



INTRODUCTION TO HADEETH

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PREFACE

بسم الله الرحمن الرحيم

الحمد لله الذى فضل بنى آدم بالعلم والعمل على جميع العالم والصلاة والسلام على محمد سيد العرب والعجم وعلى آله وأصحابه ينابيع العلوم والحكم

Allaah ﷻ through His mercy has accepted the Ulama of Deoband in the last century for the spread of the ahaadeeth of Rasulullaah ﷺ in the entire world. Keeping in mind the great virtues for spreading the words of Rasulullaah ﷺ, this servant intended to write a commentary of Mishkaatul-Masaabeeh in English, so that the amazing research of our elders could be placed before the students of Deen, especially those not familiar with the Urdu language.¹ Therefore, I started with an introduction to hadeeth, to place as a foreword for the book. However, it became very lengthy, and I decided to publish it separately. May Allaah ﷻ make it beneficial for the seekers of knowledge, especially those in the field of ahaadeeth.

The book was originally a bit over two hundred pages. My younger brother, Moulana Imraan Saheb, then edited the book and added many beneficial notes, doubling the size of the kitaab. May Allaah ﷻ accept his efforts!

I wish to express my thanks and appreciation to:

- 1.) My beloved parents who encouraged me to become haafidh of Qur'aan and allowed me to continue furthering my deeni studies.
- 2.) My ustadh of Hadeeth, Hadrat Mufti Sa'eed Motara Saheb, for taking out time to go through the kitaab and write a taqreez (review) on the book.

¹ This work was then put on hold as other responsibilities and other works were done. We request the readers to make du'aa that Allaah ﷻ grants us the ability to recommence and complete this work.

3.) All my other asaatzah, especially of Ahaadeeth, through whose blessings I was able to do this service.

4.) My Shaikhul-Hadeeth, Hadrat Moulana Fadhlur-Rahman Azmi, due to whom the love of Hadeeth, tahqeeq (research) and khidmat (service) of Ahaadeeth came into our hearts. The love of our elders, their ilmi (academic) achievements, their research, the strength of the Hanafi madhab, etc. were all implanted in his lessons into the recesses of our hearts. May Allaah ﷻ increase him in knowledge and service!

5.) My Shaikh, Hadrat Moulana Abdul Hamid Sahib, who established our madrasah, and through whose blessings, whatever knowledge we have today, is due to him and his efforts.

6.) My spouse who has always encouraged and assisted me in my deeni endeavours and who has sacrificed many hours of her time so that I could fulfil deeni obligations.

May Allaah ﷻ reward all of the above with the greatest of rewards and be pleased with them.

A humble request for all those who find errors to please inform the author. A humble request also for all those who benefit from the book to remember the authors, their families, teachers and spiritual guides in their du'aas.

May Allaah accept this book from this useless compiler and make it a means of benefit to mankind at large! Aameen.

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30 Rajab 1446

30 January 2025

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FOREWORD

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والعاقبة للمتقين والصلاة والسلام على نبينا محمد وعلى آله وصحبه أجمعين إلى يوم يجمع الأولون والآخرين أما بعد فأن أصدق الحديث كتاب الله وأحسن الهدي هدي محمد صلى الله عليه وسلم وشر الأمور محدثاتها وكل محدثة بدعة وكل بدعة ضلالة وكل ضلالة في النار وبعد

Rasulullah ﷺ says in a Hadeeth:-

نَظَرَ اللَّهُ امرءًا سمع مقالتي فوعاها وحفظها وبلغها فُرِّبَ حاملٍ فقهٍ إلى من هو أفقه منه (رواه الترمذي)

"May Allah Ta'aala keep that person happy and prosperous who hears my words, then captures and memorizes them and propagates them (to others), for there are many a person who conveys juristic knowledge to those who are more knowledgeable than them."

The virtue of occupying oneself in the field of Hadeeth is evident from the glad tidings given by Rasulallah ﷺ in the above narration.

I had the honour of casting a cursory glance over this book that you O reader are holding in your hands. The book has been excellently compiled by the erudite Aalim/Scholar, Moulana Moosa Kajee Saheb حفظه الله, an Ustaazh/Teacher at the world renowned seminary, Madrasah Arabiyya Islamiyya, also fondly known as Darul Uloom Azaadville, South Africa.

This book will be of special interest and benefit for students who are embarking on the noble quest of acquiring the science of Hadeeth. Although not an exhaustive treatise on the topic, it does however contain enough introductory material in the science of Hadeeth to ignite and instil in a student of Deen the fervour and passion of acquainting himself with the noble Ahaadeeth of Rasulallah ﷺ.

The compiler commences the book with the Virtues of acquiring Deeni knowledge and then goes on to mention etiquette that every student of

Deen ought to observe, in order to truly gain such knowledge of Deen that will be of benefit to him in this world and in the Hereafter.

The author then goes on to mention the stepping stones that will guide a student of Hadeeth to gain an affinity for the science of Hadeeth.

The science of Hadeeth is indeed a priceless bounty bestowed upon this Ummah by Allah Subhanahu Wa-Ta'aala. Its importance cannot be over-emphasized, as it is after all, a commentary of the Noble Qur'aan, a commentary transmitted to us by none other than Rasulullah ﷺ. As Allah Ta'aala says in the Qur'aan,

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

"And We have sent down unto you (O Muhammad ﷺ) the reminder and the advice (the Qur'aan), that you may explain clearly to men what is sent down to them, and so that they may reflect and ponder." (Surah Nahl, Aayah 44).

This Verse of the Qur'aan clearly underscores the importance and significance of the Hadeeth and Sunnah, as without it, it is not possible to truly understand the Qur'aan, which is why those who bypass the Ahaadeeth and claim that the Qur'aan is sufficient for man's guidance have strayed away from the true path of Deen. A great scholar and luminary such as Imaam Abu Hanifa رَحِمَهُ اللهُ، with all his intellectual capacity and prowess was also constrained to say,

لو لا السنة لما فهم أحدنا القرآن

"Had it not been for the Sunnah/Hadeeth, none of us would have understood the Qur'aan!"

A Deeni student's quest for Ahaadeeth commences with books like Riyaadhus-Saliheen and Mishqaatul-Masaabih and culminates with the Sihaah-Sittah which are taught in the final year of graduation with such diligence that the student is virtually preoccupied with the acquisition of Hadeeth throughout the day and night. The virtue of this quest of Hadeeth is such that it is encompassed by the noble words of Rasulullah ﷺ where he says,

إِنْ أَوَّلَى النَّاسُ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً (رواه الترمذي، وابن حبان و البيهقي)

"Verily the person closest to me on the Day of Qiyamah will be he who sends the most Durood/Salutations upon me."

The Muhaddeeth Ibn Hibbaan رَحِمَهُ اللهُ, commenting on this Hadeeth says that "in my opinion this Hadeeth alludes to the Muhaddeethen (those who are engaged in the learning and teaching of Hadeeth), for there is no other group that surpasses them in sending salutations upon Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ."

Shah Abdul Aziz Saheb رَحِمَهُ اللهُ, the famous Muhaddeeth of Delhi in India used to say that a student of Hadeeth should set for himself the goal of acquiring the qualities of the Sahabah رضي الله عنهم, by listening to the Ahaadeeth with undivided attention love and passion. By doing so, it will be as if one is in the spiritual company of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. A poet aptly says,

أهل الحديث هم أهل النبي وإن لم يصحبوا نفسه أنفاسه صحبوا

"Those who are engaged in the service of Hadeeth are the people of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, for although not being fortunate to acquire his physical company, they are (by listening to his inspirational words, as if) in his spiritual company!"

The primary focus when acquiring Hadeeth should be to translate every Sunnah and teaching of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ into practice. One's lifestyle and day to day activities should exude and portray the Sunan of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in every sphere and dimension. Memorizing the Ahaadeeth of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, carries with it great merit, but more important is to then put those Ahaadeeth into practice.

Imaam Maalik رَحِمَهُ اللهُ and others used to say,

ليس العلم بكثرة الروايات إنما هو نور يضعه الله في القلب

"True Knowledge does not come by merely memorizing many narrations, nay, True Knowledge is a light that Allah Ta'aala ignites within the heart."

In other words, when one practises upon the Ahaadeeth, then Allah Ta'aala ignites a spiritual spark in the heart and it is this spark that becomes the guiding light for one to discern between right and wrong; a light that will show him the deficiencies and spiritual maladies lurking in his heart so that he can weed them out!

Hadhrat Moulana Abrarul Haqq Saheb رَحِمَهُ اللهُ of Hardoi used to say that the seeker of knowledge is generally given the title طالب العلم whereas this is a truncated form of his title. His full title is طالب العلم والعمل, the seeker of knowledge and practice! So together with acquiring Deeni knowledge, a seeker's focus should also be on the implementation of that knowledge!

The Sahabah رَضِيَ اللهُ عَنْهُمْ used to immediately put into practice every Sunnah and every aspect of Deen that they learnt from Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. That is the zeal and passion that we too should imbibe within ourselves.

When acquiring the knowledge of Hadeeth, one should also show the utmost appreciation and respect for the Ahaadeeth of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The compiler has in this book, cited etiquette from great luminaries, that will aid one in appreciating and gaining respect for Hadeeth. One such luminary of recent times was Hadhrat Shaikhul-Hadeeth Moulana Muhammad Zakariyya Saheb رَحِمَهُ اللهُ. The etiquette mentioned by this great Aalim and Muhaddith should be adopted by all students of Hadeeth. Hadhrat Shaikhul-Hadeeth رَحِمَهُ اللهُ himself had so much respect for Hadeeth that he would ensure that he always sat in the state of Wudhu when attending lessons of Hadeeth. He has mentioned an interesting incident in his autobiography in this regard, an incident of the days when he was acquiring knowledge of Hadeeth from his esteemed father Hadhrat Moulana Yahya Saheb Kandhlawi رَحِمَهُ اللهُ. He writes that it was his habit to sit in all the lessons of Hadeeth with Wudhu. However, due to human nature, his Wudhu would sometimes break during lessons. If he were then to leave the class to go and make Wudhu, he would obviously miss out listening to some

Ahaadeeth. So he made a pact with a colleague of his that, "if my Wudhu breaks during lessons, I will nudge you with my elbow to indicate that I need to go out to make Wudhu. But during my few minutes of absence, just so that I don't miss any Hadeeth, you must keep the Ustaazh/Teacher occupied by posing some question." While the Ustaazh replies to your question, it will give me enough time to quickly make Wudhu and return to the lessons. If your Wudhu breaks, I will do the same for you. But Moulana Yahya Saheb رَحِمَهُ اللهُ being the intelligent person that he was, quickly caught up with this ploy of the two students and thereafter, if any of the two had to leave the class to make Wudhu, there was no longer any need to pose a question. The Ustaazh himself would go into some general discussion, allowing them time to return with Wudhu, without having to miss a single Hadeeth! That is how these luminaries became giants of Deeni knowledge, because of the respect that they accorded to their quest of acquiring knowledge of Deen.

"أولئك آبائي فجئني مثلهم اذا جمعتنا يا جريئ المجامع"

A poet says, "These were my spiritual forefathers, produce someone like them on the Day when the Plains of Qiyamah will gather us!"

The compiler of this book has also given readers brief glimpses into the lives of famous Muhadditheen as well as making them familiar with some renowned books of Hadeeth.

May Allah Ta'aala let this book benefit the seekers of the science of Hadeeth and make it the means of instilling in them true love for Allah and His Rasul ﷺ.

May this book become a means of salvation for its compiler and inspire him to render many more services for the Cause of Deen, Aameen.

الله ولي التوفيق

محمد سعيد غفر له ولوالديه

الخادم بالمدرسة العربية الإسلامية، آزادول، جنوبي أفريقيا

1 رجب المرجب ١٤٤٦

INTRODUCTORY POINTS

Before commencing any book, it is necessary to know certain things, regarding the book and the science it contains. This is referred to as an introduction. There are two aspects which require introductions: the science and the book. Hereunder, the first will be discussed in detail.

Before beginning the discussion on the 'science of Hadeeth', three other matters will be discussed: a) commencing lessons on Wednesday b) the virtue of knowledge c) etiquettes of students.

a.) COMMENCING LESSONS ON WEDNESDAY

It has remained the practise of our elders to commence teaching on a Wednesday. What is the basis for this practice?

Allamah Burhaanul-Islam Zarnoojee رَحْمَةُ اللهِ عَلَيْهِ writes, "Our teacher, Shaikhul-Islam Burhaan ad-Deen (Ali Al-Murgheenaani, the author of Al-Hidaayah) used to postpone the first lesson till Wednesday." He used to narrate the following Hadeeth, cite it as a proof and say:

مَا مِنْ شَيْءٍ بُدِيَ يَوْمَ الْأَرْبَعَاءِ إِلَّا وَقَدَ تَمَّ،

Whatever task is initiated on a Wednesday will most certainly reach completion.

(He would then add) "This was also the practice of Abu Hanifah." He used to narrate this Hadeeth from his teacher, the great Imaam Shaykh Qiwaamud-Deen Ahmad ibn Abdir-Rasheed. I have also heard from someone who I trust that Shaykh Abu Yusuf Al-Hamadaani رَحْمَةُ اللهِ عَلَيْهِ used to postpone all good acts so that he may begin it on Wednesday.² This (speciality of Wednesday) is because

a) Wednesday was the day in which Nur (spiritual light) was created and because

² He was an ascetic and a famous orator of Baghdad, who later settled in Marw. He had written several books on the science of Tasawwuf. He passed away in 535 A.H.

b) It is a day of misfortune for the disbelievers, therefore it is a day of blessings for the believers. (Ta'limul Muta'allim wa Tareequt Ta'lim – Fasl fi Bidaayatis Sabaq...)³

In summary, the author of Ta'leemul Muta'allim has mentioned three aspects which could serve as the basis for this practice.

1) The author of Hidaayah, Ali ibn Abi Bakr Margheenani would narrate a Hadeeth stating that whatever task is initiated on a Wednesday will most certainly reach completion.

Note: Allamah Sakhaawi رَحِمَهُ اللهُ in al-Maqaasidul Hasanah says, (لم أوف له) "I have not found any origin for this narration." (Al-Maqaasidul Hasanah no.943) Similarly, in Tanzeehus Shari'atil Marfoo'ah of Ibn Arraaq Kinaani, he states, (ولا أصل له). (Tanzeehush-Shari'atil Marfoo'ah 2/55) Therefore, until we do not locate the specific chain for this narration, we cannot assert its authenticity, nor can we declare it as a fabrication.

However, Allamah Sakhaawi رَحِمَهُ اللهُ in al-Maqaasidul Hasanah says, "I was informed that one of the pious people whom we had met had narrated: Wednesday complained to Allaah that people consider it to be a day of bad-luck. Allaah جَلَّ جَلَالُهُ then conferred upon it the bounty that whatever task is initiated on a Wednesday will most certainly reach completion." (Al-Maqaasidul Hasanah no.943)

2) Wednesday was the day in which Nur (spiritual light) was created. This has been mentioned in the narration of Jaabir رَضِيَ اللهُ عَنْهُ,

وَخَلَقَ الثُّورَ يَوْمَ الْاَرْبَعَاءِ

Allaah created Nur (light) on Wednesday.

(Muslim no. 2789)

³ It seems as if Ta'leemul Muta'allim was not available to Maulana Abdul-Hayy Lakhnawi رَحِمَهُ اللهُ. He therefore quoted (a) from Ibn Arraaq Kinaani's Tanzeehush-Shari'ah and (b) from Tanzeehush-Shari'ah and Mulla Ali Qaari's Al-Asraarul-Marfooah fil-Ahaadeethil-Mawdoo'ah, whereas these two points were actually mentioned in the original text of Ta'leemul Muta'allim.

Since knowledge is Nur, it is suitable to start acquisition of this Nur on the same day. Also, a good omen is taken that one will complete the book by commencing on Wednesday, the day Allaah تَبَارَكَ وَتَعَالَى created light, because Allaah تَبَارَكَ وَتَعَالَى will definitely complete His Nur, as He has mentioned in the Qur'aan when He said, وَيَأْتِي اللَّهُ إِلَهُ أَنْ يَتِمَّ نُورُهُ،

Ibn Arraaq states that this is the best point which could be considered as the basis for this practice (الاولى أن يلحظ فيه). (Tanzeehush-Shari'atil Marfoo'ah 2/55)

3) Wednesday is a day of misfortune for the disbelievers, therefore it is a day of blessings for the believers. This is actually a reply to an objection which certain Ulama have made against this practice. A Hadeeth states,

إِنَّ يَوْمَ الْأَرْبَعَاءِ يَوْمٌ نَحْسٌ مُسْتَمِرٌّ

Wednesday is a day of continuous misfortune.

(As-Sunan-Al-Kubra of Bayhaqi no. 21162, Al-Mu'jamul-Awsat no. 797 and 6422 without the particle 'Inna')

Regarding this narration of Bayhaqi and Tabaraani, it is dhaeef, as stated by Sakhaawi. (Al-Maqaasidul Hasanah no.943) Hafiz Ibn Hajar has stated that Ibraahim ibn Abi Hayyah, one of the narrators, is an extremely weak narrator. (At-Talkheesul Habeer no.2133)⁴ The meaning of the narration

⁴ قَالَ الْبَيْهَقِيُّ: رَوَاهُ إِبْرَاهِيمُ بْنُ أَبِي حَيَّةَ عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ رَفَعَهُ: "أَتَانِي جَبْرَائِيلُ، وَأَمَرَنِي أَنْ أَقْضِيَ بِالْيَمِينِ مَعَ الشَّاهِدِ، وَقَالَ: إِنَّ يَوْمَ الْأَرْبَعَاءِ يَوْمٌ نَحْسٌ مُسْتَمِرٌّ"، وَإِبْرَاهِيمُ ضَعِيفٌ جَدًّا، رَوَاهُ ابْنُ عَدِيٍّ وَابْنُ حِبَّانٍ فِي تَرْجُمَتِهِ. (أي أخرجه ابن عدي في "الكامل" [1/ 238]، وابن حبان في "المجروحين" [1/ 104]، في ترجمة إبراهيم بن أبي حية.)

قال ابن الجوزي: باب ذم يوم الاربعاء فيه عن ابن عباس وابن عمر وجابر.

فأما رواية ابن عباس فلها طريقان: الطريق الاول: أنبأنا أبو منصور القزاز أنبأنا أبو بكر الخطيب أنبأنا علي بن أحمد الرزاز حدثنا عبد الله بن أحمد بن الحسين الخرمي حدثنا محمد بن غالب ابن حرب حدثنا محمد بن صالح الهاشمي حدثنا مسلمة بن الصلب حدثنا أبو الوزير صاحب أمير المؤمنين عن أبيه عن ابن عباس عن النبي صلى الله عليه وسلم أنه قال: " آخر أربعة في الشهر يوم نحس مستمر ."

will be that this day is evil for the disbelievers as they were destroyed therein. As for the believers, this was a wonderful and blessed day, since they were protected on that day. (Al-Asraar al-Marfooah fi-al-Ahaadeeth al-Mawdoo'ah vol. 1 page 302, 396) ⁵

الطريق الثاني: أنبأنا زاهر بن طاهر أنبأنا أبو بكر البيهقي أنبأنا أبو عبد الله محمد بن عبد الله الحاكم حدثنا على بن بندار حدثنا الفضل بن محمد الانطاكي حدثنا إبراهيم بن أحمد بن مروان الواسطي حدثنا محمد بن صالح عن جعفر بن سليمان حدثني أبو عمر مسلمة بن الصلت، يعني حدثنا الوزير صاحب المدائن حدثنا المهدي أمير المؤمنين عن أبيه عن جده عن ابن عباس قال قال رسول الله صلى الله عليه وسلم: " آخر أربعاء في الشهر يوم نحس "

وقد روى موقوفا. أنبأنا يحيى بن علي المدبر أنبأنا أبو منصور محمد بن محمد العكبري حدثنا أبو أحمد عبيد الله بن محمد الفرضي أنبأنا جعفر الخواص حدثني الحسن بن عبيد الله اليزاري حدثني إبراهيم بن سعيد حدثني المأمون عن الرشيد عن المهدي عن المنصور عن أبيه عن أبيه عبيد الله بن عباس أنه قال: " يوم الاربعاء لا يدور يوم نحس مستمر "

وأما رواية ابن عمرو فروى عثمان بن مطر عن الحسن بن أبي جعفر عن محمد ابن جحادة عن نافع عن ابن عمر عن النبي صلى الله عليه وسلم أنه قال: " لا يبدأ جذام ولا برص إلا يوم الاربعاء ".
وأما رواية جابر فروى إبراهيم بن أبي حية عن جعفر بن محمد عن أبيه عن جابر عن النبي صلى الله عليه وسلم قال: " يوم الاربعاء يوم نحس مستمر ".
هذه الاحاديث لا تصح عن رسول الله صلى الله عليه وسلم.

أما حديث ابن عباس ففي طريقه الاول والثاني مسلمة بن الصلت. قال أبو حاتم الرازي: هو متروك الحديث. وفي الطريق الثالث اليزاري وقد سبق أنه كان كذابا.
وأما حديث ابن عمر رضى الله عنه فقال ابن حبان: وكان عثمان بن مطر يروى الموضوعات عن الاثبات: لا يحل الاحتجاج به.

وأما حديث جابر فلم يروه غير إبراهيم. قال الدارقطني: وهو متروك.
وفي الصحيح: " أن الله عزوجل خلق النور يوم الاربعاء " وإنما أخذ هذا من وضعه من قول بعض المفسرين (سخرها عليهم سبع ليال) قالوا: من الاربعاء إلى الاربعاء، ورأى في القرآن (في يوم نحس مستمر) فوضع هذا ورفعه. (الموضوعات لابن الجوزي 72/2)

⁵ وفيه أن معناه كان يوما نحسا مستمرا على الكفار فمفهومه أنه سعد مستقر على الأبرار (الأسرار المرفوعة في الأخبار الموضوعة المعروف بالموضوعات الكبرى رقم: 401) قلت وعلى تقدير صحة هذا الحديث فهو تفسير لقوله تعالى { في يوم نحس مستمر } بأنه يوم الأربعاء وقد كان نحسا وشؤما على الأعداء وكان سعدا ومباركا على الأحياء (الأسرار المرفوعة في الأخبار الموضوعة المعروف بالموضوعات الكبرى رقم: 624)

Allamah Haleemi, from the earlier scholars, has also given a similar explanation in his book *Shu'abul Imaan* and stated that it is possible that this is the secret behind the narration of Jaabir رَضِيَ اللَّهُ عَنْهُ which mentions the virtue of Wednesday afternoon (as will be quoted in the next point). (Tanzeesh-Shari'ah 2/55)

4) Jaabir رَضِيَ اللَّهُ عَنْهُ states that (during the Battle of the Trench) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made dua in Masjid Fath on Monday, Tuesday and Wednesday. The dua was accepted on Wednesday between Zuhr and Asr salaah (and the enemies were defeated). Jaabir رَضِيَ اللَّهُ عَنْهُ says that whenever he was faced with any important matter, he would wait for the time between Zuhr and Asr on Wednesday and make dua. He would see the dua being accepted. (Al-Adab Al-Mufrad no. 704⁶,

قال ابن عَرَّاق الكتاني : وذكر الحديث الحليمي في شعب الأيمان وأوله فقال أي على المفسدين لا على المصلحين كالأيام النحسات كانت نحسات على الكفار من قوم عاد لا على نبيهم ومن آمن به منهم قال ويحتمل أن يكون هذا هو سر ما ورد من حديث جابر أنه دعا في مسجد الفتح ثلاثا يوم الاثنين ويوم الثلاثاء ويوم الأربعاء فاستجيب له يوم الأربعاء بين الصلاتين قال جابر فلم ينزل بي أمر غائظ إلا توخيت تلك الساعة فأدعو فيها فأعرف الإجابة قال فيكون يوم الأربعاء نحسا على الظالم ويستجاب فيه دعوة المظلوم عليه كما استجيب فيه دعوة النبي على الكفار وفي قول جابر غائظ إشارة إلى كونه مظلوما انتهى. (تنزيه الشريعة المرفوعة عن الأحاديث الشنيعة الموضوعة 55/2 ثم نقله عنه العلامة عبد الحي اللكنوي في حواشيه على "الفوائد البهية" ص 143)

⁶ ولفظ البخاري: - حدثنا إبراهيم بن المنذر قال حدثنا سفيان بن حمزة قال حدثني كثير بن زيد عن عبد الرحمن بن كعب قال سمعت جابر بن عبد الله يقول : دعا رسول الله صلى الله عليه وسلم في هذا المسجد مسجد الفتح يوم الإثنين ويوم الثلاثاء ويوم الأربعاء فاستجيب له بين الصلاتين من يوم الأربعاء قال جابر ولم ينزل بي أمر مهم غائظ إلا توخيت تلك الساعة فدعوت الله فيه بين الصلاتين يوم الأربعاء في تلك الساعة إلا عرفت الإجابة

ولفظ أحمد: حَدَّثَنَا أَبُو عَامِرٍ حَدَّثَنَا كَثِيرٌ يَغْنِي ابْنُ زَيْدٍ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ كَعْبٍ بْنُ مَالِكٍ حَدَّثَنِي جَابِرٌ يَغْنِي ابْنُ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا فِي مَسْجِدِ الْفَتْحِ ثَلَاثًا يَوْمَ الْاِثْنَيْنِ وَيَوْمَ الثَّلَاثِ وَيَوْمَ الْاَرْبَعَاءِ فَاسْتَجِيبَ لَهُ يَوْمَ الْاَرْبَعَاءِ بَيْنَ الصَّلَاتَيْنِ فَعَرَفَ الْبَشَرُ فِي وَجْهِهِ قَالَ جَابِرٌ فَلَمْ يَنْزَلْ بِي أَمْرٌ مَهُمٌّ غَلِظٌ إِلَّا تَوَخَّيْتُ تِلْكَ السَّاعَةَ فَأَدْعُو فِيهَا فَأَعْرِفُ الْإِجَابَةَ (وفي أكثر النسخ: عبد الله بن عبد الرحمن بن كعب بن مالك بدل: عبد الرحمن بن كعب بن مالك ، وليس له كثير ذكر في كتب الرجال - انظر فتاوى دار العلوم زكريا ج1)

Musnad Ahmad no. 14563)⁷ Therefore, Wednesday is an unlucky day for the evil ones, since the dua of the pious is readily accepted therein, just like the dua' of Rasulullaah ﷺ against the disbelievers was accepted therein.

Maulana Abdul Hayy Lakhnawi has written regarding the above: I have deduced for this practice another subtle basis. (He then quoted the above Hadeeth of Jaabir رضي الله عنه) We understand from this Hadeeth that there are certain moments on Wednesday in which du'as are accepted. Therefore, the Ulama preferred to commence lessons on Wednesday, since one who is beginning any task will in most cases start off by making du'a that his task is completed easily and quickly. His du'a will hopefully be accepted on Wednesday, so it will finally reach completion. Since Wednesday was a day of misfortune for the previous nations for they were destroyed on that day, Allaah جل جلاله made it a day of good fortune for this Ummah when He accepted the du'a of His Nabi ﷺ on this day and paced in it some moments of acceptance. (Al-Fawaaidul Bahiyyah page 144)

5) In the Juz' of Abu Bakr ibn Bandaar al-Ambaari, the following statement of Aa'ishah رضي الله عنها is narrated, "From all the days, the day which I love most for my travellers to depart, to get a girl who is related to me married and to circumcise a child who is related to me is Wednesday. (Sakhaawi has quoted this narration in Al-Maqaasidul Hasanah no.1354, but without quoting its full chain. The manuscript of a collection of Ahaadeeth from this Juz' contains the narration with its full chain which is quoted hereunder. The name of that collection is 'Muntaqa min Hadeeth Abi Bakr Al-Ambaari' Hadeeth no.101, as found on Al Maktabatus-Shaamilah)

⁷ Allamah Suyuti has declared the chain of this Hadith as 'Jayyid' in Sihaamul Isaabah fid Da'waatil Mustajaabah. Shaykh Samhudi has declared the narrators of Musnad Ahmad as 'Thiqaat' (reliable). (Al-Fawaaidul Bahiyyah page144) Similarly, Allamah Muziri has declared the chain of the narration of Ahmad as 'Jayyid'. (At-Targheeb wat Tarheeb no.1788)

حَدَّثَنَا ابْنُ أَبِي الْعَوَّامِ، ثنا مُوسَى بْنُ دَاوُدَ الصَّيْغِيِّ، ثنا حَرْبُ بْنُ تَعْلَبٍ الْجَدْيِيُّ، عَنْ عَطَاءِ بْنِ مَيْسَرَةَ، عَنْ عَطَاءِ بْنِ أَبِي رِيَّاحٍ، عَنْ عَائِشَةَ، قَالَتْ: " أَحَبُّ الْأَيَّامِ إِلَيَّ يَخْرُجُ فِيهِ مُسَافِرِي، وَأُنْكَحُ فِيهِ أَيْمِي، وَأُخَرُّ فِيهِ صَبِيَّتِي: يَوْمَ الْأَرْبَعَاءِ " (منتقى من حديث أبي بكر الأنباري)

N.B. The last two points were suggested by later Ulama as the basis for this practice, and were not mentioned in Ta'leemul Muta'allim.

N.B. Maulana Abdul-Hayy Lakhnawi رَحِمَهُ اللهُ writes: Many of the scholars after the era of the author of al-Hidaayah followed him in this practice (of initiating the lessons on Wednesday), until and including the Ulama of the present times. They postpone their lessons till Wednesday, saying that when a book is initiated on a Wednesday, Allaah grants the Tawfiq (ability) to complete it in a short period of time. (Al-Fawaaidul Bahiyyah page.144)

Further reading: See al-Fawaaidul-Bahiyyah page 143-144, Tanzeehush-Shari'ah vol. 2 page 55-56.

Some scholars commence their lessons on Monday. Abu Nu'aym Asbahaani in his Taareekh has narrated the following narration from Anas رَحِمَهُ اللهُ عَنْهُ،

اطْلُبُوا الْعِلْمَ يَوْمَ الْاِثْنَيْنِ، فَإِنَّهُ مُيسَّرٌ لِصَاحِبِهِ

Seek knowledge on Monday, It will be made easy for its seeker.

(Akhbaar Asbahaan no.1339)⁸

⁸ أخرجه أبو الشيخ في الثواب (كما في جمع الجوامع للسيوطي)، والديلمى (78/1)، رقم (237)، وأبو نعيم في أخبار اصفهان (رقم:1339)، وابن عساكر (317/48). وأورده: ابن الجوزى في العلل المتناهية (324/1) رقم:533-535) وقال: هذه الأحاديث كلها لا تثبت. قال العجلوني (139/1): (اطلبوا العلم يوم الإثنين - وفي لفظ في كل يوم اثنين - فإنه ميسر لطالبه) رواه الديلمي وابن عساكر وأبو الشيخ بسند ضعيف عن أنس، ويشارك يوم الإثنين في ندب الطلب فيه يوم الخميس لحديث ابن عدي عن جابر بلفظ أطلوا العلم لكل اثنين وخميس فإنه ميسر لمن طلب وأما الشاهد عن جابر فقد قال قال رسول الله صلى الله عليه وسلم اطلبوا العلم كل اثنين وخميس فإنه ميسر لمن طلب وإذا أراد أحدكم حاجة فليذكر إليها فاني سألت ربي ان يبارك لأمتي في بكونها أخرجه ابن عدى (364/1)، ترجمة 193 أيوب بن سويد أبو مسعود الرملى). وأورده ابن الجوزى في العلل المتناهية (313/1)، رقم (502) وقال: لا يصح. وقال الهيثمي عنه: فيه أيوب بن سويد وهو يسرق

b.) THE VIRTUE OF KNOWLEDGE

A person should understand the importance and know the virtues of whatever he intends to acquire. By understanding its importance and knowing its virtues, desire will be created within him, due to which one will be prepared to make sacrifices in order to acquire it. The virtues of acquiring knowledge are many. Hereunder, a few will be mentioned:

1) Allaah تَبَارَكَ وَتَعَالَى states,

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Allaah will raise the ranks of the believers amongst you (due to obedience of this command) and (Allaah will raise the ranks) of those who have been granted knowledge (specifically from amongst the believers) (in the hereafter). (Surah Mujaadalah verse 11)

Abdullah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ said, “The Ulama will be blessed with such ranks which are 700 times loftier than the ranks of the general believers. The distance between every two ranks is equal to a distance of 500 years. (Ihya’ul Uloom of Ghazali vol.1 page 15)

Allamah Aalusi رَحِمَهُ اللَّهُ states, “The great honour of the people of knowledge is proven from this verse. The people of knowledge have been mentioned separately after the common believers through the means of a conjunction (عطف), as if they are another species altogether. (كانهم جنس آخر). The lofty position of the Ulama is clearly apparent from this verse. Abdullah Ibn Mas’ood رَضِيَ اللَّهُ عَنْهُ has stated, ما خص الله تعالى العلماء, “Allaah تَبَارَكَ وَتَعَالَى has not granted the Ulama such privilege in any other portion of the Qur’aan as He has done in this verse.” (Ruhul Ma’aani vol.28 page 29)

الحديث (مجمع الزوائد ومنبع الفوائد رقم 552) انظر : العلل المنتهية في الأحاديث الواهية لابن الجوزي رقم: (535-528)

Hafiz Ibn Hajar Asqalani رَحِمَهُ اللهُ writes the explanation of the above verse,

يرفع الله المومن العالم على المؤمن غير العالم و رفعة الدرجات تدل على الفضل والمراد بالعلم العلم الشرعى
Allaah has raised the ranks of a believer who is an Aalim over a believer who is not. This raising of ranks points to the virtue of the Aalim (over others). The meaning of ilm (in the above verse) is Shari' (Islamic) knowledge.

Thereafter he mentioned the incident of Umar رَحِمَهُ اللهُ، when a slave was made governor of Makkah Mukarramah since he was an aalim and qari (proficient reciter) of the Qur'aan. (Fathul Baari vol. 1 page 141)

Abdullaah ibn Mas'ood رَحِمَهُ اللهُ stated, "O people, understand this verse well. It is encouraging you to acquire knowledge, since Allaah is stating:
اى يرفع المؤمن العالم فوق المؤمن الذى ليس بعالم درجات
Allaah will raise the ranks of the believers who are Ulama far above the believers who are not Ulama. (Tafseer-Khaazin vol.4 page 241)

2.) Allaah تَبَارَكَ وَتَعَالَى says, (O Nabi), say, "Can those who possess knowledge and those who do not possess knowledge ever be equal?" (Surah Zumar verse 9)

Allamah Alusi writes in Ruhul Ma'aani that this verse denotes the virtue of knowledge.

3.) Allaah تَبَارَكَ وَتَعَالَى commands Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to beg from Him an increase in knowledge

وَقُلْ رَبِّ زِدْنِي عِلْمًا

And say (o Nabi), "O my Rabb, increase me in knowledge." (Surah Taha verse 114)

Allamah Aalusi رَحِمَهُ اللهُ states in the Tafseer of this verse, "This verse establishes the virtue of knowledge. It also establishes the importance and desirability of making dua for an increase in knowledge." Some commentators have mentioned that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was not commanded to make dua for an increase in anything besides knowledge.

4.) Rasulullaah ﷺ said,

أَلَا إِنَّ الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلَّا ذِكْرُ اللَّهِ وَمَا وَالَاهُ وَعَالِمٌ أَوْ مُتَعَلِّمٌ

The world and all its contents are accursed (distanced and deprived of the mercy of Allaah), except the remembrance of Allaah, that which facilitates the remembrance of Allaah, the aalim and the student (of Islamic knowledge)." (Tirmidhi no. 2322, Ibn-Majah no. 4112)⁹

5.) Rasulullaah ﷺ said,

فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَذْنَاكُمْ" , ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِ حَتَّى الثَّمَلَةُ فِي جُحْرِهَا وَحَتَّى الْحَوْتَ لَيُصَلُّوا عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ

The virtue of an Aalim over an Aabid (a worshipper who is a non-Aalim) is similar to my virtue over the lowest amongst you. Allaah showers His mercy upon those that impart the knowledge of Deen to others, and His angels, the inhabitants of the earth and the skies, even the ants in their ant-holes and the fish in the seas, make dua of mercy for them." (Tirmidhi no. 2685)¹⁰

6.) Rasulullaah ﷺ said,

فَقِيهٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ

One Faqeeh (learned scholar who has been blessed with correct understanding of Deen) is severer upon Shaytaan than a thousand Aabids (worshippers). (Tirmidhi no. 2681, Ibn Majah no. 222)¹¹

7.) Rasulullaah ﷺ said,

إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ، فَارْتَعُوا» قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا رِيَاضُ الْجَنَّةِ قَالَ: «مَجَالِسُ الْعِلْمِ

When passing by the gardens of Jannah, eat well. The Sahaabah enquired, "O Rasulullaah, what are the gardens of Jannah?" He replied, "The gatherings of knowledge." (Al-Mu'jam Al-Kabeer no. 11158)¹²

8.)

⁹ وقال الترمذي هذا حديث حسن غريب

¹⁰ رواه الترمذي وقال هذا حديث غريب قال سمعت أبا عمار الحسين بن حريث الخزازي يقول سمعت الفضيل بن عياض

يقول عالم عامل معلم يدعى كبيرا في ملكوت السموات

¹¹ وقال الترمذي هذا حديث غريب

¹² رواه الطبراني في الكبير وفيه رجل لم يسم

عَنْ قَيْسِ بْنِ كَثِيرٍ، قَالَ: قَدِمَ رَجُلٌ مِنَ الْمَدِينَةِ عَلَى أَبِي الدَّرْدَاءِ، وَهُوَ يَدْمَشْقُ فَقَالَ: مَا أَقْدَمَكَ يَا أَخِي؟ فَقَالَ: حَدِيثٌ بَلَغَنِي أَنَّكَ تُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: أَمَا جِئْتَ لِحَاجَةٍ؟ قَالَ: لَا، قَالَ: أَمَا قَدِمْتَ لِنِجَارَةٍ؟ قَالَ: لَا، قَالَ: مَا جِئْتَ إِلَّا فِي طَلَبِ هَذَا الْحَدِيثِ؟ قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "مَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَلَكَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضَاءً لَطَالِبِ الْعِلْمِ، وَإِنَّ الْعَالَمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْخَيْتَانِ فِي الْمَاءِ، وَفَضَّلَ الْعَالَمُ عَلَى الْعَابِدِ، كَفَضَّلَ الْقَمَرَ عَلَى سَائِرِ الْكَوَاكِبِ، إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا إِلَّا مَا وَرَّثُوا الْعِلْمَ، فَمَنْ أَخَذَ بِهِ أَخَذَ بِحِطِّ وَافِرٍ"

عن أبي هريرة : أنه مر بسوق المدينة فوقف عليها فقال يا أهل السوق ما أعجزكم قالوا وما ذاك يا أبا هريرة قال ذاك ميراث رسول الله يقسم وأنتم ها هنا لا تذهبون فتأخذون نصيبكم منه قالوا وأين هو قال [ص 115] في المسجد فخرجوا سراعاً إلى المسجد ووقف أبو هريرة لهم حتى رجعوا فقال لهم ما لكم قالوا يا أبا هريرة فقد آتينا المسجد فدخلنا فلم نر فيه شيئاً يقسم فقال لهم أبو هريرة أما رأيتم في المسجد أحداً قالوا بلى رأينا قوماً يصلون وقوماً يقرأون القرآن وقوماً يتذكرون الحلال والحرام فقال لهم أبو هريرة ويحكم فذاك ميراث محمد (رواه الطبراني في الأوسط رقم: 1429 وقال الهيثمي: إسناده حسن (مجمع الزوائد رقم: 505) قال أبو حاتم رضي الله عنه : في هذا الحديث بيان واضح أن العلماء الذين لهم الفضل الذي ذكرنا هم الذين يعلمون علم النبي صلى الله عليه و سلم دون غيره من سائر العلوم ألا تراه يقول : (العلماء ورثة الأنبياء) والأنبياء لم يورثوا إلا العلم وعلم نبينا صلى الله عليه و سلم سنته فمن تعرى عن معرفتها لم يكن من ورثة الأنبياء (صحيح ابن حبان بترتيب ابن بلبان رقم: 88)

Qays ibn Katheer¹³ narrates that a person travelled from Madinah Munawwarah to Damascus in Shaam and presented himself in the gathering of Abu Dardaa رَضِيَ اللَّهُ عَنْهُ who asked him, "For what reason have you come here?" He replied, "I have come to listen directly to a Hadeeth which you narrate". Abu Dardaa asked, "Have you come for no other other need or work (like business, etc)?" He answered, "No, I have come solely for the purpose of seeking that Hadeeth". Abu Dardaa رَضِيَ اللَّهُ عَنْهُ mentioned, "I have heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, 'Whoever travels seeking knowledge, Allaah makes easy for him his path to Jannah. The angels spread their wings under his feet out of happiness over what he is seeking. All the creations in the heavens and earth, including the fish in the ocean seek forgiveness for the Aalim.

¹³ This is a mistake of one of the narrators. His name is actually Katheer ibn Qays.

وقال الحافظ: كثير بن قيس ويقال قيس بن كثير شامي روى عن أبي الدرداء في فضل العلم وعنه داود بن جميل جاء في أكثر الروايات أنه كثير بن قيس على اختلاف في الاسناد إليه وتفرد محمد بن يزيد الواسطي في إحدى الروايتين عنه بتسمية قيس بن كثير وهو وهم (تهذيب التهذيب 381/8)

The virtue of an Aalim over a worshipper is like the virtue of the moon over all stars. The Ulama are the inheritors of the Ambiyaa. The Ambiyaa do not leave gold and silver coins as inheritance. They only leave behind knowledge. The one who has taken it has taken a great treasure.”

(Tirmidhi no. 2682, Abu Dawood no. 3641, Ibn Hibbaan no.88. The wording is of Tirmidhi)¹⁴

Abu Haatim رَحِمَهُ اللهُ said: This Hadeeth clearly explains that the scholars who deserve the above-mentioned virtue are only those who possess the knowledge of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, not other (wordly) sciences. Don't you see that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is saying 'The Ulama are the inheritors of the Ambiyaa' and that 'The Ambiyaa only left behind their knowledge as inheritance'. The knowledge of our Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is his Sunnah. Whoever is empty of the knowledge of Sunnah, he is not from the inheritors of the Ambiyaa. (Saheeh Ibn Hibbaan)

9.) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

مَنْ يُرِدَ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

For whomsoever Allaah wishes goodness, He grants him the understanding of deen.

(Bukhaari no.71, Muslim no. 1037)

10.) Imam Abu Hanifah narrates from Hammaad who narrates from Ibrahim who narrates from Alqamah who narrates from Ibn Mas'ood رَضِيَ اللهُ عَنْهُ who narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

يَجْمَعُ اللهُ تَعَالَى الْعُلَمَاءَ يَوْمَ الْقِيَامَةِ، فَيَقُولُ: إِنِّي لَمْ أَجْعَلْ حِكْمَتِي فِي قُلُوبِكُمْ إِلَّا وَأَنَا أُرِيدُ بِكُمْ الْخَيْرَ، أَذْهَبُوا إِلَى الْجَنَّةِ، فَقَدْ غَفَرْتُ لَكُمْ عَلَى مَا كَانَ مِنْكُمْ

On the day of Qiyaamah, Allaah will gather the Ulama and say, "The only reason I placed my knowledge and wisdom in your hearts was because I intended goodness for you. Enter Jannah. I have forgiven

¹⁴ وسند الترمذي منقطع بين عاصم بن رجاء وقيس بن كثير لعدم ذكر واسطة داود بن جميل بينهما. ورواه أبو داود، وابن ماجه، والدارمي، وابن حبان في صحيحه، والبيهقي في الشعب، وكذا أحمد في طريق له متصلاً بذكر الواسطة، وهذا أرجح. (مرعاة المفاتيح شرح مشكاة المصابيح رقم: 213) قال الحافظ: أخرجه أبو داود والترمذي وابن حبان والحاكم مصححاً من حديث أبي الدرداء وحسنه حمزة الكناي وضعفه باضطراب في سنده لكن له شواهد يتقوى بها (فتح الباري 160/1) قال الشيخ محمد عوامة: هو حديث حسن وصحيح بشواهد (نشر الميراث النبوي ص31)

your sins, regardless of what you had done.” (Musnad Abi Hanifah, narration of Haskafee Chapter on knowledge no. 6)

An interesting dream: The famous student of Imam Abu Hanifah رَحِمَهُ اللهُ، Imam Muhammad ibnul Hasan Ash-Shaybaani رَحِمَهُ اللهُ was seen in a dream by Muhammad ibn Abi Rajaa’ after his demise. Muhammad ibn Abi Rajaa’ asked, “What happened to you?” Imam Muhammad replied, “I was forgiven.” Muhammad ibn Abi Rajaa’ asked, “On what account?” He replied, “I was told:

لَمْ نَجْعَلْ هَذَا الْعِلْمَ فِيكَ إِلَّا وَنَحْنُ نَغْفِرُ لَكَ

We had not placed this knowledge in you except to forgive you.”
(Fadhail Abi Hanifah of Ibn Abil Awaam no.882. A similar report is quoted by Khatib in Tarikh Baghdad 2/182 and another report by Saymiri in Akhbaar Abi Hanifah 1/133)

11.) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

مَنْ جَاءَهُ الْمَوْتُ وَهُوَ يَطْلُبُ الْعِلْمَ لِيُخَيَّرَ بِهِ الْإِسْلَامَ، فَبَيْنَهُ وَبَيْنَ السَّيِّئِ دَرَجَةٌ وَاحِدَةٌ فِي الْجَنَّةِ

Whoever passes away whilst seeking knowledge, intending to bring Islam alive by means of it, then there will be one rank between him and the Ambiyaa. (Daarmi no. 366)¹⁵

12.) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

يَشْفَعُ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ: الْأَنْبِيَاءُ، ثُمَّ الْعُلَمَاءُ، ثُمَّ الشُّهَدَاءُ

On the day of Qiyaamah, three groups of people will intercede 1) the Ambiyaa 2) then the Ulama 3) then the martyrs. (Ibn Majah no. 4313)¹⁶

¹⁵ قال حسين سليم أسد في حديث الدارمي: إسناده مسلسل بالجاهيل وقال عبيد الله المباركفوري: (رواه الدارمي) وكذا ابن عساکر أي عن الحسن مرسلاً، وأخرجه ابن النجار عنه عن أنس، والطبراني في الأوسط عن ابن عباس، وفيه محمد بن الجعد، وهو متروك. والخطيب عن سعيد بن المسيب، عن ابن عباس، وابن النجار عن أبي الدرداء. (مرعاة المفاتيح شرح مشكاة المصابيح رقم: 213) قال ابن عبد البر: وروي من حديث أبي هريرة، وأبي ذر، عن النبي -صلى الله عليه وآله وسلم- أنه قال: "إذا جاء الموت طالب العلم وهو على حاله مات شهيداً". وبعضهم يقول في ذلك الحديث: لم يكن بينه وبين الأنبياء إلا درجة واحدة في الجنة. وروى -أيضاً- مرفوعاً من حديث ابن عباس. وقد ذكرنا هذا الحديث بإسناده في كتابنا هذا في باب استدامة الطلب وفي باب "جامع فضل العلم"، وفي إسناده اضطراب؛ لأن منهم من يجعله عن سعيد بن المسيب عن ابن عباس، ومنهم من يجعله عن سعيد بن أبي هريرة، وأبي ذر، ومنهم من يرسله عن سعيد، والفضائل تروى عن كل أحد، والحجة من جهة الإسناد، إنما تقتضي في الأحكام وفي الحلال والحرام. (جامع بيان العلم وفضله رقم: 116)

¹⁶ قال البوصيري: هذا إسناده ضعيف لضعف علاق بن أبي مسلم (مصابيح الزجاجة في زوائد ابن ماجه رقم: 2451)

SPECIAL VIRTUES OF STUDYING AHAADETH AND OF THE GATHERINGS OF HADEETH

1. Rasulullaah ﷺ said,

نَصَّرَ اللَّهُ امْرَأً سَمِعَ مِنَّا حَدِيثًا فَحَفِظَهُ حَتَّى يُبَلِّغَهُ غَيْرَهُ، قَرُبَ حَامِلُ فَقِهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ وَرَبَّ حَامِلِ فَقِهِ لَيْسَ بِفَقِيهِ

May Allaah illuminate and freshen that person's face who hears a Hadeeth from us and memorizes it until he conveys it (as he heard it) to another. There are many carriers of Fiqh who convey it to those who understand it better than the one who carried it. And there are many carriers of Fiqh who themselves are not Fuqaha (scholars of Fiqh and jurisprudence). (Tirmidhi no. 2656, Abu Dawood no. 3660)

This Hadeeth is a clear and explicit glad tiding from Rasulullaah ﷺ to those who occupy themselves with learning and teaching Ahaadeeth.

2. Imam Abu Hanifah رَحِمَهُ اللَّهُ said,

(لم تزل الناس في صلاح ما دام فيهم من يطلب الحديث فإذا طلبوا العلم بلا حديث فسدوا)

People were always on piety as long as there were those who studied Hadeeth but if they learn knowledge without Hadeeth, they will be deviated.

(Al-Mizaanul Kubra of Abdul Wahhaab ash-Sha'raani vol.1 page71)

He was once told, "People have abandoned practicing on the Hadeeth, and have devoted themselves to merely listening to it." He رَحِمَهُ اللَّهُ commented, (نفس سماعهم للحديث عمل به) – "Their mere listening to the Hadeeth is also one form of practicing upon it." (Al-Mizaanul Kubra of Abdul Wahhaab ash-Sha'raani vol.1 page71)

3. Sufyaan ath-Thawri رَحِمَهُ اللَّهُ said,

« ما أعلم على وجه الأرض من الأعمال أفضل من طلب الحديث لمن أراد به وجه الله »

I do not know of any action on the surface of the earth more virtuous than the study of Hadeeth, for the one who seeks the pleasure of Allaah تَبَارَكَ وَتَعَالَى through it.

(Sharafu Ashaabil Hadeeth no.167)

According to one report, he added:

« وقال : إن الناس يحتاجون إليه في طعامهم وشرابهم »

*“People require it (this knowledge) even in their eating and drinking.”
(ibid no.169)*

4. Wakee' ibnul Jarraah رَحِمَهُ اللهُ said,

« ما عبد الله بشيء أفضل من الحديث »

Allaah تَبَارَكَ وَتَعَالَى is not worshipped through any form of worship more virtuous than (the study of) Hadeeth. (Sharafu Ashaabil Hadeeth no.170)

5. Wakee' ibnul Jarraah رَحِمَهُ اللهُ made the following statements,

« لولا أن الحديث أفضل عندي من التسبيح ما حدثت » « لو أعلم أن الصلاة أفضل من الحديث ما حدثت »

Had (the narrating of) Hadeeth not been more virtuous according to me than Tasbeeh, I would not have narrated Ahaadeeth.” “Had I known that salaah is more virtuous than (the narrating of) Hadeeth, I would not have narrated Ahaadeeth. (Sharafu Ashaabil Hadeeth no.174, 175)

This last statement was also made by Abdullah ibn Maslamah al-Qa'nabi رَحِمَهُ اللهُ. (Sharafu Ashaabil Hadeeth no.176)

6. A person asked Mu'aafa ibn Imraan, “O Abu Imraan, which is more preferable according to you; should I perform salaah or write Hadeeth?” He replied,

« كتاب حديث واحد أحب إلي من صلاة ليلة »

To write a single Hadeeth is more preferable according me than performing salaah for the entire night. (Sharafu Ashaabil Hadeeth no.177)

When Imaam Ahmad ibn Hanbal was asked, “O Abu Abdillah, which is more preferable according to you; a person writing Hadeeth or a person performing salaah and fasting?” He replied, “A person who writes Hadeeth.” When he was asked why he preferred writing Hadeeth over fasting and salaah, he replied,

« لئلا يقول قائل : إني رأيت قوما على شيء فاتبعتهم »

The reason for this preference is so that a person can never have the chance to say, ‘I saw some people doing something, so I followed them.

(Sharafu Ashaabil Hadeeth no.179)

What he meant by this is that the preservation of the Ahaadeeth will ensure that Bid’ah (innovations) will always be differentiated from the Sunnah.

FIVE QUALITIES OF THE ULAMA MENTIONED IN THE QUR’AAN

Allaah تَبَارَكَ وَتَعَالَى, in His Book, has mentioned five virtuous qualities of the Ulama (learned scholars):

- 1) Imaan – والراسخون في العلم يقولون آمنا به (And those who are well-grounded in knowledge say, “We believe in it”-Surah Aal-Imraan verse 7)
- 2) Tawheed and Bearing Testimony - شهد الله انه لا اله الا هو والملئكة و اولوا العلم (Allaah has testified that there is none worthy of worship besides Him, as well as the angels and the Ulama) -Surah Aal-Imraan verse 18)
- 3) Crying – ويخرون للاذقان يبكون ويزيدهم خشوعا (Allaah تَبَارَكَ وَتَعَالَى states with regards to the Ulama, “And they fall on their chins crying and this Qur’aan increases them in humility”-Surah Bani Israaeel verse 109)
- 4) Khushu’ (humility) – ان الذين اوتوا العلم من قبله اذا يتلى عليهم يخرون للاذقان سجدا (”Verily those who were granted ilm before the Qur’aan, when it is recited before them, they fall prostrate on their chins.”-Surah Bani Israaeel verse 107)
- 5) Khashyah (fear of Allaah) – انما يخشى الله من عباده العلماء (”Only those servants of Allaah fear Him who are Ulama”-Surah Faatir verse 28) (*Tafseer Kabeer vol. 2 page 196*)

THE COMPARISON BETWEEN ILM AND WEALTH

قال علي بن أبي طالب رضي الله عنه العلم أفضل من المال بسبعة أوجه أولها العلم ميراث الأنبياء والمال ميراث الفراعنة الثاني العلم لا ينقص بالنفقة والمال ينقص والثالث يحتاج المال إلى الحافظ والعلم يحفظ صاحبه والرابع إذا مات الرجل يبقى ماله والعلم يدخل مع صاحبه قبره والخامس المال يحصل للمؤمن والكافر والعلم لا يحصل إلا للمؤمن والسادس جميع الناس يحتاجون إلى صاحب العلم في أمر دينهم ولا يحتاجون إلى صاحب المال السابع العلم يقوي الرجل على المرور على الصراط والمال يمنعه (مفاتيح الغيب للرازي)

Ali رضي الله عنه said, "Knowledge is more virtuous than wealth in seven ways:

- 1) Knowledge is the inheritance of the Ambiyaa, whereas money is the inheritance of the Pharaohs.
- 2) Knowledge does not decrease by spending, as opposed to wealth.
- 3) Wealth is in need of guards, whereas knowledge guards its owner.
- 4) When a man dies, his money remains above the ground, whereas knowledge enters the ground with its owner.
- 5) Money is attained by a believer and disbeliever, whereas knowledge of deen is only granted to a believer.
- 6) People of the whole world are in need of learned scholars for their religious matters, whilst the people of knowledge are not in need of the wealthy.
- 7) Knowledge enables one to tread on the straight path, contrary to wealth, which actually prevents man from doing so. (Another possible translation is 'Knowledge will enable man to easily cross the bridge of Siraat (on the day of Qiyaamah), whereas wealth will prevent him from crossing'-compiler) (*Tafseer Kabear vol. 2 page 403*)

Other similar narrations add the following benefits:¹⁷

¹⁷عن كميل بن زياد قال أخذ علي بن أبي طالب بيدي فأخرجني إلى ناحية الجبان فلما أصبحنا جلس ثم تنفس ثم قال يا كميل بن زياد ... العلم خير من المال العلم يحرسك وأنت تحرس المال العلم يزكو على العمل والمال تنقصه النفقة ومحبة العالم دين يدان بما العلم يكسب للعالم الطاعة في حياته وجميل الأحدث بعد موته وصناعة المال تزول بزواله مات خزان الأموال وهم أحياء والعلماء باقون ما بقي الدهر أعيانهم مفقودة وأمثالهم في القلوب موجودة (ابن الأنباري في المصاحف)

- 1) Loving the possessors of knowledge is an ibaadah of Deen which takes you closer to Allaah, while loving the wealthy and rich is no act of virtue.
- 2) Knowledge brings in its wake obedience for its possessors during their life-times and praise for them after their death. On the other hand, all benefits of wealth are lost as soon as it leaves one's possession (whether one loses it or dies and leaves it as inheritance). Nor are the wealthy obeyed due to the wealth they once possessed, nor does their praise perpetually remain on the tongues of people after their death.
- 3) The Ulama are alive forever in the hearts of people, even though they may be deceased (as their teachings are never totally forgotten or lost, but continue influencing the lives of people). The rich and wealthy who hoard this wealth, even while alive, are really dead (spiritually and psychologically due to tension and depression etc.).
- 4) The people of knowledge will be granted higher ranks in Jannah on account of every additional aspect of knowledge they had acquired, while the wealthy and rich will be questioned regarding every additional cent they had earned; how did they earn it and how did they spend it.

c.) ETIQUETTES OF STUDENTS

There are guidelines and etiquettes in every aspect of our life. If these are followed, then our efforts will produce the desired results. Then to a greater degree, the student of Hadeeth should follow these guidelines and etiquettes to derive full benefit of his studies.

، والمرهبي في العلم ، ونصر في الحجة ، وأبو نعيم في الحلية ، وابن عساكر كذا في كنز العمال 263/10) وَذَكَرَ فِي الْحَبَرِ أَنَّ أَهْلَ الْبَصْرَةِ اخْتَلَفُوا فَقَالَ بَعْضُهُمُ: الْعِلْمُ أَفْضَلُ مِنَ الْمَالِ ، وَقَالَ بَعْضُهُمُ: الْمَالُ أَفْضَلُ مِنَ الْعِلْمِ. فَبَعَثُوا رَسُولًا إِلَى ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا فَسَأَلَهُ عَنْ ذَلِكَ فَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا الْعِلْمُ أَفْضَلُ، فَقَالَ الرَّسُولُ: إِنْ سَأَلُونِي عَنِ الْحِجَّةِ مَاذَا أَقُولُ لَهُمْ؟ قَالَ: قُلْ لَهُمْ: إِنَّ الْعِلْمَ مِيرَاثُ الْأَنْبِيَاءِ، وَالْمَالُ مِيرَاثُ الْقَرَاعِنَةِ، وَلِأَنَّ الْعِلْمَ يَخْرُسُكَ، وَأَنْتَ تَخْرُسُ الْمَالَ، وَلِأَنَّ الْعِلْمَ لَا يُعْطِيهِ اللَّهُ إِلَّا مَنْ يُحِبُّهُ، وَالْمَالُ يُعْطِيهِ اللَّهُ لِمَنْ أَحَبَّهُ وَلِمَنْ لَا يُحِبُّهُ، بَلْ يُعْطِي لِمَنْ لَا يُحِبُّهُ أَكْثَرَ، أَلَا تَرَى إِلَى قَوْلِ اللَّهِ عَزَّ وَجَلَّ: {وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً جَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِنْ فِصْفَةٍ وَمِعَارِجَ عَلَيْهَا يَظْهَرُونَ} [الزخرف: 33] : الْآيَةُ، وَلِأَنَّ الْعِلْمَ لَا يَنْقُصُ بِالْبَذْلِ وَالتَّقَفَّةِ، وَالْمَالُ يَنْقُصُ بِالْبَذْلِ وَالتَّقَفَّةِ، وَلِأَنَّ صَاحِبَ الْمَالِ إِذَا مَاتَ انْقَطَعَ ذِكْرُهُ، وَالْعَالِمُ إِذَا مَاتَ فَذِكْرُهُ بَاقٍ، وَلِأَنَّ صَاحِبَ الْمَالِ مَيِّتٌ، وَصَاحِبُ الْعِلْمِ لَا يَمُوتُ، وَلِأَنَّ صَاحِبَ الْمَالِ يَسْأَلُ عَنْ كُلِّ دِرْهَمٍ مِنْ أَيْنَ اكْتَسَبَهُ؟ وَأَيْنَ أَنْفَقَهُ؟ وَصَاحِبُ الْعِلْمِ لَهُ بِكُلِّ حَدِيثٍ دَرَجَةٌ فِي الْجَنَّةِ. (نبيه الغافلين لابي الليث السمرقندي ص431)

1. The correction of intention:

Rasulullaah ﷺ said,

مَنْ تَعَلَّمَ الْعِلْمَ لِتُبَاهِيَ بِهِ الْعُلَمَاءَ، وَجَارِيَ بِهِ السُّفَهَاءَ، وَيَصْرِفَ بِهِ وُجُوهَ النَّاسِ إِلَيْهِ، أَذْخَلَهُ اللَّهُ جَهَنَّمَ

Whoever seeks knowledge to boast with it amongst the ulama, to fight with the ignorant and to turn the attention of the people to him, Allaah will enter him in Jahannum. (Ibn Maajah no. 260)

Rasulullaah ﷺ also said,

مَنْ تَعَلَّمَ عِلْمًا مَّا يَنْتَعِي بِهِ وَجْهَ اللَّهِ عَزَّ وَجَلَّ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا، لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ "يَعْنِي رِيحَهَا

A person who acquires that knowledge through which the pleasure of Allaah عزَّ وجلَّ should be sought (i.e. the knowledge of Deen) and acquires it only to attain some worldly benefit through it (viz. worldly motives-as is the case of one who acquires knowledge solely for the purpose of earning wealth, or for the purpose of earning for oneself fame and honour), he will not even enjoy the fragrance of Jannah on the day of Qiyaamah. (Abu Dawood no. 3664)

According to a narration of Sahih Bukhari regarding killing a zimmi, the fragrance of Jannah can be sensed at a distance of 40 years away. (Bukhari no.2995, 6516)

Abdullah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ said:

علماء هذه الأمة رجالان رجل آتاه الله علما فبذله للناس ولم يأخذ عليه طمعا ولم يشتري به ثمنا فذلك تستغفر له حيتان البحر ودواب البر والطير في جو السماء ويقدم على الله سيدا شريفا حتى يرافق المرسلين ورجل آتاه الله علما فيخل به عن عباد الله وأخذ عليه طمعا واشترى به ثمنا فذلك يلجم يوم القيامة بلجام من نار وينادي مناد هذا الذي آتاه الله علما فيخل به عن عباد الله وأخذ عليه طمعا واشترى به ثمنا وكذلك حتى يفرغ من الحساب

The Ulama of my Ummah are of two categories;

a) A man who Allaah grants knowledge and he distributes it amongst the people. He does not use it to satisfy his greed, nor does he sell it for any sum of money (by compromising it in lieu of some worldly benefit). That is the person for whom the fish in the ocean, the creatures on land and the birds in the sky seek forgiveness for. He will come to Allaah (on the day of Qiyaamah) as a noble leader, and he will be in the company of the Messengers.

b) A man who Allaah grants knowledge and he is stingy to teach it to the servants of Allaah. He uses it to satisfy his greed, and he sells it for some

trifling sum of money (by compromising it in lieu of some worldly benefit). He is the one who will be bridled with reins of fire on the day of Qiyaamah. A caller will call out, 'This is a man who Allaah granted knowledge and he was stingy to teach it to the servants of Allaah. He used it to satisfy his greed, and he sold it for some trifling sum of money (by compromising it in lieu of some worldly benefit).' This will continue until reckoning is completed. (Al-Mu'jamul Awsat no.7187)¹⁸

Sufyaan Ath-Thawri رَحِمَهُ اللهُ said:

" ما من عملٍ أفضل من طلب العلم إذا صحت النية "

There is no action more virtuous than the acquisition of knowledge, if one's intention is correct.

