in authenticating a Hadith, for example, some declare a Hadith to be Sahih and others declare the same Hadith to be Dha'eef, the following should be considered.

- a) If one Muhaddith is lenient, for example, al-Hakim Abu Abdullah [Rahimahullah] (D.405AH) and the other is cautious, for example, Imam al-Nawawiy [Rahimahullah] (D.676AH), then we will follow the one who is cautious.
- b) If one Muhaddith is over critical, for example, Allamah Ibn al-Jawziy [Rahimahullah] (D.483AH), and the other is moderate, for example, Hafizh Ibn Hajar [Rahimahullah] (D.852AH), then we will follow the one who is moderate.
- c) If both the Muhadditheen are moderate, then we will follow the one whose substantiations are sound and solid.

It is important to point out two misconceptions:

- a) Many people think that Sahih Ahaadith are only in *Sahih al-Bukhariy* and *Sahih Muslim*. They thus reject Ahaadith from other sources. Ahaadith being in *Sahih al-Bukhariy* and *Sahih Muslim*, or not, is not a criteria of Hadith being Sahih or Dha'eef. Imam Muslim [Rahimahullah] himself has stated that he did not undertake to compile all the Sahih Ahaadith.⁴⁵

There are many Sahih Ahaadith in other books of Hadith. In fact, *Sunan Ibn Majah* is known to have some fabricated Ahaadith but it has some Ahaadith; the chains of narrators of those Ahaadith are more superior to the chains of narrators of *Sahih al-Bukhariy*.

⁴⁵ *Sahih Muslim* Vol.1 Pg.173; Qadeemi Kutub Khana Karachi Pakistan; Hadith903; Dar al-Ma'rifah Beirut edited by Sheikh Khalil Ma'moon Shee-ha

b) There is a commonly known principle in Hadith Jarh (Criticism) is preferred over Ta'deel (Justification). Many people are thus led to believe that if a certain narrator is declared Dha'eef by some, that is preferred and the narrations of such a person are not acceptable.

This principle is not general. It must be viewed in the light of other principles of Hadith. If the number of Mu'ad-dileen (justifiers) of a narrator are more than Jaariheen (critics) then that narrator will be declared as 'Aadil (good narrator) and his narrations will be accepted.

Similarly, if the Jarh (criticism) is ambiguous and not explained, then that narrator will be declared as 'Aadil and acceptable.

The principle of declaring a Hadith Sahih and Dha'eef is an intricate science with many principles, and is the function of experts engaged in the science of Hadith. It is unfortunate that today people with absolutely no understanding in Hadith undertake to declare a Hadith Sahih and Dha'eef. This is a serious crime.

Rasulullah [Sallallahu 'alayhi wa sallam] said: **“Whosoever spoke a deliberate lie against me, should prepare his place in hell.”** ⁴⁶

Consider the implications of declaring a Hadith Sahih, if it is in fact Dha'eef and vice versa.

Based on the above, many people criticize the rulings of the Hanafi Madhab, stating that their practice is not supported by Hadith, thus creating an impression that Imam Abu Hanifa [Rahimahullah] (D.150AH) was not well versed in Hadith.

I hereby wish to dedicate the next chapter explaining briefly the position of Imam Abu Hanifa [Rahimahullah] in Hadith.

IMAAM ABU HANIFA [RAHIMAHULLAH] (BIRTH: 80AH DEATH: 150AH) AND HADITH

HIS BIRTH PLACE – KUFA

It is important to understand the Ilmi (academic) environment of Kufa, in which Imam Abu Hanifa [Rahimahullah] grew up. It is obvious that the environment has an effect on an individual, more so when the individual is young.

Kufa was inhabited by non-Muslims. Sayyiduna 'Umar [Radhiyallahu 'anhu] encouraged Muslims to live in Kufa and appointed Sayyiduna 'Abdullah Ibn Mas'ud [Radhiyallahu 'anhu] as their teacher.