(Jaami' Bayaanil Ilm wa Fadhlihi no.89)

On the other hand, Hamaad ibn Salamah رَحِمَهُ اللهُ said:

من طلب الحديث لغير الله مكر به

Whoever acquires the knowledge of Hadeeth for any purpose other than (the pleasure of) Allaah, he has been duped (into believing that he is involved in worship, whereas he is gradually being prepared for the fire of Jahannam). (Al-Jaami' li Akhlaaqir Raawi wa Aadaabis Saami' no.19)

Imaam Abu Hanifah رَحِمَهُ اللهُ said, "Whoever acquires knowledge (of Deen) for worldly purposes, he will be deprived of its blessings, it will not become embedded in his heart and people will hardly benefit from it. And whoever acquires it for the sake of Deen, he will be blessed in his knowledge, it will become entrenched in his heart and people who wish to acquire knowledge will benefit from his knowledge." (al-Manaaqib of al-Muwaffaq)

The following intentions for the acquisition of knowledge should be formulated daily:

¹⁸ أخرجه الطبراني في الأوسط (7/171 ، رقم 7187) قال المنذرى (56/1) : في إسناده عبد الله بن خراش وثقه ابن حبان وحده . وقال الهيثمي (1/124) : فيه عبد الله بن خراش ضعفه البخارى وأبو زرعة وأبو حاتم وابن عدى وثقه ابن حبان

- a) To please Allaah تَبَارَكَ وَتَعَالَى
- b) To become Rabbaaniy (a man of Allaah – one who is an obedient friend of Allaah تَبَارَكَ وَتَعَالَى) (See Surah Aal Imraan verse 79)
- c) To know and recognize Allaah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When one recognizes Allaah تَبَارَكَ وَتَعَالَى, one will attain khashyah – the fear and love of Allaah تَبَارَكَ وَتَعَالَى - which is especially reserved for the people of knowledge.
- d) To know what Allaah تَبَارَكَ وَتَعَالَى wants from us i.e. Deen in its true form. In other words, to acquire Furqaan – the ability to distinguish between right and wrong, truth and falsehood.
- e) Yaqeen - To make one's Imaan according to this knowledge
- f) Amal - To make one's actions according to this knowledge
- g) Ta'leem and Tabligh - To spread this Imaan, actions and knowledge to all the people and jinn of the world till the day of Qiyaamah, within one's means. In other words, to bring Islam alive in the entire world.
- h) To obtain the legacy and inheritance of the Ambiyaa and to become worthy inheritors.
- i) To be saved from the tricks of Shaytaan and nafs through the understanding of Deen.

Note: Always refresh your intentions, wherever you suspect them of not being correct or faltering correct them immediately. Sufyaan Thawri رَحِمَهُ اللَّهُ said, “I never faced anything as difficult (to protect) as my Niyyah.” (Bustaanul Aarifeen page8)¹⁹

2. Try to create a strong bond (intense love) with Allaah and fear for His punishment. Be punctual upon the Faraaidh and Waajibaat. Thereafter, be vigilant on the Sunnats, Nawaafil and Aadaab. Adopt the Sunnats of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in every facet of life.

¹⁹ وعن سفیان الثوري رحمه الله قال ما عالجت أشد علي من نيّتي.

Try to practise on that which one learns. ‘Amr ibn Qais Malaa’ee said, “When some knowledge reaches you, then practise on it, even if once, you will be amongst those who practiced upon that knowledge.”²⁰

3. Abstaining from obstacles that hinder the acquisition of knowledge:

a) To obtain true knowledge, one should abstain from sins and adopt Taqwa. Without this, the words of knowledge and information may increase, but the reality of knowledge will not be acquired because knowledge is the light of Allaah تَبَارَكَ وَتَعَالَى, which needs a pure place. If the heart is filled with the filth of sin, the light of knowledge will not descend in the heart. May Allaah تَبَارَكَ وَتَعَالَى save us!

Allaah جَلَّ جَلَالُهُ says, "Adopt Taqwa and Allaah will teach you. Allaah is the knower of all things." (*Surah Baqarah verse 282*)

Zufar رَحِمَهُ اللَّهُ said: "I heard Imaam Abu Hanifah رَحِمَهُ اللَّهُ saying, ‘The person whose knowledge did not stop him from the prohibitions of Allaah and did not prevent him from committing sins is a person who is in loss.’" (*Uqoodul Jumaan, Aqwaal-e-Salaf*)

Therefore, one should distance oneself from all types of sins and faults (evils), major and minor, especially the sins of the eyes, tongue, private parts and evil thoughts, i.e. to abstain from lustful glances (in real life or in pictures and videos), misuse of the tongue (lying, backbiting, carrying tales, quarrelling) and fulfilling one’s carnal desires unlawfully (by masturbation, fornication, homosexuality etc.). Gazing at a beardless, handsome youth is extremely destructive. Moulana Maseehullah Khan رَحِمَهُ اللَّهُ used to say, “Abstain from associating with young beardless lads.”

Do not become occupied in unnecessary and useless activities, especially during the holidays and free time. Keep Deeni Kitaabs as your companion. Don’t pass your time in idle thoughts, reading sport, fashion magazines and novels. Refrain from watching T.V., videos, DVD’s, going to the cinema, listening to music, etc. Value time and adopt time management. The harms caused by the misuse of cell phones are

²⁰ عن ابي خالد الاحمر يقول سمعت عمرو بن قيس الملائي يقول اذا بلغك شيء من الخير فاعمل به ولو مرة تكن من اهله [الجامع لأخلاق الراوي - الخطيب البغدادي رقم: 182]

overwhelming. Strictly avoid viewing pictures etc. even on your cell-phones. Avoid taking photos with cell-phones too. Ponder over the reality of life shown by Rasulullaah ﷺ. Distance yourself from quarrels, disputes and Fitnah. Safeguard your speech. Value your time and engage yourself completely in acquiring knowledge. Habits formed during your student days will remain with you forever, whether good or bad. Therefore, inculcate Akhlaaq e Faadhilah i.e. patience, tolerance, gratitude, contentment, kindness, mercy, etc. and weed out Akhlaaq e Razeelah i.e. jealousy, hatred, pride, swearing, backbiting, stealing etc. Try to fulfil everyone's rights. Try to remember these points and keep yourself aloof from them.

b) Abstain from much association with other people — i.e. increasing one's friendships. Make true friendship with your Kitaabs and Ulamaa e Haqq.

c) Do not marry — Mufti Mahmood Hasan رَحْمَةُ اللَّهِ عَلَيْهِ would advise, "There is a famous Arabic saying that for everything there is a calamity and knowledge has many calamities, the first of which is marriage. For this reason, our elders would abstain from marriage in their student days." (*Tarbiyatut Taalibeen* page 283) (Umar رَضِيَ اللَّهُ عَنْهُ said, تفقهوا قبل أن تسودوا "Acquire the knowledge of Fiqh before you become responsible (to care for a family)." (*Bukhari before no.73, Musannaf Ibn Abi Shaibah no.26640*))

d) Abstain from people of different ideologies and do not associate with such students who, instead of striving for knowledge, lead a carefree life.

e) Avoid bad environments or environments which are not conducive to Ilm.

f) Avoid consuming doubtful and Haraam food. Do not over-eat. Eat halaal nourishing food and inculcate good eating habits. Cut down on meat in your diet. Mufti Mahmood Hasan رَحْمَةُ اللَّهِ عَلَيْهِ used to say, "Eat so much that the food will carry you along. Don't eat so much that you have to carry the food along. Little Halaal is better than plenty of Haraam."

4. Dedication and effort coupled with good study habits:

a) Be completely engrossed in one's Mutaala'ah and Takraar. Yahya ibn Katheer said,

لَا يُسْتَطَاعُ الْعِلْمُ بِرَاحَةِ الْجِسْمِ

Knowledge cannot be attained with comfort. (Jaami' Bayaanil Ilm wa Fadhlihi no.366 – See also Saheeh Muslim no. 175)

Imaam Abu Haneefa once said to Imaam Abu Yusuf "You were weak minded, but your effort and consistency has caused you to progress."²¹ If one thinks that he can obtain eminence without difficulty and hardship, then this is an impossible dream which will consume one's entire life without attainment.

b) Be punctual for your lessons and endeavour to maintain an excellent attendance record. There is a famous Arabic proverb of Ali ibnul Ja'd رَحِمَهُ اللَّهُ, "Knowledge will not give you part of it until you don't hand over your entire self to it." (Al-Jawaahirul Mudhiyyah vol. 1 page 523)

It is narrated that Imaam Abu Yusuf said, "One of my sons passed away. I could not be present and neither could I take part in the janaazah. I entrusted the responsibility of the shroud and burial to the neighbours and relatives out of apprehension that I may miss out a lesson by Imaam Abu Hanifah, the grief of which will never end." (Manaaqib Abi Hanifah by Muwaffaq vol. 1 page 472)

Yahya, the narrator of the Muwatta was studying in Madinah Munawwarah by Imaam Maalik. One day there was an announcement that an elephant had come into the town. An elephant is a very strange animal to the Arabs. The students heard this announcement and immediately left the lessons and ran out. Yahya remained seated peacefully. Imaam Maalik asked him, "There are no elephants in the country that you live in. Why don't you also go to see it?" Yahya replied, "I left Andalus to meet you and learn from you. I did not leave my home town to see elephants." Imaam Maalik was very pleased when he heard this reply and gave him the title "The Sage of Andalus." (Shazaraatuz Zahab vol. 3 page 160)

²¹ قال ابو حنيفة لأبي يوسف : كنتَ بليدا فأخرجتك المواظبة (تعليم المتعلم وطريقة التعليم – فصل في الجد

والمواظبة والهمة ص29)

Maulana Muhammad Yahya Kandehlawi رَحْمَةُ اللهِ عَلَيْهِ said about himself, "I was so particular about attending my classes (as a student) that I did not miss a single Hadeeth (during the course of my studies)." (*Sawaanih Umri* page154, as quoted in *The etiquette of studying Hadeeth* page30)

c) Try to achieve an academic nature ('ilmi mizaaj) i.e. always have a Deeni Kitaab with you whether travelling or during leisure moments.

d) There are five gradual stages towards acquiring knowledge. One will have to adopt them all to progress.

عن ذِي النُّونِ، قَالَ سُبْحَانَ بْنِ عُيَيْنَةَ: "أَوَّلُ الْعِلْمِ الْإِسْتِمَاعُ، ثُمَّ الْفَهْمُ، ثُمَّ الْحِفْظُ، ثُمَّ الْعَمَلُ، ثُمَّ النَّشْرُ

Sufyaan ibn Uyainah رَحْمَةُ اللهِ عَلَيْهِ said, "The first step towards knowledge is to listen attentively. Then, one needs to understand it. Then one needs to memorize it. Then one must practice upon it. Then one should disseminate it. (*Shu'abul Imaan* no.1658)

5. Love your Ustaadhs from the inner recesses of the heart:

a) Uphold honour and respect in the presence and absence of one's tutors. Some students display great sincerity and affection in the presence of the Ustaadh; talking in sweet tones and straightening his shoes but in his absence they portray a different attitude. This is a very dangerous scenario.

The pleasure of one's ustaadh is the stepping stone to success. One glance of pleasure from one's ustaadh is sufficient to take the student to the highest pinnacle of achievements.

Pay attention to what your ustaadh is saying, even if he repeats it many times. Don't become bored. It is recorded in Ta'leemul Muta'allim that if a person hears something for the thousandth time and he does not show the same amount of respect as he showed when he heard it for the first time, then that person is not from among the people of knowledge. (*Ta'leemul Muta'allim*)

Imaam Abu Yusuf had said, "It is necessary for a person to be courteous and polite to his ustaadh. He should tolerate his harshness and severity. If one's ustaadh has to correct him or admonish him for doing something wrong, then it is necessary to thank him for it. If he explains some subtle point to you which you already have the knowledge of, do

not make it obvious that you are aware of it.” (*Aadaabul Muta'allimeen page19*)

Imaam Shaafi'ee رَحِمَهُ اللهُ says, “When I arrived in Madinah, I saw the reverence and awe that Imaam Maalik رَحِمَهُ اللهُ commanded. This increased my respect for him to an extent that at times while in his presence I would turn the page as gently as possible out of fear that I may disturb him”²²

The student of Imaam Shaafi'ee; Imaam Rabee' ibn Sulaiman رَحِمَهُ اللهُ says: “By Allaah! I had such respect for Imaam Shaafi'ee that I never had the courage to even drink water in his presence.”²³

Mugheerah (ibn Miqdam Ad-Dhabbi) رَحِمَهُ اللهُ said, “We used to fear (our teacher) Ibrahim (Nakha'i) like we feared a ruler.” Imaam Bukhari رَحِمَهُ اللهُ said, “I never saw anyone who revered the scholars of Hadeeth more than Yahya ibn Ma'in.” It is reported, “تواضعوا لمن تعلمون منه – be humble before the one who you acquire knowledge from.” Baihaqi has reported this from Abu Hurairah رَضِيَ اللهُ عَنْهُ from Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and declared that as dha'eef, and added that the correct version is that it is the statement of Umar رَضِيَ اللهُ عَنْهُ... Abu Ubaid Al-Qaasim ibn Sallaam رَحِمَهُ اللهُ said, “I never knocked at the door of any Muhaddith (but preferred to wait outside until he emerged), for Allaah جَلَّ جَلَالُهُ says:

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمُ الْآيَةُ

‘If only they waited until you came out to them (instead of calling you out), it would have been better for them.’” Khaleeli narrates in Al-Irshaad from Imaam Abu Yusuf that he heard the Salaf saying: من لا يعرف - the one who does not recognize the virtue and rights of his teacher (over him) will never be successful... Ibnus Salaah says, “It is feared for the one who upsets or displeases his teacher that he will be deprived of benefitting (from the knowledge which he learnt from him).” (*Tadreebur-Raawi 4/548-552, Awjaz al-Masaalik vol. 1 page 236*)

Further etiquettes regarding respect for an ustaadh include:

²² Ma'alim Irshaadiyyah

²³ ibid

- Do not speak to your ustaadh without his permission.
- Do not speak to him in a loud voice.
- Do not walk ahead of him.
- Do not sit in his place.
- Make an effort to understand his way of thinking and act in accordance with this.
- If at any time we see that the ustaadh is upset, then at such a time don't question him. Speak to him on some other occasion.
- Don't call the ustaadh out of his room. Rather wait for him to come out and then speak to him.
- Have a true spirit for the Khidmat (service) of the Ustaadh.
- Make du'a daily for your teachers. Imaam Abu Hanifah رَحْمَةُ اللَّهِ said:
ما صليت صلاة منذ مات حماد الا استغفرت له مع والدي واني لاستغفر لمن تعلمت منه علما أو علمته علما
"Since Hammaad passed away, I have not performed any salaah except that I sought forgiveness for him, along with my father. I seek forgiveness on behalf of all those who I learnt knowledge from and those who I taught. (Tarikh Baghdaad vol. 13 page 334)
- Refer to your teachers with titles of respect and honour.

This was a common practice among the Salaf Saaliheen. Khateeb Baghdaadi has presented numerous examples of this in Al-Jaami' li Akhlaaq Ar-Raawi (no.1245-1257).²⁴

Whenever Imaam Shaafi'i رَحْمَةُ اللَّهِ was asked something and his opinion coincided with that of his teacher Imaam Maalik, he would say: 'This is what the Teacher said' - *haazaa qawlul-ustaaz* - meaning Imaam Maalik." (Tawaalit-Ta'sees, Tarteedul Madaarik)

Imaam Ahmad ibn Hanbal رَحْمَةُ اللَّهِ never called any of his teachers by their names out of respect for them. Rather, he would refer to them by their titles. (Adaabul Muta'allimeen)

²⁴ (ويحسن بالحدث الثناء على شيخه حال الرواية) عنه (بما هو أهله كما فعله جماعات من السلف) كقول أبي مسلم الخولاني حدثني الحبيب الأمين عوف بن مالك وكقول مسروق حدثني الصديقة بنت الصديق حبيب الله المبرأة وكقول عطاء حدثني سيد الفقهاء أيوب وكقول وكيع حدثنا سفيان أمير المؤمنين في الحديث (وليعتن بالدعاء له فهو أهم) من الثناء المذكور ويجمع في الشيخ بين اسمه وكنيته فهو أبلغ في إعظامه تدريب الراوي (527/4)

6. Respect the means / avenues of knowledge: Have full regards for all the rules and regulations of the institute. Respect Kitaabs, desks, classrooms, the Madrasah as well as those associated to the Madrasah, to the extent of respecting the cook and cleaners of the Madrasah too. Have love and attachment for the institute and constantly make dua for the institute and Asaatidhah. It is imperative to understand time management. Be punctual for lessons. Do not arrive late. There is a famous Arabic saying, "Time is more valuable than gold." "The time, which has passed, cannot be regained." "These are salient aspects in obtaining knowledge."

A few important etiquettes regarding books:

a. One should not touch any book without wudhu. Shamsul Aimmah Halwaa'i says, "I attained knowledge by virtue of respecting it. My condition was such that I never touched my books without wudhu." Shamsul Aimmah Sarakhsi was such that he never studied any book without first making wudhu. Once whilst studying, he needed to renew his wudhu approximately seventeen times, due to suffering from a gastric problem. The logical reasoning for this is that knowledge is a noor (spiritual radiance) and wudhu is also a noor. Hence the noor of knowledge is increased with the noor of wudhu. (*Ta'leemul Muta'allim –Fasl fi Ta'zeemil Ilm wa Ahlihi page 22*)

b. A student should not stretch his feet towards his kitaabs. Furthermore, he should always keep the books of Tafseer, Hadeeth and Fiqh on top of books dealing with other subjects. He should carry his books with respect. When passing his books to anyone he should not throw them. This amounts to disrespect.

c. A student should not keep anything on top of his books. Shaikhul Islaam Burhaanud Deen Margheenaani says that one Faqeeh was in the habit of placing his inkpot upon his books. His ustaadh once said to him, "You will never be able to benefit from your knowledge." (*Ta'leemul Muta'allim –Fasl fi Ta'zeemil Ilm wa Ahlihi page 22*)

7. Pay special attention to appearance and behaviour:

a) Adopt the clothing of the pious and righteous 'Ulamaa, at home, during holidays and at Madrasah.

- b) Avoid wearing clothes with writings or pictures and fashion clothing.
- c) Safeguard the Shar'ee limits of the beard and one's hair. If need be, trim it at intervals of every one or one and a half months...

8. Constantly make Du'aa for acquiring beneficial knowledge ('Ilm e Naafi): In the Noble Qur'aan, Rasulullaah ﷺ was instructed to make Du'aa for an increase in knowledge, "And say, O my Sustainer! Grant me an increase in knowledge." Here are some duaas we could make,

رَبِّ زِدْنِي عِلْمًا

O my Sustainer, increase me in knowledge. (Taahaa verse 114)

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي

O my Sustainer, expand for me my chest, make easy for me my matter, and open the knot from my tongue so that they can understand my speech. (Taahaa verse 25-28)

اللَّهُمَّ فَفِّهْنِي فِي الدِّينِ، وَعَلِّمْنِي الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْبِيلَ

O Allaah, grant me deep understanding regarding Deen, and teach me The Book (Al-Qur'aan), Hikmah (the Sunnah) and Ta'weel (the correct interpretation).

(Adapted from Bukhari Hadeeth no. 143, 75, 3756 & Musannaf Ibn Abi Shaybah, Hadeeth no. 32887)

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَأَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ

O Allaah, verily I ask You for beneficial knowledge, and I seek Your protection from knowledge that is not beneficial. (Ibn Hibbaan no. 82)

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا طَيِّبًا، وَعَمَلًا مُتَقَبَّلًا

O Allaah verily I ask You for beneficial knowledge, pure sustenance, and accepted actions. (Ibn Maajah no. 925, Musnad Ahmad no.26302)

اللَّهُمَّ أَنْفَعْنِي بِمَا عَلَّمْتَنِي، وَعَلِّمْنِي مَا يَنْفَعُنِي، وَزِدْنِي عِلْمًا، وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ خَالٍ وَأَعُوذُ بِاللَّهِ مِنْ خَالٍ أَهْلِ

النَّارِ

O Allaah allow me to benefit from that which You have taught me, teach me that which will benefit me and increase me in knowledge. All praises are due to Allaah in every condition. (Tirmidhi no. 3599)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

O Allaah verily I seek Your protection from knowledge that is not beneficial, from a heart that is inattentive, from base desires (nafs) that cannot be satiated and from duas that are not answered. (Muslim no. 2722)

اللَّهُمَّ أَغْنِنِي بِالْعِلْمِ وَزَيِّنِي بِالْحِلْمِ وَأَكْرِمْنِي بِالتَّقْوَى وَجَمِّلْنِي بِالْعَافِيَةِ

O Allaah, enrich me with knowledge, beautify me with tolerance, honour me with taqwa (fear of Allaah) and beautify me with aafiyah (good conditions). (Jam'ul-Jawaami' no. 9728 quoting Ibn Najjaar)

اللَّهُمَّ زِدْنِي إِيْمَانًا وَفَقْهًا وَتَقِيَّةً وَعِلْمًا

O Allaah, increase me in Imaan, deep understanding, conviction and knowledge.

(Du'a of Abdullah ibn Mas'ud - Shu'abul Imaan no.45, 46. Similar Du'a in Al-Mu'jamul Kabir no.8549)

اللَّهُمَّ ارْزُقْنِي عِلْمًا يَنْفَعُنِي وَعَمَلًا يَرْفَعُنِي

O Allaah, grant me knowledge which will benefit me and such amal (practice) which will raise me.

(Du'a of Abdullah ibn Umar رَضِيَ اللَّهُ عَنْهُ - Musannaf Ibn Abi Shaybah, no. 4406)

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا لَا يُنْسَى

O Allaah, I ask you for knowledge which is not forgotten.

(Du'a of Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ - As-Sunanul Kubra of Nasai, no.5839)

9. Convey rewards (Eesaal ath-Thawaab) to the authors of the Kitaabs you are studying: Recite some portion of the Qur'aan or Tasbeeh and send the rewards to the author so that you will benefit spiritually and their blessed souls will also be focused towards you on condition that the author is a Muslim.

10. Make Istighfaar before the lessons as this will cleanse the heart. Make Shukr after the lesson so that Allaah ﷻ will increase one in knowledge. Imaam Abu Hanifah رَحِمَهُ اللهُ was asked how he had managed to acquire such knowledge. He replied, *"I acquired knowledge through two means; extensive effort and shukr (gratitude to Allaah). Whenever I came to understand any matter of Deen or any point of Fiqh, I would say Alhamdulillah, expressing my gratitude to Allaah. My knowledge would then increase."* (Kashful Astaar page 9)

11. Develop a relationship and contact with a pious spiritual mentor: Without the correct guidance to obtaining knowledge, practicing upon it and gaining perfection effortlessly is seldom achieved. It was evident that the previous spiritual mentors would not take students in to Bay'at so that their entire time could be spent in acquiring knowledge. Sheikhu Islaam Moulana Husain Ahmad Madani رَحِمَهُ اللهُ would strictly practice upon this opinion. He would not take students into Bay'at before they have completed their studies. However, presently, students waste their valuable time engaged in useless activities. Hence, the present spiritual mentors have made adjustment. Mufti Mahmood Hassan Gangohi رَحِمَهُ اللهُ would say, "It is better that students take Bay'at at the hands of a spiritual mentor and pass their time in accordance to his teachings and instructions, rather than wasting their precious time in useless activities. One's time would be spent in the prescribed rituals and Du'aas, thereby inculcating the desire of acquiring a spirit of true love for knowledge and to practice upon it. If, for some reason, a relationship with a spiritual mentor is not established, one should at least be preoccupied with the Kitaabs and be punctual on the Shari'ah. Insha-Allaah, the concern of the hereafter and a desire for one's spiritual purification will be created in this manner as well and there is hope that one's Imaan will be safeguarded and one will qualify to be a true inheritor of Nubuwwat." (Maktoobat Vol. 1 Page 222) May Allaah تَبَارَكَ وَتَعَالَى grant us the ability to practise! Aameen *(Adapted with some changes and a few additions from Stages of acquiring knowledge by Mufti Mahmood Saheb رَحِمَهُ اللهُ)*

ETIQUETTES OF THE LESSONS OF HADEETH

a) Respect the lessons of Hadeeth: When a person intends to enter a gathering of Hadeeth, it is preferable for him to either make wudhu or take a ghusl, apply itr, use incense and miswaak. He should comb his beard and sit with dignity and honour. Imaam Maalik رحمته الله used to do this. When asked the reason, he replied, “I love to honour the Ahaadeeth of Rasulullaah صلى الله عليه وسلم.” He disliked narrating Hadeeth on the road or whilst standing. (*Awjaz al-Masaalik vol. 1 page 228*)

Mutarraf says, “When people used to gather outside the house of Imaam Maalik رحمته الله, a slave girl would come forward asking: “The Shaikh would like to know whether you have gathered to ask a fatwa or to learn Ahaadeeth?” If they replied: “We have come to ask a fatwa” Imaam Maalik رحمته الله would immediately emerge from the home and attend to their need. However, if they said that they had come to learn Ahaadeeth then politely she would ask them to take a seat. Thereafter, Imaam Maalik رحمته الله would take a ghusl (bath), apply itr, don a new set of clothes, place a long topee (hat) on his head and tie a turban, and thereafter with respect he would teach them Ahaadeeth.” (*Awjaz al-Masaalik vol. 1 page 122*)

Ibn Habib said, “When Imaam Maalik رحمته الله sat to teach Hadeeth, no one moved from their place until he got up. Whenever he sat down to narrate Hadeeth, he applied itr and donned new clothes. A carpet was set out for him on which he sat. He emerged from his house with great amount of humility. He sat before the Hadeeth of Rasulullaah صلى الله عليه وسلم with utmost respect and dignity. Oud used to be burnt in the gathering where the Hadeeth of Rasulullaah صلى الله عليه وسلم used to be taught by Imaam Maalik رحمته الله.” (*Bustaanul Muhadditheen page 25*)

Abu Muslim Khuzaa’ee mentioned, “Whenever Imaam Maalik رحمته الله intended to sit down to narrate Hadeeth, he would first perform wudhu like how he performs wudhu for salaah, dress in the best of clothing and comb his beard. When someone once asked him regarding this, he replied: “I do all of this out of respect for the Hadeeth of Rasulullaah

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.” (Muqaddamah of Ml. Abdul Hayy Laknawi on Muwatta Imaam Muhammad page 9)

Sa’eed ibnul Musayyab رَحِمَهُ اللّٰهُ wished to mention a Hadeeth while he was ill. He said, “Make me sit up. I dislike narrating any Hadeeth of Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ while lying down.” (Jaami’ Bayaanil Ilm wa Fadhlilihi no.1261, 1262)

b) Respect for the Ahaadeeth:

When Imaam Maalik رَحِمَهُ اللّٰهُ would make mention of Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ (when narrating Ahaadeeth), his face would change colour (become pale) and his back would bend. His students would feel sorry for him. One day, they asked him about this. He said, “Had you seen what I saw, you would not find this to be strange.

I used to see Muhammad ibnul Munkadir رَحِمَهُ اللّٰهُ who was the leader of the Qurra. Whenever we asked him about a Hadeeth, he would cry until we used to feel sorry for him.

I used to see Ja’far ibn Muhammad as-Saadiq رَحِمَهُ اللّٰهُ (the great grandson of Sayyiduna Husayn رَضِيَ اللّٰهُ عَنْهُ). He was a very jolly and cheerful person. When mention would be made of Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ in his presence, his face would turn pale. I never saw him narrating a Hadeeth of Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ except that he was in a state of wudhu. I would visit him regularly for quite some time (in the quest for knowledge). I would only see him engaged in three actions; salaah, silence or reciting the Qur’aan. He would never speak of matter which did not concern him. He was from those Ulama and worshippers who feared Allaah .

Whenever Abdur-Rahman ibnul Qaasim رَحِمَهُ اللّٰهُ (the great-grandson of Abu Bakr رَضِيَ اللّٰهُ عَنْهُ) would make mention of Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ, and one happened to notice his complexion, it would seem as if the blood had been drained out from his face. His tongue would go dry in his mouth, out of awe for Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ .

I would attend the lessons of Aamir ibn Abdullah رَحِمَهُ اللّٰهُ (the grandson of Zubayr ibnul Awwaam رَضِيَ اللّٰهُ عَنْهُ). When mention would be made of Nabi

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ in his presence, he would cry until there were no tears left in his eyes.

I had seen (Muhammad ibn Shihaab) az-Zuhri رَحِمَهُ اللّٰهُ, who was one of the most welcoming and warm people. When mention would be made of Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ in his presence, it was as if he had never known you and you had never known him.

I used to frequent the gatherings of Safwaan ibn Sulaym رَحِمَهُ اللّٰهُ, who was from those worshippers of Allaah who exerted themselves in His worship. When he would make mention of Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ, he would cry continuously, until the people would be forced to stand up and leave him all alone.”

Imaam Maalik رَحِمَهُ اللّٰهُ also said about Ayyub Sakhtiyaani رَحِمَهُ اللّٰهُ, “He had come for Hajj twice. I used to watch him, when I had not yet heard Hadeeth from him. Whenever he would mention Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ, he would cry, until I would feel sorry for him. When I saw his condition and his reverence for Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ, I began to write Hadeeth from him.”
(*as-Shifaa vol.2 page 42 al-Qawlul Badee’ page 455, 456*)

Abdullah ibnul Mubaarak رَحِمَهُ اللّٰهُ said: “I was once present in the gathering of Imaam Maalik رَحِمَهُ اللّٰهُ while he was relating Hadeeth to us and a scorpion stung him sixteen times. Imaam Maalik’s facial complexion began to change colour, however he continued teaching the Hadeeth of Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. After the lesson was over and the students had departed, I asked him the reason for the change in his complexion during the lesson. He informed me regarding the scorpion sting and said, “I bore it patiently out of respect for the Hadeeth of Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.” (*Muqaddamah of Ml. Abdul Hayy Laknawi on Muwatta Imaam Muhammad page 10*)

c) Wudhu: A’mash رَحِمَهُ اللّٰهُ narrated from Dhiraar ibn Murrah رَحِمَهُ اللّٰهُ, “They (the Salaf) would dislike narrating Ahaadeeth from Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ while not in the state of wudhu.” Ishaq ibnur Rabee’ says that if A’mash رَحِمَهُ اللّٰهُ wished to narrate a Hadeeth while he was not in a

state of wudhu, he would at least make tayammum. (*Jaami' Bayaanil Ilm wa Fadhlihi no.1256*)

Qataadah رَحِمَهُ اللهُ said, "It is mustahab (preferred) that one does not read the Ahaadeeth of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ except with wudhu." Shu'bah رَحِمَهُ اللهُ reports that Qataadah would never narrate from Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ except while he was in the state of wudhu. (*ibid no.1257, 1258*)

Imaam Maalik رَحِمَهُ اللهُ said, "Ja'far ibn Muhammad as-Saadiq رَحِمَهُ اللهُ would never narrate Ahaadeeth from Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ except that he was in a state of wudhu." (*ibid no.1259*)

Abu Mus'ab رَحِمَهُ اللهُ says that Imaam Maalik رَحِمَهُ اللهُ would only narrate Hadeeth while in the state of wudhu, out of respect for the Hadeeth of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. (*ibid no.1259*)

Maulana Muhammad Zakariyya رَحِمَهُ اللهُ relates an interesting incident regarding his own habit while studying Hadeeth under his father Maulana Muhammad Yahya Kandehlawi رَحِمَهُ اللهُ: I had a classmate by the name of Hasan Ahmad. He was a very pious person and a great lover of my father... The two of us had two golden rules during our final year; a) We will not miss reading a single Hadeeth with its chain of narrators b) We will never recite any Hadeeth without wudhu. Whenever any one of us had to leave the class to perform wudhu, he would touch the other to inform him of the need for wudhu and quickly leave the class. We were at that time attending lessons for five to six hours on end. The one who was still seated would then quickly raise some objection for my father to answer. This happened very seldom, perhaps once or twice in a month or in two months. At that time, our health was quite good... My father understood from the first time it happened when he saw one of us suddenly getting up, leaving the class and returning in haste while rolling down his sleeves. He understood and was quite pleased. Once, Hasan Ahmad touched me to inform me of his need for wudhu and quickly got up. I immediately asked, "Hadrath! In Fathul-Qadeer, it is written..." I said this without thinking and do not even know what the author of Fathul-Qadeer had written. On hearing my mention of Fathul-

Qadeer, my father burst out laughing and said, “Let me tell you a story until Hasan Ahmad comes back. Why should I start a fight with you over what Fathul-Qadeer says?” (Summarized from Aap Beeti 1/110-111)

d) Try to practise on that which one learns. ‘Amr ibn Qais Malaa’ee said, “When some knowledge reaches you, then practise on it, even if once, you will be amongst those who practiced upon that knowledge.”²⁵ Wakee’ said, “If you want to remember the Hadeeth, practise on it.”²⁶ Ahmad ibn Hambal رَحِمَهُ اللهُ said, “I did not write any Hadeeth except that I practised on it. I came across the Hadeeth that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had cupping done and he gave Abu Taibah a deenaar. So I also had cupping done and I gave the cupper a deenaar.”²⁷ (Awjaz-al-Masaalik vol. 1 page 235,236)

Ibraaheem Harbi رَحِمَهُ اللهُ said, “It is essential for a person when he hears of any aspect of the aadaab (etiquettes) of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to firmly hold onto it.” (Al-Jaami’ li Akhlaaqir raawi wa Aadaabis Saami’ no. 173)²⁸

Sufyaan Thawri رَحِمَهُ اللهُ said, “If you are able to even scratch your head according to a tradition, then do so.” (ibid no. 174)²⁹

Bishr ibnul Haarith (al-Haafi) was asked by some students who were waiting outside his door to narrate Ahaadeeth to them. He asked them if they discharge the zakat of the Ahaadeeth which they learnt. They asked in surprise, “Is there zakat for Hadeeth?!!” He replied, “Yes. When you hear any Hadeeth, (the zakat for that Hadeeth is) if there is any

²⁵ عن ابي خالد الاحمر يقول سمعت عمرو بن قيس المالاني يقول اذا بلغك شيء من الخير فاعمل به ولو مرة تكن من اهله (الجامع لأخلاق الراوي - الخطيب البغدادي رقم: 182)

²⁶ وقال وكيع إذا أردت أن تحفظ الحديث فاعمل به [مقدمة ابن الصلاح ص 143]

²⁷ وقال أحمد بن حنبل ما كتبت حديثاً عن النبي صلى الله عليه وسلم الا وقد عملت به حتى مر بي الحديث ان النبي صلى الله عليه وسلم احتجم واعطى ابا طيبة دينارا فاعطيت الحجام دينارا حتى احتجمت (الجامع لأخلاق الراوي - الخطيب البغدادي رقم: 184 / تدريب الراوي في شرح تقريب النواوي ص 427)

²⁸ قال لي ابراهيم الحري يبغي للرجل اذا سمع شيئاً من اداب النبي صلى الله عليه وسلم ان يتمسك به (الجامع لأخلاق الراوي - الخطيب البغدادي رقم: 173)

²⁹ ثابت بن محمد يقول سمعت الثوري يقول ان استطعت الا تحك رأسك الا بأثر فاعمل (الجامع لأخلاق الراوي - الخطيب البغدادي رقم: 174)

amal, salaah or tasbeeh mentioned in the Hadeeth, you should practise upon it.” (ibid no.180) ³⁰

An amazing incident: Muhammad ibn Abi Ja’far Naysaburi narrates: My father Abu Ja’far would perform Maghrib salaah behind Abu Uthmaan Saeed ibn Isma’il Al-Hiyari. Sometimes, he would remain there until he would even perform Isha salaah behind him. When my father would delay in returning, I would also go to the masjid of Abu Uthmaan (for Isha). One night, I went to the masjid of Abu Uthmaan. He came out for the Isha salaah wearing a shawl and a loincloth and he lead us in salaah. He then returned to his house. I returned home with my father. I said to my father, “Father, has Abu Uthmaan put on his ihraam (for Haj or Umrah)?” He replied, “No. Currently, he is listening to my ‘Al-Musnadus Saheeh’ which is a Mustakhraj on Sahih Muslim. Whenever he hears of any Sunnah which he had not practiced on before, he likes to practise upon it during the very same day or night. He had heard, from the Ahaadeeth which were recited to me, one Hadeeth in which it was stated that Rasulullaah ﷺ performed salaah in a shawl and a loin-cloth. So he wished to practise upon that Sunnah before the morning.” (Al-Jaami’ li Akhlaaqir Raawi wa Aadaabis Saami’ no.185)³¹

³⁰ حدثني قاسم بن اسماعيل بن علي قال كنا بباب بشر بن الحارث فخرج الينا فقلنا يا ابا نصر حدثنا فقال اتؤدون زكاة الحديث قال قلت له يا ابا نصر وللحديث زكاة قال نعم اذا سمعتم الحديث فما كان في ذلك من عمل او صلاة او تسبيح استعملتموه (الجامع لأخلاق الراوي - الخطيب البغدادي رقم: 180)

³¹ انا ابو حازم عمر بن احمد الحافظ قال سمعت ابا عمرو محمد بن ابي جعفر بن حمدان يقول كان والدي ابو جعفر يصلي صلاة المغرب مع ابي عثمان يعني سعيد اسماعيل وربما اقام في بعض الليالي حتى يصلي معه صلاة العشاء الاخرة فاذا ابطأ علينا خرجت الى مسجد ابي عثمان فخرجت ليلة من الليالي الى مسجد ابي عثمان فخرج علينا لصلاة العشاء الاخرة وعليه ازار ورداء فصلى بنا ثم دخل داره ورجعت مع ابي الى البيت فقلت لأبي يا ابة ابو عثمان قد احرم فقال لا ولكنه هو ذا يسمع مني المسند الصحيح الذي خرجته على كتاب مسلم فاذا سمع بسنة لم يكن استعملها فيما مضى احب ان يستعملها في يومه وليلته وانه سمع في جملة ما قرىء علي ان النبي صلى الله عليه و سلم في ازار ورداء فأحب ان يستعمل تلك السنة قبل ان يصبح (الجامع لأخلاق الراوي - الخطيب البغدادي رقم: 185)

At the very least, practice upon one Hadeeth from every forty that one passes. Ubaid ibn Muhammad al-Warraaq said, “I heard Bishr ibnul Haarith (al-Haafi) رَحِمَهُ اللهُ saying, “O people of Hadeeth. Discharge the zakat of these Ahaadeeth.” We asked him how to discharge its zakat. He replied, “Practise upon (at least) five Ahaadeeth from every two hundred.” (ibid no.181)³²

e) Whenever the name of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is mentioned, one should send salawaat upon him.

Warnings for the neglect of salawaat upon Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

عن ابي هريرة رضي الله عنه قال قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عَنْدهُ فلم يُصَلِّ عَلَيَّ وَ رَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ رَمَضَانُ ثُمَّ انْسَلَخَ قَبْلَ أَنْ يُغْفَرَ لَهُ وَ رَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ عَنْدهُ أَبَوَاهُ الْكَبِيرَ او أَحَدُهُمَا فلم يُدْخِلْهُ الْجَنَّةَ (رواه ابن حبان و الترمذی و قال: حديث حسن غريب)

a) The curse of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: Abu Hurairah رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Woe (destruction) unto that person in whose presence my name is mentioned and he fails to recite salaah upon me. And woe (destruction) unto that person upon whom Ramadhan comes and goes before he has acquired forgiveness from Allaah جَلَّ جَلَالُهُ. And woe (destruction) unto that person who finds one or both of his parents in old age, yet they do not become a means of him entering Jannah.” (Tirmidhi no. 3545, Ibn Hibbaan no. 908)

عن كَعْبِ بْنِ عُجْرَةَ رضي الله عنه قال قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أُحْضِرُوا الْمِنْبَرَ فَحَضَرْنَا فَلَمَّا ارْتَفَى دَرَجَةً قَالَ آمِينَ فَلَمَّا ارْتَفَى الدَّرَجَةُ الثَّانِيَةُ قَالَ آمِينَ فَلَمَّا ارْتَفَى الدَّرَجَةُ الثَّالِثَةُ قَالَ آمِينَ فَلَمَّا نَزَلَ قُلْنَا يَا رَسُولَ اللَّهِ قَدْ سَمِعْنَا مِنْكَ الْيَوْمَ شَيْئًا مَا كُنَّا نَسْمَعُهُ قَالَ إِنَّ جِبْرِيلَ عَرَضَ لِي فَقَالَ بَعْدَ مَنْ أَدْرَكَ رَمَضَانَ فَلَمْ يُغْفَرَ لَهُ قُلْتُ آمِينَ فَلَمَّا رَقِيتُ الثَّانِيَةَ قَالَ بَعْدَ مَنْ ذُكِرْتُ عَنْدهُ فلم يُصَلِّ عَلَيْكَ فَقُلْتُ آمِينَ فَلَمَّا رَقِيتُ الثَّالِثَةَ قَالَ بَعْدَ مَنْ أَدْرَكَ أَبَوَيْهِ الْكَبِيرَ عَنْدهُ أَوْ أَحَدَهُمَا فَلَمْ يُدْخِلْهُ الْجَنَّةَ قُلْتُ آمِينَ (رواه الحاكم و قال صحيح)

(الاسناد)

Ka'b Ibn Ujrah رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Come close to the mimbar (pulpit).” We came closer. When Rasulullaah

³² سمعت بشر بن الحارث يقول يا اصحاب الحديث ادوا زكاة هذا الحديث قالوا يا ابا نصر كيف تؤدي زكاته قال اعملوا من كل مائتي حديث بخمسة احاديث (الجامع لأخلاق الراوي - الخطيب البغدادي رقم: 181)

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ascended the first step, he said, "Aameen." When he ascended the second step, he said, "Aameen." When Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ascended the third step, he said Aameen. When Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ descended the mimbar, we remarked, "O Rasulullaah! We heard such a thing from you today which we never heard before." Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said, "Jibreel came to me and said, 'Woe and destruction unto that person who finds the month of Ramadhan and is not forgiven.' I said Aameen. When I ascended the second step he said, 'Woe and destruction unto that person in whose presence you are mentioned and he does not send salawaat unto you.' I said Aameen. When I ascended the third step, he said, 'Woe and destruction unto that person who either one or both of his parents have attained old-age, and yet they do not become a means of him entering Jannah.' I said Aameen." (*Mustadrak of Haakim no. 7256, Al-Mu'jamul-Kabeer vol. 19 page 144 no.315*)

عن حسين بن علي رضي الله عنه قال قال رسول الله صَلَّى الله عَلَيْهِ وَسَلَّمَ مَنْ ذُكِرْتُ عنده فَخَطِي الصَّلَاةَ عَلَى خَطِي طَرِيقَ الْجَنَّةِ (رواه الطبراني وروى مراسلا عن محمد بن الحنفية وغيره وقال المنذري وهو اشبه)

b) Missing the road to Jannah: Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said, "The one in whose presence my name is taken, and he intentionally does not send salaah upon me, has surely missed the road to Jannah." (*Al-Mu'jamul-Kabeer vol. 3 page 128 no.2887, similar wording is found in Ibn Majah no. 908, Sunanul-Kubra of Bayhaqi no. 19177 and other books*)

عن قَتَادَةَ مُرْسَلًا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْجَفَاءِ أَنْ أُذْكَرَ عِنْدَ رَجُلٍ فَلَا يُصَلِّيَ عَلَيَّ (أَخْرَجَهُ النَّمِيرِيُّ وَرَوَاهُ ثِقَاتُ قَالَهُ السَّخَاوِيُّ) وَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ الْجَفَاءُ أَنْ أُذْكَرَ عِنْدَ الرَّجُلِ فَلَا يُصَلِّيَ عَلَيَّ» (رواه عبد الرزاق في مصنفه)

c) An act of injustice: Qataadah رَحِمَهُ اللّٰهُ reports that Rasulullaah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said, "It is indeed an act of injustice that my name be mentioned before a person, yet he fails to send salaah upon me." (*Musannaf Abdur-Razzaq no. 3121, Al-Qawlul-Badee' page 300*)

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال ما جلس قوم مجلساً لم يذكروا الله فيه و لم يُصلُّوا على نبيهم إلا كان عليهم من الله ترة يوم القيامة فإن شاء عذبهم و إن شاء غفر لهم (رواه احمد و الترمذي واللفظ له و قال حسن)

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال ما قعد قوم مقعداً لا يذكرون فيه الله عز وجل، ويُصلُّون على النبي صلى الله عليه وسلم، إلا كان عليهم حسرة يوم القيامة، وإن دخلوا الجنة للثواب (رواه احمد)

d) Loss on the day of Qiyaamah: Abu Hurairah رَضِيَ اللهُ عَنْهُ narrates that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Such gatherings in which people do not remember Allaah, nor do they send salaah upon their Nabi, will be a cause of loss for them on the Day of Qiyaamah. If Allaah wills, He may punish them and if He so wishes, He may forgive them.” (Tirmidhi no. 3380, Ahmad no. 10277)

Sayyidunaa Abu Hurairah رَضِيَ اللهُ عَنْهُ narrates that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “When people sit in a gathering which is void of the remembrance of Allaah and salawaat upon Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, they will be remorseful on the Day of Qiyaamah, even if they gain entry into Jannah, due to the missed opportunity of reward. (Musnad Ahmad no. 9965, Ibn Hibban no. 591)

عن علي رضي الله عنه قال قال رسول الله صلى الله عليه وسلم البخيل من ذكرت عنده فلم يصل علي (رواه الترمذي و رواه احمد عن حسين ابن علي و قال الترمذي هذا حديث حسن صحيح غريب)

e) The greatest miser: Ali رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “A true miser is one in whose presence I am mentioned, yet he fails to recite salawaat upon me.” (Ahmad no. 1736, Tirmidhi no 3546)

Abul Qasim Marwazi relates: My father and I used to study Ahaadeeth at night. It was seen in a dream that on the spot where we sat, a brilliant light had appeared which stretched right to the heavens. Someone then enquired as to what this beam of light was. It was explained that this was the light of the salawaat upon Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which these two scholars had recited while they were studying Ahaadeeth. (al-Qurbah of Ibn Bashkwaal page 122, al-Qawlul Badee’ page 491)

Khateeb says, “One should raise his voice when reciting salawaat.”

A certain pious person narrated the following incident: I once saw the person who was known by the title 'Mistah' in a dream after he passed away. He was a sinful person during his lifetime. On seeing him in the dream, I asked him, "How did Allaah deal with you?" He replied, "Allaah forgave me". I asked him, "On account of which action?" He answered, "On one occasion, I asked a certain Muhaddith to recite a Hadeeth to me with its chain to Rasulullaah ﷺ. On taking the blessed name of Rasulullaah ﷺ, the Muhaddith recited Durood upon him. I also recited Durood upon Rasulullaah ﷺ in a loud tone. Hearing me recite Durood aloud, all the people who were present in the gathering also recited Durood upon Rasulullaah ﷺ. At that moment, Allaah forgave the sins of each and every one of us." (*al-Qurbah of Ibn Bashkwaal page 126, al-Qawlul Badee' page 259*)

Do not omit salaam upon Rasulullaah ﷺ:

Ibrahim Nasafi relates: On one occasion, I had seen Rasulullaah ﷺ in a dream. In the dream, I was unsure as to whether he was displeased with me. I stretched forth my hand, took hold of the hands of Rasulullaah ﷺ and kissed them. I asked in great anxiety, "O Rasulullaah, I am indeed one of the servants of Hadeeth. I belong to the Ahlus Sunnah (those who follow your way) and I am a traveller from afar. Have compassion on me. Have I displeased you?" Rasulullaah ﷺ smiled and said, "Whenever you recite Salaat, why do you not recite Salaam?" Thereafter, it became a fixed habit of mine to recite 'wasallam' as well. (*al-Qawlul Badee' page 488*)

Maulana Muhammad Abasoomar writes: Some of us have the habit of only saying: "alayhis salaam" when taking the name of Rasulullaah ﷺ. The 'Ulama have ruled it as **"not good" to make a habit of this**. (*Fathul Mughith; see footnotes on al-Qawlul Badee', page 158*) In fact Hafiz Ibnus Salaah and 'Allamah Nawawi رَحِمَهُمُ اللَّهُ have declared it as makruh (offensive) (*Muqaddimah Ibnus Salaah, page 189-190, Sharh-Sahih Muslim, page 2 and Taqreeb ma'at Tadreeb, vol.2 page 22*)

The same would apply if one were to only say: "alayhis salaam" (salutations be upon him)

The reason for this is that we are instructed in the Qur'aan to send both; Salaat (salutation) and Salaam (peace) upon Rasulullaah ﷺ. (Surah Ahzab verse 56)

By saying: "alayhis salaam" we are only sending "Salaam" (peace) and no "Salaat (salutation)!" If one has the habit of saying: 'alayhis salaam (peace be upon him) sometimes and on other occasions: 'alayhis salaat (salutations be upon him) it would not be makruh.

Let us go all the way and write/say it in full every time we take the name of our Beloved ﷺ.

We should also do the same for other respectable predecessors, and write the entire (alayhis salaam), (radhiAllaahu anhu) or (rahimahullah) for example.

May Allaah ﷻ bless us all! (Condensed and edited from an article by Maulana Muhammad Abasoomar. See Al-Miftah blog)

Do not be negligent of writing salawaat and salaam when copying down Ahaadeeth or notes:

The famous Tabi'ee, Ja'far Saadiq رَحِمَهُ اللهُ said: **"The angels continue to send salutation for the one who writes salutations upon Rasulullaah ﷺ for as long as that ink remains on the paper."** (This was verified by Ibnul Qayyim in *Jilaa-ul Afhaam*, page 56. Also see: *al-Qawlul Badee'*, page 484 and *Tadreebur Raawi*, vol.2 page 19)

Sufyaan Thawri رَحِمَهُ اللهُ - the famous Mujtahid- says: **"It is sufficient a benefit for those engaged in Hadeeth; that they continue to receive salutations themselves for as long as the "sallAllaahu alaihi wasallam" remains written on that paper."** (*al-Qawlul Badee'*, page 485)

Although such virtues have also been narrated in a marfoo' form, however, the popular view among the Muhaddithun is that this is actually the statement of Sayyiduna Ja'far Saadiq رَحِمَهُ اللهُ and should rather be attributed to him. (*at-Targheeb wat Tarheeb*, vol. 1 page 111, *Jilaa-ul Afhaam*, page 56. Also see: *Al-Qawlul Badee'*, page 484)

Hasan bin Muhammad says: I once saw Imaam Ahmad ibn Hambal رَحِمَهُ اللهُ in a dream. He said to me, "If only you could witness with your eyes the great rewards and blessings that shines before us in store for those who write Salawaat upon Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in their books." (*al-Qawlul Badee' page 486*)

Abul Hasan Maimooni says: I once saw my teacher, Abu Ali رَحِمَهُ اللهُ, in a dream. I noticed that something was written on his fingers in gold or saffron. I asked him, "O Abu Ali, what is this?" He replied, "Whenever I came across the name of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ while copying down Ahaadeeth, I used to write: 'sallAllaahu alaihi wasallam' (and this is the reward for writing the Durood)." (*al-Qawlul Badee' page 487*)

Ubaidullaah bin Umar Qawaareeri said: I had a close companion who was a scribe by profession. After his demise, I once saw him in a dream and enquired from him as to how Allaah جَلَّ جَلَالُهُ had dealt with him. He replied that Allaah had forgiven him. When I asked him the reason, he said, "It was my habit during my lifetime that whenever I wrote the blessed name of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, I always wrote 'sallAllaahu alaihi wasallam' after his blessed name. Allaah جَلَّ جَلَالُهُ loved this action so much that He has granted me bounties which no eye has ever seen, nor has any ear ever heard, and neither did the thought of such boons and bounties ever cross the mind of any person." (*al-Qawlul Badee' page 489*)

Ja'far bin Abdullah relates: On one occasion, I saw Imaam Abu Zur'ah (a famous scholar of Hadeeth) رَحِمَهُ اللهُ in a dream. I saw him in the heavens leading the angels in salaah. I asked him, "O Abu Zur'ah, how did you reach this high position of honour?" He replied, "With this hand of mine, I have written one million Ahaadeeth, and whenever I wrote the blessed name of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, I also wrote Salaat and Salaam, and Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, 'Whoever recites Salaat on me once, Allaah bestows ten mercies upon him.'"

According to this calculation, it would mean that (through him writing the Durood one million times), the mercies from Allaah جَلَّ جَلَالُهُ would amount to ten million upon him. One can well imagine that when only

one mercy from the side of Allaah ﷺ is more valuable than everything on earth, then how fortunate will be the person upon whom ten million mercies of Allaah ﷺ rain upon! (*ad-Durrul Mandood* page 257, *al-Qawlul Badee’* page 489)

Sufyaan bin Uyainah narrates that Khalaf said: I had a friend with whom I used to study Hadeeth. After he passed away, I saw in a dream that he was wandering freely, wearing a new pair of green clothes. I asked him, “We used to study Hadeeth together, so how then did you reach this high station of honour and dignity?” He replied, “Yes, we did write Hadeeth together, but whenever I came across the blessed name of Rasulullaah ﷺ, I would write ‘sallAllaahu alaihi wasallam’ underneath. In return for this deed, Allaah ﷻ granted me this honour that you see.” (*al-Qurbah of Ibn Bashkwaal* page 121, *al-Qawlul Badee’* page 486)

The son of Allamah Munziri; Shaykh Muhammad ibnul Munziri رَحِمَهُ اللهُ was seen in a dream after his demise. He said: I have entered Jannah and kissed the blessed hand of Rasulullaah ﷺ and he said to me: “Anyone who writes with his hands: “*Rasulullaah –sallAllaahu alaihi wasallam- has said*” will be with me in Jannah.”

Allamah Sakhawi رَحِمَهُ اللهُ says: “This is reported with a sahih (authentic) chain. We hope from Allaah’s grace that He grants us that virtue.” (*al-Qawlul Badee’* page 487)

Abu Sulaimaan, Muhammad bin Husain, says: Amongst my neighbours, there was a man by the name of Fadhl who would engross himself in performing nafl salaah and observing nafl fasts. He once mentioned to me, “I used to copy the Ahaadeeth of Rasulullaah ﷺ, but was never in the habit of writing the Durood after the name of Rasulullaah ﷺ. Rasulullaah ﷺ then appeared in a dream and told me, ‘Why is it that you fail to recite Durood upon me whenever my name is spoken or written?’” Fadhl then took great precaution in reciting Durood upon Rasulullaah ﷺ whenever the name of Rasulullaah ﷺ was mentioned. A few days later, he saw Rasulullaah ﷺ again in a vision and Rasulullaah ﷺ told him,

“Continue reciting Durood upon me whenever my name is mentioned for verily your Durood reaches me.” (*al-Qawlul Badee’* page 487)

Hasan bin Moosa Al-Hadrami رَحِمَهُ اللهُ، who is well known as Ibnu Ujainah, relates: I used to write Ahaadeeth, and in my haste, I used to forget to write Salaat on Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at the places where the name of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ appeared. Thereafter, I saw Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in a dream. He said to me, “How is it that you fail to write Salaat with my name in the manner that Abu Amr Tabari does?” When I awoke, I felt greatly distressed and filled with anguish, and there and then I made a resolution that in future, whenever I write down any Hadeeth, I shall certainly write “sallAllaahu alaihi wasallam”. (*al-Qurbah of Ibn Bashkwaal* page124, *al-Qawlul Badee’* page 492)³³

Maulana Muhammad Abasoomar writes: There is certain etiquette that applies when we take the names of our predecessors. These are great leaders in Din, and they deserve a certain amount of respect. Many have the habit of merely sufficing on abbreviations like: “r.a.” or “a.s.” Even worse is the use of the “s.a.w.” acronym! The Greatest human on earth deserves more respect than that.

To suffice on an abbreviation instead of the entire “sallAllaahu alaihi wasallam” is Makruh (offensive) according the scholars of Hadeeth. (*Ibnus Salah*, page 189 and *Tadreebur Raawi*, vol.2 page 22)

There were several painful consequences for those who wanted to save ink by sticking to abbreviations! (*refer to al-Qawlul Badee’*, page 494)

In our modern era, it takes no time or energy to type out the entire “sallAllaahu alaihi wasallam” or “radhiAllaahu anhu” or “rahimahullah” or “alahis salaam” One could even utilise the keyboard shortcuts for this. The point is to write it in full.

³³ The translations of the above incidents were quoted from ‘The gift of Durood and Salaam’ by Mufti Zakariyya Makada

The Muhaddithun have encouraged writers to write the entire “sallAllaahu alaihi wasallam” as well as **pronounce it verbally** as they write it. (*Tadreebur Raawi, vol.2 Page 20, al-Qawlul Badee’, page 495*)³⁴

f) When a Sahaabi is mentioned, then one should say “radiyAllaahu anhu”. If the Sahaabi is a son of a Sahaabi, then one should say “radiyAllaahu anhuma”.

If a group of Sahaabah (males only or males and females) are mentioned, then one should say “radiyAllaahu anhum” (and “radiyAllaahu anhunna” for a group of females only.)

When one of the great imams or other elders are mentioned, then one should say “rahimahullaah”. (*Awjaz-al-Masaalik vol. 1 page 230*)

g) Fasting during the years of Hadeeth study:

Ibraahim ibn Isma’il رَحِمَهُ اللهُ said, “Our companions would fast to aid them in acquiring the knowledge of Hadeeth.”³⁵ Note: This is on condition that it does not lead to fatigue or weakness, causing harm to one’s studies. In this case, it will be better not to fast.

h) One should not raise one’s voice in a gathering of Hadeeth. It is highly disrespectful.

Hammaad ibn Zayd رَحِمَهُ اللهُ said regarding the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ (الحجرات: 2)

I am of the opinion that raising one’s voice over the voice of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ after his demise is just like raising one’s voice over his voice during his lifetime. When Hadeeth is recited, it is necessary for you to

³⁴ See Al-Miftah blog

³⁵ عن ابراهيم بن اسماعيل كان اصحابنا يستعينون على طلب الحديث بالصوم (الجامع لأخلاق الراوي - الخطيب البغدادي رقم: 177)

remain silent to listen to it just as you remain silent to listen to the Qur'aan." (*Al-Jaami' li Akhlaaqir Raawi wa Aadaabis Saami' no.334*)³⁶

When Imaam Maalik رَحِمَهُ اللهُ intended to hold a gathering of Hadeeth, he would take a ghusl, burn incense and apply itr. If anyone raised his voice in the gathering, he would rebuke him and say, "Allaah جَلَّ جَلَالُهُ says, 'O you who believe, do not raise your voices over the voice of the Nabi.' Whoever raises his voice during (the recital of) the Hadeeth of Rasullullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, it is as if he has raised his voice above the voice of Rasullullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. (*ibid no.961*)³⁷

i) Every gathering of Hadeeth should start with the praises of Allaah and then salawaat upon Rasullullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. (*Awjaz al-Masaalik vol. 1 page 229*) It should end with the masnoon du'as which should be recited at the end of a gathering.

j) The reciter – whether the teacher or the student – should ensure that the Ahaadeeth are recited with the correct l'raab. There should not be grammatical mistakes in the recital. (*Awjaz al-Masaalik vol. 1 page 229*) If any mistake is made by the reciter, the teacher should correct it.

Imam Asma' رَحِمَهُ اللهُ has said: "Verily the thing I fear most for the student of 'ilm (knowledge) when he doesn't know Arabic grammar (properly), is that he be included overall in the statement of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

³⁶ سليمان بن حرب قال سمعت حماد بن زيد يقول في قوله الله تعالى يا ايها الذين امنوا لا ترفعوا اصواتكم فوق صوت النبي قال ارى رفع الصوت عليه بعد موته كرفع الصوت عليه في حياته اذا قرئ حديث وجب عليك ان تنصت له كما تنصت للقرآن (الجامع لأخلاق الراوي - الخطيب البغدادي رقم: 334)

³⁷ معن بن عيسى القزاز قال كان مالك بن انس اذا اراد ان يجلس للحديث اغتسل وتبخر وتطيب فان رفع احد صوته في مجلسه زهره وقال قال الله تعالى يا ايها الذين امنوا لا ترفعوا اصواتكم فوق صوت النبي فمن رفع صوته عند حديث رسول الله فكأنما رفع صوته فوق صوت رسول الله صلى الله عليه و سلم (الجامع لأخلاق الراوي - الخطيب البغدادي رقم: 961)

‘Whosoever falsely attributes a statement to me deliberately, let him prepare his abode in the Fire’.³⁸

This is because Nabi ﷺ did not speak ungrammatical Arabic (i.e. he didn’t make grammatical errors). Therefore, whenever you happen to report a narration from him and you make a grammatical error, then you have lied against him/falsely attributed a Hadeeth to him.” (*Tadreebur Raawi 4/458-461, Ma’aalim Irshaadiyyah, pgs. 322-332*)

He said: "I spent 40 thousand coins in the acquisition of Hadeeth and 60 thousand coins in acquiring the knowledge of Arabic. How I wish I could have spent the amount which I had spent on Hadeeth also on Arabic." The people asked him the reason. He replied: "A mistake in Arabic could lead to kufr (disbelief)." (*Mu’jamul Udabaa 1/45*)

Shaykhul Hadeeth Maulana Muhammad Zakariyya رَحْمَةُ اللهِ عَلَيْهِ comments: His statement is very true, because a mistake in Arabic leads to a mistake in the science of Hadeeth. A person can then fall within the purview of Nabi's ﷺ warning, "Whoever intentionally attributes a wrong statement to me should prepare his abode in the fire." (*Virtues of Arabic by Shaykhul Hadeeth Moulana Muhammad Zakariyya*)

Imam Waki’ رَحْمَةُ اللهِ عَلَيْهِ has said: I went to A’mash [with the intention] to listen to some of his Ahaadeeth. [Imam A’mash رَحْمَةُ اللهِ عَلَيْهِ at times also made Imam Waki’ read]. I made grammatical mistakes from time to time, he then [eventually] said to me: "O Abu Sufyan! [referring to Waki’], you left out what is more worthy for you [to learn] than Hadeeth. I [i.e. Imam Waki’] replied: "O Abu Muhammad [referring to Imam A’amash], what can be more worthy for me [to learn] than Hadeeth? He [i.e. Imam A’amash] replied: Arabic grammar! He [i.e. Imam A’amash]

³⁸ عن أبي داود السنحى قال سمعت الأصمعي يقول إن أخوف ما أخاف على طالب العلم إذا لم يعرف النحو أن يدخل في جملة قول النبي صلى الله عليه و سلم من كذب على فليتبوأ مقعده من النار لأنه لم يكن يلحن فمهما رويت عنه ولحن فيه كذبت عليه (الإلماع إلى معرفة أصول الرواية وتقييد السماع للقاضي عياض ص184)

then began teaching me Arabic grammar. Thereafter, he taught me Hadeeth. (*Al-Jaami' Li Akhlaaqir Raawi no.1078*)³⁹

k) The safe and correct method of acquiring the knowledge of Hadeeth is to study it under the guidance of the scholars of Hadeeth who have ma'rifah - deep understanding of the science of Hadeeth, dhabt – accuracy in narrating correctly and who are people of tahqeeq – research scholars. The science of Hadeeth cannot be acquired through mere self-study. (*Awjaz al-Masaalik vol. 1 page 234*)

One of the most important principles in the science of Hadeeth is talaqqi – receiving the wording and explanation of the Ahaadeeth from qualified scholars, who received his knowledge through an authentic chain which leads up to Rasulullaah ﷺ. Shaykh Muhammad Awwamah writes: Precision (in the wording of Rasulullaah ﷺ) may only be acquired from the narrations of the scholars, or from their notifications regarding the differences of the narrators in their narrations. This is based on (oral) transmission and learning. It cannot be verified by printing accuracy. This is a clear matter about which no student of ilm needs to be instructed. However, I was driven to write a special note on this by the following incident, which causes laughter as well as tears, narrated to me by our illustrious Shaikh, the Allamah of Hims who was one of his kind, the Shaikh of the Qurra', and the custodian of fatwa in Hims, the pious Muqri, Mufassir and Faqeeh, Shaykh Abdul-Aziz Uyun As-Sud, who passed away at the time of Sehri (before dawn) on the 14th Rajab 1399 A.H., رَحِمَهُ اللهُ. He related an incident to me at my home in Halab as follows: "A man who was not known to me entered the Masjid just before the Zuhr azaan. I later came to know who he was. He was (a leading scholar of the Salafiyyah). He sat down waiting for the Azaan. When the Mu'azzin said: 'Allaahu AkbarAllaahu Akbar' with the fatha vowel on the letter raa', the man

³⁹ حاجب بن سليمان : سمعت وكيعا ، يقول : « أتيت الأعمش أسمع منه الحديث وكنت ربما لحنت فقال لي : يا أبا سفيان تركت ما هو أولى بك من الحديث فقلت يا أبا محمد وأي شيء أولى من الحديث ؟ فقال : النحو فأملئ علي الأعمش النحو ثم أملئ علي الحديث » (الجامع لأخلاق الراوي وآداب السامع للخطيب البغدادي 1078)

exclaimed with a shudder in anger: “This is wrong! This is Bid’ah.” I asked: “What is incorrect and Bid’ah?” He replied: “This is in contradiction to what is in ‘Sahih Muslim’!” So I asked the question: “What is in ‘Sahih Muslim?’” He said, “In Sahih Muslim, it is mentioned as follows: ‘Allaahu Akbarullahu Akbar’ with a dhammah vowel on the raa’.” The Shaikh then asked him in his composed and respectful manner that he was known for: “Did you learn Sahih Muslim from your Shuyukh (teachers), who learnt it from their Shuyukh up to Imaam Muslim that Imaam Muslim narrated it with a dhammah on the raa’, or are you referring to what the typists have typed.” Our Shaikh said: “He remained silent and so did I.” He then performed salaah and went away.” Shaikh Muhammad Awwamah comments: “The intelligent should take a lesson from this...” (*Athar Al-Hadeeth As-Shareef* page 51)

l) If one finds a mistake in the text of a particular manuscript or copy, the correct opinion is that one should leave it as is in the original. One should make a sign and explain the correct wording in the footnotes or side notes. (*Awjaz al-Masaalik* vol. 1 page 235)

m) The teacher should notify the students of the status of the Hadeeth, whether it is Saheeh, Hasan, Dha’eef or Ma’lool, and if the sanad is ‘Aaliy (with fewer links in the chain comparatively), and mention any interesting points concerning the matan or sanad. He should explain the method of pronouncing difficult names or uncommon words. He should the meaning of any text which may be unclear, obscure or which has a deep meaning. (*Awjaz al-Masaalik* vol. 1 page 230) The student of Hadeeth too should strive to learn, study and comprehend the above. (*Tadreebur-Raawi* 4/561, *Awjaz al-Masaalik* vol. 1 page 238)

n) If one hears of a unique Hadeeth or a unique point of knowledge, one should share it with others. Similarly, if one comes to know of a certain Muhaddith who has a unique sanad or who has some other speciality, one should direct others towards him. Concealing these aspects with the intention of keeping it for oneself and being the sole repository of such knowledge is a blameworthy trait which ignorant students fall into. It is feared that the one who hides such aspects will be deprived of truly

benefitting from it. The barakah of Hadeeth lies in passing it on (as Imaam Maalik رَحِمَهُ اللهُ said) and it increases by dissemination. Yahya ibn Ma'een رَحِمَهُ اللهُ said: Whoever is miserly regarding Hadeeth and hides it from the people will never be successful. Abdullah ibnul Mubaarak رَحِمَهُ اللهُ said, "Whoever is miserly with knowledge will be afflicted with one of three tragedies; a) Either he will die and his knowledge will disappear, b) or he will forget it c) or he will pursue (the courts of) the rulers."⁴⁰ (*Tadreebur-Raawi* 4/553, *Awjaz al-Masaalik vol. 1* page 237) Imaam Abu Hanifah رَحِمَهُ اللهُ was once asked: "How did you acquire this high position in Deen and the great treasures of 'ilm? Imaam Abu Hanifah replied: "I was never miserly with the knowledge that Allaah had blessed me with. Instead I always shared it with the people, and I never regard it to be below my dignity to seek knowledge from the Ulama." (*Ma'aalim Irshaadiyyah* page 217)

If a class-mate asks to revise something with him, or to explain something to him, do so. If people ask you to share your knowledge with them, make the most of this opportunity.

o) Never be shy to study Hadeeth under a contemporary or even under one's junior. Wakee' ibnul Jarrah رَحِمَهُ اللهُ said, "A person from the students of Hadeeth can never succeed until he writes Hadeeth from those who are senior to him, those who or of similar age to him and those who are junior to him." Abdullah ibnul Mubaarak رَحِمَهُ اللهُ used to write Ahaadeeth from his juniors. When he was asked about this, he said, "Perhaps there may be some words which I have not heard yet in which will be my salvation."⁴¹ (*Tadreebur-Raawi* 4/555-557)

⁴⁰ وقال ابن معين من بخل بالحديث وكنتم على الناس سماعهم لم يفلح وكذا قال إسحاق بن راهويه وقال ابن المبارك من بخل بالعلم ابتلي بثلاث إما أن يموت فيذهب علمه أو ينسى أو يتبع السلطان
⁴¹ وليحذر كل الخذر من أن يمنعته الحياء أو الكبر من السعي التام في التحصيل وأخذ العلم ممن دونه في نسب أو سن أو غيره (فقد ذكر البخاري عن مجاهد قال لا ينال العلم مستحيي ولا مستكبر وقال عمر بن الخطاب من رقى وجهه دق علمه وقالت عائشة نعم النساء نساء الأنصار لم يكن يمنعهم الحياء ان يتفقهن في الدين وقال وكيع لا ينبل الرجل من أصحاب

p) One should not waste his time by acquiring asaaneed from various Ulama only to acquire fame as one who has met many Mashaayikh and collected various asaaneed. There is no real benefit in doing so. (*Tadreebur-Raawi* 4/557, *Awjaz al-Masaalik* vol. 1 page 237) However, if one's objective is to benefit from the company of all those Ulama, or to learn additional fine points of knowledge, or to learn additional turuq (by which one will come to know of alternate wordings of the same Hadeeth), then these are valid reasons for doing so.

q) A student should not suffice upon merely hearing, learning and writing down the words of the Hadeeth, without properly understanding the Hadeeth. Such a person has tired himself without achieving much, nor will such a person ever be counted amongst the true scholars of Hadeeth. Abu Aasim an-Nabeel رَحِمَهُ اللهُ said, "Assuming a post of leadership in Hadeeth without understanding is a leadership which is very contemptible post."⁴² (*Tadreebur-Raawi* 4/560)

Fadhil Bin Atiyyah was a student of Imaam Abu Haneefah. He had a son. Imaam Abu Haneefah asked him, "Which gatherings of ilm does this son of yours frequent?" He replied, "The gatherings of the Muhadditheen (scholars of Hadeeth)." One day, Imaam Abu Haneefah called for his son and asked him to come close to him. He saw that the youngster had a book in his hands. He looked into it and saw the Hadeeth, "The illegitimate child is the worst of the three." Imaam Abu Haneefah asked him why it was so. The youngster replied that the Hadeeth should be understood in its apparent meaning. Imaam Abu Haneefah explained,

الحديث حتى يكتب عن هو فوقه وعن هو مثله وعن هو دونه وكان ابن المبارك يكتب عن هو دونه ف قيل له فقال لعل الكلمة التي فيها نحاتي لم تقع لي وروى البيهقي عن الأصمعي قال من لم يحتمل ذل التعليم ساعة بقي في ذل الجهل أبدا وروي أيضا عن عمر قال لا تتعلم العلم لثلاث ولا تتركه لثلاث لا تتعلم لثماري به ولا ترائي به ولا تباهي به ولا تتركه حياء من طلبه ولا زهادة فيه ولا رضا بجهالة (تدريب الراوي 555/4-557)

⁴² ولا ينبغي (للطالب) ان يقتصر (من الحديث) على سماعه وكتبه دون معرفته وفهمه (فيكون قد أتعب نفسه من غير أن يظفر بظائل ولا حصول في عداد أهل الحديث وقد قال أبو عاصم النبيل الرياسة في الحديث بلا دراية رياسة ندلة (تدريب الراوي 560/4)

“By taking this Hadeeth in its apparent meaning (that all illegitimate children are worse off than their parents), will you not be contradicting the Qur’aan, the (established) Sunnah of Nabi ﷺ and will it not necessitate an assertion of injustice and unfairness? Allaah تَبَارَكَ وَتَعَالَى states,

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ - لِيُخْرِجِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا - وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى - وَلَا تُحْزَنُونَ
إِلَّا مَا كُنْتُمْ تَعْمَلُونَ - وَوَجِدُوا مَا عَمِلُوا حَاضِرًا وَلَا يُظْلَمُ رَيْكُ أَحَدًا - وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ - وَمَا أَنَا بِظَلَّامٍ
لِّلْعَبِيدِ - إِنَّ اللَّهَ لَا يُظْلِمُ مِثْقَالَ ذَرَّةٍ - وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا - وَمَا
ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ - هَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ - إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ
أَسَأْتُمْ فَلَهَا - وَلَا تَرَوْا وَازِرَةً وَرَزَّ أُخْرَى

and many other verses as well. Added to the above, this opinion necessitates that one will be punished for the sin of another, which is a form of oppression.” So Ibn Atiyyah asked, “What then is the meaning of the above Hadeeth?” Imaam Abu Haneefah replied, “This Hadeeth referred to a specific person who was illegitimate. He had committed the sin of his father after he matured and was also involved in murder and theft. Rasulullaah ﷺ said the above referring to him.” Ibn Atiyyah said in astonishment, “This is true knowledge.” Imaam Abu Haneefah then advised Ibn Atiyyah’s son:

من طلب الحديث ولم يطلب تفسيره فقد ضاع سعيه وصار وبالاً عليه

“That person who seeks the knowledge of Hadeeth, but does not seek knowledge of the tafseer (explanation) of those Ahaadeeth which he has learnt, his efforts may be wasted and his knowledge may become an adversity for him.” (*Al-Manaaqib of Kurduri vol.2 page 107,108*)

r) One should adopt precision in his study of Hadeeth. One should research and verify the correct pronunciation of every name which could be pronounced in different ways and every rare and uncommon Arabic word. (*Tadreebur-Raawi 4/562*)

s) One should revise what one has already learnt and memorized. One should also habitually discuss with the experts of Hadeeth. Revision helps to perpetually remember what one had learnt. Ali ibn Abi Taalib رَضِيَ اللَّهُ عَنْهُ said, “Revise these Ahaadeeth. If you do not do so, they will fade

away.” Abdullah ibn Mas’ud رَضِيَ اللهُ عَنْهُ said, “Revise Ahaadeeth. It will live on by revision.” Abdullah ibn Abbaas رَضِيَ اللهُ عَنْهُ said, ‘Revision of knowledge for a hour is better (in virtue) than spending an entire night awake in worship.” ... Zuhri رَضِيَ اللهُ عَنْهُ said, “The tragedy of knowledge is to forget or to revise very little.” One should however memorize gradually, little by little... Zuhri رَضِيَ اللهُ عَنْهُ said, “Whoever learns ilm at once forgets it at once. Ilm is acquired by learning one or two Ahaadeeth at a time.” ⁴³ (Tadreebur-Raawi 4/563, Awjaz al-Masaalik vol. 1 page 239)

t) Pen down and record the lessons. By writing it down, you are safeguarding your knowledge. It is said:

مَا كُتِبَ قَرَّ وَمَا لَمْ يُكْتَبْ فَرَّ

That which is written is well-kept and established. That which is not written escapes.

العلم صيدٌ والكتابة قَيْدُهُ قَيْدٌ صِيودُكَ بالحبال الوثائقه
فمن الحماقه أن تصيد غزاله وتتركها بين الخلائق طالقه

Knowledge is (like) prey. Writing it down is the means of capturing it. So bind your prey with strong ropes (i.e. tie it tightly and look after it). It is foolishness to capture a deer, and then leave it untied amongst the people.

When writing down a lesson, abstain from being selective. Write down everything which the teacher says. Yahya ibn Ma’in رَضِيَ اللهُ عَنْهُ said: “The person who is selective in his writing will regret later.” ⁴⁴

⁴³ (ولذاكر بمحفوظه وبياحث أهل المعرفة) فإن المذاكرة تعين على دوامه قال علي بن أبي طالب كرم الله وجهه تذاكروا هذا الحديث فإن لا تفعلوا يدرس وقال ابن مسعود تذاكروا الحديث فإن حياته مذاكرته وقال ابن عباس رضي الله عنهما مذاكرة العلم ساعة خير من إحياء ليلة وقال أبو سعيد الخدري مذاكرة الحديث أفضل من قراءة القرآن وقال الزهري أفة العلم النسيان وقلة المذاكرة رواهما البيهقي في المدخل وليكن حفظه له بالتدريج قليلا قليلا ففي الصحيح خذوا من الأعمال ما تطيقون وقال الزهري من طلب العلم جملة فاته جملة وإنما يدرك العلم حديث وحديثان (تدريب الراوي 4/563)

⁴⁴ عمار بن رجاء قال سمعت يحيى بن معين يقول صاحب الانتخاب يندم وصاحب المشج لا يندم (الجامع لأخلاق الراوي وآداب السامع رقم: 1567) وانظر للمزيد من أقوال السلف 1566 – 1571. ولعل الصواب "وصاحب التسخ لا يندم" كما أثبتته الشيخ محمد عوامة في تدريب الراوي 4/559)

Sometimes, a certain point is very important, but a student considers it as insignificant, so he does not write it. Later, when he needs this point, he is unable to find it. This will cause him sadness and regret. Abdullah ibn Al-Mubaarak رَحِمَهُ اللهُ narrates his personal experience: “Whenever I was selective in writing down the knowledge of any scholar, I regretted it later.”⁴⁵ Abu Haatim Raazi رَحِمَهُ اللهُ said: “When you write, write everything down. When you speak, be selective (and only say that which is verified and established).”⁴⁶⁴⁷

u) Imaam Muhammad Az-Zahabi writes: Nowadays, people have become accustomed to (reciting Ahaadeeth with an) appalling speed, due to which some words remain unclear. This simaa’ (attending and hearing such lessons) will be no different from a general Ijaazah. Rather, if a person narrates with general Ijaazah, this will at least be the truth. On the other hand, your saying ‘I heard or I read this whole book (by a teacher)’ – whereas it was recited with mumbling and eating up the words – is a lie. (In simple words, prioritize clarity over speed.) (*Al-Muqizah page67*)⁴⁸

v) Shaykhul Hadeeth Maulana Muhammad Zakariyya رَحِمَهُ اللهُ would mention ten etiquettes for students while discussing the introduction to the book of Hadeeth which he was assigned to teach. He would lay a lot of stress on these ten etiquettes. In his younger days, failure to abide by these rules could earn a student physical discipline, instead of mere verbal discipline.

⁴⁵ قال ابن المبارك ما انتخبت على عالم قط الا ندمت (الجامع لأخلاق الراوي وآداب السامع رقم: 1471)
⁴⁶ سليمان بن يزيد بقروين يقول سمعت ابا حاتم الرازي يقول اذا كتبت فقمش واذا حدثت ففتش (الجامع لأخلاق الراوي وآداب السامع رقم: 1670)

⁴⁷ This etiquette is also mentioned in Tadreebur Raawi 4/559-560. What has been written above was adapted from ‘The etiquette of studying Hadith’ by Maulana Muhammad Salim Dhorat.

⁴⁸ وقد تَسَمَّحَ الناسُ في هذه الأعصار بالإسراع المذموم ، الذي يَنفَى معه بعضُ ألفاظ . والسماعُ هكذا لا مِيزةَ له على الإجازة ، بل الإجازةُ صدقٌ ، وقولُك : سَمِعْتُ أو قرأتُ هذا الجزءَ كله . مع التَّمَتُّةِ وذَمُّجِ بعضِ الكلمات . كَذِبٌ . وقد قال التَّنَائِي في عِدَّةِ أماكن من ((صحيحه)) : وَذَكَرَ كلمةً معناها كذا وكذا . الموقظةُ في علم مصطلح الحديث لشمس الدين محمد الذهبي ص67)

1. Ensure that one attends all lessons. Unauthorised absence is unacceptable and is a big crime in my sight.

Shaykhul-Hadeeth رَحِمَهُ اللهُ commented: My attendance register for my own class showed that students seldom stayed absent with the excuse of sickness. Occasionally, leave was granted, but it was seldom throughout the years to find students absent.

In the register of Maulana Manzoor Ahmad Khan, another teacher in the Madrasah who was very pious and humble, one would find many marks indicating absenteeism. He had a very well-known saying, "There is no reward in attending Zakariyya's class, because students attend out of fear. One will receive reward for attending my classes, because the Elders had faith in me." When a student was absent from my class, I would inform him the next day that "I had removed your name from the register of that kitaab. Instead of me complaining to the principal about you, you should rather go to him and lodge a complaint that I had expelled you from my class without his orders. Go and bring a written order from him which instructs me to allow you back.

2. You must sit in an orderly and disciplined manner. They should sit in straight lines, similar to how the rows are straightened in *salaah*. They should not be sitting all over the place, some in front of others.
3. The outward appearance (i.e. the beard, hair and moustache) of the students must be proper, in that it must not be contrary to that of the *salaf* and the *ulama*. This is especially so in regards to the beard which must be of an appropriate length.

Shaykhul-Hadeeth رَحِمَهُ اللهُ commented: I was especially strict on beards. In all cases, no student was ever accepted in the Madrasah if he cut or shaved his beard. If, by chance, a student who would cut (trim and shorten) his beard did somehow manage to acquire admittance into the Madrasah, he would not be allowed in my class. One such student, despite being guilty of this haram act, was admitted into the Daurah Hadeeth class. I was at that time teaching Sunan Abu Dawood. Even though he brought recommendations from the principal and other teachers, I refused him entrance into my class until such a time that I am able to see him having a full beard. He continued to press me, telling me that he had been admitted to the classes of the other Elders, but I

remained unmoved. A few years later, I received a letter from him, requesting that I should allow him to pledge bay'ah (allegiance) to myself. I remembered him and wrote back to him, "You have experienced my harshness and my ill-mannered acts. I suggest that you choose another more soft-natured Shaykh." He wrote back, "No. I am in need of a hard person like you."

4. When a narration comes with outwardly obscene or rude words, I will translate it accurately and unambiguously. You are not to laugh at hearing it, as it is a sign of disrespect.

Shaykhul-Hadeeth رَحِمَهُ اللهُ commented: I has always been my practice regarding those obscene words which are sometimes used in Kitabul-Hudood (e.g. اِنْكُتْهَا) and other chapters (e.g. اُتْصُصْ بَطْرُ اللَّاتِ which was stated by Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ on the occasion of the treaty of Hudaybiyyah) to never hesitate to translate them literally, and to never translate them passively and euphemistically, so as to give it a softer tone. How can I, with my tongue, assume that I can improve the words of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ. But, right at the outset, I would inform my class that if any student should laugh during my translation of these words, whereby these words are made to appear as swear words, I would personally physically discipline him by beating him right there in the class. During those lessons, at the time of translating, I would adopt such an angry tone that no student would have the courage to laugh. If there was anyone who dared, I would personally take care of him.

5. Do not sit with your elbow resting on the desk. This is something which I always considered very disrespectful and ill-mannered. And it is a worse crime and more disrespectful for a student to sit with his elbows resting on his kitaab, or with his hands on his chin, or for a student to sleep over his kitaab.
6. Do not sleep in class.

Shaykhul-Hadeeth رَحِمَهُ اللهُ commented: In those days, I was quite lean and athletic. If such a thing happened a second time after a first warning, I would jump up from my place, give the offender a quick slap and return to my place. The students would often be quite astonished, wondering what had happened. However, they soon came to know of my habits and would realize that someone had fallen asleep. In this, I

did not give consideration to even the children of my Elders or those who were prominent. There was a relative of my Hadhrat (Maulana Khaleel Ahmad Saharanpuri رَحْمَةُ اللَّهِ) in my class. On more than one occasion, I had to do this to him. Finally, he complained to Hadhrat on a few occasions. May Allaah reward Hadhrat well/ He not only overlooked my acts, he even threw his support behind me. He replied, “Do you want me to admonish Zakariyya because he beat you for showing disrespect to the Hadeeth?”

7. Sit properly; do not sit cross legged or leaning on the wall especially in the lessons of *Hadeeth*. Sit in such a manner that one does not disrespect the Ahaadeeth or the book, externally or internally.
8. Wear such clothing which conforms to the *shariah* and *Sunnah* and is loose fitted. The type of clothing mentioned in the Hadeeth should be adopted, and where there is no clear mention of some aspect in the Ahaadeeth, one should emulate the pious people of the time (i.e. one’s clothing should be dignified and resemble that worn by the *ulama*).

Shaykhul-Hadeeth رَحْمَةُ اللَّهِ commented: I always disliked a very short kurtah (qamees) and tight-fitting trousers. I feel that people dressed like that should never be allowed to stand in the first row for salaah, because the unashamedly expose the form of their bodies to others.

9. Show the utmost respects and reverence to the Imams of *Hadeeth* and *fiqh* regardless of their school. Do not think evil of them in your heart or speak ill of them with your tongue, as a result of your bias towards your own school. Some people, to promote their own mazhab or opinions use unflattering words and criticize certain Imams of *Hadeeth* and *fiqh*. This is something I loathed and detested.

On one occasion, Moulana Rasheed Ahmad Gangohi رَحْمَةُ اللَّهِ delivered an amazing lesson and very beautifully explained and gave an answer to a Hadeeth which was apparently against the Hanafi position. One student remarked that if Imam Shaafi’ee رَحْمَةُ اللَّهِ was alive to hear this explanation, he would retract from his view. Moulana Gangohi رَحْمَةُ اللَّهِ replied, “Astaghfirullaah! If Imam Shaafi’ee was alive, this explanation

of mine would have been no more than mere doubt or objection, which Imam Shaafi'ee would have dispelled with an answer. It is only because the aimmah-mujtahideen are no longer with us, and we only have their view and opinions in front of us, that we find the view of Imam Abu Haneefah to be in greater conformity to the Qur'aan and Hadeeth, and therefore, we advocate his view. If for arguments sake, any of the aimmah-mujtahideen were to be alive today, there would be no other way than to follow him."

10. If you wish to query or raise an objection based on something which you have learnt from another teacher or a contemporary scholar, you may do so, but do not mention his name.

Shaykhul-Hadeeth رَحْمَةُ اللهِ عَلَيْهِ commented: At that time, Maulana Abdur-Rahman Kemilpuri رَحْمَةُ اللهِ عَلَيْهِ was teaching Sunan Tirmidhi, while I was teaching Sunan Abi Dawud. Both books are arranged according to the sequence of Fiqh. Some of the students were intelligent and noticed some differences in our explanations, and at times objected, using my sayings against him or vice-versa. We became aware of this. We would therefore ask the students not to mention our names, as it would be disrespectful to criticize and refute the other's opinion. On the other hand, keeping silent (would also be incorrect as it) would mean that one has admitted that the other's opinion is preferable. (This would then be a case of concealing that which one believes to be correct, which in itself is incorrect.)⁴⁹

w) The following are couplets that were composed by Imam Abu Bakr Ibn Durayd رَحْمَةُ اللهِ عَلَيْهِ in praise of Hadeeth Students, and quoted by Ibn Abdil Barr Maaliki in his Jaami' Bayaanil Ilm wa Fadhlihi. Our Teacher, Shaykhul Hadeeth Maulana Fadhlur Rahman A'zmi (daamat barakaatuhu) generally reads it to the students of Sahih Bukhari on the first day of the year. He then says, "The students of Hadeeth should imbibe these qualities and characteristics which are mentioned in these couplets." He also says, "The students should write these on the title of

⁴⁹ The above points were selected and summarized from 'Aap Beeti vol.6' and the 'Introduction to Sunan Abi Dawud' by Mawlana Sayyid Muhammad Aqil (daamat barakaatuhu). The additional comments have been summarized from 'Aap Beeti vol.6'.

their notebook and glance over it every morning at breakfast time. This is an ilmi (academic) breakfast.” He also advises all students to learn these couplets, as they are very enjoyable.⁵⁰

Ibn Durayd رَحِمَهُ اللهُ says

أَهْلًا وَسَهْلًا بِالَّذِينَ أُحِبُّهُمْ وَأُودُّهُمْ فِي اللَّهِ ذِي الْأَلَاءِ

Welcome to those who I love and adore, for the sake of Allaah, the One who has conferred innumerable bounties upon us.

أَهْلًا بِقَوْمٍ صَالِحِينَ ذَوِي تَقَى غُرِّ الْوُجُوهِ وَزَيْنِ كُلِّ مَلَاءٍ

Welcome to that group of pious people (who obey the commandments of Allaah جَلَّ جَلَالُهُ), who are men of Taqwa (as they abstain from all that which Allaah جَلَّ جَلَالُهُ has prohibited them from). Their faces are radiant and shining and who are sources of beauty to every gathering

يَسْعَوْنَ فِي طَلَبِ الْحَدِيثِ بِعِفَّةٍ وَتَوَقُّرٍ وَسَكِينَةٍ وَحِيَاءٍ

They seek to acquire the knowledge of Hadeeth with the qualities of: self-restraint and abstinence, dignity, calmness and modesty

هُمْ الْمَهَابَةُ وَالْجَلَالَةُ وَالنُّهَى وَفَضَائِلُ⁵¹ جَلَّتْ عَنِ الْإِخْصَاءِ

They are people of respect, grandeur, intellect and virtues that cannot be enumerated

وَمِدَادُ مَا تَجَرَّي بِهِ أَفْلاَمُهُمْ أَرْكَى وَأَفْضَلُ مِنْ دَمِ الشُّهَدَاءِ

The ink with which their pens write is purer and more virtuous than the blood of the martyrs

يَا طَالِبِي عِلْمِ النَّبِيِّ مُحَمَّدٍ مَا أَنْتُمْ وَسِوَاكُمْ بِسِوَاءِ⁵²

O the student who seeks the knowledge of Nabi Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ!
You and those other than you can never be equal.

x) My respected teacher Maulana Fadhlur Rahman A'zmi (daamat barakaatuhu) delivered a lecture to the students of Hadeeth in Masjid Huzaifa, Toronto, Canada on the 9th Rabi'ul Awwal 1440 AH. The summary of his lecture is as follows:

⁵⁰ Hadaaya Ad-Daraari page55, 56

⁵¹ This word فضائل should be recited here with a tanween, even though it is not munsarif. This is allowed in poetry to keep the rhythm.

⁵² Jaami'u Bayaanil 'Ilm wa Fadhlihi no.116

1) Shah Abdul-Aziz Muhaddith Dehlawi رَحِمَهُ اللهُ wrote a booklet for a student who wished to study the science of Hadeeth. He named it 'Ujaalah Naafi'ah' (a beneficial booklet written in haste). Its lengthy footnotes were written by a scholar of Pakistan Maulana Abdul-Haleem Chishti, which he named 'Fawaaid Jaami'ah'. Anyway, Shah Abdul-Aziz رَحِمَهُ اللهُ presents two special and valuable advices to the students of Hadeeth: To acquire this knowledge (of Hadeeth), it is absolutely necessary to give due consideration to the following two aspects:

- a) To search for and ascertain the condition of the narrators of every narration.

In other words, verify the status and reliability of every narration that we study. For this, one can generally consult the commentaries in which the status of the narration is discussed. However, many books of Hadeeth are such that much work and research has not been done on the status of its narrations.

- b) To exercise extreme caution in understanding the meaning of the Hadeeth.

In other words, ascertain the correct meaning of the Hadeeth. For this, one should study what explanation was presented by the previous Ulama

2) Study the life-stories and biographies of the authors of the compilations of Hadeeth and the Salaf Saaliheen. This will create a great amount of reliance and admiration in our hearts for them. We will learn how they sacrificed their lives in the service of Deen and the extent to which they preoccupied themselves in ilm. We will learn of their Taqwa and their adherence to the Sunnah. We will find them to be Sufis, as well as Tablighis, as they made amr bil ma'roof and nahy anil munkar (instructed to righteousness and forbade from evil). Studying their lives will create within us the desire to become like them.

3) Istihdhaar of Fadhaa'il: Keep the virtues of acquiring knowledge in mind when studying.

4) Create Yaqeen on this ilm.⁵³ Yaqeen (conviction) is that treasure which leads a person to amal (practicing upon knowledge). The Qur'aan emphasizes that we should have yaqeen on aakhirah. But the reality is that our yaqeen on aakhirah is very weak.

5) Practice on it. When we come across any aspect of knowledge which is not in our lives, adopt it as a practice. This is the method of valuing Hadeeth.

6) Memorize the du'as mentioned in the Hadeeth and recite it on relevant occasions: You will come across many du'as. Memorize them. In some books, an entire chapter is dedicated to du'a i.e. Kitaab Ad-Da'awaat. Allamah Anwar Shah Kashmiri رَحْمَةُ اللهِ said in his lessons on Sahih Bukhari, "The du'as are the ruh (soul) of Hadeeth. Who knows this knows it. Who doesn't know should now come to know this." He then

⁵³ Maulana Muhammad Yusuf Kandehlawi رَحْمَةُ اللهِ said when addressing the students of a Madrasah at the occasion of the completion of Sahih Bukhari: "Brothers! You have completed the Sahih of Imaam Bukhari. You have gained a significant amount of knowledge. Now, it is necessary to make an effort to gain three objectives: a) Yaqeen (conviction) according to this knowledge. b) Amal (practice) according to this knowledge. c) To spread this yaqeen and amal in the world. In the early period of Islam, when an effort was made on all these three aspects based on the knowledge which was brought by Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the false powers and empires of that time i.e. Rome and Persia, which were running on worldly resources, crushed to pieces. In the future, Dajjal will possess such power that today's powers are insignificant before his powers. In that era, The Mahdi from the earth and Isa صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ from the heavens will make such an effort based upon the knowledge of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the method and manner of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. On this, Allaah جَلَّ جَلَالُهُ will ruin the power of Dajjal. When it had happened in the past and will happen in the future, why do we doubt that it can have this effect in the middle? All of this can occur today if some people make an effort on this knowledge in the way of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Sahaabah رَضِيَ اللهُ عَنْهُمْ. The practices which have come to us from Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ are more powerful than the atom-bomb. Allaah جَلَّ جَلَالُهُ has made each and every one of his practices a means of bringing change in this material world as well." (Adapted from the footnotes of Words and Reflections of Maulvi Mohammad Ilyas رَحْمَةُ اللهِ by Hafiz Safwan Muhammad page 162)

said, “The laws of the Shari’ah will terminate when this world terminates. But the du’as will continue and remain even in Jannah.”

فهكذا أقول: إن روح الحديث هي الأدعية، فمن كان قد عرفه فقد عرفه، ومن لم يعرفه، فلْيُعرفه الآن... ثم إن باب الأدعية لا يزال يجري حتى في الجنة أيضاً. أمّا الأحكام، فإنّها تنتهي بانتهاء نشأة الدنيا. فكم من فرق بين الفاني والباقي، وأنى يلتقي السُّهْل مع السُّها، والثَّرَيَّا مع الثَّرَى؟! (فيض الباري 217/6)

7) Fikr for Ihyaa’ud Deen – Have the concern to bring Deen alive in the world. Make an intention that we will spread this knowledge. To create a desire and thirst for knowledge within those who have no such desire through da’wah and tabligh is the greatest jihaad of this era. The majority of the Ummah have no such thirst and desire. When such a desire is created, to then spread this knowledge by ta’leem - teaching it.

8) Abstain from sins: Shaytaan and nafs will entice us towards sins, and will present the excuse that Allaah is Most Forgiving and Most Merciful. Only a fool would drink poison, knowing that there is a doctor near him who can treat him. No person even knows whether he will even get tawfiq of repenting after committing a sin. Don’t fall for this deception.

9) Du’a: Make du’a for knowledge, for increase in it, for barakah in it, for yaqeen upon it and to be able to practice upon it. Abdullah ibn Mas’ud رَضِيَ اللهُ عَنْهُ would make dua for an increase in Imaan, Yaqeen and Fiqh. It was the du’a of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for Abdullah ibn Abbaas رَضِيَ اللهُ عَنْهُ which made him the leader of the Mufasssireen, Muhadditheen and Fuqaha in his era.

10) Adab – respect your teachers and respect this ilm. The special traits of Abdullah ibn Abbaas رَضِيَ اللهُ عَنْهُ were ‘desire for ilm’ and ‘a high level of respect’.⁵⁴

⁵⁴ Summarized from Hadaaya Ad-Daraari page 77-90

INTRODUCTION TO HADEETH

It is essential to have an insight into the science of Hadeeth before studying it. This introduction, comprising eight sections or discussions, provides elementary information on the science of Hadeeth. These matters are referred to as Ru'us Thamaaniyah or Buhuth Thamaaniyah. [البحوث الثمانية]⁵⁵

DISCUSSION ONE - DEFINITION OF HADEETH

This section will deal with the definition of Hadeeth as well as the definition of common fields of Hadeeth study.

Ilm al-Hadeeth

Allamah Kirmaani and Allamah Ayni رَحِمَهُمَا اللَّهُ have defined Ilm al-Hadeeth as follows:

هو علم يعرف به أقوال رسول الله صلى الله عليه وسلم وأفعاله وأحواله إهـ

That branch of knowledge by which the words, actions and conditions of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are known. (Al-Kawaakibud Daraari vol. 1 page 12 / Umdah-Al-Qaari vol. 1 page 11)

However, Allamah Suyuti رَحِمَهُ اللَّهُ was not happy with the above definition, as he says that this definition also applies to every seerah book as well, whether in Arabic or any other language, and whether the chains of narrators are mentioned or not. His definition is as follows:

علم يشتمل على نقل أقوال النبي صلى الله عليه وسلم وأفعاله، وروايتها، وضبطها، وتخوير ألفاظها

That branch of knowledge which comprises of reporting the words and actions of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, narrating them, preserving them precisely (including even the spelling and pronunciation of a word), and recording its wording. (Tadreeb-Ar-Raawi vol. 1 page 25)

⁵⁵ A lot of the ensuing discussions have been taken and adapted from Nafahaatut Tanqeeh of Maulana Saleemullah Khan رَحِمَهُ اللَّهُ. However, the texts which he quoted were re-checked and referenced. Additional information was added. All such additional information has been referenced from their sources.

Perhaps he omitted ahwaal (conditions) of Rasulullaah ﷺ for the sake of brevity. Also, the taqreer of Rasulullaah ﷺ has not been mentioned. It is possible that that this falls under the category of actions of Rasulullaah ﷺ as taqreer are tacit approvals, which is an action.

Some have included the words and actions of the Sahaabah and Taabi'een as part of Ilm al-Hadeeth. Teebi has mentioned that the word Hadeeth applies to the words, actions and tacit approvals of Rasulullaah ﷺ, the Sahaabah and the Taabi'een. (*Tadreeb-Ar-Raawi vol. 1 page 34*)

قال الطيبي: الحديث أعم من أن يكون قول النبي صلى الله عليه وسلم والصحابي والتابعي وفعلهم وتقريرهم (تدريب الراوي 34/1)

وكذلك يطلق -الحديث- على قول الصحابي وفعله وتقريره، وعلى قول التابعي وفعله وتقريره. (لمعات التنقيح 98/1) وقال الأمير الصنعاني: "علم يشتمل على نقل ما أضيف إلى النبي -- صلى الله عليه وسلم --، قيل: أو إلى صحابي فمن دونه: قولاً، أو فعلاً، أو همّاً، أو تقريراً، أو صفة" (توضيح الأفكار: 6/1) وفي فتح الباقي شرح ألفية العراقي: : "الحديث، ويرادفه الخبر على الصحيح، ما أضيف إلى النبي -- صلى الله عليه وسلم --، قيل: أو إلى صحابي أو إلى من دونه: قولاً، أو فعلاً، أو تقريراً، أو صفة، ويعبر عن هذا بعلم الحديث، ويحد بأنه علم يشتمل على نقل ذلك". (أوجز المسالك: 53/1)

Ilm Riwaayat al-Hadeeth

Ilm Riwaayat al-Hadeeth could be defined as follows:

هو علم يشتمل على نقل أفعال رسول الله صلى الله عليه وسلم وأقواله وصفاته وتقريراته

That branch of knowledge which comprises of narrating the actions, statements, qualities and tacit approval of Rasulullaah ﷺ.

(*Tadreeb-Ar-Raawi vol. 1 page 20*)

Shaikh Zakariyya رَحِمَهُ اللهُ says that the best definition according to him is, علم يبحث فيه عن أقوال النبي صلى الله عليه وسلم وأفعاله وأحواله من حيث كيفية السند اتصالاً و انقطاعاً و غير ذلك

That branch of knowledge in which the statements, actions and conditions of Nabi ﷺ are discussed with regards to the

condition of the sanad, whether it is muttasil, munqati', etc. (Awjaz al-Masaalik vol. 1 page 6)

Ilm Diraayat al-Hadeeth

Ilm Diraayat al-Hadeeth can be defined as follows:

هو علم يشتمل على شرح أقوال رسول الله صلى الله عليه وسلم وأفعاله وصفاته ، ويذكر فيه معاني ألفاظه ويشرح فيه تلك الألفاظ ، ويعلم به طرق استنباط الأحكام، ويعرف به ترجيح الراجح منها والتطبيق بين الأحاديث إهـ

That branch of knowledge which comprises of explaining the words, actions and qualities of Rasulullaah ﷺ. Mentioned therein are the meanings and explanation of words, the manner of extracting laws from it, selecting the preferred Hadeeth to follow if the Hadeeth is in conflict with another Hadeeth and eliminating contradictions.

(Nafahaat at-Tanqeeh vol. 1 page 2)

Some have referred to this category as Ilm Fiqh al-Hadeeth.

However, according to many scholars of Hadeeth, Ilm Diraayat al-Hadeeth is another name for Ilm Usul al-Hadeeth, as is defined by (Shamsud-Deen Muhammad ibn Ibrahim) Ibn Al-Akfaani in Irshaadul Qaasid ilaa Asnal Maqaasid as follows:

قال ابن الأكفاني : وعلم الحديث الخاص بالدراية ، علم يعرف منه حقيقة الرواية وشروطها وأنواعها وأحكامها وحال الرواة وشروطهم وأصناف المرويات وما يتعلق بها . (أنظر تدريب الراوي ج 1 ص 40)

Ilm Usul al-Hadeeth

Ilm Usul al-Hadeeth can be defined as follows:

هو علم بقوانين يعرف بها أحوال السند والمتن إهـ

Knowledge of rules by which the condition of the sanad and matan is known. (Tadreeb-Ar-Raawi vol. 1 page 44)

The best definition of Usul al-Hadeeth has been mentioned by Allamah Ibn Hajar رَحِمَهُ اللهُ . It is as follows:

معرفة القواعد المعرفة بحال الراوي والمروي إهـ

Knowledge of rules which explains the condition of the narrator and the narrated.

(Tadreebur-Raawi vol. 1 page 41)

However, Allamah as-Suyuti رَحْمَةُ اللَّهِ records the above as the definition of Ilm al-Hadeeth in his Alfiyah. He states the following therein:

علم الحديث ذو قوانين تُحدَّ يُدري بها أحوال متن وسند

Similarly, Allamah Zurqaani رَحْمَةُ اللَّهِ also records the same definition for Ilm al-Hadeeth, but this is actually the definition of Ilm Usul al-Hadeeth. (Awjaz al-Masaalik vol. 1 page 5)

Different types of Ahaadeeth

A Hadeeth is a report of the words, deeds, characteristics (صفات) and tacit approvals of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Examples of a report of the words of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are recorded hereunder:

الدين النصيحة (مسلم)

بني الإسلام على خمس ، شهادة أن لا إله إلا الله وأن محمدا رسول الله وإقام الصلاة وإيتاء الزكاة والحج

وصوم رمضان (بخارى)

إنما الأعمال بالنيات، وإنما لكل امرئ ما نوى، فمن كانت هجرته إلى دنيا يصيبها، أو إلى امرأة ينكحها،

فهجرته إلى ما هاجر إليه (بخارى)

Examples of reports about the deeds of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are as follows:

راح رسول الله صلى الله عليه وسلم مهجرا فجمع بين الظهر والعصر (ابو داؤد)

أن رسول الله صلى الله عليه وسلم جمع في حجة الوداع المغرب والعشاء بالمزدلفة (بخارى)

The attributes and characteristics (صفات) of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are of two types:

- a.) ikhtiyaari - characteristics which he displayed by choice and;
- b.) ghair ikhtiyaari - characteristics which were conferred by Allaah تَبَارَكَ وَتَعَالَى.

Examples of the first category are his generosity, magnanimity, servitude to Allaah, humility, tolerance and forbearance. Examples of

the second category refer to his physical features as outlined in the following two examples:

وكان ربعة من القوم (الشمال للترمذی)

بعید ما بین المنکبین (الشمال للترمذی)

The physical features of Rasulullaah ﷺ were divinely conferred (ghair ikhtiyaari), but characteristics pertaining to his spirituality and character were personally adopted and displayed by choice (ikhtiyaari). The Muhadditheen who specialise in Hadeeth transmission, transmit both types of characteristics. However, the Fuqaha (jurists) focus on extracting laws, hence they are only concerned with Ahaadeeth pertaining to characteristics which were personally chosen. Laws cannot be extracted from Ahaadeeth pertaining to the characteristics which were conferred divinely.

Tacit approval

ومعنى التقرير: أنه فَعَلَ أحدٌ أو قال شيئاً في حضرته -صلى الله عليه وسلم-، ولم ينكره ولم ينهه عن ذلك بل سكت وقرر.

This refers to instances where a person said or did something in the presence of Rasulullaah ﷺ and Rasulullaah ﷺ remained silent without disapproving it. (*Lama'aat-At-Tanqeeh vol. 1 page 22*)

This silent approval is known as Taqreer. The silent approval or no expression of disapproval from Rasulullaah ﷺ has legal status. This is exclusive to a Nabi; it does not apply to a non-Nabi. Therefore, Rasulullaah ﷺ's silent approval of any word or deed implies that such an act is legitimate.

A few definitions

One who commences a study of Hadeeth and Nabawi traditions is known as a Taalib. (*Qawaaid fi Uloom –Al-Hadeeth page 22, quoting from Kashhaaf Istilaahaatil Funoon of Qadhi Muhammad A'la Thanwi*)

One who narrates Hadeeth is known as a Muhaddith.

Mawlana I'zaz Ali رَحِمَهُ اللهُ defined a Muhaddith as follows:

Mulla Ali Qaari رَحِمَهُ اللهُ and others have written that one who memorises the matn (text) and sanad (chain of transmission) of 100 000 Ahaadeeth and is aware of the relevant criticism regarding them is a Haafiz of Hadeeth. A Muhaddith who knows three hundred thousand Ahaadeeth in this manner is known as Hujjat, and one who is aware of all the Ahaadeeth in this manner is known as Haakim. (*Commentary of Sharh Nukhbah page 3*)

However, since these definitions of Hafiz, Hujjat and Haakim cannot be traced back to the Mutaqaddimeen, they are not ratified by the Muhaqqiqeen (from amongst whom are Jamaalud-Deen Mizzi, Haafiz Zahabi, Maulana Zafar Ahmad Thanwi, Allamah Muhammad Zaahid Kauthari and Shaykh Abdul-Fattaah Abu Ghuddah). The reality is that these titles revolve around urf (the common usage) of every era. According to Maulana Zafar Ahmad Uthmaani رَحِمَهُ اللهُ, a Muhaddith today refers to a person who is engaged in the study of Hadeeth and who teaches it, relying on the ijaazah (permission) of his teachers, while possessing sufficient understanding of the various aspects of the riwaayah and diraayah of the Hadeeth. A Haafiz in today's era is a person who, when he hears a Hadeeth, knows whether it is from the Sihaah or from some other source, and who has memorized 1000 Ahaadeeth or more in meaning. A Hujjah today is such a scholar whose statement 'This is mentioned in a Hadeeth' is regarded as a proof amongst his contemporaries that the matter is certainly as he has said it. (*Refer to a detailed explanation in Qawaaid fi Uloom –Al-Hadeeth page 21-22*)

A Faqeeh refers to one engaged in extracting laws and expounding the preferred view.

A Muhaqqiq refers to one who reconciles conflicting views and who strives to dispel contradictions.

Hadeeth, Athar (أثر), Khabr and Sunnah

The Muhadditheen differ about the nature of these words. Are they synonyms or does each one convey an independent meaning?

a.) Some Ulama consider the words ‘Hadeeth’ and ‘Athar’ to be synonyms. Both apply to the statements and actions of Rasulullaah ﷺ, the Sahaabah and the Taabi’een.

b.) Another view is that Hadeeth only refers to a statement which can be traced back to Rasulullaah ﷺ via an unbroken chain of transmission. (مرفوع). The narration of a Sahaabi is known as a mawqoof athar and the narration of a Tabi’ee is known as a maqtoo’ athar. This is the opinion of the Ulama of Khurasaan.

c.) According to a third opinion, just like the ‘marfoo’ statement, the mawqoof statement is also classified as a Hadeeth. However, the statement of a Tabi’ee is known as a maqtoo’ athar.

As for the term ‘Khabar’, it is a synonym of Hadeeth according to the most famous opinion. According to another opinion, the word Hadeeth refers specifically to [a report of] the words and deeds of Rasulullaah ﷺ whereas Khabar refers equally to statements of Rasulullaah ﷺ and statements of kings, rulers etc. (i.e. anything which is historically reported). Some are of the view that Hadeeth refers to that which comes from Rasulullaah ﷺ, whilst khabar refers to reports from anyone besides him.

As for the difference between Hadeeth and sunnah, some have said that they are synonyms. Another view is that Hadeeth is specific to the statements of Rasulullaah ﷺ whilst sunnah is general and can be used for the statements, actions and conditions of Rasulullaah ﷺ. (See *Sharh Nukhbah al-Fikr* page 8, *Tadreebur-Raawi* vol. 1 page 42, *Lama’aat at-Tanqeeh* vol. 1 page 22, *Qawaaid fi Uloom al-Hadeeth* page 21-22)

An objection answered

Certain compilations of Hadeeth essentially comprise of the statements of the Sahaabah and the Tabi’een, such as the Musannaf of Ibn Abi Shaybah and Abdur Razzaq رَحِمَهُمَا اللَّهُ. These compilations contain very few

marfoo' Ahaadeeth. Why are they regarded as compilations of Hadeeth if the term Hadeeth specifically refers to the statements of Rasulullaah ﷺ?

This objection can be answered in one of three ways:

1. The statement of a Sahaabi or a Taabi'ee could either be mudrak bil-qiyaas (understood by logic) or not. If it is not mudrak bil-qiyaas, it is categorised as a marfoo' Hadeeth, hence its place in a compilation of Hadeeth is justified. If it is mudrak bil-qiyaas, we would presume in good faith that the statement has been transmitted from Rasulullaah ﷺ, even though it has not been attributed to him and it does not actually originate from the Sahaabi or the Taabi'ee. On this basis, recording it in a compilation of Hadeeth is justified.

2. According to one opinion, the term Hadeeth refers to the words, deeds, characteristics and tacit approval of Rasulullaah ﷺ as well as the statements and actions of the Sahaabah and the Taabi'een. The distinction between the three would then be through its classification as a marfoo', mawqoof or maqtoo' Hadeeth, depending if the final link in the sanad is Rasulullaah ﷺ a Sahaabi or a Taabi'ee. It can therefore be said that the term Hadeeth actually refers to all three types of statements (Hadeeth, athar and khabar], but they are distinguished from one another by their classification as marfoo', mawqoof and maqtoo'.

The exalted status of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ

The statements of the Sahaabah and the Taabi'een are considered as Hadeeth since they were living testimonies of Rasulullaah ﷺ's claim to nubuwwah. This applies in a greater degree to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, regarding whom the Noble Qur'aan says: رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ.

Allaah تَبَارَكَ وَتَعَالَى pronounced this glad tidings in respect of the Sahaabah and He is such that *'not an atom in the heavens or the earth is absent from Him'* (Surah Sabaa verse 3) and He is *'the knower of all that is manifest and hidden.'* (Surah Taghaabun verse 18).

Those who sin persistently and those who intentionally commit major sins cannot be entitled to His pleasure. Hence, the Sahaabah were not infallible, but they certainly were protected from disobedience to Allaah and they were the criterion of truth. Allaah تَبَارَكَ وَتَعَالَى has made their Imaan a criterion as outlined in the following verse,

واذا قيل لهم آمنوا كما آمن الناس قالوا أنؤمن كما آمن السفهاء ألا إنهم هم السفهاء ولكن لا يعلمون

And when it is said to them (hypocrites), 'Believe as the people (followers of Muhammad ﷺ, al-Ansar and al-Muhajirun) have believed,' they say: 'Shall we believe as the fools have believed? Surely, they are the fools, but they know not. (Surah Baqarah verse 13)

Had they not been the criterion of truth, their Imaan would not have been considered as the standard. This verse compels the hypocrites to develop the special level of sincerity, piety and authenticity which the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ possessed. Allaah تَبَارَكَ وَتَعَالَى says,

لقد رضي الله عن المؤمنين إذ يبايعونك تحت الشجرة فعلم ما في قلوبهم فأنزل السكينة عليهم وأثابهم فتحا

قريبا

Indeed, Allaah was pleased with the believers when they gave their Bay'ah (pledge) to you (O Muhammad) under the tree; He knew what was in their hearts and He sent down as-Sakeenah (calmness and tranquillity) upon them, and He rewarded them with an imminent victory. (Surah Fath verse 18)

The words, 'He knew what was in their hearts and He sent down as-Sakeenah (calmness and tranquillity) upon them' is of special significance.

Allaah تَبَارَكَ وَتَعَالَى also made the following remark, which bears testimony to their piety and sincerity:

يبتغون فضلا من الله ورضوانا

They seek the grace of Allaah and (His) pleasure. (Surah Fath verse 29)
Allaah تَبَارَكَ وَتَعَالَى also says the following about them,

اولئك الذين امتحن الله قلوبهم للتقوى لهم مغفرة وأجر عظيم

They are those whose hearts Allaah has tested for taqwa. For them is forgiveness and a great reward. (Surah Hujuraat verse 3)

وكلا وعد الله الحسنى

*And Allaah has promised all of them goodness.
(Surah Nisaa verse 95, Surah Hadeed verse 10)*

Their piety, sincerity and devotion to Allaah تَبَارَكَ وَتَعَالَى and His messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is evident from these verses as well as many others in the Noble Qur'aan.

The following Ahaadeeth pertaining to the elevated status of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ are worthy of consideration, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

- 1.) Do not abuse my Sahaabah for if any one of you spent gold equal to Uhud (in Allaah's path) it would not be equal to a Mudd or even a half Mudd spent by one of them. *(Bukhaari no. 3673, Muslim no. 2541)*
- 2.) The best amongst my Ummah is my generation, thereafter those that will succeed them and thereafter those that will succeed them. *(Bukhaari no. 2651, Muslim no. 2535)*
- 3.) The fire will not touch any Muslim who saw me or saw a person who saw me. *(Tirmidhi no. 3858)*
- 4.) Fear Allaah! Fear Allaah regarding my companions. Do not make them a target after me because he who loves them, has loved them due to his love for me, and he who hates them, has hated them due to his hatred for me. He who harms them, has harmed me and he who harms me, has harmed Allaah. Thus Allaah will soon take them to task. *(Tirmidhi no. 3862)*
- 5.) Whichever of my Sahaabah pass away in any land, then he will be raised as a guide and light for them on the Day of Judgement. *(Tirmidhi no. 3865)*

This reveals the depth of the sincerity of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. Their achievements and conditions is a reflection of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's nurturing, hence their statements should also be regarded as Hadeeth.

Sayyiduna Abdullaah Ibn Umar رَضِيَ اللَّهُ عَنْهُ says the following about them,

أُولَئِكَ أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا خَيْرَ هَذِهِ الْأُمَّةِ، أَتْرَبَهَا قُلُوبًا، وَأَعَمَّقَهَا عِلْمًا، وَأَقَلَّهَا تَكَلُّفًا، قَوْمٌ اخْتَارَهُمُ اللَّهُ لِصُحْبَةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَقَلَّ دِينِهِ،

The Sahaabah are the most superior group within this ummah; their hearts were most noble, their knowledge in-depth and they were most averse to undue formalities. Allaah selected them for the companionship of His Nabi and for transmitting His Deen. (Hilyatul-Awliyaa vol. 1 page 305, a similar narration in Mishkaat is quoted from Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ and is narrated by Razeen)

He also said,

لَا تَسُبُّوا أَصْحَابَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَقَامُ أَحَدِهِمْ سَاعَةً، خَيْرٌ مِنْ عَمَلٍ أَخَذَكُمْ عُمُرُهُ

Do not revile the Companions of Muhammed, for the stay of anyone of them for a brief period (with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is better than all the good deeds that anyone of you does in his lifetime.

(Ibn Maajah no. 162)

Abdullaah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ said,

إِنَّ اللَّهَ نَظَرَ فِي قُلُوبِ الْعِبَادِ، فَوَجَدَ قَلْبَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرَ قُلُوبِ الْعِبَادِ، فَاصْطَفَاهُ لِنَفْسِهِ، فَابْتَعَنَهُ بِرِسَالَتِهِ، ثُمَّ نَظَرَ فِي قُلُوبِ الْعِبَادِ بَعْدَ قَلْبِ مُحَمَّدٍ، فَوَجَدَ قُلُوبَ أَصْحَابِهِ خَيْرَ قُلُوبِ الْعِبَادِ، فَجَعَلَهُمْ وَرَرَاءَ نَبِيِّهِ، يُقَاتِلُونَ عَلَى دِينِهِ، فَمَا رَأَى الْمُسْلِمُونَ حَسَنًا، فَهُوَ عِنْدَ اللَّهِ حَسَنٌ، وَمَا رَأَوْا سَيِّئًا فَهُوَ عِنْدَ اللَّهِ

سَيِّئٌ

Allaah looked in the heart of His servants. He found the heart of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to be the best of hearts. He chose him for Himself and sent him with His message. Then He looked into the hearts of the servants after seeing the heart of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He found the hearts of his Sahaabah the best of hearts. He thus chose them to be the ministers of His Nabi. They will fight for His deen. So what the Muslims (Sahaabah) see as good, it is good by Allaah.

Whatever they see as evil, is evil by Allaah.

(Musnad Ahmad no. 3600)

Why should their statements not be regarded as Hadeeth and why should they not be regarded as the criterions of truth?

3. Thirdly, the compilations of Ibn Abi Shaybah and Hafiz Abdur Razzaq are termed as Kutub al-Aathaar. This response retains the distinction between Hadeeth and athar.

Objection answered

The Saheeh of Imam Bukhaari and the Sunan of Imam Abu Dawood also contain aathaar. Why are they regarded as compilations of Hadeeth? Firstly, the number of aathaar is minimal in comparison to the marfoo' Ahaadeeth, hence they qualify to be referred to as compilations of Hadeeth. Secondly, the primary motive of these authors was documenting marfoo' Ahaadeeth and the aathaar are only mentioned by the way.

DISCUSSION 2 - WHY ARE THE STATEMENTS OF RASULULLAAH ﷺ KNOWN AS HADEETH?

1.) Hadeeth refers to speech. The speech of Rasulullaah ﷺ is the greatest of speech, as if only his words and teachings are worthy of being called Al-Hadeeth (the speech). This is just like Al-Madeenah; even though every city is called madeenah in the Arabic language, however, the city of Rasulullaah ﷺ is only worthy of being called Al-Madeenah (the city). A book is called a kitaab, but the only book worthy of being called Al-Kitaab (the Book) is the Qur'aan.

An objection can be raised that Hadeeth also refers to the qualities and actions of Rasulullaah ﷺ and not only his speech. The answer is that the overwhelming majority of Ahaadeeth are the statements of Rasulullaah ﷺ. This is just a generalization. (وللاكثر حكم الكل)

2.) Hafiz Ibn Hajar رحمه الله states the following in his commentary of Saheeh Bukhaari,

المراد بالحديث في عرف الشرع ما يضاف إلى النبي صلى الله عليه وسلم ، وكأنه أريد به مقابلة القرآن لأنه قديم

‘Hadeeth, in Islamic terminology refers to statements attributed to Rasulullaah ﷺ. It is known as Hadeeth [new, created] in contrast to the Exalted Qur’aan, which is Qadeem.’(Ibid)

Since Rasulullaah ﷺ is ‘Haadith’ (created), hence his speech is also ‘Haadith’, whereas Allaah تَبَارَكَ وَتَعَالَى is Qadeem and His speech enjoys the same status.

3.) Allamah Shabbeer Ahmad Uthmaani رَحِمَهُ اللهُ states that Allaah تَبَارَكَ وَتَعَالَى mentions three phases of the life of Rasulullaah ﷺ in Surah ad-Duha and offers three directives applicable to each phase, in a broken-sequence format (لف ونشر غير مرتب).

The sequence of these commandments is as follows:

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ
وَوَجَدَكَ غَنِيًا فَاعْنَىٰ وَآمَّا السَّائِلَ فَلَا تَنْهَرْ
وَوَجَدَكَ ضَالًّا فَهَدَىٰ وَآمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

The third injunction means that since Allaah تَبَارَكَ وَتَعَالَى has conferred the Shari’ah upon you as His greatest favour upon you, you should inform humanity about it. The word “فَحَدِّثْ” is used to convey this injunction.