VIRTUES OF SAYYIDUNA 'ABDULLAH IBN MAS'UD [RADHIYALLAHU 'ANHU]

⁴⁶*Sahib al-Bukhariy* Hadith1291, Vol.1 Pg.172; Qadeemi Kutub Khana Karachi Pakistan, Muqaddima *Sahib Muslim* pg.7 – Qadeemi Kutub Khana Karachi Pakistan

Sayyiduna 'Aliy [Radhiyallahu 'anhu] narrates that Nabi [Sallallahu alayhi wa sallam] said, 'If I happened to appoint anyone as a Khalifah without any mutual consultation, then I would have appointed Ibn Umm 'Abd (Ibn Mas'ud). I am happy with whatever Ibn Umm 'Abd decides for my Ummah. I am displeased with what displeases Ibn Umm 'Abd.'⁴⁷

Nabi [Sallallahu alayhi wa sallam] has also mentioned "one foot or both the feet of Abdullah (Ibn Mas'ud) will be weightier on the scale than Mt. Uhud."⁴⁸

Sayyiduna 'Umar [Radhiyallahu 'anhu] would love to keep such a personality for guidance in Medina Munawwarah but he gave preference to the people of Kufa over himself. Sayyiduna 'Umar [Radhiyallahu 'anhu] expressed his preference by saying to the people of Kufa:

"I have given preference to you regarding 'Abdullah (Ibn Mas'ud) over myself."⁴⁹

Sayyiduna 'Abdullah Ibn Mas'ud [Radhiyallahu 'anhu] sacrificed his remaining life in Kufa in educating people and had approximately 4000 students.⁵⁰

Besides Kufa being blessed with so many students of Sayyiduna 'Abdullah Ibn Mas'ud [Radhiyallahu 'anhu], there were approximately 1500 Sahaba [Radhiyallahu 'anhum] residing in Kufa.

Kufa was further blessed by being the Muslim capital during the time of Sayyiduna 'Aliy [Radhiyallahu 'anhu]. Imam Abu Hanifa [Rahimahullah] grew up and was nurtured in an environment blessed with Sayyiduna 'Abdullah Ibn Mas'ud [Radhiyallahu 'anhu], 4000 of his students and 1500 Sahaba [Radhiyallahu 'anhum].

IMAM ABU HANIFA [RAHIMAHULLAH] – A TAABI'EE

Imam Abu Hanifa [Rahimahullah] was born in 80 (AH). He met the Sahabi; Sayyiduna Anas bin Maalik [Radhiyallahu 'anhu] who was the attendant of Rasulullah [Sallallahu alayhi wa sallam].⁵¹

In fact, Imam Abu Hanifa [Rahimahullah] narrates the following Ahaadith from him:

- 1) **'Seeking knowledge is incumbent on every believer'**.
- 2) **'One who indicates towards good is as though he did the action himself.'**
- 3) **'Allah loves those that assist the needy.'**⁵²

Imam Abu Hanifa [Rahimahullah] also met other Sahaba [Radhiyallahu 'anhum] like Sayyiduna 'Abdullah Ibn Abi 'Awfa [Radhiyallahu 'anhu], Sayyiduna 'Abdullah Ibn Harith [Radhiyallahu 'anhu], Sayyiduna

⁴⁷ *al-Istee'aab* Vol.3 Pg.112; Dar al-Kutub al-Ilmiyyah Beirut

⁴⁸ Ibid.

⁴⁹ Ibid pg.115

⁵⁰ *Nasb al-Raa-yah*

⁵¹ *Tabaqaat Ibn Sa'd*

⁵² *Tabyeed al-Sahifa* of Imam al-Suyootiy [Rahimahullah] with footnotes by Sheikh Aashiq Ilahi al-Barniy [Rahimahullah] pg.27; Idara al-Qur'an Karachi Pakistan 2nd edition 1418AH

'Abdullah Ibn Unays [Radhiyallahu 'anhu], Sayyiduna Waathilah Ibn al-Asqa' [Radhiyallahu 'anhu], Sayyidatuna 'Aaisha bint Ujrud [Radhiyallahu 'anha].⁵³

SOME TEACHERS OF IMAM ABU HANIFA [RAHIMAHULLAH]

1. 'Aamir ibn Shurahbeel [Rahimahullah] (D.104AH). Aamir [Rahimahullah] obtained Ahaadith directly from 500 Sahaba [Radhiyallahu 'anhum]. 'Aamir Ibn Shurahbeel was giving a discourse on the wars of Rasulullah [Sallallahu alayhi wa sallam]. Sayyiduna 'Abdullah Ibn 'Umar [Radhiyallahu 'anhu] heard the discourse and remarked **“I took part in the wars but it seems 'Aamir Ibn Shurahbeel knows more about the wars than me”**.

2. Hamaad Ibn Suleiman [Rahimahullah]. He was a Hafizh of all the Ahaadith of Sayyiduna 'Abdullah Ibn Mas'ud [Radhiyallahu 'anhu]. Imam Abu Hanifa [Rahimahullah] obtained 2000 Ahaadith from him.