Since the words, deeds, characteristics and tacit approval of Rasulullaah ﷺ is an expression and exposition of the Shari’ah which was the means of guidance for all, the term ‘Hadeeth’ applies to it adequately. (فَحَدِّثْ فكان حديثاً). (Introduction of Fathul-Mulhim vol. 1 page 1)

It is possibly due to this verse that Rasulullaah ﷺ used the word Hadeeth for his own statements and speech. A few examples of this are:

وَحَدِّثُوا عَنِّي، وَلَا حَرَجَ (مسلم ر 3004)
عَلَيْكُمْ بِكِتَابِ اللَّهِ، وَسَرِّجْعُونَ إِلَى قَوْمِ يُحِبُّونَ الْحَدِيثَ عَنِّي، فَمَنْ قَالَ عَلَيَّ مَا لَمْ أَقُلْ، فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ،
وَمَنْ حَفِظَ عَنِّي شَيْئًا فَلْيُحَدِّثْهُ» (مسند أحمد ر 18946)

مَنْ حَدَّثَ عَنِّي حَدِيثًا وَهُوَ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ (مسلم في المقدمة والترمذي ر 2662 ابن ماجه

ر 41)

نَصَرَ اللَّهُ أَمْرًا سَمِعَ مِنَّا حَدِيثًا فَحَفِظَهُ حَتَّى يُبَلِّغَهُ غَيْرُهُ (والترمذی ر 2656 ابو داؤد ر 3660)

DISCUSSION THREE - THE SUBJECT MATTER OF ILM AL-HADEETH

Allaamah Kirmaani رَحْمَةُ اللَّهِ has declared the personality of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to be the subject matter of Hadeeth. (*Al-Kawaakibud Daraari vol. 1 page 12*)

This should be qualified by saying that the subject matter of Hadeeth is the personality of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his capacity as a messenger of Allaah. (ذات الرسول من حيث انه رسول)

Hafiz Jalaaluddin as-Suyuti رَحْمَةُ اللَّهِ narrates that his Shaykh, Allaamah Kaafiyjee رَحْمَةُ اللَّهِ objected to Allaamah Kirmaani رَحْمَةُ اللَّهِ's view. He said that if the being of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is considered the subject matter of Hadeeth, then this would actually be the subject matter of medicine and not Hadeeth. (*Tadreebur-Raawi vol. 1 page 41*)

Hafiz as-Suyuti رَحْمَةُ اللَّهِ recorded the objection of his Shaykh but failed to refute it, whereas it is obvious that Allamah Kirmaani considers the personality of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the subject matter of Hadeeth, in his capacity as a messenger of Allaah. The personality of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from a health and illness perspective (من حيث الصحة و المرض) would be the subject matter of medicine. It is common knowledge that the change of perspective gives rise to a change in subject matter. Hence, Allaamah Kaafiyjee's objection is incorrect and Haafiz as-Suyuti رَحْمَةُ اللَّهِ's failure to refute it is more astonishing.

It should be known that 'the personality of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his capacity as a messenger' is the subject matter of Ilm al-Hadeeth only. (ذات الرسول من حيث انه رسول)

It is not the subject matter of Ilm Riwaayat al-Hadeeth as its subject matter is 'Hadeeth from a perspective of unbroken and broken chains of transmission' as stated by Shaykh al Hadeeth, Mawlana Muhammad Zakariya رَحْمَةُ اللَّهِ (المرويات من حيث الاتصال و الانقطاع).

Similarly, the subject matter of Ilm Diraayat al-Hadeeth is ‘Ahaadeeth with respect to its explanation and extracting laws from it.’ (الروايات و (المرويات من حيث شرح الالفاظ و استنباط الاحكام منها)

The subject matter of Ilm Usul al-Hadeeth is ‘the sanad and matn of Ahaadeeth. (*Foreword of Awjazul-Masaalik page 7*)

DISCUSSION 4 - AL-GHARDH WAL GHAAYAH [الغرض والغاية] (The Motive and The Outcome)

Literal difference between the Ghardh and Ghaayah: Ghardh refers to the motive or reason for which an action is undertaken and Ghaayah refers to the outcome of that endeavour. For example, a person sets out to purchase cloth. Purchasing the cloth is the Ghardh. When he purchases it, it is termed Ghaayah. At times, the Ghardh is found and the Ghaayah are achieved. At times, the Ghardh is found, but the Ghaayah is not achieved, due to some impediment or obstacle. Sometimes, a Ghaayah is achieved, but this Ghaayah is other than the Ghardh. For example, a person opens a business, the object being to make a profit. If he attains a profit, the Ghardh is found and the intended Ghaayah has been achieved. However, if he suffers a loss, the Ghardh (objective) has not been achieved, but there is a Ghaayah (outcome), which is loss.

As for the various aspects of Deen, Allaah ﷻ always enables one to achieve his ghardh. The Ghardh always leads up to its Ghaayah. Thus, in matters of Deen, the Ghardh and the Ghaayah are generally one and the same.

The Ghardh and Ghaayah of Ilm al-Hadeeth

(الفوز بسعادة الدارين) – Allaamah Kirmaani رَحِمَهُ اللهُ says that the Ghardh and Ghayah of Ilm al-Hadeeth is to acquire the bliss of both abodes (الفوز بسعادة الدارين). (*Al-Kawaakibud-Daraari vol. 1 page 12*) However, this is the

ultimate objective which is concise and general, and applies to all actions.

SOME SPECIFIC MOTIVES AND INTENTIONS FOR ACQUIRING ILM-AL-HADEETH

1. Attaining the duaa of Rasulullaah ﷺ for those engaged in the study of Hadeeth:

نَضَّرَ اللَّهُ امْرَأً سَمِعَ مِنَّا حَدِيثًا فَحَفِظَهُ حَتَّى يُبْلَغَهُ (وفي لفظ الترمذي: حَتَّى يُبْلَغَهُ غَيْرُهُ)

May Allaah keep that person fresh (hale, healthy and happy) who hears a Hadeeth from us, and preserves it until he conveys it (to another).

(Sunan Tirmidhi (no. 2656) and Sunan Abi Dawood (no. 3660) from Zaid Ibn Thaabit رَضِيَ اللَّهُ عَنْهُ)

The Muhadditheen consider this statement to be either a supplication or a fact (دعائية أم خبرية).

If it is a supplication, it expresses the laudable status of the Muhadditheen, because Rasulullaah ﷺ supplicated for their prosperity. Entitling oneself to this supplication could also be considered the Ghardh and Ghayah of pursuing Ilm al-Hadeeth.

If it is a fact, then Rasulullaah ﷺ has conveyed glad tidings of prosperity to the Muhadditheen, which can likewise be determined as the Ghardh and Ghayah of pursuing Ilm al-Hadeeth.

As a result of this du'a or statement, Sufyaan ibn Uyainah رَحِمَهُ اللَّهُ said, "There is no person who seeks the knowledge of Hadeeth except that there is some sort of freshness and lustre on his face, due to the Hadeeth of Nabi ﷺ."⁵⁶

Abu Ishaq Ibrahim ibn Abdil Qadir, the Maaliki Sufi of Tunisia (d.1266 AH) said:

أهل الحديث طويلة أعمارهم ... ووجوههم بدعا النبي منضرة
وسمعت من بعض المشايخ أنهم ... أرزاقهم أيضا به متكره

(الرسالة المستطرفة لبيان مشهور كتب السنة المشرفة للعلامة محمد بن جعفر الكتاني المغربي رحمه الله ص2)

⁵⁶ قال سفيان بن عيينة : ما من أحد يطلب الحديث الا وفي وجهه نضرة لقول النبي صلى الله عليه وسلم نضر الله امرا سمع منا حديثا فبلغه (المدخل في أصول الحديث لأبي عبد الله الحاكم ص16 شرف أصحاب الحديث للخطيب البغدادي رقم:22)

2. Benefitting (figuratively) from the company of Rasulullaah ﷺ. The thinking and ideology of any author of a book strongly effects and impacts the reader. It is as though the reader is in the company of the author. If a person studies the words, actions and incidents of Rasulullaah ﷺ, it is as though he is in the company of Rasulullaah ﷺ.

A poet says:

أهل الحديث هم أهل النبي وإن
لم يصحبوا نفسه أنفاسه صحبوا⁵⁷

This implies that although the muhadditheen did not have actual companionship with Rasulullaah ﷺ, they are nonetheless connected to him due to their preoccupation with his life. They remain preoccupied with the reports of his utterances, deeds, characteristics and tacit approvals and preserve it. These reports are the keys to eternal bliss.

قيل للإمام عبد الله بن المبارك : إنك تكثر الجلوسَ وَحْدَكَ ! ، فغضب وقال : أنا وحدي !! ، أنا مع الأنبياء ، والأولياء ، والحكماء ، والنبي صلى الله عليه وسلم وأصحابه ، ثم أنشد هذه الأبيات – وهي لحمد بن زياد الأعرابي :

وَلِي جُلَسَاءَ مَا أَمَلُ حَدِيثَهُمْ ... أَلْبَاءَ مَأْمُونُونَ غَيْبًا وَمَشْهُدًا
إِذَا مَا اجْتَمَعْنَا كَانَ حُسْنُ حَدِيثِهِمْ ... مُعِينًا عَلَى دَفْعِ الْهُمُومِ مُؤَيَّدًا

⁵⁷ This poem was composed by the great Sufi, Nahwi and Adeeb, Abu Aamir Hasan ibn Muhammad An-Nasawi Al-Qumisi (449 AH). It is quoted by Ibnus Salaah in Tabaqaatul Fuqahaa Ash-Shaafi'yyah under the biography of his student Abu Taalib Ahmad ibn Muhammad:

113 – أحمد بن محمد بن إبراهيم بن عوانة القاضي ، أبو طالب ، أحسبه من : قاي . قال أبو سعد السمعاني : أنشدنا أبو الحسن علي بن أبي بكر الضريير وأخوه أبو بكر أحمد البيزديان قالا : أنشدنا صاعد بن سيار الهروي قال : أنشدنا أحمد بن محمد بن إبراهيم بن عوانة الفقيه ، أبو طالب الشفعوي القاضي قال : أنشدنا أبو عامر الحسن بن محمد القومسي لنفسه : (يا سادة عندهم للمصطفى نسب ** رفقا بمن عندهم للمصطفى حسب) (أهل الحديث هم أهل الرسول فإن ** لم يصحبوا نفسه أنفاسه صحبوا) كأنه يخاطب العلوية لأهل الحديث . قلت : كذا قال : الشفعوي ، وهو لحن ، والمعروف في النسبة إلى الشافعي رحمه الله : الشافعي . (طبقات الفقهاء الشافعية لأبي عمرو عثمان بن عبد الرحمن ابن الصلاح

(357/1

يَفِيدُونَنَا مِنْ عِلْمِهِمْ عِلْمَ مَا مَضَى ... وَعَقْلاً وَتَأْدِيباً وَرَأْيًا مُسَدِّدًا
بِلا رِقْبَةٍ أَحْشَى وَلَا سُوءَ عَشْرَةٍ ... وَلَا أَتَقِي مِنْهُمْ لِسَانًا وَلَا يَدًا

(من المضمون به على غير أهله لعز الدين الزنجاني ص4-5 بشرحه . كذا في المختار من فرائد النقول والأخبار
للشيخ محمد عوامة 62/2)

When Abdullah ibnul Mubaarak رَحِمَهُ اللهُ was asked, “Why do you spend so much time sitting alone?” he became angry and said, “Am I alone?!!! I am in the company of the Ambiyaa, the Awliyaa and the wise ones, with Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his Companions. He then recited couplets which meant:

I have such companions with whom I never get bored of speaking to them, who are intelligent and whom I can trust in my absence and when I am present.

When we get together, their beautiful speech assists and aids in repelling worries and grief.

Through their knowledge, they benefit me with information of the past, intelligence, etiquette and correct opinions.

Without having to fear that they are observing me (with jealousy), nor bad treatment, and without the fear of being harmed by their tongue or hands.

3. Engagement in the study of Hadeeth creates within one a resemblance with the Sahaabah رَضِيَ اللهُ عَنْهُمْ. Shah Abdul-Aziz Muhaddith Dehlawi رَحِمَهُ اللهُ writes: “By pondering and analysing the matter with deep thought, one will come to realize that every branch of knowledge has some distinctive attribute or special characteristic. Therefore, by attaching the heart and engaging oneself with the study of that science, that distinctive attribute and special characteristic will develop within him, whether it be good or bad. Engagement in the study of the science of Hadeeth produces within one the traits and qualities of Sahaabiyyah. The essence of being a Sahaabi is actually the fortune of being aware of all the conditions and states of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the fortune of witnessing the actions and states of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ during his every act of worship and his every habit. These

experiences become so deeply impressed and firmly grounded in the minds and thoughts of those who engage themselves in the study of this branch that it seems as if they are witnessing it with their own eyes.⁵⁸ The following couplet indicates to this reality:

أهل الحديث هم أهل النبي وإن
لم يصحبوا نفسه أنفاسه صحبوا

*The people of Hadeeth are the companions of Nabi ﷺ, for
although*

*They have not accompanied his Being, yet they enjoy the company of
his breaths (i.e. his blessed moments, experiences, statements and
actions)*

Muhammad ibn Ali ibnul Husain (Al-Baaqir) رحمه الله said:

من فقه الرجل بصره بالحديث أو فطنته للحديث

*It is a sign of deep understanding within a man that he possesses
insight in Hadeeth, or (he said) that he possesses understanding of
Hadeeth.”^{59 60}*

4. Securing closeness to Rasulullaah - تكثير الصلوات على النبي صلى الله عليه وسلم. Sayyiduna Abdullaah Ibn Mas'ood رضي الله عنه narrates that Rasulullaah صلى الله عليه وسلم said,

«أولَى الناس بي يوم القيامة أكثرهم عليَّ صلاة»

*Those who convey the most salawaat upon me would be closest to me
on the Day of Resurrection.*

⁵⁸ The following two statements are attributed to Imaam Shaafi'ee رحمه الله:

(أهل الحديث في كل زمان كالصحابة في زمانهم) (إذا رأيت صاحب حديث فكأنني رأيت أحداً من أصحاب رسول الله) (قواعد التحديث من فنون مصطلح الحديث
لحمد جمال الدين القاسمي (المتوفى: 1332هـ))

⁵⁹ المدخل في أصول الحديث لأبي عبد الله الحاكم ص 16

⁶⁰ Ujaalah Naafi'ah page 32, 33. My respected teacher Maulana Fazlur-Rahman A'zmi (daamat barakaatuhu) would read the above section to the students at the beginning of the year and greatly emphasize this point. This is truly a very remarkable aspect and benefit of engaging in Hadith study.

The scholars of Hadeeth state that the above Hadeeth refers to the muhadditheen as they are engaged in teaching the Ahaadeeth of Rasulullaah ﷺ. Whenever they come across the blessed name of Rasulullaah ﷺ, they recite Salaat upon him. It is therefore evident that those who are preoccupied with Hadeeth have the advantage of conveying more salawaat to Rasulullaah ﷺ than others.

قال أبو حاتم رضي الله عنه : في هذا الخبر دليل على أن أولى الناس برسول الله صلى الله عليه و سلم في القيامة يكون أصحاب الحديث إذ ليس من هذه الأمة قوم أكثر صلاة عليه صلى الله عليه و سلم منهم (صحيح ابن حبان بترتيب ابن بلبان رقم: 912)

Abu Haatim رحمه الله said: "In this Hadeeth is a proof that those engaged in Hadeeth will be the closest people to Rasulullaah ﷺ on the day of Qiyaamah, since no group of people in this Ummah recite more Salawaat upon Rasulullaah ﷺ than them."

5. -الفهم الصحيح للقرآن Understanding the commands of the Qur'aan correctly. The Qur'aan is the text and the Hadeeth is the explanation. Without knowledge of Hadeeth, one can never understand and practise on the Noble Qur'aan. For example, the Qur'aan commands us to perform salaah. However, the methodology of salaah cannot be understood except by the Ahaadeeth.

A man from Kufa one day visited Imaam Abu Hanifah رحمه الله, while Ahaadeeth were being narrated in his presence. The man said, "Give us a break from these Ahaadeeth." Imaam Abu Hanifah reprimanded him sternly and said, "If it was not for the Sunnah (Ahaadeeth), none of us would have understood the Qur'aan." (لولا السنة ما فهم أحد منا القرآن) He then said to the man, "What is your opinion regarding the ruling of the meat of monkeys? What is your proof for it from the Qur'aan?" The man was speechless. He asked Imaam Abu Hanifah to explain his view. Imaam Abu Hanifah said, "Monkeys are not from "بهيمة الأنعام" – domesticated

animals.” (Al-Mizaanul Kubra of Abdul Wahhaab ash-Sha’raani vol.1 page 71)

6. معرفة كيفية الاقتداء بالنبي صلى الله عليه وسلم - Attaining the knowledge of how to obey and follow Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. A person loves Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, but needs to know his Ahaadeeth so that he can follow the lifestyle of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The above two intentions have been alluded to by Khateeb At-Tabrezi in his introduction of Mishkaatul Masaabih in the following words:

فَإِنَّ التَّمَسُّكَ بِهَدْيِهِ لَا يَسْتَتِبُ إِلَّا بِالْإِقْتِئَاءِ لِمَا صَدَرَ مِنْ مَشْكَاةٍ، وَالْإِعْتِصَامُ بِحُكْلِ اللَّهِ لَا يَتِمُّ إِلَّا بِبَيَانِ

كَشَفِهِ⁶¹

7. العلم بما اراد الله ورسوله صلى الله عليه وسلم منا - To know what Allaah جَلَّ جَلَالُهُ and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ want from us.

Someone once asked Maulana Muhammad Qaasim Nanotwi رَحِمَهُ اللهُ، “The books you studied are the same books that other Ulama studied, but the great and lofty status (in knowledge) that Allaah has given you, He hasn’t given to any of them. What is the reason for this?” Maulana gave a very unique reply, which is a great lesson for all students of Deen. He said, “When others studied the Qur’aan and Hadeeth, they studied it with the intention of learning the different sciences related to the Qur’aan and Hadeeth e.g. Tafseer, Asbaabun Nuzool, An-Naasikh wal-Mansookh, Asmaaur Rijaal, etc. They were then blessed with this knowledge, but they did not receive what I received.” Those present then asked, “How is it then that you received this great favour?” He replied, “Whenever I studied the Qur’aan Shareef, I studied it with this intention, ‘O Allaah! Your slave is present. I want to understand Your commands which I want to bring into practice.’ I studied the Qur’aan

⁶¹ This objective was mentioned by Maulana Ameer Ahmad, a teacher at Mazaahirul Uloom, and was mentioned by Maulana Sayyid Muhammad Aaqil in his ‘Introduction to Sunan Abi Dawud’ page26. Maulana Sayyid Muhammad Aaqil then observed that the above two intentions can be understood from the above passage of Mishkaatul Masaabih.

and Hadeeth with this intention that I want to know what Allaah ﷻ and His Nabi ﷺ want from me.” SubhanAllaah! This intention was similar to the intention of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. Whenever Maulana read a Hadeeth, he would think to himself; What was the mansha (wish and desire) of Rasulullaah ﷺ when he uttered these words?” Based on this, Allaah ﷻ blessed him with such great and vast knowledge. (Moulana Qasim Nanotwi)

This has been expressed by the author of Miftaahus Sa’aadah in the following words:

التحلى بالآداب النبوية والتوفي عما يكرهه وينهاه

8. حفظ السنة – Protecting and preserving the Sunnah. This is achieved in many ways: a) Saving oneself from wrongfully attributing something to Rasulullaah ﷺ. b) To be able to distinguish between Ahaadeeth and fabrications and to create awareness regarding the same. c) Many actions are committed by people in the name of Deen. When a person learns the Ahaadeeth of Rasulullaah ﷺ, he can easily recognize the difference between haqq (truth) and baatil (falsehood), sunnah and bid’ah (innovations). One will then be able to defend Islam from all innovations, interpolations and incorrect interpretations of deviates and ignorant individuals. d) To defend the Sunnah against the attacks of the enemies of Islam, like the Orientalists etc.

9. الرحمة تنزل الصالحين – The mercy of Allaah ﷻ descends upon mention of the pious. Abu Amr Ibnus Salaah writes:

قال ابن الصلاح ومن أقرب الوجوه في إصلاح النية فيه : ما روينا عن أبي عمرو إسماعيل بن نجيد : أنه سأل أبا جعفر أحمد بن حمدان وكانا عبيدين صالحين فقال له : بأي نية أكتب الحديث ؟ فقال : ألتستم ترون أن عند ذكر الصالحين تنزل الرحمة ؟ قال : نعم . قال : فرسول الله – صلى الله عليه وسلم – رأس الصالحين

One of the best ways through which one can correct his intention for the study of Hadeeth is the following narration; Abu Amr Ismail ibn Nujayd asked Abu Ja’far Ahmad ibn Hamdaan, and both were pious slaves of Allaah ﷻ, “With what intention should I write Ahaadeeth?” He replied, “Don’t you know that mercy descends upon the mention of

the pious?”⁶² He replied, “Yes.” Abu Ja’far Ahmad ibn Hamdaan said, “So understand that Rasulullaah ﷺ is the leader of all the pious ones.” (*Ma’rifatu Anwaa’ Ulumil-Hadeeth* page246, *Tadreebur-Raawi* 4/539)

10. ذكر كلام المحبوب - From a perspective of love, the Ghardh and Ghayah of pursuing Hadeeth is to remain preoccupied with information pertaining to Rasulullaah ﷺ, who is truly our beloved. Shaykh al-Hadeeth Maulana Muhammad Zakariyya رَحْمَةُ اللَّهِ says: If there happened to be no other benefit of the study and teaching of Hadeeth and even no reward to be gained by it, then the fact that it is ‘the speech of Rasulullaah ﷺ’ is sufficient as an objective for pursuing Ilm al-Hadeeth. We are lovers of Rasulullaah ﷺ and we claim to truly love him. (A lover naturally finds great joy in the words of his beloved.) Therefore, we should study his ﷺ speech (and actions etc.) merely because it is the speech of our beloved. When it is studied with love, one will experience a special kind of enjoyment, sweetness and enthusiasm.

⁶² Most scholars attribute this statement to Sufyaan ibn Uyainah. (See Mu’jam Ibnul Muqree no.142, Hilyatul Awliyaa 7/285, Al-Maqaasidul Hasanah no.720) However, Imaam Ahmad ibn Hanbal رَحْمَةُ اللَّهِ has in some places narrated this statement from him in these words:

قال سفیان کان یقال عند ذکر الصالحین تنزل الرحمة قبل من ذكره (كتاب الزهد للإمام أحمد بن حنبل ص326 وبمنله نقله ابو داؤد في آخر مسائله الفقهية ص283 كما في حاشية تدريب الراوي 539/4)

From this, we come to know that this statement was uttered by others before him. In Jaami’ Bayaanil Ilm wa Fadhlilihi, Ibn Abdir Barr quotes it from Sufyaan Ath-Thawri, without quoting any chain. (2/314) But Allamah Murtadha Zabeedi states that the famous opinion is to attribute it to Sufyaan ibn Uyainah. (Ithaafus Saadatil Muttaqeen 6/350) I have come across mention of this statement by one of the earlier scholars. Laalikaai has narrated the following:

2373 – أخبرنا عبيد الله بن محمد بن أحمد ، قال : ثنا جعفر بن محمد بن نصير ، قال : ثنا أحمد بن محمد بن مسروق ، قال : ثنا محمد بن الحسين البرجلاني ، قال : سمعت الحسن بن الربيع ، قال : سمعت ابن المبارك ، بالمصيصة وذكر علي بن الفضيل ، فجعل يذكر مناقبه ، قال : فسأله رجل عن حديث ، فقال : دعنا فإن محمد بن النضر الحارثي كان يقول : عند ذكر الصالحين تنزل الرحمة (شرح أصول اعتقاد أهل السنة والجماعة للالكائي)

Therefore, this was the statement of Muhammad ibnun Nadhr Al-Haarithi, one of the pious abstinent worshippers from the early Tab’ut Taabi’een. He passed away in 150 A.H. or even before that. (Al-Waafi bil Wafayaat)

Take for example the case of a person who happens to have fallen in love (with a certain woman) and he receives a letter from his beloved. If he is in a Hadeeth lesson, then too, he will ensure that he first reads the letter. If he happens to be eating, he will stop eating to read it. If it is the time of salaah, his focus will be only on the letter which is in his pocket. If a person can have so much desire and feelings for the letter of an impure beloved, then the words of Rasulullaah ﷺ deserve a far greater level of value and respect.⁶³

وقيل: من علامات محبته عليه السلام، العكوف على ذكره وسماع حديثه في الارتحال والمقام، ومما أنشده بعضهم:

لم أَسعُ⁶⁴ في طلب الحديث لسمعة ... أو لاجتماع قديمه وحديثه

لكن إذا فات المحب لقاء من ... يهوى تعلُّلٌ باستماع حديثه

(الرسالة المستطرفة لبيبان مشهور كتب السنة المشرفة للعلامة محمد بن جعفر الكتاني المغربي رحمه الله ص2)

Shaykh Muhammad ibn Ja'far Al-Kattani wrote: "It is said that a sign of true love for Rasulullaah ﷺ is to be devoted to discussing him and listening to his Ahaadeeth while travelling and while at home. One poet⁶⁵ said:

I did not seek the knowledge of Hadeeth for name and fame, nor the desire to collect all the former and latter narrations.

But when the lover is unable to meet his beloved, he distracts his mind by occupying himself with listening to the speech of his beloved."

It is our belief that Imaan is defective unless Rasulullaah ﷺ becomes dearer to a believer than everything else, as outlined in the following Hadeeth (*Bukhaari no. 15*):

⁶³ Taqreer Bukhaari 1/32

⁶⁴ This is written as لم أسع in most books. What is written above is found in some copies of Ar-Risaalatul Mustatrafah. My respected teacher Maulana Fazlur-Rahman A'zmi however quoted it with the above wording.

⁶⁵ This is the couplet of the famous Adeeb, Jalaalud-Deen Abu Abdillah Muhamad ibn Ahmad Dimashqi, famously known as Ibn Khateeb Daariya, a student of Haafiz Ibn Katheer. He passed away in 810 AH. (Bughyatul Wu'at fi Tabaqaatil Lughawiyyeen wan Nuhaat of Allamah Suyuti 1/25)

لا يؤمن أحدكم حتى أكون أحب إليه من والده وولده والناس أجمعين

Since he is the beloved, the rule of love demands that the lover be passionate about acquainting himself with his beloved. A lover takes delight in discovering his beloved, hence the collections of Hadeeth contain the words, deeds, tacit approvals and characteristics of Rasulullaah ﷺ and every believer should be obsessed with acquiring it and disseminating it.⁶⁶

One final benefit which one who engages himself in the study of Hadeeth will attain is a special connection and bond with Rasulullaah ﷺ. ⁶⁷ Shaykhul-Islam Maulana Husain Ahmad Madani رَحِمَهُ اللهُ related: “Shah Waliyullaah (may Allaah shower His mercy upon him) has written in Fuyud al-Haramayn, ‘I have witnessed that there is only one spiritual link between the Noble Messenger of Allaah (may Allaah bless him and grant him peace) and those who are occupied with Hadeeth.’ Therefore, he has advised (and stressed) that one should remain occupied with Hadeeth, either by way of teaching, studying, writing or by other means. This should remain one’s continuous practice, and one should be mindful of following the pious predecessors in this occupation and maintaining respect for them. Study the commentaries and annotations [of Hadeeth]. Be diligent in following the

⁶⁶ Kashful Baari 1/52

⁶⁷ وَقَالَ الْمَوْلَى وَلِي اللَّهِ الْمُحَدَّثُ الدَّهْلَوِي فِي فَيُوضِ الْحُرَمَيْنِ رَأَيْتُ التَّشَفُّعَ إِلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْلَمَاءَ الْحَدِيثِ وَالِدُخُولِ فِي عِدَادِهِمْ وَيَعْلَمُ الْحَدِيثَ وَحَفِظَهُ عَلَى النَّاسِ غُرُورًا وَثَقَى وَحِبَلًا مَدُودًا لَا يَنْقَطِعُ فَعَلَيْكَ أَنْ تَكُونَ مُحَدِّثًا أَوْ مُتَطَفِّلًا عَلَى مُحَدِّثٍ وَلَا خَيْرَ فِيمَا سِوَى ذَلِكَ فِيمَا أَرَى وَاللَّهُ أَعْلَمُ وَقَالَ فِي التَّفْهِيمَاتِ رَأَيْتُ الْعُلَمَاءَ الْمُحَدِّثِينَ الْعَامِلِينَ بِعِلْمِهِمُ الْمَهْذِبِينَ لِلطَّائِفَةِ الْبَارِزَةِ أَحَبَّ عِنْدَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ كَثِيرٍ مِنَ الصُّوفِيَّةِ الَّذِينَ يَفْضِلُونَهُمْ بِتَهْذِيبِ لَطَائِفِهِمُ الْكَامِنَةِ وَلَا يَفْضِلُونَهُمْ فِي تَهْذِيبِ لَطَائِفِهِمُ الْبَارِزَةِ انْتَهَى (الحطة في ذكر الصحاح الستة 43)

sunnah in every word and deed.” This is undoubtedly a tremendous honour and merit for the muhadditheen.⁶⁸⁶⁹

DISCUSSION 5 - GENUS OF ILM AL-HADEETH

The Ru’us Thamaniyah also deals with a discussion regarding the genre of a particular branch of knowledge. Knowledge is of two types: Naqli (narrative) and Aqli (logical). Each of these is further divided into two categories: a.) Essential knowledge (عالية مقصودة) b.) Knowledge which is a medium to acquiring essential knowledge (غير مقصودة آلية)

Hadeeth, Tafseer, Fiqh, syntax, morphology, linguistics, rhetoric and the art of metaphors (ilm al badee’) are classified as ‘Uloom Naqliyyah. Tafseer, Hadeeth and fiqh will further be classified as ‘Aaliyah maqsoodah and the rest would be considered as the means to attain it. (علوم نقلية آلية غير مقصودة)

Philosophy, logic, divination and geomancy are categorised as ‘Uloom ‘Aqliyyah.

Then philosophy, geomancy and divination, are from amongst the (علوم عقلية عالية مقصودة), whilst the rest like logic would be the means to acquire it. (علوم عقلية آلية غير مقصودة)

Thus Ilm al-Hadeeth belongs to the category of Uloom Naqliyyah and it is classified as ‘Aaliyah Maqsoodah. Uloom ‘Aaliyah is further categorised as primary knowledge (العلوم الاصلية) and secondary

⁶⁸ Shaykhul-‘Arab wal-‘Ajam Hadhrat Maulana Sayyid Husain Ahmad Madani ki Imaan Afroz Baatein, page149-150 by Mawlana Abu ‘I-Hasan Barabankwi. A similar point is mentioned in Kashful Baari 1/52

⁶⁹ In collecting the above-mentioned intentions, the following sources were consulted: Kashful Baari by Maulana Saleemullah Khan vol.1 page 52-53, Taqreer-e-Bukhari by Shaykhul hadith Maulana Muhammad Zakariyya vol.1 page 30-32, Mabaadiyaat-e-Hadith by Mufti Ahmad Khanpuri page 24-29, Introduction to Sunan Abi Dawud by Maulana Sayyid Muhammad Aaqil page 24-27, Ujaalah Naafi’ah by Shah Abdul Aziz Dehlawi page 32, Tadreebur Raawi vol.4 page 539. However, additional points were added from other sources.

knowledge (العلوم الفرعية). The Qur'aan and Hadeeth is categorised as primary knowledge and fiqh is categorised as secondary knowledge. The Kash-shaafu Istilaahaat al-Funun of Mawlana Muhammad A'laa Thanwi is an excellent resource on the genus of the different branches of knowledge. It classifies the branches of knowledge and lists relevant books as well. Nawab Siddiq-Hasan Khan has written Abjad al-Ulum, which is also a brilliant book on this subject.

DISCUSSION 6 - THE STATUS OF ILM AL-HADEETH

The status of Ilm al-Hadeeth refers to its significance as well as the sequence of its acquisition. As for its significance, it is second to Tafseer. There are four sources of Islamic law. The Exalted Qur'aan holds the highest position and Hadeeth is second in significance. The subject-matter of Tafseer is the Exalted Qur'aan, which is the speech of Allaah and His attribute. Naturally the [word and] attribute of Allaah is the most prominent branch of study.

However, some scholars have declared Ilm al-Hadeeth superior since the subject matter of Tafseer is not the Exalted Qur'aan, but the explanations mentioned by other humans. In the case of Hadeeth, the subject-matter of Hadeeth is the personality of Rasulullaah ﷺ and other human's speech cannot be placed above the speech of Rasulullaah ﷺ.

As for its sequence in acquisition, Ilm al-Hadeeth should be sought towards the end of one's acquisition of knowledge. Therefore, the books of Hadeeth are generally taught in the final year. One initially acquires 'Uloom Aaliyah [instrumental knowledge] in order to develop the potential to grasp actual knowledge. It is essential to maintain this sequence to avoid erring in the recital and transmission of Hadeeth, lest one becomes guilty of committing the crime of intentionally attributing a lie to Rasulullaah ﷺ. Consequently, Imaam Asma'ee رحمه الله said,

أخوف ما أخاف على طالب العلم إذا لم يعرف النحو أن يدخل في جملة قوله صلى الله عليه وسلم من كذب

علي متعمدا ، الحديث

What I fear most for the student who does not know grammar is that he will be entered within the warning sounded by Nabi ﷺ, "Whoever speaks an intentional lie regarding me...." (Foreword of Awjazul-Masaalik vol. 1 page 126)

A question answered: One may wonder why Tafseer is taught before Hadeeth. The answer to this is that the Exalted Qur'aan holds the rank of a text and the Hadeeth is its commentary. Usually the contents of a text are grasped before delving into its commentary. Tafseer aids one in grasping the message of the Exalted Qur'aan. Then the commentary in the form of Hadeeth is studied.

DISCUSSION 7 - HADEETH COMPILATION AND CLASSIFICATION OF HADEETH LITERATURE

Shah Abdul Azeez رَحْمَةُ اللَّهِ lists six types of Hadeeth compilations in Ujaalah Naafi'ah.

These are: 1.) Jawaami' 2.) Masaaneed 3.) Ma'aajim 4.) Ajzaa' 5.) Rasaa'il and 6.) Arba'eenat. (Foreword of Laamiud-Daraari vol. page 142)

He has combined Sunan and Jaami', considering them as one, but there would be seven types if they are considered as different categories. Nevertheless, these are the most common categories of Hadeeth compilations and Hadeeth resources usually fall into one of these seven categories.

Shaikh Zakariyya رَحْمَةُ اللَّهِ has mentioned twenty-seven categories in his introduction to Laami-ad-Daraari. Others have mentioned even more:

Majority of these will be briefly mentioned hereunder.

1.) Jawaami' - This is the plural of Jaami' (جامع). Jawaami' refers to Hadeeth compilations which contain Ahaadeeth relating to eight topics.⁷⁰ The eight topics have been composed in the following couplet,

سير، آداب، تفسیر وعقائد فتن، أحكام، أشراف و مناقب

Siyar/Taareekh refers to Ahaadeeth about Jihad and expeditions. (Seerah could also refer to all aspects concerning the life of Rasulullaah ﷺ, while Taareekh covers all aspects related to the creation of the heavens and the earth, animals, jinnaat, shayaateen, angels, previous Ambiyaa and incidents of previous nations. This is the explanation given by Shah Abdul Aziz in Ujaalah Naafi'ah page 48.)

Aadaab refers to Ahaadeeth regarding social conduct and character including the etiquettes regarding eating, drinking, travelling, life at home, gatherings etc.).

Tafseer is a record of Ahaadeeth which clarify verses of the Exalted Qur'aan.

Aqaa'id refers to the fundamental tenets of faith.

Fitan refers to Ahaadeeth foretelling trials and tribulations which the ummah will witness.

Ahkaam refers to the juristic laws of Islam.

Ashraat refers to Ahaadeeth regarding the signs of the Day of Resurrection.

Manaaqib refers to Ahaadeeth extolling the merit of Sahaabah.

(Note: In Ujaalah Naafi'ah, Riqaaq (Ahaadeeth which soften the heart) has been mentioned in place of Ashraat (page 47). This seems to be correct, for Fitan and Ashraat are really one category and not two separate categories. Riqaaq refers to those Ahaadeeth on the subject of Zuhd and Tasawwuf.)

⁷⁰Moulana Muhammad 'Abd al-Haleem Chisti has challenged this concept in his book Fawaaid-e-Jaami'ah bar 'Ujaalah-e-Naafi'ah (see page 154-158). He says that this definition cannot be found in the books of earlier scholars, and is either Shah Abd al-Azeez's own definition, or something he quoted from his teachers. He then cites many examples where books which did not contain all of the eight mentioned topics were still referred to as Jaami' by earlier scholars.

Jaami' Ma'mar Ibn Raashid was the first book written on Jawaami'. He was the student of Imam Zuhri رَحْمَةُ اللَّهِ عَلَيْهِ.⁷¹ Another Jaami' is Jaami' Sufyaan Al-Thawri. Imaam Shaafi'ee took benefit from this book. Presently, this Jaami' is not found. The Musannaf of Abdur-Razzaaq is also an early Jaami' book. Sunan Al-Daarimi is also a Jaami'. From the Al-Sihah Al-Sittah, Saheeh Bukhari and Tirmidhi are unanimously categorised as Jaami'. There is a difference of opinion about Saheeh Muslim as it contains very few Ahaadeeth pertaining to Tafseer. On the basis of the principle (القليل كالمعدوم), 'few is like nothing', it does not qualify to be called a Jaami'. (Ujaalah Naafi'ah page 49)

However, the preferred view is that it is a Jaami', because even though the section on Tafseer is negligible, there are numerous Ahaadeeth on Tafseer scattered throughout the rest of the book. Narrations in the book of Tafseer are fewer in Saheeh Muslim, because when Imam Muslim رَحْمَةُ اللَّهِ عَلَيْهِ records a Hadeeth in a particular chapter, he has a habit of recording all the relevant *atraaf* of that Hadeeth; he does not repeat these narrations elsewhere and avoids duplication. Therefore, he has not repeated the Tafseer reports scattered throughout the book in the chapter on Tafseer. Similarly, in contrast to Imam Bukhaari رَحْمَةُ اللَّهِ عَلَيْهِ, Imam Muslim رَحْمَةُ اللَّهِ عَلَيْهِ neither documents Aathaar of the Sahaabah and Taabi'een, nor does he refer to the opinions of linguists in determining the implication of words. Imam Bukhaari رَحْمَةُ اللَّهِ عَلَيْهِ adds all of the above features in his chapters on Tafseer and even repeats many Ahaadeeth according to its relevance. Therefore, his chapter on Tafseer is substantial. Imam Tirmidhi has also repeated narrations in the section on Tafseer, hence his chapter on Tafseer is fairly large. Nonetheless, the Tafseer reports in Saheeh Muslim are in no way minimal (*Fathul-Mulhim*

⁷¹ According to some research scholars, this Jaami' is the one which is at the end of Musannaf 'Abd Al-Razzaq. It spans from hadith no. 19419 to no. 21033. However, Allamah Habeebur-Rahmaan A'zmi, the editor and researcher of the Musannaf, was of the opinion that the section at the end of the Musannaf was actually the Jaami' of Abdur-Razzaaq. There was lengthy debate around this issue between Dr. Hameedullah and Allamah Habeebur-Rahmaan. See: Maulana Habeebur-Rahmaan A'zmi aur Unki Ilmi Khidmaat page 176-185

vol. 1 page 105). Hence the author of Kashf az-Zunun (vol. 1 page 555) and Allaamah Majd ad-Din Fayrozabadi consider Saheeh Muslim to be a Jaami'. Allamah Majd ad-Din clearly states the following,

ختمت بحمد الله جامع مسلم

With the praise of Allaah, I completed Jaami' Muslim.

(Fath al-Mulhim vol. 1 page 105, Fawaaid-e-Jaam 'iah bar 'Ujaalah-e-Naafi'ah page 156/157)

2) Sunan – Sunan refers to a Hadeeth compilation which is set out according to the Fiqhi sequence of chapters (*Ar-Risaalat al-Mustatrafah* page 29). These compilations were originally referred to as 'Abwaab'. Then the name was changed to 'Musannaf'. Finally, such compilations were called Sunan.

The first book on Sunan was Abwaab Al-Sha'bi by 'Aamir ibn Shurahbeel, the teacher of Imaam Abu Haneefah رَحِمَهُ اللهُ (in which he only compiled Ahaadeeth on talaq).

From the As-Sihaah As-Sittah, Sunan Abu Dawood, Sunan Tirmidhi, Sunan Al-Nasaa'i and Sunan Ibn Maajah are Sunans. When the term Al-Sunan Al-Arba'ah is used, it refers to these four. Besides the above four Sunans, Al-Bayhaqi, Ad-Daraqutni, Ad-Darimi, Sunan Sa'eed ibn Mansoor are also Sunans. Sunan ibn Jurayj and Sunan Wakee' ibn al-Jaraah are older kitaabs of this type. Musannaf Abd ar-Razaaq and Musannaf Ibn Abi Shaibah are also included in this group. Some have said that Makhool's Kitaab as-Sunan is also in this category.

Note: Tirmidhi is a Jaami' as well as a Sunan. Considering the sequence of chapters in Tirmidhi, it can be referred to as a Sunan and since it contains Ahaadeeth of all eight categories, it is correct to say that it is a Jaami'.

3.) Masaaneed – This is the plural of Musnad. Masaaneed refers to those compilations wherein the Ahaadeeth are recorded according to the sequence of names of the Sahaabah رَضِيَ اللهُ عَنْهُمْ. Consideration is not given to the subject matter of the Ahaadeeth. The sequence may be alphabetical (first, the narrations of those Sahaabah whose names begin

with an alif will be mentioned, followed by baa and so on) or it may be the sequence in which they accepted Islam. However, the compilations of the latter category are not found at present.

Ahaadeeth may also be recorded according to their position, rank or prominence. Such a compilation would initially record the Ahaadeeth of the Khulafa Rashideen, then the Asharah Mubash-sharah, those who took part in the battle of Badr, those who took the pledge of Ridwaan, those who migrated before the Conquest of Makkah, those who migrated after that and finally, the junior Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. It would then commence with the Ahaadeeth narrated by the female companions. The female section would commence with Ahaadeeth reported by the illustrious wives of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. No Hadeeth has been transmitted from his first three daughters; Zaynab, Ruqayyah and Umm Kulthum رَضِيَ اللَّهُ عَنْهُنَّ as they all passed away during the lifetime of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. As for Sayyidah Fatimah az-Zahraa رَضِيَ اللَّهُ عَنْهَا, very few narrations are transmitted from her as she only lived for six months after the demise of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and she was ill for most of that time. Musnad Ahmad and Musnad Abu Dawood Tayaalisi are structured according to the ranks of the Sahaabah.

If a Musnad is arranged according to the tribes that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ belonged to, then the Ahaadeeth of the Banu Haashim would be mentioned first, specifically Ali, Hasan, Husayn and Abbaas and his son رَضِيَ اللَّهُ عَنْهُمْ. This would be followed by the narrations of the tribe closest to the Banu Haashim. Hence, the narrations of Uthmaan رَضِيَ اللَّهُ عَنْهُ will precede the narrations of Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ as he belonged to the Banu Umayyah tribe, which is closer to the Banu Haashim than other tribes. (*Foreword of Laami'ad- Daraari vol. 1 page 146, Ujaalah Naafi'ah page 49*)

Sometimes, the Musnad will only have narrations of one Sahaabi e.g. Musnad Abu Bakr; narrations of a select group of Sahaabah e.g. Musnad Al-Arba'ah which contains the narrations of the khulafaa-raashideen and Musnad Al-'Asharah which contains the narrations of the 'Asharah-Mubash-sharah.

Many Muhadditheen have written Musnads. There are three Musnads that are famous:

- Musnad Abu Dawud Al-Tayaalisiy
- Musnad Al-Humaidi (by Abu Bakr Abdullah ibnuz Zubair d.219 A.H.)
- Musnad Ahmad ibn Hambal. This contains over 27000 Ahaadeeth. This book has been recently arranged in a fiqhi (juristic) sequence by Shaykh Ahmad 'Abd Al-Rahman Al-Banna Al-Sa'aati and given the title: Al-Fath Ar-Rabbaani li tarteeb Musnad Al-Imaam Ahmad ibn Hambal Ash-Shaybaani. (see no. 5)

One of the lengthiest works from the Musnad category is the Musnad of Abu Abdir-Rahman Baqiy ibn Makhlad which he entitled 'al-Musannaf al-Kabeer'. It is a musnad because he compiled it according to the alphabetical order of the names of the Sahaabah. In it, he has included narrations from more than 1300 Sahaabah. It is also a Musannaf, for the Ahaadeeth of every Sahaabi has then been arranged in a fiqhi (juristic) sequence according to fiqhi chapter headings, just like a Musannaf or a Jaami'. (*Fawaaid-e-Jaami'ah bar 'Ujaalah Naafi'ah page159, quoting from Ibn Hazam – as is mentioned in Mu'jamul Udabaa 2/368*) Unfortunately, this Musnad has not been published, and its manuscripts are hidden from the scholars of Hadeeth.

Sometimes a Hadeeth compilation is called a 'Musnad' because it contains Ahaadeeth that link up to Rasoolullah ﷺ via its chain of transmission. (احاديث مسندة مرفوعة).

Saheeh Bukhaari is known as al-Musnad as-Saheeh for this particular reason. Similar is the case with the Musnad of Imam Daarimi.

However, this is not the common implication of the term Musnad, as Musnad technically refers to compilations where any of the above-mentioned sequences of the Sahaabah رَضِيَ اللهُ عَنْهُمْ is adhered to.

4.) Ma'aajim –This is the plural of Mu'jam. Shah Abdul Azeez رَحْمَةُ اللهِ states that Ma'aajim refers to Hadeeth collections where the

muhammadith arranges the Ahaadeeth in the sequence of his Shuyukh. A variety of sequences may be adopted here as well. Either it is arranged chronologically according to their deaths, or in order of their academic merit, or in alphabetical order, which happens to be the more common practice. (*Ujaalah-e-Naafi'ah* page 16)

However, Shaykh al-Hadeeth, Mawlana Muhammad Zakariyya رَحْمَةُ اللهِ states that the above is the definition of Masheekhah. Mu'jam refers to a compilation where the Ahaadeeth are arranged in alphabetical order and this can be of three types. Either the Ahaadeeth of each Sahaabi is arranged alphabetically, or the Ahaadeeth of each Shaykh is arranged alphabetically, or all the Ahaadeeth therein are arranged alphabetically. Al-Jaami' as-Sagheer of Allaamah Jalaalud Deen as - Suyuti رَحْمَةُ اللهِ follows this last pattern. (*Footnotes of Taqreer Bukhaari Shareef* vol. 1 page 46)

Imam Abul Qasim Sulaiman At-Tabaraani رَحْمَةُ اللهِ's Al-Mu'jam as-Sagheer and al-Awsat are arranged according to the alphabetical sequence of his Shuyukh. There is a difference of opinion about Al-Mu'jam al-Kabeer. Shah Abdul Azeez رَحْمَةُ اللهِ in Bustan al-Muhadditheen and Hajee Khaleefah in Kashf-az-Zunoon considers it to be according to the sequence of the Sahaabah رَضِيَ اللهُ عَنْهُمْ. However, in 'Ujaalah-e-Naafi'ah, Shah Abdul Azeez رَحْمَةُ اللهِ states that it is according to the sequence of his Shuyukh. (*Foreword of Laami' ad-Daraari* vol. 1 page 148) Mawlana Muhammad Zakariyya رَحْمَةُ اللهِ said that he came across a manuscript of the Al-Mu'jam al-Kabeer in Madinah Munawwarah in 1345 A.H. and found it according to the sequence of Shuyukh. (*Foreword of Laami' ad-Daraari* vol. 1 page 149)

Note: Today, access to Al-Mu'jam al-Kabeer is relatively easy, as it has been published. The opinion of Shah Abdul Azeez رَحْمَةُ اللهِ in Bustan al-Muhadditheen and Hajee Khaleefah in Kashf-az-Zunoon is correct. It begins with the Ahaadeeth of the Khulafaa Raashideen, and then mentions the narrations of the Sahaabah رَضِيَ اللهُ عَنْهُمْ according to the alphabetical sequence of their names.

5.) Tarteeb – As the Ma’aajim and Masaaneed were not compiled in a thematic order, it is difficult to locate Ahaadeeth on a specific topic. The muhadditheen felt the need to structure these Ma’aajim and Masaaneed thematically. Musnad Ahmad has been re-ordered in this way as mentioned above e.g. Tarteeb Musnad Ahmad alaa-al-Huroof by Ibn Katheer, Tarteeb Musnad Ahmad alaa-al-Huroof by Ibn al-Mujeeb and Al-Fath Ar-Rabbaani li tarteeb Musnad Al-Imaam Ahmad ibn Hambal Ash-Shaybaani by Shaykh Ahmad 'Abd Al-Rahman Al-Banna Al-Sa’aati. Shaikh Zakariyya has mentioned other examples in Laami’. The Saheeh of Ibn Hibbaan was also restructured by Ali ibn Balabaan by the name Al-Ihsaan bi Tarteeb Saheeh Ibn Hibbaan.

6.) Mustadrakaat –This is the plural of Mustadrak, which literally means to make up or cover up. This refers to a compilation wherein the author records Ahaadeeth which meet the criteria of a previous compilation, but have been intentionally or forgetfully omitted from the original compilation. The Mustadrak of Imam Abu Abdillah Muhammad Al-Haakim رحمته الله is a famous example of such a collection (see later for more details on this book). There are also other Mustadraks written, for example, Al-Mustadrak alaa Saheehayn by Haafidh Abu Dhar and Kitaab Al-Ilzaamaat by Ad-Daaraqutni. In Ar-Risaalah Al-Mustatrafah, Al-Kattaani writes that the Mustadrak of Abu Dhar is like a Mustakhraj on Ad-Daaraqutni’s Al-Ilzaamaat.

An important note: Mishkaat al-Masabeeh is a Takhreej of the Ahaadeeth recorded by Imam Husain ibn Mas’ud Al-Baghawi رحمته الله; but its third chapter [throughout the book] is actually a Mustadrak. (*Taqreer Bukhaari Shareef of Shaikh al Hadeeth Mawlana Muhammad Zakariyya رحمته الله vol. 1 page 47*)

7.) Mustakhraajaat –This is the plural of Mustakhraj which literally means ‘to source’ or ‘to extract’. This refers to a compilation where a muhaddith reports all the narrations of a previous compilation through

his independent sanad, on condition that the actual author does not constitute a link in his sanad. His independent sanad will ultimately link up to the Shaykh of the actual author or even higher up. The sequence of the original compilation and its narrations are maintained in the Mustakhraj. Similarly, the Mustakhrij must link his sanad to the closest link, which links him and the actual compiler; ignoring this condition would defeat the object of Istikhraaj. This rule may be relaxed in two instances: (إلا لعذر أو زيادة مهمة). (*Tadreeb ar Raawi vol. 1 page 112*)

The primary benefit of a Mustakhraj is that it reinforces the Ahaadeeth of the original compilation. Now there are two types of chains; one from the original book and one from the Mustakhraj.

It must be remembered though, that the text of the Hadeeth in the Mustakhraj does not have to be identical with the text in the original due to the permissibility of ar-Riwayah bil Ma'na. This allows for change in expression as is evident from the following example: In place of (لا تقبل) the following wording is found (لا تقبل صلاة إلا بطهور) (صلاة بغير طهور). (*Foreword of Laami' Ad-Daraari vol. 1 page 168-169*)

There are a number of Mustakhrajaat available: the Mustakhraj on Sunan Abu Dawud by Ibn Abdul Malik, the Mustakhraj on Jaami' at-Tirmidhi by Abu Ali Tusi and the Mustakhraj on Saheeh Muslim by Abu Awaanah Ya'qub Ibn Ishaq Isfara'eeni are a few examples. (*Tadreeb ar Raawi vol. 1 page 111 and 116*)

The Mustakhraj of Abu Awanah is also known as Saheeh Abu Awaanah, because the Mustakhrij has recorded additional Turuq and Asaaneed in addition to those recorded by Imam Muslim رَحِمَهُ اللهُ and he has documented additional mutun as well. It is therefore considered an independent compilation and it is known as Saheeh Abu Awaanah. (*Foreword of Laami' Ad Daraari vol. 1 page 168*)

Therefore, the same compilation has two different titles: Mustakhraj Abu Awanah and Saheeh Abu Awanah.

Abu Bakr Ismaa'ili has a famous Mustakhraj on Saheehayn (the Saheeh of Bukhari and Muslim).

8.) Arba'eenaat – Arba'eenaat is the plural of Arba'een and it refers to compilations containing forty Ahaadeeth only. The motive for such a compilation stems from the following Hadeeth of Rasulullaah ﷺ: من حفظ على أمي أربعين حديثا في أمر دينها بعثه الله فقيها وكنت له يوم القيامة شافعا وشهيدا (رواه البيهقي في شعب الإيمان)

This Hadeeth is reported through a chain containing weak transmitters, hence Imam Ahmad Ibn Hambal رَحِمَهُ اللهُ said, هذا متن مشهور فيما بين الناس وليس له إسناده صحيح إله (Mishkaat al Masaabeeh page 37, Shuab al Imaan vol. 2 page 271)

Hafiz Ibn Hajar رَحِمَهُ اللهُ states that although this Hadeeth is reported from thirteen Sahabah, no sanad is free of an Illah Qaadihah (i.e. factor denoting a defect.) (Talkhees al Habeer no. 1375 vol. 3 page 93)

Imam Nawawi رَحِمَهُ اللهُ states that the Huffaz are unanimous that this Hadeeth is dha'eef despite profuse turuq. (Al Arba'een an Nawawiyah with the commentary of Ibn Daqeeq al Eed رَحِمَهُ اللهُ)

The author of Kashf az-Zunun (vol.1 page 52) states the following,

أما الحديث فقد ورد من طرق كثيرة بروايات متنوعة واتفقوا على أنه حديث ضعيف وإن كثرت طرقه

However, Hafiz as-Suyuti رَحِمَهُ اللهُ has recorded the narration on the authority of Abu Sa'eed Khudree رَضِيَ اللهُ عَنْهُ in Al-Jaami' as-Sagheer via the transmission of Ibn an-Najaar, and he has declared it saheeh. But Allamah Munaawi, the author of Al-Faid al-Qadeer, in its commentary has declared it to be dha'eef. (Al Jaami as-Sagheer with its commentary al-Faid al-Qadeer vol. 6 page 119)

Therefore, despite the weakness found in each sanad, this Hadeeth has gained acceptance on the basis of profuse turuq. Also, weak Ahaadeeth pertaining to fadhaa'il are acceptable with certain conditions. Based on this, the early and latter scholars have compiled many Arba'eenaat. Imam Nawawi رَحِمَهُ اللهُ says that Imam Abdullah Ibn al-Mubarak رَحِمَهُ اللهُ was the first to compile a Hadeeth text containing forty Ahaadeeth. (Foreword of Laami' ad-Daraari vol. 1 page 154)

The compilers of Arba'eenaat have considered unique aspects in selecting and presenting forty Ahaadeeth. Hafiz Ibn Hajar رَحْمَةُ اللَّهِ has compiled forty Hadeeth from Saheeh Muslim, which contain chains of transmission superior to that of Saheeh Bukhaari. (*Foreword of Laami' ad-Daraari vol. 1 page 157*) Consequently, if the Hadeeth which Imam Bukhaari رَحْمَةُ اللَّهِ reports has five links between him and Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, then Imam Muslim's would have only four.

Shaikh Zakariyya رَحْمَةُ اللَّهِ says he was fortunate to see this blessed collection in Al-Madeenah-al-Munawwarah.

The Arba'een al-Buldaniyyah is another unique compilation. It contains forty Ahaadeeth from forty Shuyukh living in forty different places. Hafiz Abul Qasim Ibn Asaakir took this one step further. His Arba'een has the following characteristics:

(Kashf az
Zunoon vol. 1 page 84)

Imam Nawawi رَحْمَةُ اللَّهِ compiled a collection of forty Ahaadeeth, upon which many commentaries have been written. From those who wrote commentaries upon it are Zaynud-Deen Abdur-Rahmaan Ibn Rajab al-Hambali, Mulla Ali al-Qaari and Ibn Hajar al-Makki.

9.) Ajzaa' and Rasaa'il - Shah Abdul Azeed رَحْمَةُ اللَّهِ makes a distinction between Ajzaa' and Rasaa'il. Ajzaa' refers to a compilation containing narrations from one Shaykh only, whilst Rasaa'il refers to a collection of Ahaadeeth pertaining to one specific topic. (*Fawaaid Jaami'ah page 16*) According to Maulana Muhammad Zakariyya however, the correct view is that both terms refer to the one and the same concept; that which the earlier scholars referred to as Ajzaa' or Juz' is known as Rasaa'il according to the latter scholars. Hence, Imam Bukhaari رَحْمَةُ اللَّهِ's Juz' Raf'il Yadayn and Juz' al-Qiraa'ah khalf al-Imaam deal with one issue only, but he has not referred to them as Rasaa'il. Juz' is a word used liberally by the earlier scholars. (*Foreword of Laami' ad Daraari vol. 1 page 152*) Other books in this category are Juz' al-Qiraa'ah of Ahmad al-Bayhaqi, Juz al-Jahr bi-Bismillaah of Abul Hasan Ali ad-Daaraqutni and al-Khateeb

al-Baghdaadi. In the last era, the book At-Tasreeh bimaa Tawaatar fi Nuzool al-Maseeh by Allaamah Anwar Shah Kashmiri and Mufti Muhammad Shafee' as well as Juz Hajjatul-Widaa' of Shaikhul Hadeeth Maulana Muhammad Zakariyya are also included in this category.

10.) Kutub al-Aqaa'id – This is also a category of Hadeeth compilations, dealing exclusively with tenets of faith. Examples of these include Imam Ahmad al-Bayhaqi's Kitab al-Asmaa' was Sifaat, Muhammad Ibn Khuzaymah's at-Tawheed and Imam Muhammad ibn Isma'il al-Bukhaari's Khalq Af'aal al-Ibaad. (*Foreword of Laami' ad Daraari vol. 1 page 152, Kasha az Zunoos vol. 1 page 722*)

11.) Kutub al-Ahkaam – This refers to Hadeeth compilations containing laws of Fiqh, such as the six canonical collections, al-Ahkaam as-Sughra and al-Kubra of Hafiz Abdul Haqq al-Ishbili and 'Umdat al-Ahkaam by Hafiz Abdul Ghani al-Maqdisee رَحْمَةُ اللهِ عَلَيْهِ. (*Siyar A'laam an Nubalaa vol. 21 page 199, Kashf az Zunoos vol. 2 page 1164*)

12.) Kutub at-Taareekh – This refers to Hadeeth compilations containing historical facts and reports. These compilations are of two types; compilations recording history from the beginning of time till the era of Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and those that commence with the era of Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ till the end of time. Bad'ul Makhluqaat of Imam Bukhaari رَحْمَةُ اللهِ عَلَيْهِ is an example of the first type and the Seerah of (Abdul-Malik) Ibn Hisham and al-Maghaazee of Muhammad Ibn Ishaq is an example of the second. (*Ujaalah Naafi'ah page 14, Fawaaid Jaami'ah page 147*)

13.) az-Zuhd – These are compilations containing Ahaadeeth which soften the heart and sow concern for the hereafter. Abdullah Ibn al-Mubarak, Imam Ahmad Ibn Hambal, Imam Bukhaari, Imam Abu Dawood, Imam Tirmidhi and Imam Bayhaqi رَحْمَةُ اللهِ عَلَيْهِ have compiled collections of this type. (*Kashf az Zunoos vol. 2 page 1422, Tahdheeb at-Tahdheeb vol. 9 page 389, Al-A'laam of Zarkalee vol. 3 page 122*)

14.) al-Aadaab – These compilations contain Ahaadeeth pertaining to the etiquette of eating, drinking, sleeping, social relations, conduct and demeanour and related matters. The al-Adab al-Mufrad of Imam Bukhaari رَحْمَةُ اللهِ عَلَيْهِ is a popular example of this type of collection. (*Ujaalah Naaf'iah page 14*)

15.) al-Fitan – These compilations contain those Ahaadeeth which make mention of the trials and tribulations which this ummah will witness and experience. The Kitab al-Fitan wal Malaahim of Nu'aym Ibn Hammad رَحْمَةُ اللهِ عَلَيْهِ is an example of this. (*Kashf az Zunoon vol. 2 page 1445*)

The books detailing the signs of Qiyaamah will also be classed in this category. For example, Al-Ishaa'ah li Asraat-As-Saa'ah of As-Sayyid Muhammad al-Barzanjee, Al-Izhaa'ah of Nawaab Siddique Hasan Khan and Shah Rafiud-Deen's Alaamaate-Qiyaamah in the Urdu language.

16.) al-Manaaqib – These compilations contain reports extolling the status of an individual, tribe or group. Imam Nasa'i compiled the Al-Khasaa'is fi Fadhli Ai ibn Abi Taalib. (*Kashf az Zunoon vol. 1 page 706*) Muhib ad-Deen at-Tabari رَحْمَةُ اللهِ عَلَيْهِ compiled ar-Riyadh an-Nadhirah fi Fadhaa'il al-Asharah. (*Kashf az Zunoon vol. 1 page 937*)

Other books are Manaaqib Quraysh, Manaaqib al-Ansaar, Manaaqib al-Asharah al-Mubash-sharah, Al-Qawl-As-Sawaab fi Manaaqib "Umar ibn al-Khattab, Al-Qawl al-Jalee fi Manaaqib Ameer al-Mu'mineen Alee.

17.) al-Adhkaar – This refers to a compilation which only contains Ahaadeeth of du'aas and adhkaar. Many books have been written on this topic:

Amal al-Yawm wa-Al-Laylah of Imaam Ahmad ibn Shu'aib an-Nasa'ee

Amal al-Yawm wa-Al-Laylah of Abu Bakr Ahmad famously known as Ibn as-Sunni

Kitaab al-Adhkaar of Imaam Abu Zakariyya Yahya an-Nawawi

Al-Hisn al-Haseen of Muhammad ibn Muhammad ibn Muhammad al-Jazari ash-Shaafi'i

Al-Hizb al-A'zam of Mulla Ali al-Qaari (Shaikh Zakariya has mentioned in the introduction to Laami' that our elders have given precedence to Al-Hizb Al-A'zam over Dalaail al-Khayraat, as the latter contains some unreliable transmissions.)

18.) Al-Masheekhah – These compilations contain Ahaadeeth reported from one or few Shuyukh. (*Foreword of Laami' ad Daraari vol. 1 page 151*) The theme of the Ahaadeeth is not relevant. Examples of this are the Mashaykhah of Ibn al-Bukhaari (Fakhrud-Deen Ali) and Masheekhah of (Zaynud-Deen Abdur-Rahmaan) Ibn al-Qaari, etc. (*Kashf az Zunoon vol. 2 page 1696*)

19.) al-Afraad wal Gharaa'ib – This refers to a compilation containing the unique narrations of one Shaykh only. These narrations are not found with any other student of that Shaykh. (*Foreword of Laami' ad Daraari vol. 1 page 158*). An example of this is the Kitab al-Afraad of Imaam Abul Hasan Ali ad-Daaraqutny رَحِمَهُ اللهُ. (*Kashf az Zunoon vol. 2 page 1394*) Imaam Muslim also has a work in this category.

20.) Ghareeb al-Ahaadeeth – This refers to a compilation in which obscure and abstruse words found in the Ahaadeeth are explained. When Imaam Ahmad رَحِمَهُ اللهُ was asked the meanings of specific words in the Hadeeth, he would say, (سلوا أصحاب الغريب). Similarly, Al-Asma'i was asked regarding the meaning of the Hadeeth,

الْجَارُ أَحَقُّ بِسَقْبِهِ

He replied,

أنا لا افسر حديث رسول الله صلى الله عليه وسلم ولكن العرب تزعم ان السبق اللزيق (تدريب الراوي)

The first to write on this subject was Imaam Nadhr ibn Shumail and Abu Ubaydah Ma'mar ibn al-Muthanna, followed by Imaam Asma'i and Allaamah Abu Muhammad Abdullah ibn Muslim ibn Qutaybah Deenawari. Allaamah Abu Sulaiman Ahmad al-Khattaabi then gathered all of these books together. The first comprehensive and detailed book in this field is Kitaab al-Ghareeb of Abu 'Ubayd al-Qaasim ibn Sallaam.

However, it is difficult to find a word therein because there is no alphabetical order in the book. Thereafter, Allaamah Jaarullah Zamakshari wrote Al-Faa'iq, which surpassed all previous books due to its beautiful order. The most comprehensive book in this category was prepared by Ibn al-Atheer al-Jazari entitled An-Nihaayah fi Ghareeb al-Hadeeth wal-Athar, which he compiled in alphabetical order. Therefore, lot of benefit was derived from this book.

Other beneficial books in this category are Kitaab al-Ghareebain of Abu 'Ubayd al-Harawee, Majma'al-Gharaaib of Abdul-Ghaafir Farsi and Ghareeb al-Hadeeth of Qaasim Sarqisti.

Of recent times, Shaikh Muhammad Taahir al-Pattanee prepared Majma' Bihaar al-Anwaar. Allaamah Anwar Shah Kashmiri رَحْمَةُ اللهِ عَلَيْهِ, would give this book preference over all other books in this category of Ghareeb al-Ahaadeeth. The reason for this is that the author did not only explain the words, but also briefly explains the Hadeeth wherein the word appears. Allaamah Kashmiri رَحْمَةُ اللهِ عَلَيْهِ said that the author, while explaining the words, kept before him the commentaries of Hadeeth, together with Arabic lexicons. (*Dars-e-Tirmizi page60*)

21.) Kitaab al-'Ilal – 'Ilal is the plural of 'Illah which literally means 'a sickness' or 'a defect'. This refers to a compilation containing the subtle factors affecting the reliability of a Hadeeth. Gaining mastery over the subtle defects is no easy task. It requires a very thorough knowledge of asaaneed and mutoon coupled with a phenomenal memory. (*Nuzhah an-Nazar fi Tawdeehi Nukhbah al Fikr page 75*)

It also requires a comprehensive knowledge of the dates of birth and death of the transmitters of Hadeeth and a knowledge of who actually met who [and received Hadeeth from him]. Only then would one be in a position to detect the subtle factors affecting the authenticity of a Hadeeth. Based on the rigorous criteria, very few Muhadditheen have actually compiled books on this subject. (*Ibid*)

Imaams Ahmad Ibn Hambal, Ali Ibn al-Madeeni, Abu Zur'ah Raazi, Bukhaari, Muslim, Tirmidhi (who wrote al-Ilal aal-Kabeer and al-Ilal as-Sagheer, the second of which is attached to his Sunan at the end), Abul

Hasan Ali ad-Daaraqutny, (Abdur-Rahmaan) Ibn Abi Haatim and Abul-Faraj Abdur-Rahmaan Ibn al-Jawzee رَحِمَهُمُ اللَّهُ have each compiled books on 'Ilal. The most comprehensive of them all is the book of Abul Hasan Ali ad-Daaraqutny. (*Foreword of Laami' ad Daraari vol. 1 page 171, Kashf az Zunoon vol. 2 page 1159/1440, Foreword of Fath al Baari page 492*)

22.) Ta'aaleeq – This is a compilation where only the text of the Hadeeth is mentioned, and the chains of narration are omitted, like Masaabeeh-as-Sunnah and Mishkaat-al-Masaabeeh. Both these books only suffice on the text of the Ahaadeeth. However, in Mishkaat, the name of the narrating Sahaabi is mentioned before the text and the source book is mentioned after the Hadeeth. The books mentioned in the next point are also included in this group.

23.) Al-Jama' – Jama' means 'to gather'. It refers to the gathering of the different books of Ahaadeeth and removing redundancies in them. The first kitaab Al-Jama' was compiled by Allaamah Abu Abdillah Muhammad Al-Humaidi (demise 488 AH) which he named Al-Jam' Bayn As-Saheehayn. He gathered the Ahaadeeth of Saheeh Al-Bukhaari and Saheeh Muslim.

Thereafter, Razeen Ibn Mu'aawiyah compiled Tajreed As-Sihaah As-Sittah in which he compiled the Ahaadeeth of Al-Sihaah As-Sittah. This compilation excludes the Ahaadeeth of Sunan Ibn Maajah and includes Muwatta Imam Maalik. This was due to his opinion regarding the terminology of "Al-Sihaah As-Sittah". However, Razeen also added many other narrations to his book which cannot be traced to any of As-Sihaah As-Sittah.

Thereafter, Allaamah Ibn Al-Atheer Al-Jazari (demise 606 AH) compiled Jaami' al-Usool in which he also gathered the Ahaadeeth of As-Sihaah As-Sittah (and the additional narrations of Razeen) and added those Ahaadeeth missed by Shaykh Razeen ibn Mu'aawiyah. He has quoted more than 95000 Ahaadeeth in it. He added much additional academic information. In this compilation too, the Ahaadeeth of Sunan Ibn

Maajah were not included as his terminology of As-Sihaah As-Sittah was the same as Shaykh Razeen ibn Mu'aawiyah. Shaykh Abdus-Salaam `Alloosh edited this work of Allaamah Ibn Atheer Al-Jazri and he included Sunan Ibn Maajah.

Yaaqoot al-Hamawi writes the following about Jaami' al-Usool: I am completely convinced that no book was ever compiled like this, nor will any such book ever be compiled in the future.

كتاب جامع الأصول في أحاديث الرسول عشر مجلدات جمع فيه بين البخاري ومسلم والموطأ وسنن أبي داود وسنن النسائي والترمذي عمله على حروف المعجم، وشرح غريب الأحاديث ومعانيها وأحكامها ووصف رجالها، ونبه على جميع ما يحتاج إليه منها. قال المؤلف: أقطع قطعاً أنه لم يصنف مثله قط ولا يصنف (معجم الأدباء) (241/2)

Thereafter, Allaamah Nurud Deen Ali Al-Haythami (demise 807 AH) compiled Majma' az-Zawaaid wa Manba' al-Fawaaid in which he gathered those Ahaadeeth of Musnad Ahmad, Musnad al-Bazaar, Musnad Abi Ya'la and Imam At-Tabaraani's three Mu'jams that are not in As-Sihaah As-Sittah. According to Allaamah Al-Haythami, Sunan Ibn Maajah is included in As-Sihaah As-Sittah. Therefore, he did not include the Ahaadeeth of Ibn Maajah therein. The result of this is that the Ahaadeeth of Ibn Maajah are not mentioned in Jaami' al-Usool, Tajreed as-Sihaah and Majma' az-Zawaaid. This book comprises of over 18500 Ahaadeeth.

Thereafter, Allaamah Muhammad ibn Muhammad ibn Sulayman Al-Maghribi (demise 1095 AH) compiled Jam' Al-Fawaaid min Jaami' Al-Usool wa Majma' Al-Zawaaid. In this, he compiled all the Ahaadeeth of Jaami' Al-Usool and Majma' Al-Zawaaid and removed the redundancies and also included Ahaadeeth of Sunan Ibn Maajah, Sunan Ad-Daarimi and the zawaaid Ahaadeeth of Shaykh Razeen. Therefore, this compilation has 15 books of Ahaadeeth. However, many Ahaadeeth of these books have been left out. Therefore, if one does not find any narration therein, it does not mean that this narration is not in one of these fifteen books.

Till now, all the books mentioned were written according to chapters. Some gathered Ahaadeeth according to the alphabetical order. One of

the first books written on this pattern was al-Firdaws by Abu Shuja' Sherwayh ad-Daylami. Allaamah Jalaalud-Deen Suyooti رَحْمَةُ اللَّهِ (demise 911 AH) later compiled Jam' al-Jawaami. The author had intended to compile the largest and most comprehensive compilation of Ahaadeeth, in which all known Ahaadeeth could be found. However, this is indeed a very difficult task, and the author passed away before he could complete his work. He divided his book into two categories: the sayings of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were compiled in alphabetical order, and the actions were compiled in order of the narrating companion. Imam Suyooti then abridged this compilation and prepared a separate kitaab on the sayings of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and called it Al-Jaami' as-Sagheer. There are many commentaries on Al-Jaami' Al-Sagheer like Faydh Al-Qadeer by Allaamah Al-Munaawi (demise 1031 AH) and As-Siraaj Al-Muneer by Allaamah Al-Azeezi. Allaamah al-Munaawi is more cautious in authenticating (making tasheeh of) Ahaadeeth, whilst Allaamah Al-Azeezi is a bit lenient.

The most popular kitaab of this category 'al-Jama'' is Kanz Al-Ummaal by Allaamah Alauddin Ali-Muttaqi (demise 975 AH). He based his compilation on Jam' Al-Jawaami' of Allaamah Suyooti رَحْمَةُ اللَّهِ. The difference is he added those verbal (qawli) Ahaadeeth which were missed out by Allaamah Suyooti in Jam' Al-Jawaami' but were included in Al-Jaami' As-Sagheer or its Zawaaid and he compiled all the Ahaadeeth in chapter form, not in alphabetical order as is in Jam' Al-Jawaami'. The Ahaadeeth of more than 30 books are found in Kanz Al-Ummaal. The Ahaadeeth in this book number more than 46000. Shaykh Muhammad Awwamah wrote: Indeed, the most expansive book of Sunnah (Hadeeth) today is Kanz Al-Ummaal of Muttaqi Hindi. It contains more than 46000 Ahaadeeth. (*Athrul-Hadeeth Ash-Shareef* page198)

24.) Zawaaid – That book in which the author gathered all the Ahaadeeth of a specific book or books that are not found in another specific book or many books, e.g. Majma' az-Zawaaid wa Manba' al-Fawaaid of Allaamah Nuruddeen Al-Haythamee. The compiler has

gathered in this book the narrations of Musnad Ahmad, Musnad al-Bazzaar, Musnad Abu Ya'laa al-Mawsilee, the three Al-Ma'aajimath of Tabaraani which are not found in the Sihaah Sittah. He has included in this book only those narrations from these six books which cannot be found in the Sihaah Sittah. Similarly, he has compiled Mawaarid az-Dham'aan ilaa Zawaaid ibn Hibbaan, in which only the narrations of Muhammad Ibn Hibbaan are mentioned which are not found in the Saheehayn. Haafiz Mughlataa'i has also written Zawaaid ibn Hibbaan alaa-as-Saheehayn. Haafiz Ibn Hajar had compiled Al-Mataalibul 'Aaliyah, in which he gathered those Ahaadeeth mentioned in the Masaaneed of Abu Dawud At-Tayaalisi, Humaidi, Ibn Abi Umar, Musaddad, Ahmad ibn Manee', Abu Bakr ibn Abi Shaybah, Abd ibn Humaid, Haarith ibn Abi Usaamah, some narrations of Musnad Abi Ya'la and about half of the Musnad of Ishaq ibn Rahwayh. He only mentions those Ahaadeeth of these compilations which are not mentioned in the as-Sihaah as-Sittah and Musnad Ahmad. A very beneficial work is Misbaahuz Zujaajah, which contains the zawaaid of Sunan Ibn Maajah. It was written by Ahmad ibn Abi Bakr al-Buseeri. The above works all contain critical discussion and evaluation on the chain and the narrators, and are therefore greatly beneficial in determining the reliability of the Hadeeth.

At times, the word zawaaid is regarded as a synonym for mustadrak. Therefore, Zawaaid Musnad Ahmad of Abdullaah ibn Ahmad has this meaning.

25.) Tajreed – This 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. Examples in this category are Tajreed as-Sihaah of Razeen ibn Mu'aawiyah Al-'Abdaree, Tajreed al-Bukhaari of Zaynud-Deen Ahmad ibn Abdil Lateef Zubaidee and Tajreed Muslim of Abu Abdillah Muhammad al-Qurtubi.

26.) Sharh-al-Aathaar – This is a compilation also known as Ta'weel al-Hadeeth, Mushkil al-Hadeeth or Mukhtalaf al-Hadeeth. This compilation

of books deals with reconciling between apparently conflicting or contradictory Ahaadeeth, or establishing precedence for one over another. This can only be done by one who possesses complete mastery of the science of Hadeeth, fiqh and usool. It is mentioned that the first person to write on this field was Imaam Shaafi'ee رَحْمَةُ اللَّهِ who did this work in some portions of Kitaab-al-Umm. However, the first person to independently write in this field was Ibn Jurayj. Abu Muhammad ibn Qutaybah and Ibn Abdil-Barr also wrote in this field, but all these books are not found. Other books in this compilation are:

Ikhtilaaf al-Hadeeth of Imaam Shaafi'ee

Ta'weel Mukhtalaf al-Hadeeth of Ibn Qutaybah ad-Deenooree

Sharh Ma'aani al-Athaar of Imaam Tahaawee

Sharh Mushkil al-Aathaar of Imaam Tahaawee

Mushkil al-Hadeeth of Abu Bakr ibn Fawrak

27.) At-Targheeb wa at-Tarheeb – This refers to a Hadeeth compilation containing Ahaadeeth which motivate one to do good deeds, and warn one about the consequences of evil deeds. The most popular compilation of this type is at-Targheeb wat Tarheeb by Hafiz Abdul Azeem al-Munziri رَحْمَةُ اللَّهِ. (*Foreword of Laami' ad Daraari vol. 1 page 173, Kashf az Zunoon vol. 1 page 400*)

28.) Musalsalaat – This refers to a compilation wherein Ahaadeeth-musalsalah are mentioned. This refers to those narrations in which all or majority of the narrations of a chain are united in a certain characteristic, quality or action. For example, al-Hadeeth-al-musalsal-bi-al-awwaliyah is that Hadeeth which the student hears from his teacher before any other Hadeeth. Al-Hadeeth –al-musalsal bi-al-Musaafahah is that Hadeeth which the student hears from the teacher with a handshake. Al-Hadeeth-al-musalsal bi Qiraa'ah Surah As-saff is the Hadeeth when the student hears it from the teacher, the teacher recites Surah Saff at the time of narrating. Ibn Hajar mentions that this Hadeeth is the most authentic of all musalsal Ahaadeeth.

Abu Bakr Ibn Shazaan, Abu Nu'aym and Hafiz al-Mustaghfiree رَحْمَةُ اللهِ عَلَيْهِمْ have compiled Musalsalaat. (*Ar-Risaalah al-Mustatrafah* page 69) Hafiz as-Suyuti رَحْمَةُ اللهِ عَلَيْهِ has compiled two different Musalsalaat. (*Kashf az Zunoon* vol.2 page 1677, *Foreword of Laami' ad Daraari* vol. 1 page 186) The Musalsalaat of Shah Waliyullaah رَحْمَةُ اللهِ عَلَيْهِ entitled al-Fadhl al-Mubeen fil Musalsali min Hadeeth an-Nabiyy al-Ameen is popular and widely available in the Indo-Pak subcontinent. (*Foreword of Laami' ad Daraari* vol. 1 page 186) Shaikh Zakariyya mentions that Moulana Khaleel Ahmad Saheb Sahaaranpuri رَحْمَةُ اللهِ عَلَيْهِ was the first person to have this book published, in 1330 A.H.

29.) (الخلاثيات) Thulaathiyyaat – These are compilations containing Ahaadeeth wherein there are only three links between the muhaddith and Sayyiduna Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Imam Bukhaari رَحْمَةُ اللهِ عَلَيْهِ has recorded twenty-two such Ahaadeeth in his Saheeh; eleven of these are transmitted from Makki Ibn Ibraheem رَحْمَةُ اللهِ عَلَيْهِ who was one of the noted students of Imaam Abu Haneefah رَحْمَةُ اللهِ عَلَيْهِ. A further six are transmitted from Abu Aasim an-Nabeel Dhahhaak ibn Mukhallad, who is also a student of Imam Abu Haneefah رَحْمَةُ اللهِ عَلَيْهِ. Three are transmitted from Muhammad Ibn Abdullah al-Ansaaree رَحْمَةُ اللهِ عَلَيْهِ, who was a student of Imam Abu Yusuf and Imam Zufar Ibn Huzayl رَحْمَةُ اللهِ عَلَيْهِ.

This means that twenty of his Thulaathiyyaat are transmitted from Muhadditheen of the Hanafi mazhab. The remaining two have been transmitted from Khallaad Ibn Yahya al-Kufi and 'Isaam Ibn Khaalid al-Himsee, whose mazhabs could not be ascertained. These Ahaadeeth are twenty-two in number as far as the sanad is concerned, but only seventeen as far as the text is concerned, (as the text is the same in five). (*Foreword of Laami' ad Daraari* vol. 1 page 63, 64, 102, 187, also see *Tazkhirah al-Huffaaz* vol. 1 page 365,366, *Siyar A'laam an-Nubalaa* vol. 9 page 481, *al-Jawaahir al-Mudee'ah* vol. 1 page 263, *Hady as-Saari* page 479, *Tahdheeb al Kamaal* vol. 25 page 539, *Taareekh Baghdaad* vol. 5 page 408-412)

The Thulaathiyyat of Imam Bukhaari رَحْمَةُ اللهِ received extra prominence and rightly so. A lofty sanad is greatly coveted by the Muhadditheen. Just before his demise, somebody asked Imam Yahya Ibn Ma'een رَحْمَةُ اللهِ if he desired anything and he said, (بيت خال و اسناد عال) 'An empty house and a lofty sanad.' (*Muqaddimah Ibn Salaah page 130*)

Imam Ahmad Ibn Hambal رَحْمَةُ اللهِ said that the early scholars always had a quest for a loftier sanad. (*Ibid*)

Most of the narrations from Imam Abu Haneefah رَحْمَةُ اللهِ are Thulaathiyyaat and many are Thunaa'iyyat (i.e. only two links) as is evident from his Musnad and Kitab al-Aathaar. Imam Abu Haneefah رَحْمَةُ اللهِ was a Taabi'ee as he saw Sayyiduna Anas Ibn Maalik رَضِيَ اللهُ عَنْهُ. There is a difference of opinion about him narrating a Hadeeth from a Sahaabi though. So, he is a taabi'ee in the aspect of ru'yah (he had seen a Sahaabi) and there is difference whether he is a taab'iee with regards to riwaayah (narrating from a Sahaabi). (*Foreword of Laami' ad Daraari vol. 1 page 103. For establishing his being a taabi'ee ru'yatan, refer to Siyar A'laam an Nubalaa vol. 6 page 391, Tahdheeb at Tahdheeb vol. 10 page 449, Tahdheeb al Kamaal vol. 29 page 418, Tadhkirah al-Huffaaz vol. 1 page 168, Taareekh Baghdaad vol. 13 page 323*)

Despite this, the Thulaathiyyat and Thunaa'iyyaat of Imam Abu Haneefah رَحْمَةُ اللهِ are given scant regard, in contrast to the Thulaathiyyaat of Imam Bukhaari رَحْمَةُ اللهِ, which is lamentable.

Imam Ibn Majah رَحْمَةُ اللهِ has recorded five Thulaathiyyaat (no.3260, 3310, 3356, 3479, 4292) with a single chain which has two dha'eef narrators. Imam Tirmidhi رَحْمَةُ اللهِ has recorded one (no. 2260). Imam Muslim, Abu Dawood and Imam Nasa'i have not recorded any. Mulla Ali Qari رَحْمَةُ اللهِ has erred in his introduction to Mirqaat (*vol. 1 page 23*), when he says that there is a narration in Jaami' at-Tirmizi which is a Thuana'iyy narration. It is in fact a Thulaathiyy narration and the narration is found in the chapter pertaining to al-Fitan. It is as follows:

يأتي على الناس زمان الصابر فيهم على دينه كالقابض على الحمير إه

However, when he reaches the commentary of this Hadeeth, he correctly states that it is a Thulaathiyy narration. (*Mirqaat vol. 10 page 98*)

Mulla Ali Qari رَحِمَهُ اللهُ erred again when he states that there is a Thulaathiyy narration in Sahih Muslim and Sunan Abu Dawood; this is incorrect. (*Mirqaat vol. 1 page 23*)

However, there is a Rubaa'iyy Hadeeth in the Sunan of Imam Abu Dawood which has the status of a Thulaathiyy narration, due to the fact that two transmitters belong to the same category of Tabi'een. Due to Ittihaad at-Tabaqah, it has the status of a Thulaathiyy. This is technically known as ar-Rubaa'iyy fi hukm ath- Thulaathiyy. (رابعي في حكم الثلاثي) (*Abu Dawood no.4751, Hadeeth of Abu Barzah رَضِيَ اللهُ عَنْهُ in the chapter concerning the Hawdh*)

There is no Thulaathiyy narration in the Saheeh of Imam Muslim. However, Thulaathiyy narrations can be found in his other compilations on Hadeeth.

The longest sanad in Saheeh Bukhaari and Muslim [sanad naazil] contains nine links; it is known as tusaa'iyy. The longest sanad in Jami' at-Tirmidhi and Sunan Nasa'i is an 'ushaari sanad, containing ten links to Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. (*Tadreeb ar-Raawi vol. 2 page 166*)

Imam Abu Dawood رَحِمَهُ اللهُ's longest sanad is a Thumaaniyy (which contains eight links).

According to the author of 'Uqud al-La'aalee, there are 337 Thulaathiyy Ahaadeeth in the Musnad of Imam Ahmad Ibn Hambal رَحِمَهُ اللهُ. (*'Uqud al-La'aalee fi al Asaaneed al Awaalee page 127*)

Generally, the authors did not compile these Ahaadeeth 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. the Thulaathiyyaat of Allaamah Ad-Daarimi.

30.) Al-Ahaadeeth Al-Mushtahirah – It is that compilation which contain those Ahaadeeth that are famous on the tongues of people, but whose sanad is not known. In these books, the narrations are mentioned, together with the names of books from where they are taken.

Sometimes the status of the narration or even critical remarks on some narrators are also mentioned. The first person to write in this field was Allaamah Badrud-Deen Muhammad az-Zarkashi رَحْمَةُ اللَّهِ. He wrote “At-Tadhkirah fi al-Ahaadeeth al-Mushtahirah”. Thereafter Haafiz Ibn Hajar رَحْمَةُ اللَّهِ compiled Al-La’aali’al-Manthoorah fi –al-Ahaadeeth al-Mash’hoorah, followed by Allaamah Jalaalud-Deen as-Suyooti’s Ad-Durarul-Muntathirah fi al-Ahaadeeth al-Mushtahirah. Asnal-Mataalib fi Ahaadeeth Mukhtalif al-Maraatib of Ibn Durweish is also famous, despite its brevity. The most famous and comprehensive of this type of compilation is Al-Maqaasid Al-Hasanah of Haafiz Abdur-Rahmaan As-Sakhaawi. He has compiled these Ahaadeeth in alphabetical order, and investigated each Hadeeth.

31.) Wuhdaan – It is that compilation that contains the narrations of those who narrate only one Hadeeth.

32.) An-Naasikh wa Al-Mansookh - This refers to that compilation which contains those Ahaadeeth that are abrogated and those that abrogate, e.g. Kitaab Naasikh Al-Hadeeth wa Mansookhihi of (Abu Hafs Umar) Ibn Shaheen Al-Baghdaadi.

33.) Takhreej – Takhreej literally means ‘to take out’ or ‘to extract’. It refers to the referencing of different Ahaadeeth from their primary sources. For example, Nasb Al-Raayah fi Takhreej Ahaadeeth Al-Hidaayah of Haafidh Jamaalud-Deen (Abdullah) Az-Zayla’i, Al-Diraayah fi Takhreej Ahaadeeth Al-Hidaayah and Talkhees Al-Habeer fi Takhreej Ahaadeeth Al-Raafi’i Al-Kabeer of Haafidh Ibn Hajar. Ibn Hajar رَحْمَةُ اللَّهِ has also written a takhreej on the Ahaadeeth of Tafseer Kash-shaaf entitled “Al-Kaafee ash-Shaafi fee Takhreej Ahaadeeth al-Kash-Shaaf”. Haafiz Zaynud-Deen (Abdur-Raheem) Al-Iraqi has written three takhreej works on Ihyaa 'Uloom Ad-Din of Imaam Al-Ghazaali رَحْمَةُ اللَّهِ. The last and shortest work is the one available known as Al- Mughnee ‘an Haml lil Asfaar which is famously known as Takhreej Al-Ihyaa.

34.) Atraaf – This is a compilation which contains phrases of Ahaadeeth and state exactly which compilations record the Hadeeth and where it can be found. (*Nuzhah an-Nazar fi Tawdeehi Nukhbah al Fikr page 146*) For example, the phrase (إنما الاعمال بالنيات) is the beginning portion of a Hadeeth. An atraaf compilation will specify exactly where this Hadeeth can be found in other Hadeeth resources. Muhadditheen have compiled different types of atraaf collections. The first to compile a book on this subject was Haafiz ibn Asaakir Dimashqi called Al-Ishraaf fee Ma’rifah al-Atraaf in two volumes, in which the atraaf of the Ahaadeeth of the Sunan al-Arba’ah were mentioned.

Sometimes, a reference is given to books in which the Hadeeth is mentioned, along with its chain of narration, yet sometimes only a list of books in which the Hadeeth can be found will be mentioned. In Ibn Taahir al-Maqdisi’s Atraaf al-Kutub-as-Sittah, a reference is given to where the Ahaadeeth may be found in the Sihaah Sittah. Hafiz Abu Mas’ood Dimashqi رَحِمَهُ اللهُ has compiled an Atraaf of Saheeh Bukhaari and Muslim. Hafiz Jamal ad-Deen Mizzi (demise 742 A.H.) compiled Tuhfat al-Ashraaf fi-Ma’rifat al-Atraaf, which encompasses the narrations recorded in As-Sihaah As-Sittah. (*Kashf az Zunoon vol. 1 page 103, 116, Foreword of Laami’ ad Daraari vol. 1 page 173, Ar-Risaalah al-Mustatrafah page 137, 138*)

35.) Shurooh Al-Hadeeth – Those books that contain the explanations of the Ahaadeeth of different Hadeeth books, e.g. Fath Al-Baari by Haafiz Ibn Hajar Al-Asqalaani and Umdah Al-Qaari by Allaamah Ayni are both explanations of Saheeh Al-Bukhaari. These two books are considered to be the most detailed and from amongst the most reliable commentaries of Saheeh Al-Bukhaari.

36.) Mawdoo’aat – Al-Mawdoo’aat are those compilations in which fabricated Ahaadeeth or those Ahaadeeth which are assumed by some to be fabricated are compiled.

At first, these books were written in this way that weak narrators would be mentioned, and then the weak or fabricated narrations were

mentioned which was narrated through them. Al-Kaamil of Ibn Adiiyy, ad-Dhu'afaa of Uqayli and al-Abaateel of Jawzqaani has been written in this manner.

Later, such books on mawdoo'aat were prepared in which the narrations would be mentioned according to chapter headings or in alphabetical order, followed by the person who narrated them and the defect found within them. The first to write in this way was Abdur-Rahman Ibn al-Jawzi. He wrote two books: Al-Ilal al-Mutanaahiyah fi al-Akhbaar al-Waahiyah and al-Mawdoo'aat al-Kubraa. However, the ulama are unanimous that Allaamah Ibn Al-Jawzi was mutashaddid (over-critical and extreme) and declared some authentic Ahaadeeth to be fabricated. Haafiz Ibn Hajar Al-Asqalaani رَحِمَهُ اللهُ wrote a refutation against Allaamah Ibn Al-Jawzi to refute the latter's claim of forgeries which he assumed were to be found in Musnad Ahmad. This refutation is called Al-Qawl Al-Musaddad fi Al-Dhabb 'an Musnad Ahmad. Haafiz Jalaalud-Deen Suyooti رَحِمَهُ اللهُ also wrote a refutation against Allaamah Ibn Al-Jawzi entitled An-Nukat al-Badee'aat alaa Al-Mawdoo'aat. Thereafter he expanded the book and made many additions, and named the book Al-La'aali-Al-Masnoo'atu fi al-Ahaadeeth al-Mawdoo'ah, which is in a few volumes. However, Allaamah Suyooti رَحِمَهُ اللهُ was known to be mutasaahil (excessively lenient) in his grading of Ahaadeeth, declaring some dha'eef and munkar narrations as saheeh.

The book al-Mawdoo'aat by Allaamah Hasan ibn Muhammad as-Saghaani was also widely accepted.

There are other compilations of mawdoo' Ahaadeeth, for example, Al-Mawdoo'aat Al-Kubra of Mullah Ali Al-Qaari, Al-Fawaaid Al-Majmoo'ah of Muhammad ibn Ali Ash-Shawkaani and Tadhkirah Al-Mawdoo'aat of Allaamah Muhammad Taahir Pattani. The most popular compilation in Mawdoo'aat is Tanzeeh Al-Sharee'ah Al-Marfoo'ah 'an Al-Akhbaar Ash-Shanee'ah Al-Mawdoo'ah by Allaamah Ibn 'Arraaq al-Kinaani. In this, he compiled the crux of most of the books written before him. He then investigated every Hadeeth. Therefore, his book is very comprehensive and well-researched, which at times makes a person independent of all previous books.

37.) Taraajim – In these compilations, all Ahaadeeth narrated from one sanad (chain of narrators) are collected. For example, the narrations of Maalik from Naafi' from Abdullah ibn Umar رَضِيَ اللَّهُ عَنْهُ or the narrations of Hishaam from his father Urwah from Aa'ishah رَضِيَ اللَّهُ عَنْهَا.

38.) Amaali - Amaali is the plural of Imlaa which means to dictate. Previously, the Mashaayikh used to dictate lessons from memory and students used to take notes. This type of compilation is called Al-Amaali. The Amaali of Ibn Hajar are well known.

In present times, many books on Hadeeth have been published and there is generally no need for dictating the Ahaadeeth. However, the explanation and commentary of the Ahaadeeth which is dictated by the Ustaadh is written and compiled, for example, Faydh Al-Baari, the explanations of Bukhaari of Allaamah Anwar Shah Al-Kashmiri رَحِمَهُ اللَّهُ compiled by his student Mawlana Badre Aalam رَحِمَهُ اللَّهُ. Similarly, Al-Arf Al-Shazzi was dictated by Allaamah Anwar Shah Al-Kashmiri رَحِمَهُ اللَّهُ and compiled by Mawlana Muhammad Chirag رَحِمَهُ اللَّهُ. Other examples of Amaali are: Al-Kawkab Al-Durri and Laami' Ad-Daraari of Mawlana Rashid Ahmad Gangohi رَحِمَهُ اللَّهُ which were compiled by Mawlana Muhammad Yahya رَحِمَهُ اللَّهُ.

39.) 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. A.G. Weinsink by the name Al-Mu'jam Al-Mufahras li Alfaaz Al-Hadeeth an-Nabawi. In it, the index of As-Sihaah As-Sittah, Muwatta Imam Maalik, Ad-Daarimi and Musnad of Imaam Ahmad Ibn Hambal has been prepared. However, they were not able to encompass all the Ahaadeeth in these books. Many Ahaadeeth were left out. He prepared another book by the name 'A handbook of early Muhammadan Tradition' in English which indexed the Ahaadeeth of 14 books of Hadeeth and Taarikh. It was later translated into Arabic by Muhammad Fuaad 'Abdul-Baaqi and entitled Miftaah Kunooz As-Sunnah. Muhammad Fuaad 'Abdul-Baaqi corrected mistakes found in the original, added beneficial

additions and re-referenced the Ahaadeeth. The difference between the former and the latter book is that the former is arranged according to words, while the latter is arranged according to subject matter, such as Al-Maghazi, Al-'Ilm, Ad-Dajjal, etc.

40.) Asbaab Al-Hadeeth – Those books which contain the background or the incident behind the Hadeeth. Very few books have been compiled in this category. The first to write in this field was Abu Hafs Umar Al-'Ukbaree (d:417), followed by Abu Haamid ibn Kutaah al-Jubaari (d:583). Allaamah Jalaalud-Deen as-Suyooti wrote al-Luma fi Asbaabil Hadeeth' on this subject. The author of Kashf-az-Zunoon states that only one book in this category remains, which is entitled Al-Bayaan wa At-Ta'reef fi Asbaab Wurood Al-Hadeeth of Allaamah (Ibrahim ibn Muhammad) Ibn Hamza Al-Husaini Al-Dimashqi al-Hanafi, known as As-Shareef al-Hamzaawi (d:1120).

Note: However, the reality is that Suyooti's al-Luma' has remained and is also published.

41.) Kitaab al-Masaahif – this refers to that book which discusses the order and arrangement of the Noble Qur'aan, the differences in qiraa'at and the history of the different scripts e.g. Kitaab al-Masaahif of Ibn Aamir. Many others also wrote books on this subject, including Kitaab al-Masaahif of Ibn Ashtah and Ibn al-Ambaari. However, Kitaab al-Masaahif of Ibn Abi Dawood (the son of Imaam Abu Dawood رحمه الله) is most well-known and has been published.

This ends the discussion on the famous categories of Hadeeth compilations, although there are many more.⁷²

⁷² This entire discussion has been mainly extracted from Ujaalah Naafi'ah of Shah Abdul-Aziz Dehlawi, Kashful-Baari of Maulana Saleemullah Khan, Mabaadiyaat-e-Hadith of Mufti Ahmad Khanpuri and Dars-e-Tirmizi of Mufti Taqi Uthmaani. Additional points which were added have been referenced from their original works.

COMPILATIONS ACCORDING TO AUTHENTICITY

Shah Abdul-Azeez رَحْمَةُ اللَّهِ عَلَيْهِ prepared an Arabic booklet ‘ما يجب حفظه للناظر’ – that which the one who wishes to study the books of Hadeeth must memorize - in which he explained five categories of the books of Hadeeth. This booklet has been quoted from the introduction to Laami’ Ad-Daraari page38-39.

Below is a translation of that booklet with some additions. (The additions will be added in a smaller text, or between brackets)

بسم الله الرحمن الرحيم

From those aspects which are necessary for one who wishes to study these books of Hadeeth to memorize is; to recognize and know the position of the books which were written to collect and compile the Ahaadeeth of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. These books are of five categories:

First Category – Those compilations which were compiled with the purpose of collecting only saheeh (authentic) Ahaadeeth – الكتب المجردة – (i.e. the object of the author was such). In such books, narrations which are categorized as dha’eef are not found, let alone those that are declared as fabrications. The following compilations fall under this category: Muwatta Imam Maalik, Saheeh Al-Bukhaari, Saheeh Muslim, Saheeh Ibn Hibbaan, Al-Mustadrak of Imaam Al-Haakim, Al-Mukhtarah of Haafiz Dhiyauddeen Al-Maqdisi, Saheeh Ibn Khuzaymah, Saheeh Abu ‘Awaana, Saheeh (Abi Ali Saeed) Ibn Al-Sakan, Al-Muntaqa of (Abu Abdullah) Ibn Al-Jarood.

A few important points of note: It is important to note that the above mentioned books are categorized as saheeh by their authors and it is possible that other muhadditheen dispute the authenticity of some of them.

Saheeh al-Bukhari – This is the magnum opus of Imaam Abu Abdillah Muhammad ibn Ismaa’il Al-Bukhari (256 AH). The full name of this work is ‘Al-Jaami’ Al-Musnad As-Saheeh Al-Mukhtasar min Umoori Rasulillah wa Sunanihi wa Ayaamihi’. This is the most authentic book in Islam after

the Book of Allaah. It is followed in authenticity by the Saheeh of Imaam Muslim. (*Muqaddimah Ibnus Salaah i.e. Ulum Al-Hadeeth page 10*)

Saheeh Muslim – It was compiled by Imaam Muslim ibn Al-Hajjaaj Al-Qushairi an-Naysaburi (261 AH). Its full name is Al-Musnad As-Saheeh Al-Mukhtasar min As-Sunan bi Naql Al-Adl an Al-Adl an Rasulillah. The above two books are referred to as Saheehayn.

Saheehayn: Allaamah Ad-Daaraqutni (385 AH) has written a book, Kitaab At-Tatabbu' ala As-Saheehayn and claimed that many Ahaadeeth in Saheeh Al-Bukhaari and Saheeh Muslim are not saheeh. Haafidh Ibn Hajar Al-Asqalaani refuted this claim of Ad-Daaraqutni in his introduction of Fath Al-Baari, known as Hady-As-Saari. Thereafter, there was general consensus that all the Ahaadeeth in Saheeh Al-Bukhaari and Saheeh Muslim are in some way saheeh.⁷³

Saheeh Ibn Khuzaymah: This book was compiled by Abu Bakr Muhammad ibn Ishaq ibn Khuzaymah of Naysabur (311AH). All the Ahaadeeth in this book are not authentic, rather some are even dha'eef. (There are some Ahaadeeth in this book whose authenticity is unconfirmed by the author himself. He sometimes states that he has some reservations regarding a narrator in his heart, or that he is unaware of the reliability or unreliability of a certain narrator. Further, according to him as well as other muhadditheen, there is no separate category of hasan (sound) and he includes hasan Ahaadeeth in the category of Saheeh (authentic).)

However, the Saheeh of Ibn Khuzaymah is superior to the Mustadrak of al-Haakim with regards to authenticity, although its authenticity does not match up to the level of Saheeh Bukhari and Saheeh Muslim.⁷⁴

⁷³ Dars-e-Tirmizi of Mufti Muhammad Taqi Uthmaani. This statement however should not be understood to mean that there is consensus on the authenticity of every chain found in Sahih Bukhaari and Sahih Muslim. . On this subject, one should study the research of Shaykh Muhammad Awwamah in his book Kalimaat an Manhajil Imaam Al-Bukhari fi Saheehihi Riwaayatan wa Diraayatan. One will find many interesting discussions therein.

⁷⁴ Dars-e-Tirmizi of Mufti Muhammad Taqi Uthmaani

Saheeh Ibn Hibbaan: Compiled by Muhammad ibn Hibbaan Al-Busti (354AH). Ibn Hibbaan also does not designate a separate category for hasan Ahaadeeth (like Ibn Khuzaymah). He refers to all such Ahaadeeth as saheeh.

Furthermore, if a narrator is unknown (majhool) – there is no confirmation of his reliability nor of his unreliability - but his Shaykh (teacher) and his student are reliable, such a narrator is reliable according to him. This approach of Ibn Hibbaan is contrary to the practice of other muhaddithīn, who do not accept as authentic the narration of any majhool narrator. This is also his approach in his Kitaabuth Thiqaat. Therefore, according to those muhadditheen, it will not be correct to declare a narrator as reliable just because his name is mentioned in Kitaabuth Thiqaat, until it is established that such a narrator is not majhool. (Similarly, it will not be correct to declare a Hadeeth as Saheeh just because it is narrated by Ibn Hibbaan in his Saheeh, if there is a majhool narrator in the chain.)

Despite the above, the Saheeh of Ibn Hibbaan is superior to the Mustadrak of al-Haakim with regards to authenticity, for Ibn Hibbaan has conformed to the standards of Sihhah (authenticity) which he had set upon himself throughout his Saheeh. However, due to the above-mentioned facts, its authenticity does not match up to the level of Saheeh Bukhari and Saheeh Muslim.⁷⁵

Al-Muntaqa by Abdillāh Ibn Al-Jarood (307 AH): It was compiled in the fourth century and most of the Ahaadeeth in Al-Muntaqa are authentic and are from Saheeh Al-Bukhaari, Saheeh Muslim (and Saheeh Ibn Khuzaymah). A few Ahaadeeth therein have been criticized. Similar is the case with Al-Muntaqa of Qaasim ibn Asbagh (340AH).⁷⁶

Al-Mukhtarah by Imaam Dhiya'uddin Al-Maqdisi (643 AH): This was compiled in the seventh century and was prepared according to the

⁷⁵ Dars-e-Tirmizi of Mufti Muhammad Taqi Uthmaani

⁷⁶ Dars-e-Tirmizi of Mufti Muhammad Taqi Uthmaani

alphabetical sequence of the names of the Sahaabah. It is a voluminous book. Most of the Ahaadeeth herein are saheeh. A few Ahaadeeth which are not saheeh are also found in this book.⁷⁷

Saheeh Ibn Al-Sakan: It was compiled by Haafiz Abu Ali Sa'eed ibn Al-Sakan (353 AH). This book is unpublished.⁷⁸

In it, he has quoted Ahaadeeth from Saheeh Bukhari, Saheeh Muslim, Sunan Nasa'i and Sunan Abi Dawud. Just like the Saheeh of Ibn Khuzaymah, there are some Ahaadeeth in this book whose authenticity is disputed by the author himself. (*Refer to the footnotes of Shaykh Muhammad Awwamah on Tadreebur-Raawi vol.2 page 397, 398*)

The Mustadrak of al-Haakim: It was compiled by Abu Abdillah Muhammad Ibn Abdillah of Naysabur (405 AH). He is commonly known as Al-Haakim, hence the book is referred to as Mustadrak of Al-Haakim. The author states the following at the beginning of the book,

وأنا أستعين الله على إخراج أحاديث رواها قد إحتج بمنثلها الشيخان رضي الله عنهما أو أحدهما

It is evident from this statement that he has not confined himself to recording Ahaadeeth from the narrators mentioned in the Saheehayn; rather, he includes narrators who are on par with the narrators recorded in Saheeh Bukhaari and Saheeh Muslim as well. Considering the above remark, would it be correct to say that the Hadeeth he records meets the criteria of Shaykhayn if the narrators are similar to the narrators of Shaykhayn and not the actual narrators? The answer to this question is that even if all the narrators are identical to the narrators of Shaykhayn, then too it cannot be said that the Hadeeth meets the criteria of Shaykhayn. The possibility of it fulfilling the criteria of Shaykhayn is more remote when the narrators are not of such a standard. Similarly, the process of deciding which narrators match the narrators of Shaykhayn is subject to Ijtihad and this leads to difference of opinion [which further weakens the claim that the Hadeeth meets the criteria of the Sahihayn]. Nonetheless, after recording a Hadeeth, he

⁷⁷ Dars-e-Tirmizi of Mufti Muhammad Taqi Uthmaani

⁷⁸ Dars-e-Tirmizi of Mufti Muhammad Taqi Uthmaani

states that 'it is according to the criteria of Shaykhayn', or either one of them. If it does not meet their criteria but he feels that it is authentic, then he classifies it as 'Sahih al-Isnad'. (*Tadreeb ar-Raawi vol. 1 page 105*)⁷⁹

Imam Haakim رَحِمَهُ اللهُ is known for his leniency (Tasaahul) as he often classifies weak narrations as authentic.

About the Mustadrak of Haakim:

There is a detailed discussion about the Mustadrak of Haakim رَحِمَهُ اللهُ in Kashf az-Zunoon (vol. 2 page 1672), in which the author states the following,

قال البلقيني وفيه ضعيف وموضوع أيضا وقد بين ذلك الحافظ الذهبي وجمع منه جزءا من الموضوعات يقارب

مائة حديث

⁷⁹ولكن صاحبها الصحيح رحمهما الله إذا أخرجنا لمن تكلم فيه، فإنهم ينتقون من حديثه ما توبع عليه، وظهرت شواهده، وعلم أن له أصلاً، ولا يروون ما تفرد به، سيما إذا خالفه الثقات، كما أخرج مسلم لأبي أويس حديث: قسمت الصلاة بيني وبين عبدي: لأنه لم يتفرد به، بل رواه غيره من الأثبات، كمالك، وشعبة، وابن عيينة، فصار حديثه متابعاً، وهذه العلة راحت على كثير ممن استدركوا على "الصحيحين" فتساهلوا في استدراكهم، ومن أكثرهم تساهلاً، الحاكم أبو عبد الله في كتابه المستدرك، فإنه يقول: هذا حديث على شرط الشيخين، أو أحدهما، وفيه هذه العلة، إذ لا يلزم من كون الراوي محتجاً به في الصحيح أنه إذا وجد في أي حديث، كان ذلك الحديث على شرطه لما بيناه، بل الحاكم كثيراً ما يجيء إلى حديث لم يخرج لغالب رواته في الصحيح، كحديث روي عن عكرمة عن ابن عباس، فيقول فيه: هذا حديث على شرط البخاري يعني لكون البخاري أخرج لعكرمة، وهذا أيضاً تساهل، وكثيراً ما يخرج حديثاً بعض رجاله للبخاري، وبعضهم لمسلم، فيقول: هذا على شرط الشيخين، وهذا أيضاً تساهل، وربما جاء إلى حديث فيه رجل قد أخرج له صاحباً الصحيح عن شيخ معين لضبطه حديثه وخصوصيته به، ولم يخرج حديثه عن غيره لضعفه فيه، أو لعدم ضبطه حديثه، أو لكونه غير مشهور بالرواية عنه، أو لغير ذلك، فيخرجه هو عن غير ذلك الشيخ، ثم يقول: هذا على شرط الشيخين، أو البخاري. أو مسلم، وهذا أيضاً تساهل، لأن صاحباً الصحيح لم يحتج به إلا في شيخ معين، لا في غيره، فلا يكون على شرطهما، وهذا كما أخرج البخاري. ومسلم حديث خالد بن مخلد القطواني عن سليمان بن بلال. وغيره، ولم يخرج حديثه عن عبد الله بن المثنى، فإن خالداً غير معروف بالرواية عن ابن المثنى، فإذا قال قائل في حديث يرويه خالد بن مخلد عن ابن المثنى: هذا على شرط البخاري. ومسلم، كان متساهلاً، وكثيراً ما يجيء إلى حديث فيه رجل ضعيف، أو متهم بالكذب، وغالب رجاله رجال الصحيح، فيقول: هذا على شرط الشيخين. أو البخاري، أو مسلم، وهذا أيضاً تساهل فاحش، ومن تأمل كتابه المستدرك تبين له ما ذكرناه، قال ابن دحية في كتابه العلم المشهور: ويجب على أهل الحديث أن يتحفظوا من قول الحاكم أبي عبد الله، فإنه كثير الغلط، ظاهر السقط، وقد غفل عن ذلك كثير ممن جاء بعده، وقلده في ذلك. (نصب الرأية)

Hafiz as-Suyuti رَحْمَةُ اللَّهِ has written that Abu Sa'eed Ahmad Ibn Muhammad Maaleeni رَحْمَةُ اللَّهِ (died 412 A.H.) said that he read the Mustadrak of Haakim from cover to cover, but did not come across even one narration which meets the requirements of Shaykhayn. However, Hafiz az-Zahabi رَحْمَةُ اللَّهِ refuted this with the following remark:

هذا إسراف وغلو من الماليني

The truth of the matter is that a substantial portion of the Mustadrak meets the requirements of Shaykhayn and much of it fulfils the criteria of either one. These sections, when combined, constitute almost half of the Mustadrak. A quarter of the Mustadrak contains narrations with authentic chains of transmission but the narrations have some weakness or Illat (defect). The remaining quarter comprises of unreliable and Munkar reports, some of which are even fabrications. (*Tadreeb ar Raawi vol. 1 page 106*)

A few reasons for Haakim's leniency:

1.) Hafiz Ibn Hajr رَحْمَةُ اللَّهِ says that the reason for this leniency is that Haakim رَحْمَةُ اللَّهِ passed away without having an opportunity to review the manuscript of the Mustadrak. This is supported by the fact that from the six volumes, the first two are generally free of error, and the following statement of Imam Haakim is noted there as well:

الى هنا إنتهى إملاء الحاكم

(Ibid)

2.) Hafiz as-Sakhawi رَحْمَةُ اللَّهِ proposes another possible reason for this leniency. He states that Imam Haakim رَحْمَةُ اللَّهِ compiled it at the end of his life, when his memory had deteriorated and he did not get an opportunity to edit it. (*Footnotes of Tadreeb vol. 1 page 107*)⁸⁰

From the above two, the first seems more probable.

3.) Allaamah Zayla'ee in Nasb ar-Raayah has mentioned a few reasons as well:

a. Imam Al-Bukhaari and Imam Muslim have quoted a narration of a doubtful narrator based on mutaabi'aat (supporting narrations).

⁸⁰ Summarized from Kashful-Baari of Maulana Saleemullah Khan

Haakim accepts the narrations of such a narrator without the existence of any mutaabi'aat simply on the basis that his narrations are in Saheeh Al-Bukhaari and Saheeh Muslim.

b. There are certain narrations of a narrator acceptable from a certain Shaykh but not acceptable from another. For example, Khalid ibn Makhlad's narrations from Sulayman ibn Hilal are accepted, but not from Abdullah ibn Al-Muthanna. Al-Haakim accepts all narrations from Khalid based on him being a narrator of Saheeh Al-Bukhaari.

c. Some narrators of Ahaadeeth 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. Haakim regards Marwaan Ibn Al-Hakam as a narrator of Saheeh Al-Bukhaari and accepts all his narrations.

d. At times, Imam Muslim quotes the narration of a weak narrator with a reliable narrator, for example, Abdullah ibn Lahi'ah, with Amr ibn Haarith. This does not mean that ibn Lahi'ah is regarded as trustworthy by Imam Muslim. He has mentioned this narration by the way, since the reason for accepting the narration is Amr ibn Haarith. If a person now accepts the narrations of Abdullah Ibn Lahi'ah, claiming that he is a narrator of Imam Muslim, and declares his every Hadeeth to be in accordance to the conditions laid down by Imam Muslim, then this is a serious form of tassahul (leniency).

e. Another cause for his leniency is that in one sanad, he sees some narrators of Imam Bukhaari and some narrators of Imam Muslim. He then declares the narration to be in accordance to the conditions of Saheehayn (Bukhaari and Muslim), whereas this is not accurate.⁸¹

Due to the leniency of Imam Haakim, some Huffaz of Hadeeth have declared approximately one hundred Ahaadeeth from the Mustadrak to be fabricated. (*Ar-Risaalah-al-Mustatrafah* page 20)

Like Imam Haakim, Imam Tirmidhi رحمہ اللہ is also lenient in his classification of Hadeeth as Saheeh, but there is a difference between them. Hence it is said (*Nasb ar-Raayah* vol. 1 page 352),

⁸¹ Summarized from Dars-e-Tirmizi of Mufti Muhammad Taqi Uthmaani

إن تصحيحه دون تصحيح الترمذي والدارقطني بل تصحيحه كتصحيح الترمذي وأحيانا يكون دونه . وأما ابن

خزيمة وابن حبان فتصحيحهما أرجح من تصحيح الحاكم

This means that a Hadeeth declared saheeh by Imam Haakim is of a lesser degree of authenticity than one declared so by Imam Tirmidhi رَحْمَةُ اللهِ or Imam Daraqutni رَحْمَةُ اللهِ. Instead, a saheeh certification by Imam Haakim is equivalent to the hasan narrations of Imam Tirmidhi رَحْمَةُ اللهِ, or even less than that. However, a saheeh certification by Hafiz Ibn Hibbaan and Ibn Khuzaymah is superior to the certification of Imam Haakim. Therefore, if Imam Haakim declares a Hadeeth to be saheeh and this is supported by another authority on Hadeeth, then it should be considered as saheeh.

We have discussed the Mustadrak of Haakim in detail, in order to alert one about the error committed by those who freely quote from it or substantiate their views with its narrations, without knowing that some reports are pure fabrications.⁸²

N.B. The authentication of Haakim will be accepted when some other expert of Hadeeth attests to its authenticity like Haafiz Adh-Dhahabi, Haafiz Al-Mundhiri, etc. Haafiz Adh-Dhahabi wrote an abridged version of Al-Mustadrak and explained the correct status of almost every Hadeeth. This book is called Talkhees-Al-Mustadrak. Many publishers have printed the classifications of Talkhees with Al-Mustadrak as footnotes.

Al-Muwatta: Compiled by Imaam Daril Hijrah Maalik ibn Anas. Imaam Shaafi رَحْمَةُ اللهِ declared this book to be the most authentic compilation of Ahaadeeth under the canopy of the sky. It contains mursal narrations and balaaghaat which, according to many muhadditheen are weak. However, Imaam Maalik (as well as many of the eminent Imaams of Fiqh and Hadeeth) does not consider such reports to be weak. According to his prerequisites of authenticity, such narrations are acceptable. Due to

⁸² Summarized from Kashful-Baari of Maulana Saleemullah Khan

the presence of such reports in the Muwatta, Haafiz Ibn Hajar is of the opinion that the status of the Muwatta cannot be compared to the Sahih of Imaam Bukhari with regards to authenticity. According to him, such mu'allaq narrations are quoted by Imaam Bukhari only in his chapter headings and in his explanatory notes, and not as part of the actual text. Others, like Haafiz Mughlata'i, however are of the opinion that one cannot differentiate between the two books in this manner, for both contain such narrations.⁸³

At the same time, Ibn Abdil-Barr رَحِمَهُ اللهُ had dedicated an entire book to proving that all the mursal narrations and the balaaghaat in the Muwatta have been narrated by other Muhadditheen with muttasil authentic chains. Therefore, all such narrations are authentic. There were four Ahaadeeth which he could not locate with a muttasil chain, but Haafiz Abu Amr ibnus Salaah had traced the chains of even those four in a separate book 'Risaalah fi Wasil Balaaghaat al-Arba'ah fil Muwatta'.

Clearing a confusion: In Ujaalah Naafi'ah (page34-36), Shah Abdul-Aziz رَحِمَهُ اللهُ has listed only the Muwatta of Imam Maalik, Saheeh Al-Bukhaari and Saheeh Muslim under the first category. In this, he has followed in the footsteps of his father Shah Waliyullah Muhaddith Dehlawi رَحِمَهُ اللهُ.⁸⁴ He has placed Sahih Ibn Hibbaan Saheeh Ibn Hibbaan and Al-Mustadrak of Imaam Al-Haakim in the third category (and by implication, all the other books which were mentioned above under the first category other than the Muwatta of Imam Maalik, Saheeh Al-Bukhaari and Saheeh Muslim). This seems to be contradictory.

My respected teacher, Maulana Fazlur Rahman A'zmi (daamat barakaatuhu) writes regarding this: According to our understanding, these books may be included in the first category, because their authors

⁸³ Muhadditheen Izaam

⁸⁴ Ithaafun Nabeeh page 61-65, which is the published version of the second section of Al-Intibaah fi Salaasil Awliyaa-Allah wa Asaanidi Waarithiy Rasulillah. Shah Abdul-Aziz actually translated what was written here in this section of Ujaalah Naafi'ah. A similar discussion can be found in Hujjatullah Al-Baalighah 1/375-379

have specifically endeavoured to mention within them only those Ahaadeeth which they understood to be Sahih (according to their understanding of this terminology). (So it may be included in this category based on the claim of the author.) However, the reality is that these books contain dha'eef and sometimes even mawdhoo' (fabricated) narrations. Looking at it from this aspect, we would include these books in the third category.⁸⁵

Shah Waliyullah Muhaddith Dehlawi has listed only the Muwatta of Imam Maalik, Saheeh Al-Bukhaari and Saheeh Muslim under the first category. He explains that these books have reached the highest level of sihat (authenticity), shuhra (fame) and qubuliyyah (acceptance). He explains each of these aspects in Ithaafun-Nabeeh and Hujjatullah Al-Baalighah. The following is his text in Hujjatullah Al-Baalighah:

فالصحة أن يشترط مؤلف الكتاب على نفسه إيراد ما صح أو حسن غير مقلوب ولا شاذ ولا ضعيف إلا مع بيان حاله ، فإن إيراد الضعيف مع بيان حاله لا يقدرح في الكتاب . والشهرة أن تكون الأحاديث المذكورة فيها دائرة على ألسنة المحدثين قبل تدوينها وبعد تدوينها ، فيكون أئمة الحديث قبل المؤلف رويها بطرق شتى ، وأوردوها في مسانيدهم ومجاميعهم ، وبعد المؤلف اشتغلوا برواية الكتاب وحفظه وكشف مشكله وشرح غريبه وبيان إعرابه وتخريج طرق أحاديثه واستنباط فقهها والفحص عن أحوال رواتها طبقة بعد طبقة إلى يومنا هذا حتى لا يبقى شيء مما يتعلق به غير مبحوث عنه إلا ما شاء الله ، ويكون نقاد الحديث قبل المصنف وبعده وافقوه في القول بها ، وحكموا بصحتها ، وارتضوا رأي المصنف فيها ، وتلقوا كتابه بالمدح والثناء ، ويكون أئمة الفقه لا يزالون يستنبطون عنها ، ويعتمدون عليها ، ويعتنون بها ، ويكون العامة لا يخلون عن اعتقادها وتعظيمها . وبالجمله فإذا اجتمعت هاتان الخصلتان كمالا في كتاب كان من الطبقة الأولى (حجة الله البالغة

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Second Category – Those compilations which contain Ahaadeeth which are worthy of acceptance - (i.e. the author has undertaken to generally compile hasan Ahaadeeth in his compilation. If he remains silent about any narration, then the narration is at least hasan according to him. If the narration is dha'eef or unreliable, the author usually clarifies it.) The following compilations fall

⁸⁵ Muqaddimah Ilmul Hadith page 13

under this category: Sunan Abi Dawud, Jaami' At-Tirmizi, Musnad Ahmad. According to our respected Shaykh, (Shah) Waliullah Muhaddith Dehlawi, even the dha'eef narrations of Musnad Ahmad are close to the status of Hasan narrations. The opinions of most (scholars of Hadeeth) implies that Sunan An-Nasa'i is also from this category.

Shah Waliullah Muhaddith Dehlawi رَحِمَهُ اللهُ writes about this second category:

الطبقة الثانية : كتب لم تبلغ مبلغ الموطأ والصحيحين ، ولكنها تتلوها . كان مصنفوها معروفين بالوثوق والعدالة والحفظ والتبحر في فنون الحديث ، ولم يرضوا في كتبهم هذه بالتساهل فيما اشترطوا على أنفسهم ، فتلقاها من بعدهم بالقبول ، واعتنى بها المحدثون والفقهاء طبقة بعد طبقة ، واشتهرت فيما بين الناس ، وتعلق بها القوم شرحا لغريبها وفحصا عن رجالها واستنباطا لفقهيها . وعلى تلك الأحاديث بناء عامة العلوم كسنن أبي داود وجامع الترمذي ومجتمعي النسائي ، وهذه الكتب مع الطبقة الأولى اعتنى بأحاديثها رزين في تجريد الصحاح وابن الأثير في جامع الأصول وكاد مسند أحمد يكون من جملة هذه الطبقة ، فإن الإمام أحمد جعله أصلا يعرف به الصحيح والسقيم قال : ما ليس فيه فلا تقبلوه . (حجة الله البالغة 1/380)

“The second category of books are books which don't attain the rank of the *Muwatta* and the two *Sahih's* but which are next after them. Their authors were well known for their reliability, integrity, memory and extensive knowledge regarding the various sciences of Hadeeth. In their books, they were not lax about whatever they had set as conditions for themselves. Therefore, those after them accepted these books as sound, and the Hadeeth scholars and fuqaha paid attention to them, generation after generation. The fame of these books spread among people. Different people devoted themselves to explaining their uncommon (*gharib*) words, investigating the transmitters and inferring laws of fiqh. It is from these Ahaadeeth that most common aspects of knowledge are deduced.⁸⁶ Shah Waliullah has included in this category Sunan Abi Dawud, Jaami' At-Tirmizi, Sunan An-Nasa'i (As-Sughra, viz. Al-Mujtaba). He ends off by stating that Musnad Ahmad is close to being from this category, for Imam Ahmad made [his book] a basis for discerning the sound from the faulty by saying, 'Don't accept what is not

⁸⁶ Hujjatullah Al-Baalighah 1/380

in it [my book].”⁸⁷ Shah Waliullah has explained many further details regarding these books and why he had included them in this category in Ithaafun-Nabeeh (page 65-68)

Following is the order of these compilations in sequence of authenticity:

- Sunan An-Nasa’i Al-Sughra – The author is Abu Abdir-Rahman Ahmad ibn Shu’ayb An-Nasa’i (303 AH). This book is also called Al-Mujtaba. All the Ahaadeeth in Sunan An-Nasa’i Al-Sughra are no lesser than hasan. If any dha’eef Hadeeth has been narrated, then Imaam An-Nasaa’i points it out.
- Sunan Abi Dawood – It was compiled by Abu Dawood Sulaymaan ibn Al-As’ath As-Sijistaani (275AH), a prominent student of Imaam Ahmad ibn Hambal. If Imam Abu Dawood رَحِمَهُ اللهُ adopts silence regarding any Hadeeth, then this means the Hadeeth can be used as a proof according to him (saalih lil ihtijaa). At times, he overlooks minor dhu’f (weakness)

⁸⁷ Hujjatullah Al-Baalighah 1/380. This statement of Imaam Ahmad is not to be understood to be applicable in every case. The fact of the matter is that many authentic Ahaadith are not mentioned in Musnad Ahmad. This statement applies to a vast majority of cases. Haafiz Ibn Hajar quotes some scholars who say that it means that every authentic Hadith has some basis, or similar Hadith or supporting evidence which can be found in the Musnad. In any case, this is a rule which applies to most cases, and not one which is all-encompassing. This is also what was meant by Shah Waliullah.