3. Abu Is-haaq al-Sabi`ee [Rahimahullah] (D.127AH) obtained Ahaadith from 38 Sahaba [Radhiyallahu 'anhum]

In essence, the knowledge of Imam Abu Hanifa [Rahimahullah] was either directly from some Sahaba [Radhiyallahu 'anhum] or at least through one or very few links to the Sahaba [Radhiyallahu 'anhum].

SOME FAMOUS STUDENTS OF IMAM ABU HANIFA [RAHIMAHULLAH]

1. 'Abdullah Ibn Mubaarak [Rahimahullah] (B.118/9AH; D.181AH). Abdullah is a renowned Muhaddith.

2. Yahya Ibn Sa'eed al-Qattaan [Rahimahullah] (B.120AH D.189AH), al-Qattaan was an Imam in Jarh and Ta'deel. He used to issue Fatwa's (religious verdicts) according to the opinion of Imam Abu Hanifa [Rahimahullah]. He once stated, “We sat with Abu Hanifa and heard from him. By Allah, whenever I used to look at his face, I could see he fears Allah 'Azza Wa Jall.”⁵⁴

3. Wakee' Ibn al-Jarrah [Rahimahullah] (B.127/29AH; D.197/99AH). He was the teacher of Imam al-Shafi'iy [Rahimahullah] and he used to issue rulings according to the opinions of Imam Abu Hanifa [Rahimahullah].⁵⁵

Each one of the abovementioned was regarded as a pillar in the field of Hadith.

KITAAAB AL-AATHAAR OF IMAM ABU HANIFA [RAHIMAHULLAH]

⁵³ Ibid Pg. 23

⁵⁴ *Taarikh Baghdad* Vol.13 Pg.352; Dar al-Fikr Beirut Lebanon

⁵⁵ *Al-Intiqaa* of Ibn Abd al-Barr

Kitaab al-Aathaar is a book of Hadith compiled in Fiqh order by Imam Abu Hanifa [Rahimahullah]. This was compiled even before *al-Muatta* of Imam Maalik [Rahimahullah] (D.179AH) and Imam Maalik [Rahimahullah] used to benefit from *Kitaab al-Aathaar* of Imam Abu Hanifa [Rahimahullah].

The Muhadditheen of that time emphasized to their students to study *Kitaab al-Aathaar*. There are many commentaries on *Kitaab al-Aathaar*. One such commentary is written by Hafizh Qasim Ibn Qutloobuga [Rahimahullah] (B.802AH; D.879AH).

Hafizh ibn Hajar al-Asqalaniy [Rahimahullah] (D.852AH) compiled a *Kitaab* by the name, '*al-Eethaar li z'bi'k rumaatil Aathaar*' on the narrators of *Kitaab al-Aathaar* and refers to that in his book, '*Ta'jeel al-Manfa'ah bi z'awaaid rijaal al-arbaa'*'.

Besides *Kitaab al-Aathaar*, approximately 20 Muhadditheen compiled Musnads (narrations of Imam Abu Hanifa [Rahimahullah]). All these Musnads have been compiled by Ibn Khwarizmiy [Rahimahullah] by the name '*Jaami` Masaaneed al-Imam al-A'azam*'.

CRITICISM AGAINST IMAM ABU HANIFA [RAHIMAHULLAH]

1. Imam al-Nasaa-iy [Rahimahullah] stated in his book *al-Dbu'afaa* that Imam Abu Hanifa [Rahimahullah] is not strong in Hadith.
2. Hafizh al-Zhahabiy [Rahimahullah] (D.748AH) has stated in *Mizān al-I'tidaal*: 'Nu'maan ibn Thaabit al-Koofiy is Ahl al-Ra'ay (gives preference to logic over Hadith). Imam al-Nasaa-iy [Rahimahullah] (D.303), Ibn Adiy [Rahimahullah] (D.365AH), al-Dar-e-Qutniy [Rahimahullah] (D.385AH) and others declared him weak.'⁵⁶
3. Imam al-Bukhariy [Rahimahullah] (D.256AH) has recorded in his *Taari'kh al-Saghir* that Nu'aim ibn Hamaad [Rahimahullah] said "When Sufyaan al-Thawriy [Rahimahullah] heard of the death of Imam Abu Hanifa, he commented, 'No worse person was born in Islam than Abu Hanifa [Rahimahullah].'"
4. Imam Abu Hanifa [Rahimahullah]'s narrations are not in all the *al-Si'hab al-Sittah* (six famous books of Hadith).