وروى أبو موسى في هذا الكتاب من طريق حنبل بن إسحاق قال: "جمعنا أحمد أنا وابناه عبد الله وصالح وقال: انتقيته من أكثر من سبعمائة ألف وخمسين ألفا فما اختلف فيه المسلمون من حديث رسول الله - صلى الله عليه وسلم - فارجعوا إليه، فإن وجدتموه، وإلا فليس بحجة" (خصائص المسند لأبي موسى المديني ص23)

قوله (العراقي): "على أن ثمة أحاديث صحيحة مخرجة في الصحيح وليست في مسند أحمد" (التقييد والإيضاح ص56).

أقول: أجاب بعضهم عن هذا بأن الأحاديث الصحيحة التي خلا عنها المسند لا بد أن يكون لها فيه أصول أو نظائر أو شواهد أو ما يقوم مقامها.

قلت: فعلى هذا إنما يتم النقص أن لو وجد حديث محكوم بصحته سالم من التعليل ليس هو في المسند وإلا فلا - والله أعلم. (النكت على كتاب ابن الصلاح لابن حجر العسقلاني 450/1)

ونقل في الحاشية: في المصعد الأحمد للحافظ ابن الجزري ص31 من مقدمات مسند أحمد لأحمد شاکر: "فإنه ما من

حديث غالبا إلا وله أصل في هذا المسند" ونقل عن شيخه البويني مثل ذلك ص32. (450/1)

قال الشاه ولي الله المحدث الدهلوي: ومسند الإمام أحمد أيضا من هذه الطبقة عند الفقير ، وهو أصل في معرفة الصحيح من السقيم ، وبه يعرف الحديث الذي له أصل والذي ليس له أصل ، لكن فيه أحاديث ضعيفة لم يبين ضعفها (إتحاف

النبیه ص67)

when there are no other reliable narrations regarding a certain matter. Haafiz Al-Mundhiri (656AH) compiled a Mukhtasar (concise version) of Sunan Abi Dawood and also points out those weaknesses. Allaamah Ibn Qayyim wrote a tahzeeb on the Mukhtasar of Haafiz Al-Mundhiri and he points out the weak Ahaadeeth that Haafiz Al-Mundhiri did not point out. Hence, the Ahaadeeth in Sunan Abi Dawud that Imam Abu Dawud, Haafiz Al-Mundhiri and Allaamah Ibn Qayyim remain silent about are generally considered reliable.⁸⁸ However, even this general rule is not always applicable, as there are some exceptions.⁸⁹

Objection: At times, where there exists difference of opinion in certain fiqhi matters, we see that certain imaams criticize the chain of the narration and thereafter do not practise on it, whereas Imam Abu Dawood has adopted silence regarding that narration. The answer to this is that Imam Abu Dawood's silence is a sign that according to him, the narration is worthy of being accepted as a proof. However, another muhaddith who has reached the level of ijtihaad in the science of Hadeeth can differ with his conclusion.⁹⁰

- Al-Jaami' of Abu Isa Muhammad ibn Isa At-Tirmidhi (279AH) Imaam At-Tirmidhi explains the status of almost every Hadeeth. However, some ulama have found him to be lenient in his grading of Ahaadeeth. Some Ahaadeeth which he regarded to be saheeh or hasan were declared as dha'eef by others.⁹¹

The above three books are definitely included in the second category. Some have included Sunan ad-Daarimi in this category whilst others have placed this book in the third category.

- Al-Musnad of Imam Ahmad ibn Hambal Ash-Shaybaani (241AH): Shah Waliyullaah رحمۃ اللہ علیہ has placed this book in the second category. The following statement of Nurud-Deen Haithami supports his opinion:

⁸⁸ See the footnotes of Shaykh Abdul-Fattah Abu Ghuddah on the risaalah of Imaam Abu Dawud to the people of Makkah concerning his Sunan.

⁸⁹ Tazkirah Imaam Abu Dawud aur Un ki Sunan by Shaykhul Hadith Maulana Fazlur-Rahmaan A'zmi page55-67

⁹⁰ Dars-e-Tirmizi of Mufti Muhammad Taqi Uthmaani

⁹¹ Dars-e-Tirmizi of Mufti Muhammad Taqi Uthmaani

قال أبو الحسن نور الدين علي بن أبي بكر بن سليمان الهيثمي في مقدمة غاية المقصد في زوائد المسند : فقد كنت كتبت من زوائد الإمام أحمد - رضى الله عنه وأرضاه وجعل الجنة مثواه - زوائده على الكتب الستة بغير تأمل تام ولا نظر شاف، ثم شغلت عنه بزوائد أبي بكر البزار، وأبي القاسم الطبراني وبمعجمه الأوسط والصغير، وأبي يعلى الموصلي، فرأيت حين جمعت زوائد هذه الكتب أني قد فرطت في زوائد المسند، لما ظهر لى من الخلل من سقوط أحاديث فيه بسبب سنن النسائي الكبير وما فيه من الزوائد على المجتبى وغير ذلك منى، فاهتممت لذلك؛ لأن أفراد المسند غالباً أصح من أفراد ما ذكرت من هذه الكتب (غاية المقصد في زوائد المسند)

However, there are weak Ahaadeeth in the Musnad and a few extremely weak Ahaadeeth. Therefore, some have preferred to place this book in the third category. A point of note is that this difference is with regards to the original Musnad Ahmad. One portion of the book is also called 'Ziyaadaat' which was compiled by Imam Ahmad's son Abdullah ibn Ahmad after his father's demise. There is unanimity that this portion is of the third category.⁹²

Third Category - Those compilations which contain all types of Ahaadeeth in them: hasan, saalih and munkar. The following compilations fall under this category:

Sunan Ibn Maajah, Musnad (Abi Dawood) At-Tayaalisi, Ziyaadaat (of Musnad Ahmad) by Imam Ahmad ibn Hambal's son, Musnad Abdur-Razzaaq (i.e. the Musannaf), Sunan Sa'eed Ibn Mansoor, Musannaf Abi Bakr Ibn Abi Shaybah, Musnad Abi Ya'ala al-Mosili, Musnad Al-Bazzaar, Al-Musnad of Ibn Jareer, Tahdhib Al-Aathaar of Ibn Jareer, the Tafseer of Ibn Jareer (Jaami' Al Bayaan fi Ta'weel Al-Qur'aan), the Taarikh of Ibn Jareer, the Tafseer of Ibn Marduwayh, all other Tafseer books, Al-Mu'jam Al-Kabeer, Al-Mu'jam Al-Awsat, Al-Mu'jam As-Sagheer, all three which were compiled by At-Tabaraani, Sunan Ad-Daaraqutni, Al-Gharaib of Al-Daaraqutni, Hilyah Al-Awliyaa of Abu Nu'aym, As-Sunan (Al-Kubra) of Al-Bayhaqi and Shu'ab Al-Imaan of Al-Bayhaqi.

Shah Waliullah Muhaddith Dehlawi رَحِمَهُ اللهُ writes about this category:

⁹² Dars-e-Tirmizi of Mufti Muhammad Taqi Uthmaani

أما الطبقة الثالثة : فهي تلك الأحاديث التي جمعها جماعة ممن كانوا قبل البخاري ومسلم أوفي عصرهما أوبعدهما ، وكان مؤلفوها من الثقات المشهورين ، وارتفع عن كتبهم اسم النكارة ، وإن لم تبلغ درجة الشهرة ، وقد جمعت بين الصحيح والحسن والضعيف والغريب والمنكر ، بل بعض أحاديثها متهمة بالوضع ، وبعض رجالها معروفون بالعدالة والثقة ، وبعضهم مستورون ، وبعضهم مجاهيل ، وكثير من هذه الأحاديث وقع الإجماع على خلافها ، وبعض هذه الكتب أقوى من بعض (إتحاف النبیه ص68)

والطبقة الثالثة : مسانيد وجوامع ومصنفات صنفت - قبل البخاري ومسلم وفي زمانهما وبعدهما - جمعت بين الصحيح والحسن والضعيف والمعروف والغريب والشاذ والمنكر والخطأ والصواب والثابت والمقلوب ، ولم تشتهر في العلماء ذلك الاشتهار وإن زال عنها اسم النكارة المطلقة ، ولم يتداول ما تفردت به الفقهاء كثير تداول ، ولم تفحص عن صحتها وسقمها الخدثون كثير فحص ، ومنه ما لم يخدمه لغوي لشرح غريب ، ولا فقيه بتطبيقه بمذاهب السلف ، ولا محدث ببيان مشكله ، ولا مؤرخ بذكر أسماء رجاله ، ولا أريد المتأخرين المتعمقين ، وإنما كلامي في الأئمة المتقدمين من أهل الحديث فهي باقية على استنارها واختنائها وخمولها... (حجة الله البالغة 381/1)

“The third category comprises of those Ahaadeeth which were collected by those famous reliable scholars who were before Al-Bukhari and Muslim, during their time or after them. Their books cannot be regarded as ‘uncommon’, even though they have not achieved a reputation of great fame. They combine saheeh, hasan, dha’eef, ghareeb and munkar narrations. Some of their narrations are muttahaam bil wadh’ (assumed to be fabricated). Some of the narrators of these books are famous for their integrity and reliability, some are *mastur* (hidden) while some are *majhul* (unknown). Many such Ahaadeeth (which are narrated by such narrators who are questionable) go against what is unanimously agreed upon. However, these books themselves are of different ranks, some are stronger than others.”⁹³

“The third rank comprises of those Musnad, Jami’, and Musannaf works compiled before Al-Bukhari and Muslim, during their time and after them, which combine saheeh, hasan, dha’eef, ma’ruf, ghareeb, shaaz, munkar, the erroneous and the correct; and the continued and the transposed (thaabit and maqloob). They do not have the same

⁹³ Ithaafun Nabeeh page 68

reputation among the learned scholars, even though they are not regarded as “uncommon”. The learned religious scholars have not given much currency to those Hadeeths found uniquely in these works, and the Hadeeth scholars have not carried out major investigations into their soundness or faultiness. Some from among these books are such that which no linguist has rendered the service of explaining its uncommon words, nor has any faqeeh worked to reconcile it with the mazaahib of the Salaf, nor has any Hadeeth scholar explained its complicated (mushkil) Ahaadeeth, nor has any historian discussed its transmitters (in a specific book). I do not refer to those recent authors who are hair splitters; rather I am speaking of the early leaders (imams) of the Hadeeth scholars. Therefore, these books have remained (somewhat) obscure, unknown, and undistinguished.”⁹⁴

In Hujjatullah Al-Baalighah and Ithaafun Nabeeh, Shah Waliullah has included the following compilations in this category: Musnad Abd ibn Humaid, Sahih Ibn Hibban, Al-Mustadrak of Al-Haakim, the compilations of Baihaqi, Tahaawi and Tabaraani. In Ujaalah Naafi’ah (page37), Shah Abdul-Aziz has also quoted the same.

A few important points of note:

- Sunan Ibn Maajah (273 AH) by Muhammad ibn Yazeed Al-Qazweeni (Yazeed was known as Maajah) - There are at least 19 mawdoo’ Ahaadeeth in Ibn Maajah and many dha’eef and munkar narrations. For this reason, a huge group of ulama have not included it in the Sihaah as-Sittah. They have included either Muwatta Imam Maalik or Sunan Ad-Daarimi in its place.⁹⁵

My respected teacher, Shaykhul-Hadeeth Maulana Fazlur-Rahman A’zmi (daamat barakaatuhu) said: Regarding Sunan Ibn Maajah, a weak statement which passed above indicates that it may be included in the second category. This is a weak contention. The reality is that it belongs to the third category. People have tried to push and shove it forcefully into the second category. As we have stated above, it even contains

⁹⁴ Hujjatullah Al-Baalighah 1/381

⁹⁵ Dars-e-Tirmizi of Mufti Muhammad Taqi Uthmaani

some fabricated Ahaadeeth. On Sunan Ibn Maajah, the following books have been written by Maulana Abdur-Rasheed Nu'maani: a) Ibn Maajah aur Ilm-e-Hadeeth. It is in Urdu and is a very valuable book.⁹⁶ b) Maa Tamassu ilayhi Al-Haajah li man Yutaali'u Ibn Maajah. It is in Arabic and is (frequently) published with Sunan Ibn Maajah. c) Shaykh Abdul-Fattah Abu Ghuddah has added footnotes to the above book and increased in its beauty. It is a very valuable book. Every student of Ilm should study it. It was entitled Al-Imaam Ibn Maajah wa Kitaabuhu As-Sunan. (Hadaaya Ad-Daraari page 66)

- Musnad Abi Dawood At-Tayaalisi (204 AH). He was the teacher of many of the compilers of As-Sihaah As-Sittah. One should take care to note that he is other than the famous Abu Dawood who was the compiler of the famous Sunan Abi Dawood.
- Ziyaadaat on Musnad Ahmad of Abdullah ibn Ahmad ibn Hanbal (290 AH). This is a collection of about 10000 narrations which Imaam Ahmad's son had added on to the Musnad of his father.
- Musannaf Abdur-Razzaaq (211AH): This is a compilation of Imaam Abdur-Razzaaq As-San'aani. He is the student of Imam Abu Haneefah رحمۃ اللہ علیہ and a teacher of the teachers of Imaam Al-Bukhaari. This book is a collection of more than twenty-one thousand Ahaadeeth and statements of Sahaabah and Tabieen. Hafiz Zahabi has called it خزانة علم - 'a treasure chest of knowledge'.⁹⁷ After ten years of research, editing and annotating by Allamah Habeeb Ar-Rahmaan Al-A'zami, it was first published with his annotations.
- Sunan Sa'eed Ibn Mansoor (227AH) – Many mu'dhal, munqati' and mursal Ahaadeeth are also found in this book.⁹⁸ Only some portions of this book have been published to date.
- Musannaf Ibn Abi Shaybah (235AH): Abu Bakr Ibn Abi Shaybah is the teacher of most of the compilers of As-Sihaah As-Sittah. This compilation, as well as the above-mentioned Musannaf of Abdur-

⁹⁶ This was translated into English by Mufti Afzal Hoosen Elias by the title Taareekh Tadween Hadith

⁹⁷ Meezaanul I'tidaal - biography no.5049

⁹⁸ Dars-e-Tirmizi of Mufti Muhammad Taqi Uthmaani

Razzaq, contains many proofs of the Hanafi Mazhab. 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 Imaam Abu Haneefah's verdicts to be inconsistent with the Ahaadeeth. Many scholars that came after him wrote refutations against this chapter. The most comprehensive book which answers all such objections is An-Nukah At-Tareefah fit Tahadduth 'an Rudoodi Ibn Abi Shaybah 'alaa Abi Hanifah by Allaamah Muhammad Zaahid Al-Kawthari.

- Musnad Abi Ya'ala Al-Mosili (307AH). His name was Ahmad ibn Ali. It is published in 13 volumes. Haafiz Zahabi states:

قال أبو سعد السمعاني: سمعت إسماعيل بن محمد بن الفضل التميمي الحافظ يقول: قرأت المسانيد كمسند العدني، ومسند أحمد بن منيع، وهي كالانهار، ومسند أبي يعلى كالبحر يكون مجتمع الانهار. قلت: صدق، ولا سيما " مسنده " الذي عند أهل أصبهان من طريق ابن المقرئ عنه، فإنه كبير جدا، بخلاف " المسند " الذي رويناه من طريق أبي عمرو بن حمدان عنه، فإنه مختصر. (سير أعلام النبلاء 180/14)

- Musnad Al-Bazaar (292AH). It was compiled by Abu Bakr Ahmad Al-Bazaar. Its actual name is Al-Bahr Az-Zhakhkhaar.
- Al-Musnad of Ibn Jareer (310AH). This was compiled by Abu Ja'far Muhammad ibn Jareer At-Tabari.
- Tahdhib Al-Aathaar of Ibn Jareer (310AH)
- The Tafseer of Ibn Jareer (310AH). It is entitled Jaami' Al Bayaan fi Ta'weel Al-Qur'aan. It is the foundation and basis of all Tafseer books written after it. Hajee Khalifah writes:

قال السيوطي في (الإتقان) : وكتابه أجل التفاسير وأعظمها فإنه يتعرض لتوجيه الأقوال وترجيح بعضها على بعض والإعراب والاستنباط فهو يفوق بذلك على تفاسير الأقدمين . انتهى ، وقد قال النووي : أجمعت الأمة على أنه لم يصنف مثل (تفسير الطبري) ، وعن أبي حامد الأسفرايني أنه قال : لو سافر رجل إلى الصين حتى يحصل له (تفسير ابن جرير) لم يكن ذلك كثيرا ، وروي أن ابن جرير قال لأصحابه : أنتشطون لتفسير القرآن ؟ قالوا : كم يكون قدره ؟ فقال : ثلاثون ألف ورقة فقالوا : هذا مما يفني الأعمار قبل تمامه ، فاختصره في نحو : ثلاثة آلاف ورقة ، ذكره ابن السبكي في (طبقاته) (كشف الظنون 437/1)

- The Taarikh of Ibn Jareer (310AH). It is entitled Taarikh Al-Umam wa Al-Muluk. A large section of this work however is unreliable, due to many reports being narrated by unreliable narrators. For further details

regarding this book, one should refer to Badrul-Layaali, the commentary of Bad'ul Amaali vol.2 page 228-244.

- The Tafseer of Ibn Marduwayh (410 AH). It was compiled by Abu Bakr Ahmad ibn Musa ibn Marduwayh. This book has not yet been published.
- Most books of Tafseer containing Ahaadeeth like Tafseer Ibn Abi Haatim (327AH). In principle, it is not appropriate to accept any Hadeeth from the abovementioned category until the authenticity of the Hadeeth contained therein is verified. However, Tafseer ibn Katheer is excluded, since Ibn Katheer is a transmitter who generally researches the narrations. He generally points out unreliable narrations.
- The Ma'aajim of At-Tabaraani (360 AH). His name was Abul-Qaasim Sulaiman ibn Ahmad. He lived for 100 years and 10 months. These Ma'aajim contain many narrations which cannot be easily sourced from any other Hadeeth books. In the footnotes to Hujjatullah Al-Baalighah, Mufti Saeed Ahmad Palanpuri رَحِمَهُ اللهُ wrote: The Muslims cannot ever be independent of his Ma'aajim, especially Al-Mu'jam Al-Kabeer. (page381) Al-Mu'jam Al-Kabeer contains over 21000 Ahaadeeth. His other famous books on Hadeeth include Kitaab Ad-Du'a and Musnad Ash-Shaamiyyeen, both of which have also been published.
- Sunan Ad-Daaraqutni (385AH) - This is a compilation of Abul Hasan Ali Al-Daaraqutni who was a great muhaddith. He compiled Ahaadeeth according to fiqh sequence and narrated many Ahaadeeth in support of the different juristic discussions, together with the differences in sanad and matn. Therefore, this book is voluminous. He also discusses briefly the sanad after every Hadeeth. All types of Ahaadeeth are found in this book, but generally if any Hadeeth is dha'eef, he points it out. Moulana Shams-al-Haqq Azeem-Aabaadi, a famous scholar from the Ahlul-Hadeeth group, wrote a footnote on the book called "At-Ta'leeq al-Mughnee alaa Sunan ad-Daaraqutni". He normally discusses those aspects related to the sanad which were not discussed by Daaraqutni. These footnotes are published with the original book and generally compensates for the shortfalls of this book regarding those narrations.⁹⁹

⁹⁹ Dars-e-Tirmizi of Mufti Muhammad Taqi Uthmaani

Ad-Daaraqutni had also compiled Al-Gharaaib.

- Hilyah Al-Awliyaa of Abu Nu'aym Ahmad ibn Abdillahi Al-Asfahaani (430AH)

- As-Sunan Al-Kubra of Al-Bayhaqi (458AH): Imaam Abul Hasan Ali ibn Zaid Al-Bayhaqi was Imaam Ad-Daaraqutni's student. He compiled this book according to the sequence of Mukhtasar Al-Muzani, a fiqh book according to the Shaafi'i mazhab and quoted Ahaadeeth in support of the Shaafi'ee Mazhab. He also declared all proofs against the Shaafi'ee Mazhab as weak. Allamah Alaau Deen Al-Maardini (745AH) (better known as ibn At-Turkmaani), a Hanafi scholar, wrote footnotes entitled Al-Jawharun Naqi fi Ar-Radd ala Al-Bayhaqi. He was an expert in the science of Hadeeth. He has provided very sound and solid criticism to various proofs proffered by Allaamah Al-Bayhaqi. It is therefore a very good resource for the proofs of the Ahnaaf.¹⁰⁰

- Shu'ab Al-Imaan of Al-Bayhaqi (458AH) – It is a very amazing work in which narrations have been collected on the various 70 odd branches of Islam which have been referred to in a Hadeeth. He has also added many statements of the Sahaabah, Taab'ieen and the Salaf Saaliheen (pious predecessors).

Other famous books of Al-Bayhaqi include: Al-Asmaa was Sifaat, As-Sunan As-Sughra, Al-Madkhal, Ma'rifah As-Sunan Wa Al-Aathaar, Maa warada fi Hayaat Al-Ambiyaa ba'da wafaatihim, Al-Ba'th wan Nushoor, Kitaab Az-Zuhd Al-Kabeer.

- The books of Abu Ja'far Ahmad At-Tahaawi (229AH) – referring to Sharh Ma'aani Al-Aathaar and Sharh Mushkil Al-Aathaar.

Sharh Ma'ani Al-Aathaar: This is the first book he had compiled. (This was stated by Mulla Ali Qaari, as quoted in al-Fawaaidul Bahiyyah, and Abdul Qaadir Qurashi in al-Jawaahirul Mudhee'ah) In it, he mentions the Ahaadeeth narrated from Rasoolullah ﷺ on certain chapters of Ahkaam (laws of the Shari'ah) regarding which the mulhideen (deviates) and weak Muslims may assume that some contradict others. He gathered in each section all the Ahaadeeth which abrogate (naasikh)

¹⁰⁰ Dars-e-Tirmizi of Mufti Muhammad Taqi Uthmaani

and those which were abrogated (mansookh), the explanations of the various Ulama and their arguments and deductions against those who disagree with them and the proofs for the opinion of that Aalim whose opinion is correct according to him. Allamah Kawthari writes: “To gain insight in Fiqh and expertise in Ijtihad, there is no equal to this book in creating expertise in Fiqh, teaching the different methods of understanding fiqh and in increasing one’s intellectual capabilities in fiqh, despite the disregard of those who had taken no notice of it. (al-Haawi)

Sharh Mushkil Al-Aathaar: In this book, he gathered all the seemingly contradictory Ahaadeeth and then reconciled between them with great success and extracted laws from them. This is his last written work. Allamah Kauthari said: “Anyone who has seen Imaam Shafi’ees ‘Ikhtilaaful Hadeeth’ and Ibn Qutaibah’s ‘Ta’weel Mukhtalaful Hadeeth’ and then takes a look at this book, will spontaneously find an increase in his admiration for Imaam Tahaawi and realization of his great rank.” (al-Haawi) Moulana Badre Aalam Meerthi has written: “He has explained very fine details in this book. By Allaah! In every chapter, he has written on amazing and unique aspects in few words. I haven’t seen such subject matter in any book. The reason for that is that he was certainly an Imaam in the science of Hadeeth. It is over the period of centuries that people like him are born.” (Hayaat Imaam Tahaawi page29, quoting from Faydhul-Baari 4/48) This book was not arranged in sequence and is thus quite difficult to use when attempting to find any specific discussion. The entire book is now available, in its original format and also in a new arrangement according to the common Fiqhi sequence of chapter headings in Hadeeth literature. This book has been published in 16 volumes from Muassasatur-Risaalah in Beirut, with the research of Sheikh Shuaib Arnaut. Abul Waleed Muhammad ibn Rushd, the grandfather of the famous philosopher Ibn Rushd, had abridged it and had written a few objections as well. The manuscript of this is presently in Darul-Kutub al-Misriyyah. Allaamah Aini’s teacher, Qaadhi Jamaaluddeen Yusuf ibn Musa Multee revised this abridged version and named it ‘Al Mu’tasar minal Mukhtasar’, in which he also

answered the objections posed against it. This book is also printed and available. In this book too, the author has arranged the discussions according to sequence.

- The Musnad of Abd ibn Humaid (249 AH). His actual name is Abdul Hamid ibn Humaid. He was a teacher of Imaam Muslim and Imaam Tirmizi.
- Another book which belongs to this category is Musnad Al-Humaidi (219AH): Abu Bakr Abdullah ibnuz Zubair Al-Humaidi was the teacher of Imaam Al-Bukhaari and other senior Muhadditheen of that time. He was very critical of Imaam Abu Haneefah رحمۃ اللہ علیہ. He should not be confused with Haafiz Abu Abdillah Muhammad ibn Futuh Al-Humaidi, the author of Al-Jam'u baynas Saheehain who passed away in 488 A.H.

The Ahaadeeth of the books in this category are such that a person cannot feel content by merely finding a Hadeeth in these books, until complete research is done on the chain (and on the status of each narrator), no matter how great the author of the book may be.¹⁰¹

My respected teacher, Shaykhul-Hadeeth Maulana Fazlur-Rahman A'zmi (daamat barakaatuhu) said: The Ahaadeeth of these books are such that one cannot close his eyes and utilize them as proof. One will have to first research the status of the narrators. If one finds the remarks of a (senior) Muhaddith on the narration, one will then determine whether the Hadeeth is reliable or not. Then only can it be used as a proof. This is a very valuable point. But many Ulama too are unaware of it. (*Hadaaya Ad-Daraari* page 68)

Fourth Category- Whichever Ahaadeeth are found (solely) in these compilations, those narrations may be graded as dha'eef Ahaadeeth. The following compilations fall under this category: Nawaadir Al-Usool of Al-Hakeem At-Tirmidhi, Taareekh Al-Khulafa of Suyooti رحمۃ اللہ علیہ,

¹⁰¹ Dars-e-Tirmizi of Mufti Muhammad Taqi Uthmaani

Taareekh Ibn An-Najjaar, Musnad Al-Firdaws of Ad-Daylami, Kitaab Ad-Dhu'afaa of Al-Uqayli, Al-Kaamil of Ibn Adiyy, Taareekh (Baghdad) by Al-Khateeb Al-Baghdadi, Taareekh (Dimashq) by Ibn Asaakir.

Shah Waliullah Muhaddith Dehlawi رَحِمَهُ اللهُ writes about this category:

والطبقة الرابعة : تلك الأحاديث التي خرجها المتأخرون ، ولم يعلم في الكتب السابقة اسمها ولا رسمها ، تفرد بها المتأخرون ، ولا تخلو من أمرين : إما أن السلف بحثوا عنها فلم يجدوها ، أو وجدوها واطلعوا فيها على علل قاذحة صرفتهم عن الاشتغال بروايتها ، ونعم ما تمثل به بعض الشيوخ لما رأوا ضعف هذه الأحاديث وعللها:

فإن كنت لا تدري فتلك مصيبة وإن كنت تدري فالمصيبة أعظم

... والاشتغال بجمع هذه الأحاديث والاستنباط منها نوع تعمق من المتأخرين . (تحف النبيه ص71-73)
والطبقة الرابعة . كتب قصد مصنفوها بعد قرون متطاولة جمع ما لم يوجد في الطبقتين الأوليين وكانت في الجامع والمسانيد المختفية فنوهوا بأمرها ، وكانت على السنة من لم يكتب حديثه المحدثون ككثير من الوعاظ المتشدقين وأهل الأهواء والضعفاء ، أو كانت من آثار الصحابة والتابعين ، أو من أخبار بني إسرائيل ، أو من كلام الحكماء والوعاظ خلطها الرواة بحديث النبي صلى الله عليه وسلم سهوا أو عمدا ، أو كانت من محتملات القرآن والحديث الصحيح ، فرواها بالمعنى قوم صالحون لا يعرفون غوامض الرواية ، فجعلوا المعاني أحاديث مرفوعة ، أو كانت معاني مفهومة من إشارات الكتاب والسنة جعلوها أحاديث مستبدة برأسها عمدا ، أو كانت جملا شتى في أحاديث مختلفة جعلوها حديثا واحدا بنسق واحد (حجة الله البالغة 1/381)

The fourth category are those narrations which were narrated by the latter scholars, but no trace of them is found in the early compilations. The latter scholars are the only ones who have mentioned them. So, such narrations are not free from one of two possibilities; either the earlier scholars of Hadeeth, during their search for Ahaadeeth, did not find them, or they found these narrations, but discovered some fault or defect in them, which turned them away from engaging themselves in narrating them. When some Shaykh had seen the weakness of such narrations and their defects, he recited the following beautiful couplet:

If you do not know, it is a problem, but if do you know, then the problem is so much more serious...¹⁰²

¹⁰² This means: Some people quote it, claiming that it is a Hadith. But they do not know the status of the Hadith. They have seen that it is quoted in some

To dedicate oneself to gathering these narrations and using them as the (sole) basis of extracting rulings is a type of immoderation which is found in some latter scholars.¹⁰³

He also wrote: The fourth category are those compilations whose authors, after many centuries, sought to gather those narrations which were not found in the first and second ranks of books, and these were in uncommon *Jaami'* and *Musnad* works. These authors drew attention to these narrations. These narrations were on the tongues of those whose reports the Hadeeth scholars did not record, such as many of the jabbering preachers, deviants, and unreliable persons, or they were traditions (*aathaar*) of the Companions and the Successors, or reports of the Children of Israel, or statements of the philosophers and preachers, which were mixed by the narrators with the Ahaadeeth of Rasulullaah ﷺ mistakenly or deliberately. Or they were possible meanings of the Qur'aan or the sound Ahaadeeth, so a group of righteous people transmitted their meaning, not realizing the fine subtleties of the science of Hadeeth transmission, and therefore they converted these possible meanings into Ahaadeeth which were attributed to Rasulullaah ﷺ. Or these were concepts understood from the indications of the Qur'aan and the Sunnah which they deliberately made into completely independent Hadeeths, or there might have existed an assorted group of various Ahaadeeth which they combined into one Hadeeth as a uniform narration.¹⁰⁴

In Ithaafun Nabeeh, Shah Waliullah has included the following compilations in this category: Kitaab Ad-Dhu'afaa of Ibn Hibbaan, Kitaab

book of Hadith, and they then begin to utilize it as a proof. But they do not know the status of its chain. If they do not know of its weakness, because of which it cannot be quoted as a proof for an aqeedah or an 'amal, this is a problem. And if they are aware of its weakness, then this is much more serious. It is compounded zulm and compounded ignorance. (Summarized from Hadaaya Ad-Daraari page68)

¹⁰³ Ithaafun Nabeeh page71-73

¹⁰⁴ Hujjatullah Al-Baalighah 1/381

Ad-Dhu'afaa of Al-Haakim, the compilations of Ibn Marduwayh, Al-Khateeb al-Baghdaadi, Ibn Shaaheen, Abu Nu'aym, Al-Jawzqaani, Ibn Asaakir, Ibn An-Najjaar, Ad-Daylami and Abu Ash-Shaykh. In Ujaalah Naafi'ah (page38), Shah Abdul-Aziz has also quoted the same.

Shah Abdul Aziz رَحْمَةُ اللَّهِ commented in Ujaalah Naafi'ah regarding this category: These type of narrations have caused many of the scholars of Hadeeth to fall into error. By finding multiple chains of such narrations in the books of this category, they were misled into mistakenly declaring them as mutawaatir, and in matters which require convincing and conclusive proofs, they took such narrations as their proof of certain matters, overlooking the narrations of the first and second categories, thereby forming a new opinion in such matters (which was not found before).

Most narrations related to the chapter of manaqib (merits and virtues) and mathaalib (criticism and defamation) happen to be fabricated. In such matters, a lot of leniency was adopted with regards to the authenticity of such narrations. Similarly, most narrations related to tafseer and asbaab an-nuzool (the background and circumstances behind the revelation of verses of the Qur'aan), history, the stories of the Children of Israel and the past Ambiyaa, the virtues of cities, foods, drinks and discussions regarding animals are to a large extent fabricated. Similar is the case of narrations which concern medicine, incantations, dua's and the reward of nawaafil salaahs. Ibn al-Jawzi in his Al-Mawdhoo'aat has criticized and discarded most of such Hadeeths and established the evidences of forgery and lie. The book Tanzih al-Shari'ah [by 'Ali bin 'Arraq al-Dimishqi] is sufficient to pinpoint such narrations... These books happen to be the main source of Shaykh Jalaalud-Deen as-Suyuti in his treatises and writings. Engrossing oneself in the narrations of these books and extracting rulings from them is not (very) beneficial.

However, if someone wishes to do research from these books, then for the purpose of examining the status of the narrators of these narrations, he should make use of Mizaan al-I'tidaal of Az-Zahabi and Lisaan al-

Mizan of Ibn Hajar al-‘Asqalaani. For an explanation of the ghareeb (unusual and rare) words found in these narrations, research into its origins and for the interpretations of these narrations, the book Majma’ Bihaar al-Anwaar of Shaykh Muhammad Tahir Pattani Gujraati should make one independent of other works.¹⁰⁵

- Nawaadir Al-Usool of Al-Hakeem At-Tirmidhi (319/320AH). He was the famous Sufi, Al-Hakeem Muhammad ibn Ali At-Tirmidhi. Due to his title At-Tirmidhi, many have confused him with Abu Isa At-Tirmidhi, the famous Muhaddith and the author of Al-Jaami’, which was discussed above.
- Taareekh Al-Khulafa of Jalaalud-Deen Suyooti (911AH). This is not a primary Hadeeth or history source. The chains of all historical narrations quoted in this book have not been mentioned. Instead, the source is mentioned, wherein one will be able to find the chain. Therefore, it is a secondary source.
- Taareekh Ibn An-Najjaar (643AH). It was written by Muhibbud-Deen Muhammad ibn Mahmood, famously known as Ibn An-Najjaar. He had authored many books on history. The compilation which is being referred to here is Zaylu Taareekh Baghdad (an addendum to Taareekh Baghdad), also entitled as Taareekh Madeenah As-Salaam.
- Musnad Al-Firdaws of Abu Mansur Shehrdaar ibn Sherwayh Ad-Daylami (558AH). This is a Takhreej and Tarteeb of the book of his father, Firdaws Al-Akhbaar bi Ma’tthur Al-Khitaab which was compiled by Abu Shujaa’ Sherwayh ibn Shehrdaar Ad-Daylami (509AH). It contains approximately 10 000 short Ahaadeeth, written in alphabetical order. In it, no mention was made of the chains of the narrations. His son rearranged the narrations of this book, by placing each Hadeeth under the section of the Sahaabi who narrated it. He therefore converted this compilation into a Musnad. He also included in this revised version the chains of each narration. This is popularly known as Musnad Al-Firdaws of Ad-Daylami. Haafiz Ibn Hajar had abridged this compilation and

¹⁰⁵ Ujaalah Naafi’ah page37-38

entitled his abridged version of it as 'Tasdeed Al-Qaws fi Mukhtasar Musnad Al-Firdaws'.¹⁰⁶

- Al-Kaamil of Ibn Adiyy (365 AH). The full name of this book is Al-Kaamil fi Ma'rifati Adh-Dhu'afaa wa Al-Matrookeen min ar-Ruwaat. It was compiled by Abu Ahmad Abdullah ibn Adiyy Al-Jurjaani. It is a detailed work which is very comprehensive. However, the author has endeavoured in this book to mention even those narrators who have been criticized by some, even though they may be thiqah (reliable).¹⁰⁷

Hajee Khalifah writes the following regarding al-Kaamil:

وهو أكمل كتب الجرح والتعديل وعليه اعتماد الأئمة ، قال السبكي : طابق اسمه معناه ووافق لفظه فحواه بشهادته بصحته حكم المحكمون وإلى ما يقول رضي المتقدمون والمتأخرون ، قال حمزة السهمي : سألت الدار قطني أن يصف كتابا في الضعفاء ، قال : أليس عندك كتاب ابن عدي ؟ قلت : نعم ، قال : فيه كفاية لا يزداد عليه ، وقال الحافظ ابن عساكر : كتاب ابن عدي ثقة على لحن فيه ، قال الذهبي : كان لا يعرف العربية مع عجمة فيه وأما في العلل والرجال فحافظ لا يجارى . انتهى (كشف الظنون 2/1382)

Muhammad ibn Ja'far al-Kattaani writes:

ذكر فيه كل من تكلم فيه، ولو كان من رجال ((الصحيحين))، وذكر في ترجمة كل واحد حديثا، فأكثر من غرائبه ومناكيره - وهو أكمل كتب الجرح، وعليه الاعتماد فيها، وإلى ما يقول رجع المتقدمون و المتأخرون. (الرسالة المستطرفة رقم: 1027)

- Kitaab Ad-Dhu'afaa of Al-Uqayli (322 AH). It was authored by Abu Ja'far Muhammad ibn Amr Al-Uqayli.

- Taareekh Baghdad by Al-Khateeb Al-Baghdaadi (463AH). In this book, he has discussed the virtues of Baghdad and the biographical sketches of all those great or prominent personalities who had lived in Baghdad, along with their narrations. It contains the biographies of almost 8000 people. Al-Khateeb is also the author of many other books.

- Taareekh Dimashq by Ibn Asaakir (571AH). This is one of the most detailed works written on history and on the biographical sketches of great personalities. It is published in 80 volumes. In it, he has discussed the virtues of Damascus and Syria, the Seerah of Rasulullaah ﷺ and biographical sketches of all those great or prominent personalities

¹⁰⁶ Fawaaid Naafi'ah page88

¹⁰⁷ Fathul Mugheeth Sharh Alfiiyatil Hadith 3/347 - وهو أكمل الكتب المصنفة قبله وأجلها

ولكنه توسع لذكره كل من تكلم فيه وإن كان ثقة

who had lived in or even visited Damascus at any time of their lives, along with their narrations.

قال ابن خلكان قال لي شيخنا الحافظ العلامة زكي الدين أبو محمد عبد العظيم المنذري حافظ مصر أدام الله به النفع، وقد جرى ذكر هذا التاريخ، وأخرج لي منه مجلداً وطال الحديث في أمره واستعظامه: ما أظن هذا الرجل إلى عزم على وضع هذا التاريخ من عقل على نفسه، وشرع في الجمع من ذلك الوقت، وإلا فالعمر يقصر عن أن يجمع فيه الإنسان مثل هذا الكتاب بعد الاشتغال والتنبيه. اهـ ولقد قال الحق، ومن وقف عليه عرف حقيقة هذا القول ، ومتى يتسع للإنسان الوقت حتى يضع مثله (وفيات الأعيان وأنباء أبناء الزمان 310/3)

- Kitaab Ad-Dhu'afaa of Ibn Hibbaan (354AH)
- Kitaab Ad-Dhu'afaa of Al-Haakim (405AH)
- The compilations of Ibn Marduwayh (410 AH). His name was Abu Bakr Ahmad ibn Musa ibn Marduwayh Al-Asfahaani. Reference here is probably being made to his work entitled 'Taarih Asfahaan'.
- The compilations of Ibn Shaaheen (385 AH). His name was Haafiz Abu Hafs Umar ibn Ahmad Al-Baghdadi. One of his famous works is 'At-Targheeb fi Fadha'il Al-A'maal wa Thawaabi zhaalik'.
- The compilations of Abu Nu'aym (430 AH). His name was Haafiz Abu Nu'aym Ahmad ibn Abdillah Al-Asfahaani. Besides his Mustakhraj on Saheeh Al-Bukhari and his Mustakhraj on Saheeh Muslim, he also compiled Hilyah Al-Awliyaa, Dalaa'il An-Nubuwwah and Tarikh Asfahaan, which are from among his famous works.
- The compilations of Al-Jawzqaani (543 AH). His name was Haafiz Abu Abdillah Husain ibn Ibraahim Al-Jawzqaani. He is the author of Al-Abaateel.
- The compilations of Abu Ash-Shaykh (369 AH). His name was Haafiz Abu Ash-Shaykh Abdullah ibn Muhammad ibn Ja'far ibn Hayyaan Al-Asfahaani. His famous works include Akhlaaq An-Nabi, Taarih Asfahaan and Kitaab Al-Azhamah.

N.B. a) In Ujaalah Naafi'ah, Shah Abdul Aziz has included Tafseer Ibn Jareer in the fourth category. This seems to have been an oversight on his part. In the book of his father from which he was quoting i.e. Ithaafun

Nabeeh, Tafseer Ibn Jareer is not mentioned. In ‘ما يجب حفظه للناظر’, he has included it in the third category. This is more accurate and correct.

b) Regarding the compilations of Ibn Marduwayh, in Ithaafun Nabeeh, Shah Waliullah has included all his compilations under the fourth category. Shah Abdul-Aziz mentioned the same in Ujaalah Naafi’ah. However, in ‘ما يجب حفظه للناظر’, his Tafseer is mentioned under the third category of Hadeeth literature. This is more accurate and correct. My respected teacher Maulana Fazlur Rahman A’zmi (daamat barakaatuhu) writes: “Shah Abdul-Aziz has included Tafseer Ibn Jareer and Tafseer Ibn Marduwayh in the fourth category in his book Ujaalah Naafi’ah, wherein only unreliable narrations are found. But the correct view is that they contain all kinds of Ahaadeeth (i.e. they belong to the third category).”¹⁰⁸

However, we could also reconcile between the two by saying that his Tafseer belongs to the third category, while his other books like Taarikh Asfahaan belongs to the fourth category. The same could be said regarding Hilyah Al-Awliyaa of Abu Nu’aym Al-Asfahaani.

As far as Al-Kaamil and Kitaab ad-Dhu’afaa are concerned, Shah Abdul-Azeez’s generalization is correct to a great extent; that every Hadeeth therein is dha’eef. The reason for this is that the authors wrote these books to mention the weak narrators, as well as their Ahaadeeth. Therefore, it is obvious that every Hadeeth will be dha’eef, unless its sihat is established by strong external proofs. However as far as the remaining books are concerned, the meaning of Shah Saheb’s statement is that their exclusive narrations, which are not narrated in other books, are dha’eef, since there are even some narrations therein which may be found in the As-Sihaah As-Sittah. Such Ahaadeeth cannot categorically be called dha’eef.¹⁰⁹

¹⁰⁸ Muqaddimah Ilmul Hadith page 13

¹⁰⁹ Condensed and edited from Dars-e-Tirmizi of Mufti Muhammad Taqi Uthmaani

Even those narrations which are exclusive to their books may be reliable. The objective of Shah Abdul-Aziz was to explain that most of their exclusive narrations are dha'eef. Such a generalization is most beneficial for a beginner in the science of Hadeeth, who is cautioned to be on his guard when he comes across narrations which are exclusive to these books.

My respected teacher, Maulana Fazlur-Rahman A'zmi writes in his footnotes on this brief booklet: His statement here (*'Whichever Ahaadeeth are found (solely) in these compilations, those narrations may be graded as dha'eef Ahaadeeth'*) is an exaggeration. All types of Ahaadeeth are found in these books. In Bustaan Al-Muhadditheen (of Shah Abdul-Aziz رَحْمَةُ اللَّهِ عَلَيْهِ), it is stated (correctly): There are a large number of fabrications and spurious narrations in Al-Firdaws of Daylami. And most of the narrations contained in Nawaadir Al-Usool are unreliable. (*Bustaan Al-Muhadditheen Urdu page 101*)

There are even some reliable narrations in Al-Kaamil of Ibn Adiyy. For example, the marfoo' narration of Abu Hurairah رَضِيَ اللَّهُ عَنْهُ which instructs washing a container thrice after a dog licks it. (Refer to Ma'arif As-Sunan 1/325). Similarly, Haafiz Ibn Hajar has declared a Hadeeth which is quoted by Al-Hakeem At-Tirmidhi (in Nawaadir Al-Usool) as Saheeh. (Refer to Fath Al-Baari 1/247) ¹¹⁰ وللحكيم الترمذي بسند صحيح فرأيت في كنيف

Fifth Category- Those compilations which have been compiled to collect fabricated Ahaadeeth. The following compilations fall under this category: Al-Mawdhoo'aat of Ibn Al-Jawzi, Tanzeeh As-Sharee'ah, Al-Mawdhoo'aat of Shaykh Muhammad Taahir Nahrwaali, etc. These few lines were written by the Faqeer (humble servant) Abdul Aziz Ad-Dehlawi.

Shah Waliullah Muhaddith Dehlawi رَحْمَةُ اللَّهِ عَلَيْهِ writes about this category:

¹¹⁰ Muqaddimah Ilmul Hadith page 13

ههنا طبقة خامسة منها ما اشتهر على ألسنة الفقهاء والصوفية والمؤرخين ونحوهم ، وليس له أصل في هذه الطبقات الأربع ، ومنها ما دسه الماجن في دينه العالم بلسانه فأتى بإسناد قوي لا يمكن الجرح فيه ، وكلام بليغ لا يبعد صدوره عنه صلى الله عليه وسلم ، فأثار في الإسلام مصيبة عظيمة ، لكن الجهاذة من أهل الحديث يوردون مثل ذلك على المتابعات والشواهد ، فتتهتك الأستار ويظهر العوار (حجة الله البالغة 1/382)

There is also a fifth rank, which includes those narrations which are common on the tongues of the Fuqaha (the legal scholars), the Sufis, the historians and so on, but which have no basis in these four categories. This also includes the interpolations of those insolent about their religion, yet knowledgeable of its language (i.e. Arabic). They fabricate strong chains which cannot be criticized, and eloquent sayings which seem to issue from Rasulullaah ﷺ (due to the eloquence of the speech). Such people have stirred in Islam great calamities. However, the experts among the scholars of Hadeeth search for mutaabi'aat and shawaahid for such narrations, by which the veils are torn and the flaws are exposed.¹¹¹

- Al-Mawdhoo'at Al-Kubraa of Ibn Al-Jawzi (597 AH)

Later, Allamah Jalaalud-Deen Al-Suyooti (911AH) wrote Al-La'aali Al-Masnoo'ah which is a refutation of Ibn Al-Jawzi's Al-Mawdhoo'at, as mentioned earlier. There is also an abridged version [talkhees] of this book called An-Nukat Al-Badee'at.

- Tazkirah Al-Mawdhoo'at of Muhammad Taahir Pattani Nahrwaali Gujraati (986 AH)

- Tanzeeh Al-Sharee'ah Al-Marfoo'ah 'an Al-Akhbaar Ash-Shanee'ah Al-Mawdhoo'ah by Allaamah Ali ibn Muhammad Dimishqi, famously known as Ibn 'Arraaq al-Kinaani (963 AH). In this, he compiled the crux of most of the books written before him. He then investigated every Hadeeth. Therefore, his book is very comprehensive and well-researched, which at times makes a person independent of all previous books.

¹¹¹ Hujjatullah Al-Baalighah 1/382

N.B. In Ujaalah Naafi'ah, Shah Abdul Azeez رَحْمَةُ اللَّهِ has mentioned four categories, whilst in this book he has mentioned five.

Different answers have been given for this: a.) In Ujaalah Naafi'ah, he distributed the categories according to soundness and weakness, whilst here the distribution is according to what it is famous for.

b.) In Ujaalah Naafi'ah, he quotes his father (Shah Waliyullaah)'s categorization, whilst here, this is according to his own opinion. It should be understood that Shah Abdul-Aziz رَحْمَةُ اللَّهِ has translated in Ujaalah Naafi'ah this entire section regarding the categories of Hadeeth compilations from the book of his father Shah Waliullah رَحْمَةُ اللَّهِ entitled Ithaaf An-Nabeeh, which is the second section of Al-Intibaah fi Salaasil Awliyaa-Allaah wa Asaanidi Waarithiy Rasulillah.

c.) Whilst both points mentioned above do seem to be correct, the correct answer is that there is no mention of the fifth category in Ithaafun Nabeeh and Ujaalah Naafi'ah, for such books in reality are not primary Hadeeth sources. However, Shah Waliullah in Hujjatullah Al-Baalighah and Shah Abdul-Aziz in 'ما يجب حفظه للناظر' have enumerated it as a separate category, for these books have collected all fabricated Ahaadeeth which one will be unable to find in the above-mentioned four categories.

In summary, Shah Waliullah Muhaddith Dehlawi رَحْمَةُ اللَّهِ writes:

أما الطبقة الأولى والثانية فعليهما اعتماد الحديث ، وحوم حماهما مرتعهم ومسرحهم . وأما الثالثة فلا يباشرها للعمل عليها والقول بها إلا النحارير الجهابذة الذين يحفظون أسماء الرجال وعلل الأحاديث ، نعم ربما يؤخذ منها المتابعات والشواهد . (قد جعل الله لكل شيء قدرا) . وأما الرابعة فلا اشتغال بجمعها أو الاستنباط منها نوع تعمق من المتأخرين . وإن شئت الحق فطوائف المبتدعين من الرافضة والمعتزلة وغيرهم يتمكنون بأدنى عناية أن يخلصوا منها شواهد مذاهيمهم ، فالانتصار بما غير صحيح في معارك العلماء بالحديث ، والله أعلم (حجة الله البالغة 1/382)

As for the first and second category, it is upon them that the Hadeeth scholars rely, and it is within the sanctuary of these two ranks that their grazing ground and pasture lies. As for the third category, practically implementing them and holding them to be accurate is the work of the

expert scholars who have memorized the names of the narrators and know the defects [in the chains] of the Hadeeth. Yes, indeed sometimes supporting evidence (whether mutaabi'at or shawaahid for the text or meaning of other Ahaadeeth) can be found in these. "Allaah made for everything a measure". (Qur'aan, 65:3) As for the fourth category, pre-occupying oneself with collecting them or deriving rulings and conclusions from them is a sort of hair-splitting which was carried out by latter day scholars. In reality, sects of innovators from among the Rawaafidh, the Mu'tazilah and the others were capable, with the least effort, to extract from these books the evidences for their opinions. However, referring to such narrations for assistance while disputing with the scholars of Hadeeth is not correct. And Allaah knows best.¹¹²

N.B. a) The above generalizations of Shah Waliullah Muhaddith Dehlawi and Shah Abdul-Aziz Muhaddith Dehlawi should not be understood as blanket rulings regarding the status of every narration. The status of each narration will be finally ascertained based on the strength of the chain, and therefore the status of each narration will differ. However, these generalizations are most beneficial for beginners in the science of Hadeeth, who will be able to discern the status of a Hadeeth to some extent, by merely looking at the name of the book from which a particular narration is quoted from.

b) Shah Waliullah Muhaddith Dehlawi رحمہ اللہ seems to have taken cue from Ibnus Salaah, the great Shaafi'i Muhaddith who is considered as one of the experts in the science of Mustalahul-Hadeeth. He has however presented his discussion with a unique and new flair, by which one will not even realize the similarity between his discussion and that which is found within the books of Mustalahul Hadeeth. *(For more details, see Fawaaid Jaami'ah under the biography of Shah Abdul-Haqq Muhaddith Dehlawi, as well as Taarikh Tabaqaat Kutub-e-Hadeeth aur Shah Waliullah ka Nazriyyah, both by Maulana Abdul Haleem Chishti رحمہ اللہ.)*

¹¹² Hujjatullah Al-Baalighah 1/382

Note: The main topics that the scholars have found many weak or fabricated narrations are: advices (wa'z), tasawwuf, history, seerah, signs of Qiyaamah, beginning of creation, tafseer, etc. Hence it is imperative that one adopts caution in these topics.

THE TWO MOST IMPORTANT REQUIREMENTS FOR THE STUDY OF HADEETH

Shah Abdul-Aziz Muhaddith Dehlawi رَحْمَةُ اللهِ عَلَيْهِ writes: To acquire this knowledge (of Hadeeth), it is absolutely necessary to give due consideration to the following two aspects:

- c) To search for and ascertain the condition of the narrators of every narration.
- d) To exercise extreme caution in understanding the meaning of the Hadeeth.

If one is negligent in the first point, then there will remain no differentiation between true and false reports. If one is not careful regarding the second point and is guilty of even a slight bit of negligence, the actual meaning of the Hadeeth will become muddled with that which is not the meaning of the Hadeeth.

In both cases, the benefit which is expected from the study of Hadeeth will not be attained. Actually, instead of benefitting, one will sustain harm and loss. He himself will go astray and he will deviate others as well. We seek the protection of Allaah from that.¹¹³

To correctly understand the Ahaadeeth, Shah Abdul Aziz رَحْمَةُ اللهِ عَلَيْهِ suggests the following for one who is a novice in this science:

Qadhi Iyaadh (d.544 AH) has written the commentary of the Muwatta of Imaam Maalik, Sahih Bukhari and Sahih Muslim in his book entitled

¹¹³ Ujaalah Naafi'ah page33

‘Mashaariq Al-Anwaar’¹¹⁴. This is not Saghaani’s Mashaariq Al-Anwaar¹¹⁵ which is a collection of the narrations of Sahih Bukhari and Sahih Muslim in which the chains of narration and the incidents related to the Hadeeth have been omitted. In brief, for the explanation of the Ahaadeeth mentioned in the above three books and to ascertain the correct pronunciation of the names mentioned therein, ‘Mashaariq Al-Anwaar’ of Qadhi Iyaadh is sufficient and satisfactory.¹¹⁶ Ibn Al-Atheer (d.606 AH)¹¹⁷ has collected the Ahaadeeth of the six books (known as As-Sihaah As-Sittah) in ‘Jaami’ Al-Usool’¹¹⁸ and has explained the ghareeb (unusual and rare) words, clarified confusions (which could arise), mentioned the names of the narrators of the Ahaadeeth and

¹¹⁴ The full name is Mashaariq Al-Anwaar fi Iqtifaa’i Saheeh Al-Aathaar. Ibn Farhoon Maaliki writes regarding it:

وكتاب مشارق الأنوار في تفسير غريب حديث الموطأ والبخاري ومسلم وضبط الألفاظ والتنبيه على مواضع الأوهام والتصحيقات وضبط أسماء الرجال وهو كتاب لو كتب بالذهب أو وزن بالجوهر لكان قليلاً في حقه (الديباج المذهب في معرفة أعيان علماء المذهب ص170)

¹¹⁵ Hasan ibn Muhammad Saghaani of Lahore (d.650 AH) had compiled Mashaariq Al-Anwaar An-Nabawiyyah min Sihaah Al-Akhbaar Al-Mustafawiyyah which is collection of the Qawli (verbal) Ahaadith of Sahih Bukhari and Sahih Muslim, in order of the Awaamil of Nahw.

¹¹⁶ Ujaalah Naafi’ah page35

¹¹⁷ His name was Abus-Sa’aadaat Mubaarak Muhammad and was famously known as Ibn Al-Atheer Al-Jazari. He was also the author of An-Nihaayah fi Ghareeb Al-Athar and many other compilations. He was one of three brothers, all of whom were outstanding Ulama. His brother, Izzud-Deen, also known as Ibn Al-Atheer Al-Jazari, was the famous historian, the author of Usd Al-Ghaabah and Al-Kaamil fi At-Taarikh. The third brother, Abu Al-Fath Nasrullah, also known as Ibn Al-Atheer Al-Jazari, was an expert in Arabic Adab. He had also compiled many works.

(See the footnotes of Al-Fawaaid Al-Bahiyyah for some details regarding the three brothers and their works page35)

¹¹⁸ Yaaqoot al-Hamawi writes the following about Jaami’ al-Usool: I am completely convinced that no book was ever compiled like this, nor will any such book ever be compiled in the future.

كتاب جامع الأصول في أحاديث الرسول عشر مجلدات جمع فيه بين البخاري ومسلم والموطأ وسنن أبي داود وسنن النسائي والترمذي عمله على حروف المعجم، وشرح غريب الأحاديث ومعانيها وأحكامها ووصف رجالها، ونبه على جميع ما يحتاج إليه منها. قال المؤلف: أقطع قطعاً أنه لم يصنف مثله قط ولا يصنف (معجم الأدباء 241/2)

clarified many related aspects. It is as if Jaami Al-Usool is a commentary of these six books just like Mashaariq Al-Anwaar is a commentary of the three books. The author has not included Sunan Ibn Maajah in these six Sihaah. He has added the Muwatta of Imaam Maalik as the sixth book. And this is correct (according to me).¹¹⁹

For an explanation of the ghareeb (unusual and rare) words of these narrations (which are found in the other books of Hadeeth), research into its origins and for the interpretations of these narrations, the book Majma' Bihaar al-Anwaar¹²⁰ of Shaykh Muhammad Tahir Pattani Gujraati (d.986 AH)¹²¹ should make one independent of other works.¹²²

As for the conditions of the narrators, Shah Abdul Aziz suggests the following for one who is a novice in this science: However, if someone wishes to do research from these books, then for the purpose of examining the status of the narrators of these narrations, he should

¹¹⁹ Ujaalah Naafi'ah page35

¹²⁰ Its full name is Majma' Bihaar Al-Anwaar fee Gharaa'ib At-Tanzeel wa Lataa'if Al-Akhbaar. Sayyid Hakeem Abdul-Hayy Al-Lakhnawi writes regarding this in Nuzhah Al-Khawaatir:

وله مصنفات جليلة ممتعة أشهرها وأحسنها كتابه مجمع بحار الأنوار في غرائب التنزيل ولطائف الأخبار في مجلدين كبيرين، جمع فيه كل غريب الحديث وما ألف فيه، فجاء كالشرح للمصالح الستة، وهو كتاب متفق على قبوله بين أهل العلم منذ ظهر في الوجود، وله منة عظيمة بذلك العمل على أهل العلم (نزهة الخواطر وبهجة المسامع والنواظر 410/4)

¹²¹ The author was martyred at the hands of the Madawiyyah sect, who he vehemently opposed.

وكان رحمه الله عزم على دفع المهدوية وعهد أن لا يلوث على رأسه العمامة حتى تموت تلك البدعة التي عمت بلاد كجرات وكادت أن تستولي على جميع جهاتها، فلما فتح أكبر شاه التيموري بلاد كجرات سنة ثمانين وتسعمائة واجتمع بالشيخ محمد بن طاهر عممه بيده وقال له: على ذمتي نصرة الدين وكسر الفرقة المبتدعة وفق إرادتك، وولي على كجرات مرزا عزيز الدين أخاه من الرضاغة، فأعان الشيخ وأزال رسوم البدعة ما أمكن، فلما عزل مرزا عزيز وولي مكانه عبد الرحيم بن بريم خان اعتضد به المهدوية وخرجوا من الزوايا، فنزع الشيخ عمامته وسافر إلى أكره، وتبعه جمع من المهدوية سراً وهجموا عليه في ناحية أجين فقتلوه. (الإعلام بمن في تاريخ الهند من الأعلام المسمى بـ نزهة الخواطر وبهجة المسامع والنواظر 410/4)

¹²² Ujaalah Naafi'ah page38

make use of Mizaan al-I'tidaal of Az-Zahabi (d. 748 AH) and Lisaan al-Mizan¹²³ of Ibn Hajr al-'Asqalaani (d. 852 AH).¹²⁴

SOME FAMOUS SCHOLARS AND AUTHORS IN THE FIELD OF HADEETH WHOSE NARRATIONS ARE FREQUENTLY QUOTED

1.) Imam Ghazaali رَحِمَهُ اللهُ (505 AH). Muhammad Ibn Muhammad Al-Shaafi'ee, famously known as 'Al-Ghazaali', was born in one of the suburbs of Toos in Khurasan. He first studied in his town and then went to Jurjaan. Thereafter, went he to Nisapur and closely attached himself to Imaam Al-Haramayn. Here, he put all his efforts in studies, until he mastered the Shaafi'ee madhab. He was a famous Sufi as well. He was appointed as a teacher in the University of Nizaamiyyah, Baghdad. He went for Hajj thereafter, and after Hajj, he journeyed to Damascus. He stayed there for 10 years focusing on his spiritual state. He returned to Toos and established a Khanqah (spiritual training centre) and Madrasah there. He passed away in Tabraan. Among his compilations

¹²³ Haafiz Shamsud-Deen Sakhaawi writes in Fath Al-Mugheeth regarding the above-mentioned two books:

واختصره (أي كل ما ذكر من الكتب في علم الجرح والتعديل) الذهبي بل وذيل عليه في تصنيفين وجمع معظمها في ميزانه فجاء كتابا نفيسا عليه معول من جاء عبده مع أنه تبع ابن عدي في إيراد كل من تكلم فيه ولو كان ثقة ولكنه ألزم أن لا يذكر أحدا من الصحابة ولا الأئمة المتبوعين وقد ذيل عليه المصنف في مجلد والنقط شيخنا منه من ليس في تهذيب الكمال وضم إليه ما فاتته من الرواة والتمتات مع انتقاد وتحقيق في كتاب سماه لسان الميزان مما كتبه وأخذته عنه وعم النفع به (فتح المغيـث شرح ألفية الحديث)

¹²⁴ Ujaalah Naafi'ah page38

My respected teacher Shaykhul-Hadith Maulana Fazlur-Rahmaan Azmi (daamat barakaatuhu) adds the following books to this list: Tahzeeb Al-Kamaal of Jamaalud-Deen Al-Mizzi on the biographies of the narrators whose narrations are found in As-Sihaah As-Sittah (as well as those found in the other books of the authors of As-Sihaah As-Sittah), Tahzeeb At-Tahzeeb of Haafiz Ibn Hajar Al-Asqalaani which is a summary of the above book with additions and Taqreeb At-Tahzeeb which is his summary of Tahzeeb At-Tahzeeb, Al-Kaashif fi Ma'rifati man lahu Riwaayatun fil Kutubis Sittah of Haafiz Zaahabi (which is also a summary of Al-Mizzi's Tahzeeb Al-Kamaal) which contains brief comments, but which is very comprehensive. (Hadaaya Ad-Daraari 1/60,73)

are: Ihyaa' 'Uloom Ad-Deen, Al-Baseet, Al-Waseet, Al-Wajeez and Al-Khulaasah. He was a well-known scholar in many fields including kalaam, spirituality, philosophy, and the principles of jurisprudence. Yet, when it came to the science of Hadeeth, he was not an expert, as he says in his own words:

بضاعتي في الحديث مزجة (قانون التأويل ص 16)

أنا مزجي البضاعة في الحديث (البداية والنهاية 214/12)

Hence, in his works, he makes mention of many Ahaadeeth which are either dha'eef (weak), munkar (rejected) or mawdhoo' (fabricated). Such narrations are found in his masterpiece Ihyaa-al-Uloom. Many scholars worked on this famous work by doing a takhreej. Allaamah Iraaqi's takhreej 'Al-Mughni 'an Hamli lil Asfaar' is well known, generally printed with Ihyaa. In there, he discusses the status of the Hadeeth, the Sahaabi who narrated it and the Ulama who have madetakhreej of it in their books of Hadeeth. 'Allaamah Murtadha Zabeedi Hanafi رَحْمَةُ اللَّهِ has also done a wonderful takhreej and discussed the chains of the Ahaadeeth in his book 'Ithaaf as-Saadah al-Mutaqeen bi Sharhi Ihyaa Uloom ad-Deen'.

In short, such Ahaadeeth cannot be relied upon, just because Imam Ghazaali has quoted them in his works, until the chain of those Ahaadeeth is located, examined and verified.

2.) Imam Ibn al-Jawzee – (597 AH)- Abdul-Rahman ibn Hasan Ali Al-Baghdaadi Al-Hambali, better known as ibn al-Jawzee, was born in Baghdad and passed away there. He studied under many famous teachers like Qadhi Abu Bakr Al-Ansaari, Abul-Qaasim Al-Hareeri, etc. He began authoring books at the age of 13. Ibn Taymiyyah says, "I have counted his compilations and they have numbered over 1000". He has written on many topics. Some of his compilations are: Talbees Iblees, Al-Ilal Al-Mutanaahiyah fil Akhbaar Al-Waahiya and Al-Mawdoo'at.

He was known to be quite harsh in grading Ahaadeeth, to the extent he graded many saheeh Hadeeth as fabricated. However, the peculiar point here is that despite his harshness, he did not keep to his standards in the books of wa'z and nasaaih (admonitions and advices) which he

wrote like Tablees-Iblees, Zamm-al-Hawaa and At-Tabsirah. In these books, he mentioned many dha'eef (weak), munkar (rejected) or mawdhoo' (fabricated) narrations. Therefore, one cannot rely fully upon any narrations which may be quoted in his books. Added to this, his categorization of Ahaadeeth will be accepted only if verified by other muhadditheen.¹²⁵

3.) Haafiz Mundhree – (656 AH) Abdul-Adheem bin Abdul-Qawi aka Haafidh Mundhree was born in Syria and later moved to Egypt. He was one of the greatest huffaadh of Hadeeth in his era. He had a firm grounding in differentiating between saheeh (authentic) and dha'eef (weak) Ahaadeeth. He was an expert in Asmaa Ar-Rijaal. He was put in charge of the Daar Al-Hadeeth in Cairo. He was among the Mustajaab Ad-Da'awaat (a person whose supplications are readily accepted by Allaah). People used to come and take tabarruk (blessings) from him. It was famous about him that he would not transmit a weak Hadeeth unless he commented on it. This happened in all his works, except the famous At-Tagheeb wat-Tarheeb in which he used a unique methodology. If he regards any Hadeeth as Saheeh, Hasan (or even slightly dha'eef), he would use the word (عن), and if he regarded the Hadeeth as unacceptable due to being extremely dha'eef, he would say ((روي عن)), but not discuss the sanad. Those unaware of this methodology sometimes regard these Ahaadeeth as worthy of being used as proof, since Haafiz Mundhree did not comment on them, whereas this is not correct.¹²⁶

4.) Imaam al-Qurtubi – (656 AH) Yusuf ibn Abdullah aka Imaam al-Qurtubi was a follower of the Maaliki madhab. He was a great muhaddith, haafidh and historian. He hailed from Cordoba, Spain. He was an expert at Rijaal (all sciences dealing with the conditions of narrators). He has written many books. From among the famous ones are: Al-Jaami li Ahkaam Al-Qur'aan and At Tazkirah. He passed away in

¹²⁵ Dars Tirmizi page73

¹²⁶ Dars Tirmizi page74

Shaatabah, Spain. Regarding him, Shaykh ‘Abd al-Fattaah, in the footnotes of Al-Ajwibah-Al-Faadhilah, has stated that if a narration was reliable according to him, then he would reference it. Those narrations whose reliability was doubtful according to him, he would quote without any reference. Therefore, those narrations should not be relied upon without investigation.¹²⁷

5.) Imaam An-Nawawi – (676 AH) Yahya Ibn Sharaf An-Nawawi was from Nawa in Syria. He was a great muhaddith of the Shafi’ee 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 opposed the tyrant rulers and wrote letters to them admonishing them. Some of his compilations are: Riyaadh As-Saaliheen, At-Taqreeb wa At-Tayseer, Kitaab Al-Adhkaar and Al- Minhaaj, a commentary on Saheeh Muslim. Imaam An-Nawawi's works in Hadīth are very reliable and all his compilations are authentic. He was a scholar who would take great precaution in this field. Generally, he would not cite a dha’eef (weak) or mawdoo’ (fabricated) narration without commenting on it. Therefore, his books can be relied upon in matters of Ahaadeeth.¹²⁸

6.) Haafidh Ibn Taymiyyah – (728 AH) Ahmad ibn Abdul-Haleem ibn Taymiyyah Al-Hambali was born in Harraan and later moved to Damascus. He was a great mufassir (master of exegesis), muhaddith (traditionist) and faqeeh (jurist). He was a professor of Hadeeth 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 certain significant issues. He was imprisoned in Damascus, Cairo and Alexandria. His independent views which contradict the majority are rejected. He was over critical in Hadeeth, to the extent he would grade saheeh Ahaadeeth as dha’eef. Haafiz Ibn Hajar in Lisaan al-Meezaan affirmed

¹²⁷ Dars Tirmizi page75

¹²⁸ Dars Tirmizi page75

this further by saying that in Minhaaj-as-Sunnah, he has labelled many saheeh Ahaadeeth to be not worthy of acceptance.¹²⁹ His independent views which contradict the majority are rejected.

He passed away in Damascus and is buried in Al-Maqaabir As-Soofiyyah. Among his students are: Ibn al-Qayyim, Allamah Adh-Dhahabi and Haafidh Ibn Katheer. Among his works are: Majmoo'ah Al-Fataawa (which was only compiled recently), Al-Jawaab As-Saheeh li man Baddala Deen Al-Maseeh and Qawaa'id At-Tafseer.

7.) Imaam Ibn al-Qayyim – (751 AH) Muhammad ibn Abu Bakr, famously known as Ibn al-Qayyim was born in Damascus and was called Ibn Qayyim because his father was a qayyim (caretaker) in the Madrasah of Yusuf ibn Abdurrahman Al-Jawzi. He studied the laws of inheritance under his father and mastered it. He studied jurisprudence under Ibn Taymiyyah. He was an expert in Hadeeth, understanding its meanings, intricacies and deducing laws from Hadeeth. He remained in Ibn Taymiyyah's company from the year 712 AH to 728 AH and was also imprisoned with him in Damascus. He stuck strictly to the opinions of Ibn Taymiyyah, and promoted them vehemently, especially those which contradicted the majority of scholars. His independent views which contradict the majority are rejected. His most famous compilation is Zaad Al-Ma'aad.

He held a high position in the knowledge of Hadeeth. He makes an effort to quote saheeh Ahaadeeth. However, at times, to prove his standpoint, he would not only declare dha'eef Ahaadeeth to be reliable, but would declare them to be mutawaatir. (This occurred frequently in the controversial issues which he discussed.) At other times, he would regard those Ahaadeeth which are worthy of being practised upon to be unreliable (merely because such a narration was contrary to his standpoint).

8.) Allaamah Zahabi – Haafiz Shamsud Deen Muhammad ibn Ahmad Az-Zahabi (748AH) He was a great pioneer of this field who was famous for

¹²⁹ Dars Tirmizi page75

his deep knowledge in scrutinizing narrators of Hadeeth. His contributions to the science of Al-Jarh wa At-Ta'deel are undeniable, and he was undoubtedly one of the greatest latter scholars of this science. Allamah Jalaalud-Deen Suyuti states:

والذي أقوله إن المحدثين عيال الآن في الرجال وغيرها من فنون الحديث على أربعة: المزني والذهبي والعراقي وابن حجر.

My opinion is that all scholars of Hadeeth in today's age are dependent on four (great personalities) in the science of Rijal and other sciences related to Hadeeth study: Mizzi, Zahabi, Iraaqi and Ibn Hajar. Zayl Tabaqaatil Huffaaz of Suyuti page231)

It was stated regarding him: If he was made to stand on a hill and all narrators of Hadeeth were made to stand before him, he would recognize each one by his name and the name of his father. (Faydhul Baari 1/263)¹³⁰

Allamah Taajud-Deen As-Subki writes regarding him:

محمد بن أحمد بن عثمان بن قايماز ، شيخنا وأستاذنا الإمام الحافظ شمس الدين أبو عبد الله الترمذاني الذهبي محدث العصر ، اشتمل عصرنا على أربعة من الحفاظ بينهم عموم وخصوص المزني والبرزالي والذهبي والشيخ الإمام الوالد لا خامس هؤلاء في عصرهم... وأما أستاذنا أبو عبد الله فبصر لا نظير له وكثر هو الملجأ إذا نزلت المعضلة إماما لوجود حفظا وذهب العصر معنى ولفظا وشيخ الجرح والتعديل ورجل الرجال في كل سبيل كأنما جمعت الأمة في صعيد واحد فنظرها ثم أخذ يخبر عنها إخبار من حضرها ، وكان محط رحال تغيبت ومنتهى رغبات من تغيبت ، تعمل المطي إلى جواره وتضرب البزل المهاري أكبادها فلا تريح أو تنبل نحو داره (طبقات الشافعية الكبرى 100/9)

Some of his famous compilations regarding Rijal and Hadeeth are: Al-Kaashif, Mizaan Al-I'tidaal, Al-Mughni fi Adh-Dhu'afaa, Taarikh Al-Islam, Siyar A'laam An-Nubalaa, Tabaqaat Al-Huffaaz, Tabaqaat Al-Qurraa, the Talkhees of Al-Mustadrak of Al-Haakim.

However, many unreliable narrations are found in his book 'Kitaab al-Kabaair.' (Some contemporary scholars have expressed reservations regarding the ascription of this book to Haafiz Zahabi. Refer to the comments of Shaykh Muhyid-Deen Mastoo in his introduction to Al-Kabaair). Haafiz Zahabi is also known to be somewhat prejudiced against

¹³⁰ والذهبي ممن قبل في حقه أنه لو أقيم على أكمة والزواة بين يديه يعرف كلاً منهم بأسمائهم وأسماء آبائهم

those scholars who were Ash'ari in Aqeedah, as well as many of the Sufiyaa. His criticism against them will be accepted only if verified by other muhadditheen. (*Ar-Raf' wat Takmeel fil Jarh wat ta'deel page 310-320, along with the footnotes of Shaykh Abdul-Fattaah Abu Ghuddah. See also the footnotes of As-Sayfus Saqeel fir Radd 'alaa Ibn Zafeel page 176*)

9.) Haafiz Ibn Hajar Al-Asqalaani – (852AH) Ahmed ibn Ali ibn Hajar Al-Asqalaani was from Asqalaan which is situated on the banks of the River Nile in Egypt. He memorized the Qur'aan at the tender age of 9 and became inclined towards the field of Hadeeth. In his era, he was one of the greatest scholars and huffadh of Hadeeth in the world. He followed the Shaafi'ee 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, Hidaayah Al-Ruwaah fi Takhreej Ahaadeeth Al-Mishkaat, Al-Isaabah, Tahdheeb At-Tahdheeb, Taqreeb At-Tahzheeb, Nukhba Al-Fikar, Buloogh Al Maraam, Talkhees Al-Habeer, etc. Any Hadeeth (that is directly related to the commentary) which appears in Fath Al-Baari without criticism from the author is usually hasan (sound). His comments on the status of various narrations are given great credence by the scholars of Hadeeth.

However, it should be remembered that Haafiz Ibn Hajar would sometimes exhibit bias or prejudice against the Ahnaaf.

His own student, Haafiz Sakhaawi, who had written his biography in 3 volumes by the title 'Al-Jawaahir wad Durar' saw it necessary to set the matter straight. He was unhappy with this habit of his teacher. In his ta'leeqaat on 'Ad-Durarul Kaaminah', he clarified his teacher's prejudice. In the footnotes of the printed version of 'Ad-Durarul Kaaminah' which was published by Da'iratul Ma'arif al-Uthmaniyyah in Hyderabad Dakkan, his ta'leeqaat are sometimes added. He writes at one place:

«سماء في إنباء الغمر العلاء بن أحمد بن محمد بن أحمد، وفضائله حجة ولكنه حنفي فاقصر على بعضها على عادته في الحنفية رحمه الله» (تعليق الدرر الكامنة في أعيان المئة الثامنة 364/1، ط: دائرة المعارف العثمانية، حيدرآباد، دکن)

Maulana Sayyid Ahmad Ridha Bijnori writes the following in the introduction of Anwaarul Baari:

حافظ ابن حجر کے تلمیذ حافظ سخاوی کو اپنی تعلیقاتِ دررِ کامنہ میں متعدد جگہ اعتراف کرنا پڑا کہ حافظ ابن حجر جب بھی کسی حنفی عالم کا ذکر کرتے ہیں تو اس کو کم درجہ کا دکھلانے پر مجبور ہیں۔ اسی تعصب شدید کے باعث انہوں نے امام طحاوی کا ذکر نہ ان کے جلیل القدر شیوخ و اساتذہ کے حالات میں کیا اور نہ ان کے اعلیٰ درجہ کے تلامذہ و اصحابہ کے حالات میں کیا۔ البتہ جن لوگوں میں کوئی کلام تھا ان کے ضمن میں ان کا ذکر ضرور کیا؛ تاکہ ان کے ساتھ امام طحاوی کی قدر و منزلت بھی کم ہو جائے۔ (مقدمہ انوار الباری ۲/ ۶۸)

10.) Imaam Jalaal-ad-Deen Suyooti – (911 AH) Abd Al-Rahmaan ibn Abu-Bakr Al-Suyooti Ash-Shaafi’ee was born and bred in Egypt. He memorized the Qur’aan 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. (In Fawaaid Jaami’ah, Maulana Abdul-Haleem Chishti has listed the names of 531 of his compilations. The subjects covered in his compilations are very vast and extend to almost all major Islamic sciences.) His famous compilations include: Tadreeb Ar-Raawi, the first half of Tafseer Al-Jalaalayn and Al-Durr Al-Manthoor. He passed away in Egypt and was buried in Cairo. Even though he held the status of a mujtahid in many branches of knowledge, he was known to be very lenient and remiss when it came to quoting Ahaadeeth. Many scholars of Hadeeth have famously named him (حاطب الیل). When he quotes Ahaadeeth on any subject, then he gathers all types of Ahaadeeth, without making a remark on any of them. In many of his famous works like ‘Al-Khasaais al-Kubraa, Tafseer Ad-Durr al-Manthoor and Al-Itqaan, he has gathered all types of Ahaadeeth (without considering the authenticity and whether it is

acceptable or not). In fact, in the beginning of ‘Al-Jaami’ as-Sagheer’ he mentions that there are no narrations from those narrators who are kazzaab and wad’daa’ (liars and fabricators) yet in this book and others, he has mentioned many fabricated Ahaadeeth, even those which he himself declared to be fabricated in Al-La’aali Al-Masnoo’ah. There are two possible reasons for this, perhaps he forgot and erred or his viewpoint on that particular narrator changed at a later stage.¹³¹

Note: The signs in the form of letters placed by every Hadeeth in Al-Jaami’ as-Sagheer cannot be trusted. Allaamah Munaawi has written in Faidh al-Qadeer that many of these signs were placed by latter people, and many changes have occurred on the ones which Allaamah Suyooti رحمه الله had written.¹³²

11.) Mulla Ali Al-Qaari – (1014 AH) Ali ibn Sultan Muhammad Al-Qaari was born in Herat, a city in Iran and later migrated to Makkah. He was a follower of the Hanafi madhab. He memorized the Qur’aan at a very young age. He was a master in the field of Al-Qiraa’ah and Tajweed. He was regarded as one of the experts of sharhul-Hadeeth (Hadeeth commentary) in his era. Amongst his tutors were the author of Kanz Al-Ummal, Shaykh Ali Al-Muttaqi Al-Hindi (975 AH) and Ibn Hajar Al-Haytami (973 AH) the famous Shaafi’ee scholar. Mulla Ali Al-Qaari had been blessed with vast knowledge. He had written extensively on most branches of Islamic knowledge. He has authored over 250 books on various branches of Islam. (One outstanding feature of his writings is that he tends to rhyme his sentences in a most interesting and unique manner.) Among his celebrated works are Mirqaat Al-Mafaateeh (a commentary on Mishkaah Al-Masaabeeh), Sharh Musnad Al-Imaam Abi Hanifa and Sharh Al-Shaatibiyyah. He also authored 2 books on fabricated Ahaadeeth: Al-Masnoo’ and Al-Asraar Al-Marfoo’ah famously known as Al-Mawdhoo’aat As-Sughraa and Al-Mawdhoo’aat Al-Kubraa respectively.

¹³¹ Dars Tirmizi page74

¹³² Dars Tirmizi page74

Despite the above, he was not an expert in the science of Riijaal. Maulana Abdul-Hay Lakhnawi writes:

– ومنهم : صاحب العلم الباهر والفضل الظاهر الشيخ علي القاري الهروي ثم المحكي ، له شرح على موطأ محمد في مجلدين مشتمل على نفائس لطيفة وغرائب شريفة إلا أن فيه في تنقيح الرجال مسامحات كثيرة كما ستطلع عليها إن شاء الله تعالى في مواضعها وله تصانيف كثيرة ... وتصانيفه كلها جامعة مفيدة حاوية على فوائد لطيفة ولولا ما في بعضها من رائحة التعصب المذهبي لكان أجود وأجود
قال في " خلاصة الأثر " (3 / 186) مترجماً له : علي بن محمد سلطان الهروي المعروف بالقاري الحنفي نزيل مكة وأحد صدور العلم فرد عصره الباهر السمت في التحقيق و تنقيح العبارات وشهرته كافية عن الإطراء في وصفه (التعليق الممجّد 35/1)

In Fawaaid Jaami'ah, Maulana Abdul-Haleem Chishti writes: It is for this reason that he sometimes quotes Saheeh and Dha'eef narrations (together) without clarifying their status. However, he explains and comments on the Ahaadeeth very well. (Fawaaid Jaami'ah page227)¹³³

METHODS OF THE ACQUISITION (TAHAMMUL) OF HADEETH

Attaining Ahaadeeth from a shaykh technically is known as tahammul (تحمل) and this is of 5 types:

1.) Listening, this is where the teacher reads and the students listen. Hence, in this scenario the student would say: – (أخبرني) or (حدثني). There is a discussion as to which word is best to use. Some (سمعت فلانا يقول).

¹³³ The above information and critical analysis on the above-mentioned scholars was extracted from Dars-e-Tirmizi of Mufti Muhammad Taqi Uthmaani 1/72-75. An edited version of the same information (which was taken from Dars Tirmizi without quoting the source) with additional biographical details was found in 'An Introduction to Hadith' by Mufti Ebrahim Desai page 63-71, from which we have also quoted liberally. The last biography was extracted directly from 'An Introduction to Hadith', and is not found in Dars-e-Tirmizi. All texts in brackets or in a smaller font are additions from the compilers.

scholars have preferred using the term (سمعت) whilst others have preferred using the term (حدثني).

2.) (القراءة علي الشيخ) – **in this method, the student reads whilst the teacher listens. (This is also known as العرض).** It is also allowed for the student to narrate those Ahaadeeth from the teacher. This type consists of terminologies such as; (قرأت عليه) and (أخبرني) (أنبأني) –. However, if there is more than one person in the gathering then the following will be said instead: (أخبرنا), (أنبأنا). Some scholars have also made a differentiation between these two terms:

1. The student who is reading will say (أخبرنا).
2. The students listening will say (أنبأنا) – however for this term, the addition of (قرأت عليه) and (و أنا أسمع) is better.

Furthermore, there is the difference of opinion as to whether (السماع) is better than (القراءة علي الشيخ). It is narrated from Imam Maalik and Imam Shaafi'ee رَحِمَهُمَا اللهُ that (السماع) is better. According to Imam Abu Haneefah رَحِمَهُ اللهُ (القراءة علي الشيخ) is better. The reasoning for this is that there is more caution therein, as there may be a mistake made by the student, which the teacher can correct. Haafiz Sakhaawi رَحِمَهُ اللهُ (in Fathul Mugheeth 2/32) concludes this discussion by stating that in whichever method you could avoid mistakes, then that is the most virtuous one. At times, that could be by (السماع), and at times, it could be by (قراءة).¹³⁴

¹³⁴ This is what is mentioned in Dars-Tirmizi. However, what is generally mentioned in the books of Ilm Mustalahil Hadith is that the preferred opinion of Imaam Maalik and Imaam Shaafi'ee, رَحِمَهُمَا اللهُ, as well as Imaam Bukhaari and the majority of the scholars of Hijaz and Kufah, is: (السماع) and (القراءة علي الشيخ) are equal. The opinion of the scholars of the East is: that (السماع) is better than (القراءة علي الشيخ). This is the preferred opinion according to Ibnus-Salaah (See Ulumul-Hadith (See Ma'rifatu Anwaa' Ulumul-Hadith page137, 138), in which he was followed by most latter scholars. According to Imaam Abu Hanifah رَحِمَهُ اللهُ, as well as others like Ibn Jurayj, Ibn Abi Z'ib, Shu'bah, Layth ibn Sa'd and many others: (القراءة علي الشيخ) is better than (السماع). This is also an opinion which

3. (المراسلة و المكتاتبة) – **Writing down a narration (i.e. in a letter or on paper) and sending or giving it to someone.** Is it technically correct for a student to narrate from his teacher if a Hadeeth reaches him through this method? According to some scholars, until the teacher doesn't give clear permission, then it is not correct for the student to narrate that Hadeeth from that teacher's chain. However, the accepted view is that if the student knows the script of his teacher, then it is correct for him to narrate, even if the teacher did not grant explicit permission. In this case, the words (اخبيري), (حدثني), should not be used, rather the terms (كاتبي), (ارسل الي) or ((كتب الي

4. (المناولة) – **When the teacher hands over his book of narrations to a student.** Some scholars have stated that the student is required to take explicit permission from the teacher in this instance too if he wishes to narrate through that teacher's chain. However, the preferred opinion and final verdict here too is that the teacher's explicit permission is not required. If the student is convinced that these narrations were all given to the student by the teacher to narrate, then he can narrate them from the teacher. It is not correct to use the words (اخبيري) and (حدثني) in this case. Rather he should say (ناولني).

5. (الوجادة) – **Finding the narrations of a certain scholar in a book of his, without receiving this book from him.** Many muhadditheen are of the view that that it is not correct to narrate these narrations from his chain. It is possible that the scholar had prepared this booklet to collect or

has been reported from Imaam Maalik. (Tadreebur-Raawi 4/231-233. Also see At-Taqyeed wal Iydaah 1/168) However, Shamsul A'immah As-Sarakhsi and Fakhru-Islam Al-Bazdawi are both of the opinion that Imaam Abu Hanifah was only discussing the situation where the teacher is narrating by reciting from his Hadith book. If he is narrating from his memory, then (السماع) is surely the best method, as this was the method which was applied by Rasulullaah ﷺ himself. (Footnotes of Shaykh Muhammad Awwamah on Tadreebur Raawi 4/231) There exists a report from Imam Maalik that (السماع) is better. But Haafiz Sakhaawi has discredited this report. The preferred opinion of Imaam Maalik is that both are equal. (Fathul Mugheeth 2/31,32)

recall fabricated narrations or those narrations with some 'ilal (weakness). Some scholars have given permission to this and have said that if he knows the script of the scholar, then there is no problem in him saying (وجدت بخط فلان).¹³⁵

THE COMPILATION OF HADEETH

After the discussion on the prominent types of Hadeeth collections, the second part of this introduction deals with the compilation of Hadeeth.

We have already learnt that Hadeeth refers to the words, deeds, characteristics and tacit approval of Rasulullaah ﷺ. We will now shed light on who actually promoted Hadeeth as a science.¹³⁶ The writings of the Muhadditheen identify two scholars:

¹³⁵ Extracted and edited from Dars-Tirmizi page 78-79

¹³⁶ Important note: Those who deny ahaadeeth state that they were only compiled a hundred years after the demise of Rasulullaah ﷺ. After such a long period, how can any person trust these ahaadeeth?

Answer: There is a difference between writing of ahaadeeth and compiling of ahaadeeth. Writing of ahaadeeth took place right from the time of Rasulullaah ﷺ, as can be seen above. Compilation of the ahaadeeth started much later. (Darse-Bukhaari of Hadhrat Sheikh رحمه الله)

Rasulullaah ﷺ had predicted the emergence of such people who would deny the ahaadeeth:

Miqdaam ibn Ma'dikarib Al-Kindee رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ said, "Soon there will come a time that a man will be reclining on his pillow, and when one of my ahaadeeth is narrated, he will say, 'The Book of Allaah is (sufficient) between us and you. Whatever it states is permissible, we will take as permissible, and whatever it states is forbidden, we will take as forbidden.' Verily, whatever the Rasool of Allaah has forbidden is like that which Allaah has forbidden." (Ibn Maajah no. 12, Musnad Ahmad no. 17194)

Moulana Habeeb ar-Rahmaan Al-A'zmi's book Nusrat-al-Hadeeth in Urdu and Dr. Mustafa as-Sibaaee's As-Sunnah wa Makaanaatuhaa fi at-Tashree al-Islaamee are wonderful books on this topic. The second book has been abridged and translated by the title 'The Sunnah and its role in Islamic Legislation'.

a) Muhammad Ibn Muslim Ibn Ubaydullah Ibn Abdullah Ibn Shihaab Ibn Abdullah Ibn Harith Ibn Zuhrah Ibn Kilab (demise 125 A.H.) is the first name that receives credit for compiling Hadeeth. He belonged to the Banu Zuhrah tribe; the same tribe of Aaminah, the mother of Rasulullaah ﷺ. Hence, he is known as Zuhri. He is often referred to as Ibn Shihaab, since his great-grandfather was Shihaab and he happened to be a very prominent figure. Thus he is better known as Ibn Shihaab az-Zuhri. (*Tadhkirah al-Huffaaz vol. 1 page 108, Tahdheeb al Kamaal vol. 26 page 419, Fath al-Baari vol. 1 page 22*)

Hafiz Ibn Hajar رَحْمَةُ اللَّهِ عَلَيْهِ states the following about him: اتفقوا على إتقانه وإمامته

Sayyiduna Umar Ibn Abdul Azeez رَحْمَةُ اللَّهِ عَلَيْهِ said the following about him:

لم يبق أحد أعلم بسنة ماضية من الزهري

Tazkirat al-Huffaz documents the opinion of Imam Layth Ibn Sa'd al-Misri رَحْمَةُ اللَّهِ عَلَيْهِ about him:

ما رأيت عالماً قط أجمع من الزهري وإن حدث عن السنة والقرآن فكذلك

Thus the statement (أول من دون الحديث) applies to him. In the section known as Kitabat al-'Ilm, Hafiz Ibn Hajr رَحْمَةُ اللَّهِ عَلَيْهِ declares him to be the first person who compiled Hadeeth. (*Fath al Baari vol. 1 page 208*)

Similarly, Ibn Nu'aym reports from Imam Maalik that Ibn Shihaab رَحْمَةُ اللَّهِ عَلَيْهِ was the first to compile Hadeeth. (*Hilyah al-Awliyaa vol. 3 page 363*)

The rejecters of Hadeeth criticise Ibn Shihaab Zuhri رَحْمَةُ اللَّهِ عَلَيْهِ due to their inherent deviousness. They claim that he was a conspiracy of the Jews and attempt to cast aspersions on his character. Therefore, we have recorded the opinion of the Muhadditheen about him, thereby refuting their view.¹³⁷

b) Secondly, credit is given to Hafiz Abu Bakr Ibn Hazm رَحْمَةُ اللَّهِ عَلَيْهِ (demise 120 A.H.) as the first compiler of Hadeeth. He was the governor of Madinah Munawwarah on behalf of Umar Ibn Abdul Azeez رَحْمَةُ اللَّهِ عَلَيْهِ. He was an 'Aalim, saint and a devout worshipper who, according to his wife,

¹³⁷ Dr. Mustafa as-Sibaaee in As-Sunnah wa Makaanaatuhaa fi at-Tashree al-Islaamee has refuted these accusations in great detail. The reader is encouraged to refer to this book for more important details on his life.

did not spend a night in bed for forty years. Imam Maalik رحمه الله narrates that he was the most knowledgeable person in Madinah Munawwarah in the field of Qadha' (judiciary). (Tahdheeb al-Kamaal vol. 33 page 137) Imam Bukhaari رحمه الله states the following in the chapter (كيف يقبض العلم):

كتب عمر بن عبد العزيز إلى أبي بكر بن حزم أنظر ما كان من حديث رسول الله صلى الله عليه وسلم فكتبه
فإني خفت دروس العلم وذهاب العلماء

It is evident from this statement that Sayyiduna Umar Ibn Abdul Azeez رحمه الله (who is the first Mujaddid of this Ummah and whose revival efforts was in the form of compiling the Ahaadeeth) assigned the task of compiling Ahaadeeth to Abu Bakr Ibn Hazm رحمه الله. Hence, Allamah Harawi declares Abu Bakr Ibn Hazm to be the first person who compiled Hadeeth. (Foreword of *Awjaz al-Masaalik* vol. 1 page 16)¹³⁸

However, Imam Maalik رحمه الله and Hafiz Ibn Hajar رحمه الله maintain that Ibn Shihaab az-Zuhri رحمه الله deserves the credit and he is the first person who compiled Hadeeth. This is the preferred view on the matter.

Hafiz Ibn Hajar رحمه الله in Fath al-Baari (vol. 1 page 195) narrates the following on the authority of Abu Nu'aym al-Asfahani رحمه الله,

كتب عمر بن عبد العزيز إلى الآفاق انظروا حديث رسول الله صلى الله عليه وسلم فاجمعوه

Similarly, Hafiz Ibn Abdul Barr رحمه الله states the following in Jaami' Bayaan al-Ilm (vol. 1 page 76),

يحدث سعد بن إبراهيم أمرنا عمر بن عبد العزيز بجمع السنن

It is also known from historical reports that Sayyiduna Umar Ibn Abdul Azeez رحمه الله instructed the generals of the army to attach importance

¹³⁸ Shaikh Yunus mentions that some people claim that Imaam Bukhaari رحمه الله was of the opinion that Abu Bakr ibn Hazm was the foremost compiler of hadeeth. However, he says that in his opinion this is incorrect. Imaam Bukhaari may have mentioned this narration, but he mentions it in the chapter (كيف يقبض العلم), and not in (باب كتابة العلم). Furthermore, it cannot be ascertained from the narration that Abu Bakr ibn Hazm was the foremost compiler, but rather, only that he was a compiler. Neither can it be established from this narration that 'Umar ibn 'Abd-'Al-'Azeez only wrote to Abu Bakr ibn Hazm. (Al-Fayd al-Jaaree fi Duroos al-Bukhaaree)

to documenting the Ahaadeeth of Rasulullaah ﷺ. Therefore, this task was not entrusted entirely to Abu Bakr Ibn Hazm as is understood from the statement of Imam Bukhaari رحمه الله. In fact, many people received this instruction, including Ibn Shihaab az-Zuhri رحمه الله. Upon receiving the instruction, Ibn Shihaab az-Zuhri managed to compile Ahaadeeth and sent them to Sayyiduna Umar Ibn Abdul Azeez رحمه الله. Umar Ibn Abdul Azeez رحمه الله then had these transcribed and despatched to different parts of the Islamic world, as stated by Imam Maalik رحمه الله.

As for Abu Bakr Ibn Hazm, Hafiz Ibn Abdul Barr رحمه الله states the following in *At-Tamheed (vol. 1 page 81)*,

فتوفي عمر وقد كتب ابن حزم كتباً قبل أن يبعث بها إليه

Hence, the Ahaadeeth compiled by Ibn Shihaab were delivered to Sayyiduna Umar Ibn Abdul Azeez رحمه الله and he despatched them, but Ibn Hazm رحمه الله was not as fortunate; his compilations did not reach the Khalifah and they were not despatched to other parts of the world. Therefore, Ibn Shihaab az-Zuhri رحمه الله is regarded as the first person who compiled Hadeeth, and not Ibn Hazm.

c) Shaykh Muhammad ‘Awwamah research:

“The claim of Ibn Shihab Zuhri being the first to compile Hadeeth is based on two things;

1. The statement of Imam Maalik رحمه الله: “The first person to compile knowledge was Ibn Shihab” (*Al-Hilyah, vol.3 page 363 & Jami’u bayanil ‘ilm, vol.1 page 320*)
2. Ibn Shihaab’s statement: “Umar ibn ‘Abdil Azeez commanded us to gather Hadeeth” (*Jami’u bayanil ‘ilm*)

The statement of Imam Maalik is reported via a person by the name of Muhammad ibn Hasan ibn Zabalāh (not Imam Muhammad ibn Hasan ash-Shaybani) This ibn Zabalāh is considered very unreliable. In fact Imam Abu Dawud (rahimahullah) declared him a liar. However, Imam

Ya'qub ibn Sufyan (rahimahullah) reports from Ibrahim ibn Sa'd: "Ibn Shihaab was the first person to collect Ahaadeeth" (Al-Ma'rifah wat-tareekh, vol.1 page633) Ibrahim ibn Sa'd is much better than ibn Zabalah, but this report of his is considered broken (منقطع) – as he was born after the demise of 'Umar ibn 'Abdil Azeez.

Be that as it may, this statement may be interpreted to mean that Ibn Shihaab Zuhri was the first in Madinah to do so.

The second basis for this claim was the statement of ibn Shihaab himself. This statement is self-explanatory, as he says ('Umar instructed us) which means the directive was given to many people, not just Ibn Shihaab رَحِمَهُ اللهُ.

The following narration is the reason for my response above: Ibn Sa'd رَحِمَهُ اللهُ reports that 'Umar ibn 'Abdil 'Azeez's father; 'Abdul 'Azeez ibn Marwan (Demise: 85 A.H.) wrote to Kathir ibn Murrah Al-Hadrami Al-Himsy رَحِمَهُ اللهُ instructing him to send the Ahaadeeth of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which he heard from various sahabah رَضِيَ اللهُ عَنْهُمْ except for the Ahaadeeth of Sayyiduna Abu Hurairah رَضِيَ اللهُ عَنْهُ. He said: "For indeed I already have his Ahaadeeth with me" (**Tabaqat ibn Sa'd, vol.7 page 448**)

Kathir ibn Murrah was a senior ranked Tabi'e who met seventy Badri Sahabah رَضِيَ اللهُ عَنْهُمْ. He passed away between the years 70 & 80 A.H, and in one view between 80 & 90 A.H.

Based on this, it was the father; 'Abdul 'Azeez رَحِمَهُ اللهُ who initiated the project of Hadeeth compilation between 20 to 30 years before 'Umar the son of 'Abdul 'Azeez رَحِمَهُ اللهُ continued with his father's initiative.

This is the earliest period to which I could trace the commencement of Hadeeth compilation. Bear in mind that Hadeeth "Compilation" (تدوين) is different from (كتابة الحديث) 'the writing of Hadeeth'. Writing had commenced in the era of Rasulullaah sallallahu 'alaihi wasallam.

Later on, I came across the following from my teacher, Shaykh 'Abdullah Al-Ghumari رَحِمَهُ اللهُ: "I have seen a narration that proves that Hadeeth compilation had commenced before Zuhri" After quoting the same

narration from Ibn Sa'd he commented: "This narration shows that the Ahaadeeth of Sayyiduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ were already collected and kept by 'Abdul 'Azeez. It is clearly possible that he may have acquired it from his father; Marwan ibnul Hakam (Demise: 65 A.H.) who had shared the governorship of Madinah Munawwarah with Abu Hurairah رَضِيَ اللَّهُ عَنْهُ. It is also obvious that (the father) 'Abdul 'Azeez had ordered the Hadeeth to be compiled before his son; 'Umar's instruction."¹³⁹

In this regard, another name is also sometimes mentioned and that is of Sha'bee whose name is Aamir ibn Sharaaheel. Allamah Suyooti quotes from Hafiz ibn Hajar in Tabreeb Ar-Raawi

أَمَّا جَمْعُ حَدِيثٍ إِلَى مِثْلِهِ فِي بَابٍ وَاحِدٍ فَقَدْ سَبَقَ إِلَيْهِ الشَّعْبِيُّ

As for the compilation of Hadeeth on a single topic, then Sha'bee was the first to do this.

He gathered Ahaadeeth on the topic of talaaq and wrote,

هَذَا بَابٌ مِنَ الطَّلَاقِ جَسِيمٌ

This is a large chapter containing Ahaadeeth pertaining to talaaq.

It can be thus said that Sha'bee was actually the foremost compiler of Hadeeth owing to the fact that he was much senior to Ibn Shihaab az-Zuhree and Abu Bakr ibn Hazm. Sha'bee was born in 17 A.H. while Ibn Shihaab az-Zuhree was born in 50 A.H. However, he was not famously known amongst the compilers of Hadeeth as he only compiled Ahaadeeth on a particular topic i.e. Ahaadeeth pertaining to talaaq.

In summary, Sha'bee was the foremost compiler of Hadeeth on a particular topic, and there are three opinions regarding the foremost compiler in general.

¹³⁹ Refer to the introduction of Shaykh Muhammad Awwamah on Musnad Umar ibn Abdil Azeez Al-Baghandi page 36-38. The above was quoted from Al-Miftah by Ml. Muhammad Abbasomar.

AN OBJECTION ANSWERED

An objection arises about compiling Hadeeth due to the following statement of Rasulullaah ﷺ, transmitted by Sayyiduna Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ and recorded by Imam Muslim رَحِمَهُ اللَّهُ:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَكْتُبُوا عَنِّي وَمَنْ كَتَبَ عَنِّي غَيْرَ الْقُرْآنِ فَلْيَمْحُهِ إِهْ

If Rasulullaah ﷺ prohibited the recording of Ahaadeeth, why did Sayyiduna Umar Ibn Abdul Azeed رَحِمَهُ اللَّهُ instruct that it should be compiled and documented? Similarly, why is this considered his greatest accomplishment as a Mujaddid?

1.) Firstly, there is a difference of opinion about the nature of this Hadeeth; some view that it is a marfoo' Hadeeth whilst others maintain that it is actually mawqoof. According to some, Imam Bukhaari رَحِمَهُ اللَّهُ prefers the latter view. (*Fath al-Baari vol. 1 page 208*) If it is mawqoof, it cannot be used as a proof to challenge authentic marfoo' Ahaadeeth.¹⁴⁰

2.) Secondly, Imam Bukhaari رَحِمَهُ اللَّهُ in Kitaab al-Ilm has recorded a number of traditions which establish the legitimacy of recording Hadeeth.

The first is a narration of Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ; the Rawafidh promoted the belief that he had a special document stipulating the names of the twelve Imams. They claim that Rasulullaah ﷺ issued a wasiyyah on behalf of the twelve Imams. When Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ was questioned about this, he denied having received anything in addition to the Noble Qur'aan and a document containing the laws of Sadaqah, blood-money and Qisaas. Imam Bukhaari, Muslim, Nasa'i, Ahmad Ibn Hambal and Bayhaqi رَحِمَهُمُ اللَّهُ have recorded this Hadeeth of Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ. (*Fath al-Baari vol. 1 page 204, 205, Bukhaari no. 111*)

¹⁴⁰ However, this is a weak contention. See Tadreeb Ar-Raawi 3/355,356 and its footnotes by Shaykh Muhammad Awwamah.

It is evident from this that recording Hadeeth is not prohibited, as the injunctions contained in the document of Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ were sayings of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and not Qur'aan.

Secondly, Imam Bukhaari رَحِمَهُ اللَّهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ delivered a sermon on the occasion of the Conquest of Makkah. A Sahaabi by the name of Abu Shah al-Yemeni requested that it be transcribed. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ thus instructed that it be transcribed for him. (*Bukhaari no. 112*)

It is apparent that the sermon contained Ahaadeeth of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and that the instruction of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to record it, permits Hadeeth transcription.

Thirdly, Imam Bukhari رَحِمَهُ اللَّهُ narrates the following statement of Sayyiduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ (*no. 113*),

ما من أصحاب النبي صلى الله عليه وسلم أحد أكثر حديثا مني إلا ما كان من عبد الله بن عمرو فإنه كان يكتب ولا أكتب إهـ

Similarly, reports stating that Sayyiduna Abdullah Ibn Amar رَضِيَ اللَّهُ عَنْهُ documented Ahaadeeth can also be found in the Musnad of Imam Ahmad, the Musnad of Imam Daarimi and in the Sunan of Imam Abu Dawood رَحِمَهُمُ اللَّهُ. The report from the Musnad of Imam Ahmad is as follows:

قال قلت يا رسول الله إنا نسمع منك أحاديث لا نحفظها ، أفلا نكتبها؟ قال بلى فاكتبوها

According to another narration, the following is reported from him,

إني أسمع منك أشياء أفأكتبها؟ قال نعم قلت في الغضب والرضا. قال نعم فإني لا أقول فيهما إلا حقا

Sayyiduna Abdullah ibn Amr رَضِيَ اللَّهُ عَنْهُ eventually had a compilation of Hadeeth which he referred to as as-Saadiqah. (*Ibn Sa'd vol. 2 page 373*) A narration in Sunan Daarimi (*no. 513*) states the following,

قال عبد الله بن عمرو، أما الصديقة فصحيفة كتبها من رسول الله صلى الله عليه وسلم

Fourthly, Imam Bukhaari رَحِمَهُ اللهُ has narrated the following Hadeeth from Sayyiduna Abdullaah Ibn Abbaas رَضِيَ اللهُ عَنْهُ (no. 114),

قال لما اشتد بالنبي صلى الله عليه وسلم وجعه قال إيتوني بكتاب أكتب لكم كتابا لا تضلوا بعده

The word ‘Kitaab’ appears twice in this statement; the first one means a page or a leaf and the second means a tahreer [i.e. a written statement]. It is also evident that this written document would be a Hadeeth, hence the permissibility of recording Hadeeth is established. Similarly, Sayyiduna Samurah Ibn Jundub رَضِيَ اللهُ عَنْهُ had a compilation containing Ahaadeeth. Sayyiduna Hasan al-Basri رَحِمَهُ اللهُ transmitted Ahaadeeth from this document, which can be found in the Sunan al-Arba’ah. (Tahdheeb at-Tahdheeb vol. 2 page 269)

When these narrations are recorded in Sunan Abu Dawud, the actual Hadeeth is preceded with the statement, Amma Ba’d, denoting that they are being transmitted from the document of Samurah Ibn Jundub رَضِيَ اللهُ عَنْهُ. (Refer to Abu Dawood no. 456, 975, 1562, 2560, 2716, and 2787) About one hundred of these narrations are in Musnad Bazaar.

One Sahaabi رَضِيَ اللهُ عَنْهُ complained to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he hears the Ahaadeeth, likes them but cannot remember them. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Seek assistance through your right hand and he indicated to writing with his hands.” (Tirmidhi no. 3666)¹⁴¹

‘Abdullah Ibn ‘Amr Ibn ‘Aas رَضِيَ اللهُ عَنْهُ states, ‘I used to write down everything I used to hear from Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. My purpose was to preserve (whatever Ahaadeeth I hear). The Quraysh stopped me and said, ‘You write everything you hear whereas Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is a

¹⁴¹ عن أبي هريرة - رضي الله عنه - : قال : « كان رجل من الأنصار يجلس إلى رسول الله - صلى الله عليه وسلم - ، فيسمع من النبي - صلى الله عليه وسلم - الحديث ، فيعجبُهُ ولا يحفظُهُ ، فشكا ذلك إلى رسول الله - صلى الله عليه وسلم - ، فقال : يا رسول الله ، إني لأسمعُ منك الحديث فيعجبُني ، ولا أحفظُهُ ، فقال رسول الله - صلى الله عليه وسلم - : استعنْ بيمينك ، وأوْماً بيده إلى الخط . » رواه الترمذي بسند ضعيف وعن أنس قال : شكَا رجل إلى النبي صلى الله عليه و سلم سوء الحفظ فقال : استعن بيمينك (رواه الطبراني في الأوسط وفيه إسماعيل بن سيف وهو ضعيف)

human being. He talks in anger and in happiness.’ I stopped writing and mentioned that to Rasulullaah ﷺ. He ﷺ indicated with his finger to his mouth and said, “(Continue) writing. By Him in whose hand is my life, nothing comes out from it (the mouth) but the truth.” (Abu Dawood no. 3646)¹⁴²

Because of this writing, he possessed more Ahaadeeth than even Abu Hurairah رَضِيَ اللَّهُ عَنْهُ (Sahih Bukhari vol.1 page 22)

‘Abdullaah Ibn ‘Amr رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, ‘Capture knowledge’ I said, ‘What is it to capture knowledge?’ Rasulullaah ﷺ said, “It is writing down knowledge.” (Mustadrak of Haakim no. 362)

When Rafi’ ibn Khadij asked permission for writing, Rasulullaah ﷺ replied, “Write, there is no problem.” (Tabaraani in Al-Kabeer no. 4410, Majmauz Zawaaid vol.1 page 15)¹⁴³

¹⁴² عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ -صلى الله عليه وسلم- أُرِيدُ حِفْظَهُ فَنَهَيْتَنِي فُرَيْشٌ وَقَالُوا أَتَكْتُبُ كُلَّ شَيْءٍ تَسْمَعُهُ وَرَسُولُ اللَّهِ -صلى الله عليه وسلم- بَشَرٌ يَتَكَلَّمُ فِي الْغَضَبِ وَالرِّضَا فَأَمْسَكْتُ عَنِ الْكِتَابِ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ -صلى الله عليه وسلم- فَأَوْمَأَ بِأَصْبُعِهِ إِلَى فِيهِ فَقَالَ « أَكْتُبْ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلَّا حَقٌّ » (رواه ابو داؤد واحمد باسناد صحيح) وعن عبد الله بن عمرو قال : قلت : يا رسول الله أفيد العلم ؟ قال : نعم قلت : وما تقييده ؟ قال : " الكتابة " (قال الهيثمي رواه الطبراني في الكبير والأوسط وفيه عبد الله بن المؤمل وثقه ابن معين وابن حبان وقال ابن سعد : ثقة قليل الحديث وقال الإمام أحمد أحاديثه منكير) وعن عبد الله بن عمرو قال : قال رسول الله صلى الله عليه وسلم : قيد العلم قلت : وما تقييده ؟ قال : " الكتابة " (رواه الطبراني في الأوسط وفيه عبد الله بن المؤمل ايضا) قال أبو هريرة - رضي الله عنه - قال : « ما من أصحاب النبي -صلى الله عليه وسلم- أحد أكثر حديثا عنه مني ، إلا ما كان من ابن عمرو ، فإنه كان يكتب ، ولا أكتبُ ». (أخرجه البخاري، والترمذي)

¹⁴³ وعن رافع بن خديج قال : خرج علينا رسول الله صلى الله عليه وسلم فقال : تحدثوا وليتبوا من كذب علي مقعده من جهنم قلت : يا رسول الله إنا نسمع منك أشياء فنكتبها ؟ قال : " اكتبوا ولا حرج " رواه الطبراني في الكبير وقال الهيثمي وفيه أبو مدرك روى عن رفاعه بن رافع وعنه بقية ولم أر من ذكره

In view of the above mentioned Ahaadeeth, many Sahaabah رَضِيَ اللَّهُ عَنْهُمْ had written down Ahaadeeth and had their personal compilations.

Umar رَضِيَ اللَّهُ عَنْهُ and Anas رَضِيَ اللَّهُ عَنْهُ also ordered their students to preserve their knowledge by writing.¹⁴⁴

Al-Mukthireen fil-Hadeeth – There is a group among the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ who are known for transmitting numerous Ahaadeeth. They are referred to as al-Mukthireen fil-Hadeeth. Each one of them have transmitted a thousand Ahaadeeth or more.¹⁴⁵

Sayyiduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ transmitted 5374 Ahaadeeth. (*Tadreeb ar-Raawi vol. 2 page 216*)

Hafiz Ibn Abdul Barr رَحِمَهُ اللَّهُ records the following statement narrated by one of his students (*Jaami' Bayaan al-Ilm vol. 1 page 89*),

تحدثت عند أبي هريرة بحدِيث فأنكره علي فقلت إني قد سمعته منك ، قال إن كنت سمعته مني فهو مكتوب عندي فأخذ بيدي إلى بيته فأرانا كتباً كثيرة من حديث رسول الله صلى الله عليه وسلم فوجد ذلك الحديث إهـ

The above statement is narrated from Hasan Ibn Amr رَحِمَهُ اللَّهُ, who was a student of Sayyiduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ. The following is a statement reported by another student, Bashir Ibn Nuhaayk رَحِمَهُ اللَّهُ, (*Sunan Daarimi no. 511*)

كنت أكتب ما أسمع من أبي هريرة رضي الله عنه فلما أردت أن أفارقه أتيت به بكتابه فقرأته عليه وقلت له هذا ما سمعت منك ، قال نعم

Wahb and Hammam Ibn Munabbih رَحِمَهُمَا اللَّهُ were two wealthy individuals from Yemen. They were students of Sayyiduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ.

¹⁴⁴ وعن ثمامة قال : قال لنا أنس : قيدوا العلم بالكتابة (رواه الحاكم والطبراني قال الهيثمي رواه الطبراني في الكبير ورجاله رجال الصحيح) عن عمر بن الخطاب يقول : قيدوا العلم بالكتاب (رواه الحاكم والدارمي)

¹⁴⁵ Tadween Hadeeth by Moulana Manaazir Ahsan Gilaani رَحِمَهُ اللَّهُ (page 341) – The names of these Sahaabah are: Abu Hurayrah, Abdullaah ibn Amr, Abdullaah ibn Abbaas, Jaabir ibn Abdillaah, Anas ibn Maalik and Aa'ishah رَضِيَ اللَّهُ عَنْهُمْ. (Taqreeb An-Nawawi vol. 2 page 216) According to the condition of narrating more than a thousand ahaadeeth to be included in this group, Abu Saeed Khudree رَضِيَ اللَّهُ عَنْهُ ought to be included as well, as he narrated 1170 ahaadeeth. (See Tadreeb Ar-Raawi vol. 2 page 218)

They compiled the Ahaadeeth which they heard from him. These scriptures are known as Saheefah Hammam Ibn Munabbih and Saheefah Wahb Ibn Munabbih. Ahaadeeth from the scripture of Hammam رَحِمَهُ اللَّهُ appear commonly in the Musnad of Imam Ahmad as well as in Saheeh Muslim. (*Tuhfatul-Ashraaf bi Ma'rifatil-Atraaf* vol. 10 page 397-410) In actual fact, the full text of this book is found in the Musnad of Imam Ahmad. The original script of this book was therefore not given due importance and was lost for a considerable time. It contains 138 Ahaadeeth which he heard directly from Abu Hurairah رَضِيَ اللَّهُ عَنْهُ. Dr Hamidullah of Paris found two manuscripts in Berlin and Damascus, which he compared with the text found in the Musnad of Imam Ahmed. He was unable to find any real difference between the two. He published it in 1373/1954 with a detailed introduction. This itself is a proof that the Ahaadeeth which were recorded in the latter books of Hadeeth were not different from those which were reported by the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ themselves.¹⁴⁶

A SECOND OBJECTION

Sayyiduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ is considered to be among the Mukthireen. He has transmitted 5374 Ahaadeeth. Sayyiduna Abdullah Ibn Amr رَضِيَ اللَّهُ عَنْهُ is also supposed to be among the Mukthireen, but the number of Ahaadeeth transmitted from him are comparatively fewer, whereas he recorded Ahaadeeth and Abu Hurairah رَضِيَ اللَّهُ عَنْهُ did not. Why are his narrations so few in comparison?

The answer is that Sayyiduna Abdullah Ibn Amr رَضِيَ اللَّهُ عَنْهُ migrated to Egypt, which was not yet considered a centre for religious learning. As for Sayyiduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ, he remained in Madinah Munawwarah, which was the centre of religious learning. Seekers of knowledge flocked to Madinah from far and wide. Hence, his narrations were widely circulated whilst Abdullah Ibn Amr's were not.

¹⁴⁶ The book, along with its introduction, was translated into English and published by the title 'An introduction to the Conservation of Hadith in the light of the Sahifah of Hammam ibn Munabbih'.

Another reason could be that Sayyiduna Abu Hurairah رضي الله عنه dedicated his life to disseminating knowledge whilst it is stated, according to some, that Sayyiduna Abdullah ibn Amr رضي الله عنه devoted much of his time to optional worship and nafl salah.

Some have stated that Sayyiduna Abdullah Ibn Amr رضي الله عنه would study the contents of the Tawrah and the Injeel and he would transmit Isra'eeliyyaat (biblical reports) as well, which many seekers of Hadeeth were not too enthusiastic about. (*Fath al Baari vol. 1 page 207*) On the other hand, Sayyiduna Abu Hurairah رضي الله عنه concentrated on propagating Hadeeth only, hence people benefited more from him. And Allaah تبارك وتعالى knows best.

Ummul Mu'mineen, Sayyidah Aa'ishah رضي الله عنها is also among the Mukthireen fil-Hadeeth; her narrations add up to 2210. (*Tadreeb ar-Raawi vol. 2 page 217*) Sayyiduna Urwah Ibn Zubayr رحمه الله compiled all her Ahaadeeth in a book. This document was destroyed during the tragedy of Harrah in Madinah Munawwarah. Urwah رحمه الله would regrettably say,

لوددت أني كنت فديتها بأهلي ومالي

I wish I could have ransomed it with my family and wealth. (Tahdheeb al-Kamaal vol. 20 page 19)

Qaasim Ibn Muhammad رحمه الله also compiled the narrations of Sayyidah Aa'ishah رضي الله عنها. 'Amrah Bint Abdur Rahman also had the narrations of Sayyidah Aa'ishah رضي الله عنها written. When Umar Ibn Abdul Azeez رحمه الله instructed Abu Bakr Ibn Hazm to compile Hadeeth, he also instructed him to get his hands on the Ahaadeeth written by 'Amrah رضي الله عنها. (*Ibn Sa'd vol. 8 page 480*)

Sayyiduna Abdullaah Ibn Abbaas رضي الله عنه is also among the Mukthireen. His narrations total to 1660. (*Khulaasah Tahdheeb al-Kamaal page 202, Al-A'laam of Zarkali (vol. 4 page 95), Tadreeb ar-Raawi vol. 2 page 217*) Sa'eed Ibn Jubayr رحمه الله used to record the narrations of Sayyiduna Abdullah Ibn Abbaas رضي الله عنه diligently. If he ran short of paper in the

process of recording Hadeeth, he would write on strips of leather. (Sunan Ad-Daarimi no. 517, 518)

It has also been stated that the written Ahaadeeth of Sayyiduna Abdullah Ibn Abbaas رَضِيَ اللهُ عَنْهُ constituted a camel's load (حمل بعير) of documents. (Ibn Sa'd vol. 5 page 293)

Similarly, Imam Tirmidhi رَضِيَ اللهُ عَنْهُ reports the following in al-'Ilal (vol. 2 page 236),

إن نفرا قدموا على ابن عباس من أهل الطائف بكتاب من كتبه فجعل يقرأ عليه

Jaabir Ibn Abdullah رَضِيَ اللهُ عَنْهُ is also among the Mukthireen; his narrations total to 1540. (Khulaasah Tahdheeb al-Kamaal page 59, Al-A'laam of Zarkali vol. 2 page 104, Tadreeb ar-Raawi vol. 2 page 217)

Hafiz Ibn Hajr رَضِيَ اللهُ عَنْهُ narrates that Wahb Ibn Munabbih and Sulayman Ibn Qays رَضِيَ اللهُ عَنْهُ compiled the Ahaadeeth of Jaabir رَضِيَ اللهُ عَنْهُ and they would narrate it. (Tahdheeb at-Tahdheeb vol. 1 page 315, vol. 4 page 215)

Sayyiduna Anas Ibn Maalik رَضِيَ اللهُ عَنْهُ is also among the Mukthireen, his narrations total to 1286. Anas رَضِيَ اللهُ عَنْهُ also had Ahaadeeth written; the following report from one of his students can be found in the Mustadrak of Haakim (no. 6452),

كنا إذا أكثرنا على أنس بن مالك رضي الله عنه أخرج إلينا مجالا¹⁴⁷ عنده فقال هذه سمعتها من النبي صلى الله عليه وسلم فكتبتها وعرضتها عليه¹⁴⁸

¹⁴⁷ This word is جَلَّة جمع جَلَّة. It would then mean وكل كتاب الصحيفة فيها الحكمة

¹⁴⁸ This chain was declared as munkar by Haafiz Zahabi in his Ta'leeq on Al-Mustadrak. This narration is narrated by Utbah ibn Abi Hakeem from three different students of Anas رَضِيَ اللهُ عَلَيْهِ وَسَلَّمَ. The above narration is from ma'bad ibn Hilaal. A similar narration is reported by him from Yazeed ibn Abaan Ar-Raqaashi, who is an extremely weak narrator. Ya'qub ibn Sufyaan has also narrated this from Utbah who reports it from Hubayrah ibn Abdir Rahmaan. According to Shaykh Muhammad Awwamah, this last chain is Hasan. Other chains of this report are also found in Taqyeed Al-Ilm of Al-Khateeb page 95, 96 and Al-Muhaddith Al-Faasil of Raamhurmuzi no.325. See the footnotes on Tadreeb Ar-Raawi 3/312

From the above incidents and reports it can be concluded that compiling and documenting Ahaadeeth commenced in the era of Rasulullaah ﷺ and it was in vogue in the era of his companions. This results in a contradiction between these reports and the statement of Sayyiduna Abu Sa'eed Khudree رَضِيَ اللَّهُ عَنْهُ, which apparently prohibits the transcription of Hadeeth.

Some scholars have preferred to go by the Hadeeth of Sayyiduna Abu Sa'eed due to the principle stating that when reports are conflicting about the permissibility and non-permissibility of an action, preference is accorded to reports prohibiting it. This is however, an insignificant minority view. Others have attempted to reconcile the conflict by saying that if there is a fear of forgetting Hadeeth, one may record it, otherwise not. (*Tadreeb ar-Raawi vol. 2 page 67*)

However, the reality is that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ initially differed about recording Hadeeth. Sayyiduna Abdullah Ibn Umar, Zaid Ibn Thaabit, Abu Sa'eed, Abu Hurairah and Abu Musa Ash'aree رَضِيَ اللَّهُ عَنْهُمْ felt that it was not permissible to record Hadeeth. Other Sahaabah such as Sayyiduna Umar, Sayyiduna Ali, Abdullah Ibn Amar and Abdullah Ibn Abbaas رَضِيَ اللَّهُ عَنْهُمْ felt that it was permissible to record it. (*Tadreeb ar-Raawi vol. 2 page 65*)

This difference of opinion eventually came to an end, and they were then unanimous about its permissibility.

It can therefore be said that the Hadeeth of Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ, which is of a disputable nature whether it is marfoo' or mawqoof, is not suitable to seek justification from especially in the light of the aforementioned incidents. (*Fath al-Baari vol. 1 page 208*)

A better method of reconciling the above narrations is to regard the Hadeeth of Sayyiduna Abu Sa'eed رَضِيَ اللَّهُ عَنْهُ as abrogated. The Ahaadeeth of Sayyiduna Ali, Abdullah Ibn Amr, Abu Hurairah and Abu Shah al-

Yemeni رَضِيَ اللَّهُ عَنْهُ etc. abrogated the prohibition. (*Fath al-Baari vol. 1 page 208, 210*)¹⁴⁹

3) Imam Nawawi رَحِمَهُ اللَّهُ says that the prohibition applies if the Noble Qur'aan and the Ahaadeeth are written together in one document (or in one text). When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ received revelation, he would recite the revealed verses and instruct a scribe to record it. He would also clarify any vagueness or expound its meanings if it was unclear. Such elucidation is classified as Hadeeth and Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade them from recording it along with verses of the Noble Qur'aan. (*Sharh an-Nawawi all Saheeh Muslim vol. 2 page 415*)

4) Mawlana Sayyid Manaazir Ahsan Gilaani رَحِمَهُ اللَّهُ says that general permission was not granted to record Hadeeth because the Hadeeth is second in status to the Noble Qur'aan. If importance was attached to documenting Hadeeth right from the beginning, subsequent generations would find it difficult to retain the distinction between the two; they would inevitably accord both the same position. Since they would not accord the Noble Qur'aan primary importance and the Hadeeth secondary importance, the essential diversity of both would be distorted. Therefore, the Khulafa ar-Rashideen did not give official prominence to recording Hadeeth during their eras. (*Tadween-Hadeeth page 238-245*)

¹⁴⁹ The reason for this prohibition in the beginning was that Qur'aan was being written with the Ahaadeeth side by side. There was very little material on which one could write, thus it would be difficult to separate them completely. It was therefore feared that it would lead to confusion between the Qur'aanic text and hadith. However Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did command the Sahabah to narrate his Ahaadeeth even in this narration, which proves its authority. Later, when many people had written the Qur'aan and even collected it in book form and writing material became more available, this command was taken back, since the danger of confusion between the two no longer existed. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then gave permission and began encouraging the Sahabah to write the Ahaadeeth.

Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ did have a collection of Hadeeth, which he intended to compile, but decided against it. (*Tadween-Hadeeth page 276-287*) Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُ also intended to compile Ahaadeeth. He consulted the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ in this regard and engaged in Istikhaarah for a month. He ultimately discarded the idea. (*Jaami' Bayaan al-Ilm wa Fadhlihi vol. 1 page 77*)

The reason for this was that if they attached official importance to this task, the distinction between the Qur'aan and Hadeeth would be compromised. It should be noted that it was not altogether prudent to record Hadeeth in the era of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as laws were being abrogated, changed and modified. Similarly, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were preoccupied with Jihad and spreading Islam and due attention could not be accorded to compiling Ahaadeeth. Although there was no possibility of laws changing during the era of the Khulafaa-ar-Raashideen, the preoccupation of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ with Jihad and the spread of Islam prevented them from devoting time to record Ahaadeeth.