ANSWERS TO THE ABOVE CRITICISM IN SEQUENCE

1. The 'Ulama of Jarh and Ta'deel (criticism and justification) have set down some rules before declaring a person reliable or unreliable. It is important to follow those rules and then make a decision. If one follows criticism without following the rules, then no Imam will be saved and no one's narrations will be accepted. Imam al-Nasaa-iy [Rahimahullah] (D.303AH), who criticizes Imam Abu Hanifa [Rahimahullah], himself, has been accused of being a Shi'a. Imam al-Bukhariy [Rahimahullah] (D.256AH) has been criticized by Imam al-Zuhriy [Rahimahullah] (D.124AH), Imam Ahmad Ibn Hanbal [Rahimahullah] (D.241AH), the Ustaadh of Imam al-Bukhariy [Rahimahullah] was criticized by Imam al-Karabisiy [Rahimahullah]. Imam al-Shafi'iy [Rahimahullah] (D.204AH) was criticized by Yahya ibn Ma'een [Rahimahullah] (D.233AH).

⁵⁶ *Mizān al-I'tidaal* Vol.4 Pg.243; Dar al-Fikr Beirut 1st edition 1999BC

One of the rules of criticism is if a narrator's Ta'deel, reliability has reached Tawaatur (overwhelming popularity), then the criticism of a few will not be considered. We have dealt with answering the objection that criticism is preferred over Ta'deel (justification). We have also discussed the popularity and reliability of Imam Abu Hanifa [Rahimahullah] among the Muhadditheen. Hereunder are a few more famous quotes:

a) Shu'ba ibn al-Haaj [Rahimahullah] (B.83AH; D.160AH) who was *Jawbar al-Mu'mineen fil Hadith* (pearl of the believers in Hadith) stated: **“By Allah, he (Abu Hanifa) was reliable.”**

b) Yahya ibn Ma'een [Rahimahullah] (B.157AH; D.233AH) who was the student of Yahya ibn Sa'eed al-Qattaan [Rahimahullah], who was the student of Imam Abu Hanifa [Rahimahullah], states that **‘He was reliable and a Hafiz. He narrates only what he knows.’**⁵⁷

c) Ali ibn al-Madeeni [Rahimahullah] (B.161/2AH; D.234/58AH). He was the teacher of Imam al-Bukhari [Rahimahullah] (D.256) and was over critical. He stated, **“He (Abu Hanifa) is reliable and nothing wrong with him.”**

This is not the statement of Hafizh al-Zhahabiy [Rahimahullah] (D.748AH). This statement has been included by someone later on. This is substantiated by the following: Hafizh al-Zhahabiy [Rahimahullah] wrote in his introduction, 'I will not discuss popular personalities' and he enumerated the example of Imam Abu Hanifa [Rahimahullah].⁵⁸

Hafizh al-Zhahabiy [Rahimahullah] has praised Imam Abu Hanifa [Rahimahullah] in *Tazhkirat al-Huffaazh*. How is it possible that he criticizes Imam Abu Hanifa [Rahimahullah] in *Mizan al-'etidaal*? Besides that Ibn Adiy [Rahimahullah] (D.365AH), wrote a book on the praises of Imam Abu Hanifa [Rahimahullah] after being a student of Imam al-Tahawiy [Rahimahullah] (D.321AH).

As for al-Dar-a-Qutniy [Rahimahullah] (D.385AH), he came 200 years after Imam Abu Hanifa [Rahimahullah]. Must we consider his criticism over the praises of Imam Abu Hanifa [Rahimahullah]'s contemporaries?

3. Nu'aim ibn Hammaad [Rahimahullah] was prejudiced and was known for distorting facts against Imam Abu Hanifa [Rahimahullah]. Sufyaan al-Thawriy [Rahimahullah] was a student of Imam Abu Hanifa [Rahimahullah] and used to issue rulings according to Imam Abu Hanifa [Rahimahullah]. How is he expected to make such a statement?

4. Imam Abu Hanifa [Rahimahullah]'s narrations not being in all of the *al-Sibah al-Sittah* is not any criteria of criticism. The narration of Imam al-Shafi'iy [Rahimahullah] is also not recorded in all of the *al-Sibah al-Sittah*. This cannot be used as criteria to determine the reliability of any person.

⁵⁷ *Tabzhib al-Kamaal* Vol.29 Pg.424; Muassasah al-Risaalah Beirut Lebanon 2002BC edition

⁵⁸ *Mizan al-'etidaal* Vol.1 Pg.26 Dar al-Fikr Beirut 1999BC Edition