By the turn of the century, the general masses clearly understood the difference between the Qur'aan and Hadeeth. However, the deviant sects of the Mu'tazilah, Rawafidh, Khawarij and Jahmiyyah emerged and began concocting Ahaadeeth for their purposes. It was then that Sayyiduna Umar Ibn Abdul Azeez رَحِمَهُ اللَّهُ (demise 101 A.H.) gave official importance to the compilation of Hadeeth and accomplished this task successfully.

5) Ibn Qutaybah رَحِمَهُ اللَّهُ provides another reasoning. He says that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prohibited them from writing because the majority of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were unable to write. If these individuals also began writing, their script would be illegible and difficult to decipher thereby allowing for confusion. Hence, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ issued a general prohibition against recording Hadeeth. (*Fath al-Mulhim vol. 1 page 260*)¹⁵⁰

¹⁵⁰ This response is a very weak and illogical contention.

6) Relying on written scriptures would promote laziness in memorising and retaining Hadeeth. Since people would rely on their manuscripts, many of them would not endeavour to retain Hadeeth. This, along with the possibility of illegible and incorrect writing compelled Rasulullaah ﷺ to prohibit writing, thereby averting the repercussions of both factors. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ had phenomenal memories and this prohibition was in their best interests. However, certain select individuals, whose script was correct, were permitted to record Hadeeth as they were capable writers. (*Tadreeb ar-Raawi vol. 2 page 67*)¹⁵¹

It is evident from the discussion of Mukthireen fil-Hadeeth that certain individuals did record Hadeeth in the era of Rasulullaah ﷺ and this continued in subsequent eras. However, they recorded Hadeeth without categorising it in sections and chapters, or based on any specific theme. The sequential compilation of Hadeeth took place at a later phase as the Hadeeth compilation evolved.¹⁵²

PHASES OF HADEETH COMPILATION AND THE CATEGORIES OF COMPILERS

The compilation of Hadeeth took place in the following phases:

1. Ibn Shihaab az-Zuhri (d.125 AH) and Abu Bakr Ibn Hazm (d.120 AH) رَحِمَهُمَا اللَّهُ played a prominent role in this phase, which covers the period between 100 A.H and 125 A.H. Ibn Shihaab رَحِمَهُ اللَّهُ is however, more noted for his contribution. During this phase, the entire focus was on collecting Ahaadeeth. The Ahaadeeth were not arranged in any sequence or compiled under different headings. (*Tadreeb ar-Raawi vol. 1 page 90, foreword of Awjaz Al-Masaalik vol. 1 page 15*)

¹⁵¹ This response too is very unlikely. If it was the case, then such a prohibition would have been issued regarding writing the Qur'aan as well.

¹⁵² The above responses were adapted from Kashf Al-Baari of Maulana Saleemullah Khan رَحِمَهُ اللَّهُ

2. Rabee' Ibn Sabeeh (demise 160 A.H) and Sa'eed Ibn Abi Arubah (demise 156 A.H.) رَحِمَهُمَا اللهُ played a leading role in this phase. In his introduction to Fath al-Baari, Hafiz Ibn Hajr رَحِمَهُ اللهُ declares them the first compilers of Hadeeth. He writes,

وكانوا يصنفون كل باب على حدة

(Foreword of Fath al-Baari page 6, Taqreeb at-Tahdheeb page 206)

Mulla Kaatib Chalpee in Kashf az-Zunoon (vol. 1 page 637) declares Rabee' رَحِمَهُ اللهُ as the first scholar who compiled Hadeeth and arranged in a sequence. It states the following,

أول من صنف وبوب

The Muhadditheen of this era compiled Ahaadeeth as well as the aathar of the Sahaabah رَحِمَهُمُ اللهُ. They categorised Ahaadeeth and compiled each chapter individually. (Foreword of Fath al-Baari page 6, foreword of Awjaz Al-Masaalik vol. 1 page 16) For example, they would collect Ahaadeeth pertaining to salaah and compile it in one document, Ahaadeeth pertaining to zakaah in another document, and so on.

3. The third phase followed thereafter. Many Muhadditheen are listed in this phase of Hadeeth development and all of them are considered the first compilers in this phase [relatively].

Their names are listed hereunder:

Ibn Jurayj Abdul Malik Ibn Abdul Azeez (demise 150 A.H.) - Makkah¹⁵³

¹⁵³ The first name which should have appeared here is the name of Imaam Abu Hanifah An-Nu'maan ibn Thaabit (demise 150 A.H.) – Kufah. He was the first man to compile a book consisting of only authentic narrations, by the name of Kitaabul-Aathaar, in which he also gathered the statements of the Sahaabah and Taabieen. This is also the first book of hadith which was compiled according to the common chapters of Fiqh, a system which was later adopted by Sufyaan Thawri in his Al-Jaami, Maalik in his Al Muwatta and the majority of Hadith scholars thereafter. Maulana Abdur-Rashid An-Nu'maani correctly writes:

كتاب الآثار أول ما صنف في الصحيح – وعلى هذا ف كتاب الآثار هو أول مصنف في الصحيح ، جمع فيه الإمام الأعظم صحاح السنن ، ومزجه بأقوال الصحابة والتابعين ، وهو أول كتاب دُوِّنَ فيه الأحاديث على الترتيب الفقهي المعروف ، وقد تبعه الإمام مالك في موطنه والإمام سفيان الثوري في جامعه ، وعليه وعليهما بنى كل من جاء بعدهم وأراد

Ma'mar Ibn Raashid (demise 154 A.H.) - Yemen
 Abdur Rahman Ibn Amr al-Awzaa'ee (demise 157 A.H.) - Syria
 Sufyan Ibn Sa'eed ath-Thawri (demise 161 A.H.) - Kufah
 Hammad Ibn Salamah (demise 167 A.H.) - Basrah
 Maalik Ibn Anas (demise 179 A.H.) - Madinah Munawwarah
 Abdullah Ibn al-Mubarak (demise 181 A.H.) - Khurasaan
 Jareer Ibn Abdul Hameed (demise 188 A.H.) - Rayy

It is not correct to entitle any of these Muhadditheen exclusively as the first compilers of Hadeeth. However, they can be referred to as the first compilers of their respective collections of Hadeeth in their respective areas. (*Foreword of Fath al-Baari page 6, foreword of Awjaz Al-Masaalik vol. 1 page 16, Refer to Taqreeb for the dates of the demise of these scholars.*)

These Muhadditheen collected Ahaadeeth and aathaar of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. They also gathered the aathaar of the Tabi'een. The difference between them and the previous category is that they also placed Ahaadeeth under various headings and chapters, but they retained it in one single document. (*Foreword of Awjaz Al-Masaalik vol. 1 page 14*)

4. The fourth phase starts from about 200 A.H. These Muhadditheen focused on collecting marfoo' Ahaadeeth and they wrote Masaaneed. They did not compile the aathaar of the Sahaabah and Tabi'een رَضِيَ اللَّهُ عَنْهُمْ, with the exception of a few among them. However, the marfoo' Ahaadeeth comprised of saheeh, hasan and dha'eef narrations. The prominent Muhadditheen of this era include Ubaydullah Ibn Moosa 'Abasee (demise 213 A.H.), Nu'aym Ibn Hammad al-Khuza'ee (demise 228 A.H.), Uthmaan Ibn Abi Shaybah (demise 239 A.H.) and Imam Ahmad Ibn Hambal (demise 241 A.H.) رَحِمَهُمُ اللَّهُ among others. (*Foreword*

أن يتوخى الصحيح أو يجمع في السنن . قال الإمام السيوطي الشافعي في تبيين الصحيفه في مناقب الإمام أبي حنيفة : قال بعض من جمع مسند أبي حنيفة: ومن مناقب الإمام أبي حنيفة التي انفرد بها أنه أول من دَوَّن علم الشريعة ورَتَّبَه ابوابا وتبعه مالك بن أنس في ترتيب الموطأ ولم يسبق ابا حنيفة أحد (الإمام ابن ماجه وكتابه السنن ص59,58)

of Fath al-Baari page 6, foreword of Awjaz Al-Masaalik vol. 1 page 16, Refer to Taqreeb for the dates of the demise of these scholars.)

5. The fifth phase comprises of the compilers of Hadeeth who gathered saheeh and hasan narrations only. This period commences from 225 A.H. The most prominent Muhaddith of this era is Imam Bukhaari رَحْمَةُ اللَّهِ عَلَيْهِ, who focused on compiling Saheeh Ahaadeeth. Imam Muslim and many others followed in his footsteps. This era saw the compilation of many compilations containing hasan narrations as well, such as Sunan Nasa'i and Sunan Abu Dawud etc. (Foreword of Awjaz Al-Masaalik vol. 1 page 17)

Hafiz as-Suyuti رَحْمَةُ اللَّهِ عَلَيْهِ states the following in his Alfiyyah,

أول جامع الحديث والأثر ابن شهاب أمر له عمر
وأول الجامع للابواب جماعة في العصر ذو إقتراب
كابن جريج وهشيم ومالك ومعمّر وولد المبارك
وأول الجامع بإقتصار على الصحيح فقط البخاري

(Foreword of Awjaz Al-Masaalik vol. 1 page 15)

Hafiz as-Suyuti رَحْمَةُ اللَّهِ عَلَيْهِ has mentioned the first, third and fifth category of Hadeeth compilers in these couplets. He has neither mentioned Rabee' Ibn Sabeeh and Sa'eed Ibn Abi Arubah رَحْمَةُ اللَّهِ عَلَيْهِ who are listed in the second phase, nor Imam Ahmad Ibn Hambal and Uthmaan Ibn Abi Shaybah رَحْمَةُ اللَّهِ عَلَيْهِ who belong to the fourth category.

Here are brief statistics of Ahaadeeth books in chronological order:
By the end of the first Islamic century, the following books of Ahaadeeth were compiled:

- Abwaab Al-Sha'bi (demise 104 AH) - Sha'bi was also a judge in Kufa. This was the first book in Hadeeth compiled in chapter form.
- Risaalah Saalim ibn 'Abdillaah (demise 106 AH) – this compilation had Ahaadeeth pertaining to Sadaqaat (alms).

- Kitaab Al-Sunan of Makhool (demise 118AH) – Makhool was a judge in one of the provinces during the time of 'Umar Ibn Abd Al-'Azeez (61AH – 101AH)
- Kutub Abi Bakr – this was the compilation of Qaadhi Abu Bakr ibn Hazm (demise 120 AH)
- Dafaatir Al-Zuhri (demise 124 AH)

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

- Kitaab Al-Aathaar of Imam Abu Haneefah (80AH -150AH)
- AS-Sunan of Ibn Jurayj (80AH - 150AH)
- Jaami` Ma'mar ibn Raashid (95AH - 153AH)
- Jaami` Sufyaan Al-Thawri (97AH - 161AH)
- Muwatta Imam Maalik (95 AH - 179AH)
- Kitaab Al-Zuhd of Abdullah ibn Al-Mubaarak (118/119AH - 181AH)
- Al-Sunan of Wakee ibn Al-Jarrah (127/129AH - 197/199 AH)

After the second century, the Al-Sihah Al-Sittah (six famous authentic books) of Ahaadeeth were compiled. Besides these 6, the following were also compiled:

- Musnad Abu Dawud Al-Tayaalisi (133AH - 204AH)
- Musannaf Abdul-Razzaaq (126AH - 211AH). He is Imam Abu Haneefah's student.
- Musannaf Ibn Abi Shaybah (159AH - 235AH) He is the Ustaadh of Imam Al-Bukhaari (194 AH - 256 AH) and Imam Muslim (204AH - 261AH). His Musannaf was compiled in juristic sequence and provides references for each madhab (school of thought).
- Musnad Ahmad Ibn Hambal (164 AH - 241AH). Imam Ahmad's son, Abdullaah (demise 290AH), did some work on this Musnad and arranged the Ahaadeeth in sequence. He also added 10,000 Ahaadeeth to the Musnad. Abu Bakr Al-Qatee'iy also added some Ahaadeeth. The compilation of the additional Ahaadeeth is called Ziyaadaat Al-Musnad. There are approximately 30,000 Ahaadeeth in the original Musnad.
- Musnad Al-Daarimi (demise 255AH).

- Musnad Al-Bazaar (260AH - 354AH).
- Al-Ma'aajim of Imaam Al-Tabaraani (260AH - 360AH). Imaam Al-Tabaraani has three Mu'jams – Al-Kabeer, Al-Awsat and Al-Sagheer.
- Sunan Al-Daraqutni (305/6AH - 385AH)
- Al-Mustadrak of Al-Haakim (321AH - 405AH).
- Sunan Al-Bayhaqi Al-Kubraa (385 AH - 458AH). This compilation is written according to the sequence of Mukhtasar Al-Muzani (a book of Shafi'ee jurisprudence).¹⁵⁴

DISCUSSION 8 -THE SHAR'I STATUS OF ILM AL-HADEETH

If there is only one Muslim living in a particular area, it is Fardh 'Ayn upon him to acquire knowledge of Hadeeth. If a Muslim community exists, it will be Fardh kifaayah to acquire the knowledge of Hadeeth.

The discussion of the ar-Ru'us ath-Thamaniyah has come to an end, but as a conclusion, the legal status of Hadeeth is discussed. Deviant individuals have rejected the legal status of Hadeeth in order to release themselves from the restrictions imposed by the Shari'ah. It is therefore essential to conclude with a discussion on the legal status of Hadeeth.

THE AUTHORITY OF HADEETH AND ANSWERS TO THOSE WHO OBJECT TO HADEETH

It is the unanimous view of the ummah of Muhammad ﷺ that after the Noble Qur'aan, the second important source of deriving rulings is the Hadeeth. However at the beginning of the twentieth century, a group of people emerged who were completely overawed by Western influences and thoughts. They understood that progress cannot be attained without following the west. However, many laws of Islam

¹⁵⁴ Extracted from Kashful-Baari

became a barrier in this path. Therefore, they started making changes in Islamic rules, so that Islam could be in line with western ideology. This group of people are called modernists. Leaders of this group were Sir Sayyid Ahmed in India, Taha Husain in Egypt and Dhiya Ghork in Turkey. The objectives of this group could not be realized until Hadeeth were not denied, since the Ahaadeeth contain detailed guidelines with regards to every aspect of life, which is completely in conflict with western ideology. Sir Sayyid had a passive approach in denying the Ahaadeeth of Rasulullaah ﷺ. He did not openly deny the authority of Hadeeth. He accepted those Ahaadeeth that were logical to him and denied the authenticity of those Ahaadeeth that did not appeal to his logic. In brief, he regarded his logic as a scale and measure against Hadeeth. He, thus, disagreed with the express prohibition of trade interest and the laws of hijāb (women veiling themselves). He also denied miracles. Subsequent to Sir Sayyid Ahmad, Chiragh Ali, Abdullah Chakraalwy and Ghulaam Ahmad Parwez openly denied the authority of any Hadeeth. The followers of this ideology called themselves the Ahl Al-Qur'aan.

In proving the authority of Hadeeth, the following points are important to understand:

1. The authority of Hadeeth from the Noble Qur'aan.
2. The answers to the objections which have been raised by the rejecters Hadeeth

1. Authority of Hadeeth from the Qur'aan

The rejecters of Hadeeth state that **Allaah جل جلاله has not commanded us to obey and follow Rasulullaah ﷺ, rather we are commanded to obey Allaah's commands, which Rasulullaah ﷺ merely brought in the capacity of a messenger.**

Answer: Allaah has, in the Qur'aan, enumerated the responsibilities and duties of Rasulullaah ﷺ. Four duties were mentioned altogether at four places in the Qur'aan:

1. Tilaawat-Reciting the Qur'aan (to the people)
2. Teaching the Qur'aan
3. Teaching hikmah
4. Purifying the people (of shirk, doubts, external and internal evils)

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ
Surah Baqarah (129) كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ
 وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ **Surah Baqarah(151)** لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ
 بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي
 ضَلَالٍ مُبِينٍ **Surah Aal-Imraan (164)** هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ
 وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ **Surah Jumuah (2)**

Since Arabs knew the method of recitation and the literal meanings of the Qur'aanic words, after its tilaawat (recitation) was made before them, they would be able to recite themselves. By adding the responsibility of 'Teaching the Qur'aan', Allaah indicated that there was a need for further explanation (tafsir), elucidation (tabyin) and interpretation (ta'wil), which Allaah has commanded him to do in other verses. This was actually one of the reasons Allaah had sent every revealed book along with a messenger. He taught the Qur'aan in two ways, verbally and practically. In some cases, he would refer to the verse being explained and in other cases, he would demonstrate or explain the purport of the verse without making reference to the verse, leaving it to the understanding of the Ummah to corroborate between the Qur'aan and his actions. 'Teaching the Qur'aan' applies to both these methods.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا **Surah (105)**
Nisaa وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ **Surah Nahl (44)** وَمَا أَنْزَلْنَا
 عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ **Surah Nahl (64)**

Teaching hikmah was also one of his functions. This hikmah was also something which Allaah had revealed besides the Qur'aan. The following verses prove that Allaah had revealed it:

وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمَا أُنزِلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (Baqarah-231) وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا (Surah Nisaa-113) وَأَذْكُرْ مَا يُثَلَّى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا (Surah Ahzaab-34)

What else was revealed and recited in the house of his wives, besides Qur'aan? It is obvious that it was his religious advice, exhortations and guidance, which they are commanded here to even revise.

عبد الله بن عمرو بن العاص - رضي الله عنهما - : أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- قال: «العلم ثلاثة ، وما سِوَى ذلك فهو فَضْلٌ : آيَةُ مُحْكَمَةٍ ، أَوْ سُنَّةٌ قَائِمَةٌ ، أَوْ فَرِيضَةٌ عَادِلَةٌ». (أخرجه أبو داود: 2887 وابن ماجه: 54 والحاكم: 7949 وتعقب عليه لأن عبد الرحمن بن زياد بن أنعم ، وعبد الرحمن بن رافع التنوخى هما ضعيفان). عن المقدم بن معد يكرّب الكندي قال قال رسول الله صلى الله عليه وسلم : الا اني أوتيت الكتاب ومثله معه الا اني أوتيت القرآن ومثله معه الا يوشك رجل ينثني شبعانا على أريكته يقول عليكم بالقرآن فما وجدتم فيه من حلال فأحلوه وما وجدتم فيه من حرام فحرموه (أَلَا وَإِنَّهُ لَيْسَ كَذَلِكَ-شرح معاني الآثار: 5933 والسنن الكبرى للبيهقي: 19949) الا لا يحل لكم لحم الحمار الأهلي ولا كل ذي ناب من السباع الا ولا لقطة من مال معاهد الا ان يستغني عنها صاحبها ومن نزل بقوم فعليهم ان يقرؤهم فان لم يقرؤهم فلهم ان يعقبوهم بمثل قراهم (أخرجه احمد: 17174 وقال الحق شعيب الأرئوطو : إسناده صحيح رجاله ثقات رجال الصحيح غير عبد الرحمن بن أبي عروف الجرشى فمن رجال أبي داود والنسائي وهو ثقة) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- : «إِنِّي قَدْ خَلَفْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُمَا مَا أَخَذْتُمْ مِنْهُمَا أَوْ عَمِلْتُمْ مِنْهُمَا كِتَابَ اللَّهِ وَسُنَّتِي وَلَنْ تَفْرَقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضُ (السنن الكبرى للبيهقي: 20834 والبخاري: 8993 والحاكم: 319 عن ابي هريرة واللفظ للبيهقي) وعن ابن عباس : أن رسول الله صلى الله عليه وسلم خطب الناس في حجة الوداع فقال : قد ينس الشيطان بأن يعبد بأرضكم و لكنه رضي أن يطاع فيما سوى ذلك مما تحاقرون من أعمالكم فاحذروا يا أيها الناس إني قد تركت فيكم ما إن اعتصمتم به فلن تضلوا أبدا : كتاب الله و سنة نبيه صلى الله عليه وسلم و سلم يوما بعد صلاة الغداة موعظة بليغة ذرفت منها العيون ووجلت منها القلوب فقال رجل : إن هذه موعظة مودع فماذا تعهد إلينا يا رسول الله ؟ قال : أوصيكم بتقوى الله والسمع والطاعة وإن عبد حبشي فإنه من يعش منكم يرى اختلافا كثيرا وإياكم ومعدنات الأمور فإنها ضلالة فمن أدرك ذلك منكم فعليكم بسنتي وسنة الخلفاء الراشدين المهديين عضوا عليها بالنواجذ (رواه الترمذى: 2676 وأبو داود: 4609 ، وأحمد: 17145، 17144 وابن ماجه: 42 ، والحاكم: 329 وغيرهم وقال الترمذى: هذا حديث صحيح)

Thus, Rasulullaah ﷺ stated, "Listen, I have been given the Qur'aan and something similar to it as well. Listen, I have been given the

Qur'aan and something similar to it as well. Listen, soon, you will come across a (deviated) man relaxing on cushions (couches) lazily due to being well fed, saying (to others), "Obey the Qur'aan! Whatever you find mentioned in the Qur'aan as permissible, regard as permissible, and whatever you find in the Qur'aan as prohibited, regard it as prohibited!" (In one narration, the following words have been added on-"Listen, the matter is not as he says.")

This which has been declared as equal to the Qur'aan is the sunnah. Rasulullaah ﷺ explained, "Knowledge is of three types, other than which all other (information) are extra and unessential: A verse (of the Qur'aan) which is muhkam (categorical and clear-cut), a sunnah which is established and an analogical deduction which is equal in rank (to Qur'aan and Sunnah) (due to its being deduced and extracted from those two sources)."

The importance of following the Sunnah can be gauged from the following narrations:

"I have left with you two matters, you will never go astray as long as you hold fast to them-Allaah's book and my Sunnah"

Rasulullaah ﷺ once, after the fajr salaah, delivered a very touching sermon, which seemed to the Sahaabah like parting advices. They requested some special advice. One of the advices given were, "Whoever of you lives after me will see great differences and conflict; so keep to my Sunnah and the Sunnah of the rightly guided khulafaa after me, hold firm onto it and grab it with your molars (i.e. don't ever let it go)."

It is that very sunnah which has been recorded and preserved in the form of Hadeeth. It is obvious that since it was revealed by Allaah like the Qur'aan and was Rasulullaah's ﷺ specific responsibility to teach it to the people, it was also mankind's responsibility to recognise it. We are therefore commanded to accept the authority of Rasulullaah ﷺ in three ways:

1. To accept what he has declared as haraam to be haraam, as well as what he declared to be halaal as halaal.

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ (156) الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ (Surah A'raaf-157) قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ (Surah Tawbah-29) عن المقدم بن معد يكرب قال : قال رسول الله صلى الله عليه و سلم ألا هل عسى رجل يبلغه الحديث عني وهو متكئ على أريكته فيقول بيننا وبينكم كتاب الله فما وجدنا فيه حلالا استحللناه وما وجدنا فيه حراما حرّمناه وإن ما حرم رسول الله صلى الله عليه و سلم كما حرم الله قال أبو عيسى هذا حديث حسن غريب من هذا الوجه (سنن الترمذي: 2664 وروى ابن ماجه: 12 والدارمي: 586 واحمد: 17194 مثله)

2. Ita'ah- to obey Rasulullaah ﷺ in her instructions and commands.

- (a) إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (Surah Nur -51) وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ (Surah Anfaal-1)
- (b) مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا (Surah Nisaa-80)
- (c) وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (Surah Aal-Imraan-132) وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (Surah Nur-56)
- (d) وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِين (Surah Nur- 54)
- (e) وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يَدْخُلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ (Surah 13 Nisaa-)
- (f) إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (51) وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ (Surah Nur-52) وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا (Surah Ahzaab-71)
- (g) وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (Surah Hujuraat-14)
- (h) وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا (Surah Nisaa-69)
- (a) وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ خِيفَةٌ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا (Surah Ahzaab-36)

(b) وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا (Surah 61-Nisaa-

(c) وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا (64) فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا (Surah Nisaa-65)

(d) قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ (Surah Aal-Imraan-32)

(e) وَمَنْ يُعْصِ اللَّهَ وَرَسُولَهُ يَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ (Surah Nisaa-14)

وَمَنْ يُعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا (Surah Jinn-23)

(f) فَلْيُحَذِّرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ (Surah Nur-63)

The Qur'aan explained that those who obey Allaah's Rasul : (a) are true believers, (b) have obeyed Allaah, (c) will get Allaah's mercy, (d) will be guided, (e) Allaah will enter them into jannah, (f) will be successful, (g) will be rewarded in full, (h) will be in the company of those upon whom Allaah has showered his favours.

Those who disobey Allaah's Rasul : (a) have went astray, (b) are similar to the munafiqeen, (c) are not true believers, (d) are like the kuffar, (e) will enter jahannam, (f) will become embroiled in some calamity (in this world, be it worldly or with regards to his Deen) or will receive a severe punishment (in the hereafter) {or will be afflicted by both of the above}.

Some deniers of Hadeeth normally state that obedience is not due to the fact that the Rasool is a proof in the Shariah, but is due to the fact that he is the leader, and we are instructed to obey our leaders. This means that his commands are like that of a leader, which is applicable only to the people of that era. The ruler who comes thereafter will be followed, and not Rasulullaah ﷺ.

Reply: a) The command to obey the leaders is mentioned independently in the Qur'aan. Therefore, the command to 'obey the Rasool' cannot refer to obedience of the leader.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (سورة النساء -59)

b) Whenever a command is given on a derivate noun (اسم مشتق), the root letters of that noun are the cause (علة) and basis of that command. For example, in the sentence (اكرم العالم), the cause of honouring the person is due to knowledge. Here, the reason for obedience is due to his being a Rasool – a messenger, and not due to being a ruler. Had it been compulsory to obey him because he was the leader, the word Al-Ameer would have been utilized instead of Ar-Rasool.

3. Ittibaa’- To follow Rasulullaah ﷺ, since his life was a practical example for us. The message of the Ambiya is not confined to their oral teachings. They were also sent as practical examples of the straight path. Merely teaching without setting an example is not good enough, in any field of even worldly sciences. Even an enthusiastic person who wants to cook a meal cannot do so perfectly by merely reading through the recipe or memorizing it from a master chef. He has to be practically trained first, by the expert setting a practical example for him, and he, by following the example, will gradually learn how to cook a good meal. Man is therefore more in need of a practical example with regards to his religion and Deen compared to even worldly matters. That is why Allaah always sent revelation through a Messenger. They taught the revelation and also set a practical example for those who wished to follow. (Both kitaab and hikmah were revealed to Rasulullaah ﷺ)

(a) قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ (Surah A’raaf-158)

(b) يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ (Surah Anfaal-64)

(c) قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (Surah Aal-31)

(Imraan-

(d) وَرَحِمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ (156) الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوزًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ الْآيَةِ (Surah A’raaf-157)

(e) لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (Surah 21)

(Ahzaab-

The Qur'aan explains that those who follow Rasulullaah ﷺ: (a) will be rightly guided, (b) Allaah will be sufficient for them, (c) Allaah will love them and Allaah will forgive their sins, (d) will get Allaah's mercy since they were true believers in Allaah's signs. (e) The Qur'aan also explains that Rasulullaah ﷺ way will only serve as a good example and role model for those who hope to meet Allaah and the day of resurrection/qiyamaah and who remember Allaah abundantly.

SUBTLE PROOFS WHICH ESTABLISH THAT THE AHAADEETH ARE PART OF DIVINE REVELATION

To fully comprehend the following proofs, it is necessary to understand the difference between the Qur'aan and the Hadeeth: The Qur'aan is the revealed message of Allaah which is a combination of words and meanings. The words and meanings put together constitute the Qur'aan. Hadeeth is also revelation or inspiration from Allaah (which is proven by verse 2-3 of Surah Najm wherein Allaah says "He (Muhammad) does not speak out of (his own) desire, rather it (his speech) is only revelation revealed (unto him)"), but only in meaning, not in the words. Therefore, it is not permissible to change any word or even letter of the Qur'aan, whereas the Hadeeth may be narrated in different wordings (riwaayah bil ma'naa), as long as the message is the same. The difference between the Qur'aan and Hadeeth is similar to the difference between a letter and a message. A letter has to be conveyed in the very words it was written. If the messenger destroys the letter and writes another with the same message or verbally relates the message of the letter in his own words, then he has failed in fulfilling his duty and has been dishonest. But for a message, if the objective and idea of your message was conveyed correctly, your purpose of sending the message will be fulfilled, even if the exact wording is not used. In most cases, the wording will have to be changed, depending on the intelligence and understanding of the one to whom the message is being sent.

The following are proofs from the Qur'aan which establish that the statements and instructions of Rasulullaah ﷺ were all part of revelation which Allaah جلَّ جلالهٗ had revealed:

a.) Allaah تَبَارَكَ وَتَعَالَى states,

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ

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. (Baqarah verse 143)

In the above verse, a reference of the previous order to face Bayt Al-Maqdis (Jerusalem) (We did not make) is given. The express order is nowhere in the Qur'aan. It is thus clear, that there were orders given to Rasulullaah ﷺ which are not recorded in the Qur'aan. It is therefore incorrect to state that we only follow the Qur'aan and not the Hadeeth.

b.) Allaah تَبَارَكَ وَتَعَالَى states,

عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ

Allaah knows that you used to deceive yourselves. (Baqarah verse 187)

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'aan. It was given to Rasulullaah ﷺ and the Qur'aan refers to that.

c.) Allaah تَبَارَكَ وَتَعَالَى states,

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَى مَغَائِمٍ لِنَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ فِى هَؤُلَاءِ قُلْ مَنْ قَبْلُ

Soon, when you (Muslims) proceed to take possession of booty (when you march to conquer Khaybar), those (hypocrites) left behind (during the journey to Hudaibiyyah) will say, "Allow us to follow you." They wish to alter Allaah's speech (His command that only those who proceeded to Hudaibiyyah should march with Rasulullaah ﷺ).

Tell them, “You may never follow us! Thus has Allaah stated from before.” (Fath verse 15)

This verse states that Allaah تَبَارَكَ وَتَعَالَى had mentioned before that the hypocrites cannot march to Khaybar. However, no mention is made of this in the Qur’aan. Therefore, it was given to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

It is clear from the above three examples (as well as others) that not every order of the Shari’ah is in the Qur’aan only, but they were also given to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Some of these orders are referred to in the Qur’aan. It is obvious that the orders of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are by Divine Order. Allaah تَبَارَكَ وَتَعَالَى says,

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

And he (Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) does not speak from desires. It is not but revelation sent to him.

(Najm verse 3-4)

d.) The speech of the past Ambiyaa are mentioned in many places in the Noble Qur’aan. These commands had to be compulsorily obeyed by their nations. Those who did not obey them were punished. This is a clear proof that the words of the Ambiyaa are a proof.

e.) Many of the past Ambiyaa did not come with a Divine Book. If their commands were not compulsory to obey, why were they sent?

f.) The incident of the dream of Ibraaheem عَلَيْهِ السَّلَام is mentioned in the Qur’aan wherein he was commanded to slaughter his son. This establishes that even the dreams of the Ambiyaa is a form of revelation (which is wahy ghair matloo).

OBJECTIONS OF THE REJECTERS OF HADEETH AND A RESPONSE TO THEM

The following are five basic arguments of the rejecters of Hadeeth. A brief response has been added after each argument:

1. **Allaah has not commanded us to obey and follow Rasulullaah ﷺ, rather we are commanded to obey Allaah's commands, which Rasulullaah ﷺ merely brought in the capacity of a messenger or an ambassador.**

Answer: The answer to this passed above. The Qur'aan is explicitly commands us in different ways to obey Rasulullaah ﷺ.

Allaah تَبَارَكَ وَتَعَالَى says,

هو الذي بعث في الأميين رسولا منهم يتلوا عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وإن كانوا من قبل
لفي ضلال مبين

This verse states that Rasulullaah ﷺ was sent to impart the knowledge of the book and to impart wisdom. How then can his status be likened to that of an ambassador?

Similarly, Allaah تَبَارَكَ وَتَعَالَى says,

وأنزلنا إليك الذكر لتبين للناس ما نزل إليهم ولعلهم يتفكرون

It is evident from this verse that the task of expounding the contents of the Noble Qur'aan was assigned to Rasulullaah ﷺ.

Allaah تَبَارَكَ وَتَعَالَى also states the following,

لا تحرك به لسانك لتعجل به إن علينا جمعه وقرآنه فإذا قرأه فاتبع قرآنه ثم إن علينا بيانه

The word 'Bayaan' above, refers to the same thing denoted by the phrase (ولعلهم والحكمة الكتاب) and the words (لتبين للناس).

The Exalted Qur'aan also states the following:

إنا أنزلنا إليك الكتاب بالحق لتحكم بين الناس بما أراك الله ولا تكن للخائنين خصيما

In the light of the above verses of the Noble Qur'aan, how can it be said that Rasulullaah ﷺ held the position of an ambassador, sent to deliver a message only.

Similarly, the Noble Qur'aan ordains salaah, zakaah, fasting and Hajj, but the details of each one of these cannot be found in the Noble Qur'aan. It is the Ahaadeeth which shed adequate light on the method of discharging these obligations. If the Ahaadeeth are ignored, how would one be able to practice on the verse "establish salaah" and "discharge zakaah"?

Likewise, the vastness of the Arabic language adds another dimension to the need for elucidation. Many words in the Noble Qur'aan convey dual meanings. If the Ahaadeeth of Rasulullaah ﷺ are ignored, the doors of irreligiousness would be flung open. Every person will have a licence to interpret the Noble Qur'aan freely, thereby causing unprecedented dissension and strife.

The following incidents shed light on this reality:

a) On one occasion, Imraan ibn Husain رَحِمَهُ اللهُ was discussing the Sunnah of Rasulullaah ﷺ. A man interrupted, "Abu Nujaid! (You should rather) Discuss with us Qur'aan." Imraan رَحِمَهُ اللهُ enquired, "You and your companions have studied the Qur'aan. Can you tell me about salaah, the various aspects pertaining to salaah and the limits of salaah (i.e. what breaks salaah and what doesn't)? Can you tell me about (the extent of) zakat (which should be discharged) from gold, camels, cattle and other forms of wealth? I was present (when this was taught by Rasulullaah ﷺ), while you were absent. Rasulullaah ﷺ stipulated so much of zakat (for each category of wealth)." The man exclaimed, "You have enlivened me (i.e. awoken me from my slumber and made me understand). May Allaah enliven you!" Hasan Basri رَحِمَهُ اللهُ commented, "Before that man passed away, he had become one of the Fuqaha of the Muslims. (*Al-Mustadrak* no. 372)

It is also reported that Imraan ibn Husain رَحِمَهُ اللهُ was once narrating Ahaadeeth to his students. A man blurted out, "Leave all of this and bring the book of Allaah for us." Imraan رَحِمَهُ اللهُ became angry and said, "You are a fool. Do you find the details of salaah mentioned in the Qur'aan? Do you find the details of fasting mentioned in the Qur'aan? The Qur'aan has established those injunctions, but the Sunnah explains

it.” (See *Miftaah Al-Jannah fi Al-Ihtijaaj bi As-Sunnah* page59, quoting from *Sunan Sa’eed ibn Mansur*) This incident has also been narrated in greater detail by Imaam Baihaqi.¹⁵⁵

b) Ali ibn Abi Taalib رَضِيَ اللَّهُ عَنْهُ sent Abdullah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ to the Khawaarij. He advised him, “Go to them and engage in debate with them. But do not use the Qur’aan when presenting your arguments, for the Qur’aan has many possible interpretations. Rather present the

¹⁵⁵ أخرج الحاكم عن الحسن قال : بينما عمران بن حصين يحدث عن سنة نبينا صلى الله عليه و سلم إذ قال له رجل : يا أبا نجيد حدثنا بالقرآن فقال له عمران : أنت و أصحابك يقرؤون القرآن أكنت محدثي عن الصلاة و ما فيها و حدودها أكنت محدثي عن الزكاة في الذهب و الإبل و البقر و أصناف المال ؟ و لكن قد شهدت و غبت أنت ثم قال : فرض علينا رسول الله صلى الله عليه و سلم في الزكاة كذا و كذا و قال الرجل : أحبيتي أحياء الله قال الحسن : فما مات ذلك الرجل حتى صار من فقهاء المسلمين (المستدرک على الصحيحين رقم: 372) ...

و أخرج سعيد بن منصور عن عمران بن حصين أنهم كانوا يتذكرون الحديث فقال رجل دعونا من هذا وجيئنا بكتاب الله فقال عمران إنك أحق أتجد في كتاب الله الصلاة مفسرة أتجد في كتاب الله الصيام مفسرا إن القرآن أحكم ذلك والسنة تفسره (مفتاح الجنة في الاحتجاج بالسنة ص59)

أنا معمر عن علي بن زيد عن أبي نضرة قال كنا عند عمران بن حصين قال فجعل يحدثنا قال فقال رجل حدثنا عن كتاب الله قال فغضب عمران فقال إنك أحق ذكر الله الزكاة في كتابه فأين من المنتين خمسة ذكر الله الصلاة في كتابه فأين الظهر أربعة حتى ذكر الصلوات ذكر الله الطواف في كتابه فأين الطواف بالبيت سبعا وبالصفاء والمروة سبعا انا نحكم ما هناك وتفسره السنة [الزهد – ابن المبارك :92]

ثم أخرج البيهقي (في المدخل الصغير وهو المدخل إلى دلائل النبوة) بسنده عن شبيب بن أبي فضالة المكي أن عمران بن حصين رضي الله عنه ذكر الشفاعة فقال رجل من القوم يا أبا نجيد إنكم تحدثونا بأحاديث لم نجد لها أصلا في القرآن فغضب عمران وقال للرجل قرأت القرآن قال نعم قال فهل وجدت فيه صلاة العشاء أربعة ووجدت المغرب ثلاثا والغداة ركعتين والظهر أربعة والعصر أربعة قال لا قال فعن من أخذتم ذلك أستمعنا أخذتموه وأخذناه عن رسول الله صلى الله عليه و سلم أوجدتم فيه من كل أربعين شاة شاة وفي كل كذا بعيرا كذا وفي كل كذا درهما كذا قال لا قال فعن من أخذتم ذلك أستمعنا أخذتموه وأخذناه عن النبي صلى الله عليه و سلم وقال أوجدتم في القرآن وليطوفوا بالبيت العتيق أوجدتم فيه فطوفوا سبعا واركعوا ركعتين خلف المقام أو وجدتم في القرآن لا جلب ولا جنب ولا شعار في الإسلام أما سمعتم الله قال في كتابه وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا قال عمران فقد أخذنا عن رسول الله صلى الله عليه و سلم أشياء ليس لكم بها علم (مفتاح الجنة في الاحتجاج بالسنة ص10)

Sunnah in your debate.” According to one narration, Ali رَضِيَ اللَّهُ عَنْهُ said, “The Qur’aan carries many possible interpretations. We will say this and they will say that. Rather use the Sunnah when presenting your arguments, for they will not be able to escape from that.” (*Miftaah Al-Jannah fi Al-Ihtijaaj bi As-Sunnah page 59*)¹⁵⁶

c) A man said in the presence of Mutarrif ibn Abdillah (the great Taabi’i), “Don’t inform us of anything, except that which is in the Qur’aan.” Mutarrif رَضِيَ اللَّهُ عَنْهُ said, ‘By Allaah. We do not intend to look for any replacement for the Qur’aan. But (by narrating these Ahaadeeth) we intend to seek the help of the one who was more knowledgeable of the Qur’aan than us.” (*Miftaah Al-Jannah fi Al-Ihtijaaj bi As-Sunnah page 36*)¹⁵⁷

d) A man from Kufa one day visited Imaam Abu Hanifah رَضِيَ اللَّهُ عَنْهُ, while Ahaadeeth were being narrated in his presence. The man said, “Give us a break from these Ahaadeeth.” Imaam Abu Hanifah reprimanded him sternly and said, “If it was not for the Sunnah (Ahaadeeth), none of us would have understood the Qur’aan.” (لولا السنة ما فهم أحد منا القرآن) He then said to the man, “What is your opinion regarding the ruling of the meat of monkeys? What is your proof for it from the Qur’aan?” The man was speechless. He asked Imaam Abu Hanifah to explain his view. Imaam Abu Hanifah said, “Monkeys are not from ”بهيمة الأنعام” — domesticated animals.” (*Al-Mizaanul Kubra of Abdul Wahhaab ash-Sha’raani vol.1 page 71*)

¹⁵⁶ وأخرج ابن سعد في الطبقات من طريق عكرمة عن ابن عباس أن علي بن أبي طالب أرسله إلى الخوارج فقال اذهب إليهم فخاصمهم ولا تحاجهم بالقرآن فإنه ذو وجوه ولكن خاصمهم بالسنة وأخرج من وجه آخر أن ابن عباس قال يا أمير المؤمنين فأنا أعلم بكتاب الله منهم في بيوتنا نزل قال صدقت ولكن القرآن حمال ذو وجوه نقول ويقولون ولكن حاجهم بالسنة فإنهم لن يجدوا عنها محيصا فخرج إليهم فحاجهم بالسنة فلم يبق بأيديهم حجة (مفتاح الجنة في الاحتجاج بالسنة ص 59)

¹⁵⁷ وأخرج (البیهقي) عن أيوب قال قال رجل عند مطرف بن عبد الله لا تحدثونا إلا بما في القرآن فقال مطرف إنا والله ما نريد بالقرآن بدلا ولكننا نريد من هو أعلم بالقرآن منا (مفتاح الجنة في الاحتجاج بالسنة ص 36)

2. Even though we have been commanded to obey and follow Rasulullaah ﷺ, the problem facing us is that his statements and actions have not been preserved, due to neglect of the Muslims in this field. What is in the Hadeeth are all of doubtful sources and coupled with many fabrications which cannot be sifted out?

Answer: It is an accepted fact which has reached the highest level of tawaatur and authenticity and that the sahabah and their students made such an effort to preserve every statement and action of Rasulullaah ﷺ which has no parallel in the history of the religions of the world. They preserved the Ahaadeeth and protected them by:

1. hifz-(memory) - memorizing it
2. muzaakarah-(revision)-revising and discussing it along with its application.
3. amal-(practice) - practical implementation of the sunnah in their lives.
4. kitaabah-(writing) - writing down and recording what they had seen or heard.

One reason they took so much care to preserve the Ahaadeeth was that they had heard Rasulullaah ﷺ making dua for those who do so during his khutbah in Masjidul Khaif in Mina on the occasion of his last Hajj, "May Allaah brighten and keep lively and sprightly that man who hears any statement of mine (Hadeeth), grasps it, memorizes it and propagates it as he had heard it."

عن النبي صلى الله عليه وسلم قال : نضر الله (وفي رواية "رحم الله") امرأ سمع مقالتي (وفي رواية "حديثنا") وفي رواية "منا حديثنا" وفي رواية "منا شيئاً") فوعاها وحفظها وبلغها وفي رواية "واداها" وفي كثير من الروايات "كما سمع" فرب حامل فقه إلى من هو أفقه منه (وفي رواية "فرب مبلغ أوعى من سامع") (رواه الترمذي: 2656-2658 واللفظ له وابو داود: 3662 وابن ماجة: 230-232 واحمد: 4157, 13350, 16738, 16754, 21590 وابن حبان: 66-69 والدارمي: 229-230 والبخاري: 2014, 3416 والحاكم: 294-297 والطبراني وغيرهم عن ابن مسعود وزيد بن ثابت وانس بن مالك و جابر بن مطعم وعائشة وأبي هريرة وعمر بن قنادة الليثي وسعد بن أبي وقاص وابن عمر ومعاذ بن جبل و النعمان بن بشير عن أبيه وزيد بن خالد

الجهني و أبي سعيد الخدري وأبي الدرداء وأبي قرصافة حيدرة بن خيشنة و جابر (16) كما في الكنز: 29163-29166, 29193-29206 وجمع الزوائد: 582-593

On the other hand, the Sahabah were extremely careful and cautious when narrating Ahaadeeth due to severe warnings which they had heard Rasulullaah ﷺ mention,

قال رسول الله -صلى الله عليه وسلم- : مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ
وأما قوله: ((من كذب على متعمداً))، الخ. فقد روي عن مائة من الصحابة على ما قال الحافظ: أنه ورد عن ثلاثين نفساً منهم بأسانيد صحاح وحسان، وعن نحو من خمسين غيرهم بأسانيد ضعيفة، وعن نحو من عشرين آخرين بأسانيد ساقطة، مع أن فيها ما هو مطلق في ذم الكذب عليه من غير تقييد بهذا الوعيد الخاص. ونقل النووي أنه جاء عن مائتين من الصحابة، ولأجل كثرة طرقه أطلق عليه أنه متواتر لفظاً ومعنى (مرعاة المفاتيح شرح مشكاة المصابيح) وأما قوله من كذب الخ فرواه أحمد والشيخان والترمذي والنسائي وابن ماجه وأبو داود والحاكم والطبراني والدارقطني والخطيب وابن عدي وغيرهم عن جمع كثير من الصحابة قال ابن الصلاح حديث من كذب علي من المتواتر وليس في الأحاديث ما في مرتبته من التواتر فإن ناقله من الصحابة جم غفير قيل اثنان وستون من الصحابة فيهم العشرة المبشرة بالجنة وقيل لا نعرف حديثاً اجتمع فيه العشرة إلا هذا ثم عدد الرواة كان في التزايد في كل قرن (مرعاة المفاتيح شرح مشكاة المصابيح)

“Whoever purposely attributes a lie to me should prepare his place in the fire.” (This narration is the most authentic narration to be found in the books of Hadeeth, narrated from the highest number of Sahaabah found narrating any Hadeeth)

Thus, the Sahabah and their students would only narrate that which they were sure about and would never narrate anything which they had doubt regarding or which they had partially forgotten.

Logical proof that Ahaadeeth were not fabrications of the Muhadditheen:

Allamah Habeebur-Rahmaan A’zmi writes: From a logical point of view, the above objection makes no sense. One should ask himself whether no genuine true Muslim was living at the time of the collection and fabrication of the Ahaadeeth who could challenge the fraud and condemn it. Take the Muwatta of Imam Malik as an example. According to Abu Talib, this book was compiled in 120-130 A.H i.e. 110-120 years after the death of Rasulullaah ﷺ. Till about 13-23 years before its compilation, some of the Sahabah were still alive. The Tabieen

(students of Sahabah) were in great multitudes at the time this book was compiled. Leave alone the rest of the world, in Madinah alone, the Tabieen were countless. These Tabieen had learnt and studied from the Sahabah about the details of Rasulullaah's ﷺ life and instructions. Apart from that, their connection to Rasulullaah ﷺ was like that of grandchildren to their grandfather. Thus even if they never studied or learnt formally, the people of that time would have naturally got acquainted with numerous details of Rasulullaah's ﷺ life, just as grandchildren find about the character, habits and actions of their grandfather without making any deliberate effort.

Now consider, that such a time and in such circumstances, in the presence of such people and, above all, at the place where Rasulullaah ﷺ spent the last ten years of his life, where he taught, worshiped and was finally buried, and where there was hardly a home which had not come under his influence and bore association with him, a man by the name of Malik makes a collection of his sayings and actions and reads them out openly in that very town. Thousands of people and scholars come from all over the world, listen to it, make copies of it, takes the copies to their native countries and transmit, teach and propagate its contents to thousands of others, yet not a single Muslim says that all these Ahaadeeth or most of them are fabricated,

Even if Imam Malik was a liar, would he have dared to do such a thing in those circumstances? Supposing he had the courage to do so, was it possible that all the people of Madinah passively accepted these fabrications and remained silent over these additions to Islam and its propagation. Imam Malik has over and over narrated from Tabieen living in Madinah who were much senior to him and who were reliable scholars of their time, whereas he was a young man. Had he been guilty of lying and fabricating, would those Tabieen who were alive at that time have allowed him to get away with it, after quoting them, using their names as verification for his fabrications?¹⁵⁸

3. Many hypocrites, innovators and sinners fabricated Ahaadeeth with ulterior motives. This fabricated narration would have definitely found

¹⁵⁸ Muqaddimah Ma'ariful hadith

their way into the Hadeeth literature. There is thus no way of sifting out between the authentic and fabricated narrations, therefore every Hadeeth will be of a doubtful nature. All have a possibility of being fabricated?

Answer:

The answer to this is that with the exception of the Noble Qur’aan, there is no collection on earth which can match the authenticity and genuineness of the Hadeeth collections. The Muhadditheen invented the science of Asma’ar-Rijal and stipulated the laws of Jarh and Ta’del. They scrutinised every Hadeeth thoroughly, in a manner that has no precedence. They distinguished fabricated Ahaadeeth from authentic one’s and even compiled fabricated Ahaadeeth in separate books. They made lists of fabricators and pinpointed all those narrators who are considered unreliable. They wrote detailed biographies of every narrator. An Englishman said that this great science known as Asma’ ar-Rijaal which the muhadditheen devised was never found in any religion or nation before Islam, and is not present till today. (*Ar-Risaalah al-Muhammadiyah – Arabic translation of Khutubaat-Madras page 47*)

The Jewish and Christian orientalist testify that the Muslims have preserved the teachings of Islam in a most remarkable and phenomenal manner. They are able to trace every chain back to Rasulullaah ﷺ, linking every fact to its original source. Historical reports generally contain unsubstantiated facts and there is no system in place to detect true reports from false reports. This misguided group regard historical reports as credible but fail to acknowledge the authenticity of Ahaadeeth.¹⁵⁹

The Ulama developed a very systematic and extraordinary system and method of academic criticism which combated fabrication and helped tremendously in verifying the soundness and authenticity of a Hadeeth. A summary of it in brief is as follows:

¹⁵⁹ Kashful Baari

The Muhadditheen stipulated that every person necessarily narrate his chain of narrators up to Rasulullaah ﷺ before he narrates a Hadeeth, otherwise his Hadeeth would not be given any regard and not considered.

حدثنا عبد الرحمن نا صالح بن احمد [بن حنبل] نا علي ابن المديني قال سمعت يحيى بن سعيد يقول ينبغي لكتبة الحديث ان يكون ثبت الاخذ ويفهم ما يقال له ويبصر الرجل - يعني الحديث - ثم يتعاهد ذلك منه - يعني نطقه - يقول حدثنا أو سمعت أو يرسله فقد قال هشام بن عروة: إذا حدثك رجل بحديث فقل عمن هذا ؟ أو فممن سمعته فان الرجل يحدث عن آخر دونه - يعني [دونه] في الاتقان والصدق. قال يحيى فعجبت من فطنته. (الجرح والتعديل لابن أبي حاتم 34/2)

A famous Tabiee Hishaam ibn Urwah رَحِمَهُ اللهُ said, " When a person narrates a Hadeeth to you, ask him, "From where did you hear this Hadeeth?", for he may be narrating from a person of weaker memory and honesty then himself." (*Al-Jarh wa At-Ta'deel vol. 2 page 34*)

Another Tabiee, Ibnu Sireen رَحِمَهُ اللهُ said:

لَمْ يَكُونُوا يَسْأَلُونَ عَنِ الْإِسْنَادِ فَلَمَّا وَقَعَتِ الْفِتْنَةُ قَالُوا سَمُّوا لَنَا رِجَالَكُمْ فَيَنْظُرُ إِلَى أَهْلِ السُّنَّةِ فَيُؤْخَذُ حَدِيثُهُمْ وَيُنْظَرُ إِلَى أَهْلِ الْبِدْعِ فَلَا يُؤْخَذُ حَدِيثُهُمْ.

" The Sahabah never asked for a chain of narrators (when a Hadeeth was mentioned before them). However, when fitnah (e.g. civil war, bid'ah of khawaarij and rawaafidh) broke out (and many suspicious people began narrating strange things), they began to ask for the chain of narrators, so that the Ahlus Sunnah be considered and their Ahaadeeth accepted, while the innovators would be scrutinized and recognized and their Ahaadeeth rejected." (*Muqaddimah Sahih Muslim no.27*)

Abdullah ibnul Mubarak رَحِمَهُ اللهُ said:

الْإِسْنَادُ مِنَ الدِّينِ وَلَوْلَا الْإِسْنَادُ لَقَالَ مَنْ شَاءَ مَا شَاءَ.

"The isnaad (chain of narrators) is a portion of Deen, had it not been for the isnaad, whoever desired would say whatever he desired." (*Muqaddimah Sahih Muslim no.32*)

Then for the acceptance of a Hadeeth, it is put to the following tests:

1. Jarh and Ta'dil- The credibility of every narrator is scrutinized with regards to his integrity and honesty, as well as with regards to his memory. This eventually led to the development of a science called

ilmur-rijaal, the scholars of which devoted their entire lives in order to research the necessary details of every person who narrated Hadeeth, for which they travelled thousands of miles, visited their areas, contacted their friends, families, neighbours and even enemies to enquire of their honesty, piety, strength of memory etc. Hundreds of books were written on this subject. A small example of those books and the number of narrators whose biographies are discussed therein are as follows:

- a) At-Taarikhul Kabir of Bukhari- 9 volumes-biographies of 13781 narrators.
- b) Al-Jarh wat Ta'dil of Ibn Abi Haatim- 9 volumes-biographies of 18050 narrators.
- c) Mizaanul I'tidaal of Zahabi- 4 volumes-biographies of 11053 narrators.
- d) Al-Mughni fid Dhu'afaa of Zahabi- 2 volumes-biographies of 7854 narrators
- e) Tahzibut Tahzib of Ibn Hajar- 12 volumes-biographies of 9151 narrators.

Dr. A. Sprenger, a very biased orientalist, writes: "The glory of the literature of Muslims is in its biographical nature. There is no nation, nor will there be any, which has like them recorded the life of every man of letters. If the biographical records of the Muslims were collected, one should probably have accounts of half a million people."

2. Ittisaal and Inqitaa'- The chain will be looked at to ascertain that the chain be constant and no narrator be missed. One will ensure that the meeting of the narrators are historically proven or at least likely or possible.

3. Shuzuz-The Hadeeth will then be compared to other similar narrations. If it differs and disagrees with most other similar narrations, it will be declared shaaz (rare) and not acceptable.

4. Ilal-The Hadeeth will then be generally analysed in the light of other relevant material available on the subject, so as to determine any

hidden defects which might be found, e.g. possibility, history, tafsir of Qur'aan, ijmaa, etc.

4. Up till 200 years after the demise of Rasulullaah ﷺ when Sahih Bukhari was written, Hadeeth were only in the memories of people, and not compiled and preserved by writing. Because memory and recollection were the basis of this science, major interpolation has occurred. Thus, the Hadeeth cannot be relied on.

Answer:

a) It is not correct to claim interpolation of the Hadeeth, considering the extreme vigilance and care which the sahabah and their students took in memorizing and narrating Hadeeth, along with the fact that they were to a large extent people who possessed photographic memories or at least very strong ones. History bears testimony to the above:

Memorizing and revising- Anas رضي الله عنه mentions that after listening to Ahaadeeth from the blessed tongue of Rasulullaah ﷺ, we narrated to one another what we heard. One person would narrate all the Ahaadeeth, then another, then a third. Sometimes seven people were in a gathering, so all would narrate one after the other after the gathering came to an end. After this revision, when we stood up, the Hadeeth were so well revised that it was as if it were planted in our hearts. (*Majmauz Zawaaid vol.1. page 161*)

Muawiyah رضي الله عنه mentioned that in the time of Nabi ﷺ, the Sahabah would sit after the fardh salaah and revise Qur'aan and Hadeeth (*Al-Mustadrak of Haakim Vol.1 page 94*)

The Sahabah, specifically amongst them Ibn Abbas رضي الله عنه (*Sunan Darimi page 78*), Ali رضي الله عنه (*Al-Mustadrak of Haakim vol.1 page 95*) and Ibn Masud رضي الله عنه (*Al-Mustadrak of Haakim vol.1 page 95*) would encourage their students to revise the Ahaadeeth they had learnt.

قال ابن عباس : ردوا الحديث واستذكروه فإنه إن لم تذكروه ذهب ولا يقول رجل لحديث قد حدثه قد حدثته مرة فإنه من كان سمعه يزداد به علما ويسمع من لم يسمع (سنن الدارمي: 601) عن أبي سعيد قال : تذكروا الحديث فإن مذاكرة الحديث تحيى الحديث... قال علي رضي الله تعالى عنه : تذكروا الحديث فإنكم ألا تفعلوا يندرس... قال عبد الله : تذكروا الحديث فإن ذكر الحديث حياته (المستدرک علی الصحیحین: 323-325)

The Tabi'een and Tab'ut Tabi'een paid heed to their advices. Ata رَحِمَهُ اللهُ says that after leaving the lessons of Jabir رَضِيَ اللهُ عَنْهُ, we would revise the Ahaadeeth with one another (*Daarimi page 79*) Ibn Buraidah says we would sit in the masjid after salaah and revise Ahaadeeth (*Al-Mustadrak vol.1 page 94*) Zuhri would sit after Isha revising Hadeeth till the time of Fajr (*Daarimi page 79*) Harith ibn Yazid Ukali, Qa'qa' ibn Yazid, Mughirah and Fudail used to sit after Isha revising Hadeeth till Fajr (*Daarimi page 78*). Ismail ibn Rajaa would even revise with children if he couldn't find anyone else. (*Daarimi page 78*). (Many more such narrations can be found in Sunan Daarimi and Al-Mustadrak of Haakim.)

Phenomenal memory and retentive ability:

There are many factors to consider about the memory of the Muhadditheen. Firstly, the phenomenal mental capacity of the Arabs is proverbial and when Allaah تَبَارَكَ وَتَعَالَى wishes to take a task from someone, he endows them with the capacity to see it through. Never mind in religious matters, some were blessed with unbelievable memories in even mundane aspects. We will present just two examples regarding this:

Ja'far Ibn Amr Al-Dhamari رَضِيَ اللهُ عَنْهُ states that once he and Ubaydullah Ibn Adiy Ibn Al-Khiyaar رَضِيَ اللهُ عَنْهُ decided to visit Wahshi رَضِيَ اللهُ عَنْهُ. Ubaydullah asked Wahshi 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. Wahshi رَضِيَ اللهُ عَنْهُ said, "Your feet resemble those feet". Wahshi رَضِيَ اللهُ عَنْهُ Anhu saw those feet many years before and that too when 'Ubaydullah رَضِيَ اللهُ عَنْهُ was born. Wahshi رَضِيَ اللهُ عَنْهُ 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. (*Bukhaari no. 4072*)

It is commonly known about Sayyiduna Abdullah Ibn Abbaas رَضِيَ اللهُ عَنْهُ that 'Umar Ibn Abi Rabee'ah, the famous poet once read a lengthy poem comprising seventy couplets to him. When the poet left, he was

deliberating on one of the couplets and there was a difference of opinion about it between him and another person in that gathering. Sayyiduna Abdullah رَضِيَ اللَّهُ عَنْهُ recited the couplet correctly. The other person asked in astonishment, 'Have you memorised the couplet after listening to it just once?' He told the person that he had retained the entire poem by hearing it just once. (*Tadween Hadeeth page 41*)

With regards to the words of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, many of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ memorized his words most perfectly. Consequently, Marwan Ibn al-Hakam, the governor of Madinah Munawwarah, heard about the phenomenal memory of Sayyiduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ and decided to test him. He once sent for him and after an initial conversation, began questioning him about Hadeeth. He placed a scribe behind a curtain to secretly record all the Ahaadeeth which he requested Abu Hurairah رَضِيَ اللَّهُ عَنْهُ to narrate. The scribe narrates that in this manner, he kept on writing until he had recorded a substantial amount of Ahaadeeth. The scribe narrates that Marwan terminated that gathering and did nothing about it for a year. After one year, he summoned Sayyiduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ again and made the scribe assume his covert position. When he questioned Abu Hurairah رَضِيَ اللَّهُ عَنْهُ, he recited every one of those Ahaadeeth without adding or deleting a single letter from any Hadeeth. (*Al-Isaabah vol. 4 page 205*)¹⁶⁰

Thus, to claim that there is a fear of interpolation due to weak memories of the narrators is actually just a rejection of solid historical facts. Allamah Habeebur-Rahmaan A'zmi collected a large amount of historical evidences in Nusratul Hadeeth. Hereunder are just a few such quotations:

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ asked Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he wished for the wealth of knowledge. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ removed Abu Hurairah's shawl, placed it on the ground and began mentioning Ahaadeeth. Upon completion, he instructed Abu Hurairah to place the shawl on his chest.

¹⁶⁰ Extracted from Kashful Baari

He says, "After this, my condition became such that not a single letter of the Ahaadeeth that I had heard was forgotten." (*Tazkiratul Huffaaz vol.1 page 33. This is also found in the books of Hadeeth like Bukhari etc.*)

Qatadah (a tabiee) says, "I never wished for someone to repeat anything. Whatever passed my ears would settle in my heart." (*ibid vol.1 page 116*)

Sha'bi (a tabiee) says, "I have never written anything, but my memory is such that if someone narrated a Hadeeth, I never forgot it, nor did I ever wish that any teacher repeats something." (*Ibid vol.1 page 79*)

He also used to say, "Poetry is the subject I have the least knowledge of. Even so, if I have to begin reciting poetry, then a whole month will pass before anything could be repeated." (*Ibid vol.1 page 79*)

The father of Abdullah ibnul Mubarak, in a fit of anger, once threatened to burn his son's books if he gets hold of it. Abdullah replied, "No problem, nothing will be lost. Everything is protected within my bosom."

Isa ibn Yunus said, "I know my Ahaadeeth so well that if a 'waw' were to be added in my books, it wouldn't pass my knowledge."

Hashid ibn Ismail says, "Imam Bukhari was our classmate in the lessons of a certain muhaddith. He never used to write, due to which we would reprimand him. One day, he said, "You people have said enough, bring me your books and show me what you have written until now." We showed him our books in which more than 15000 Ahaadeeth were written. He returned our books and began reciting them from memory, until he completed reciting all. His memory was so strong that we corrected our (writing) mistakes from his recital. He asked us, "Do you think I came here to waste my time?" (*Muqaddimmah Fathul Baari*)

A man once blurted out, "If Abu Zur'ah doesn't know 100000 Ahaadeeth, my wife is divorced." Abu Zur'ah said, "Go, your wife is not divorced." (*Tazkiratul Huffaaz vol.2 page 174*) He also said, "I know those 100000 Ahaadeeth like I know Surah Ikhlâs" (*Tahzibut Tahzib vol.7 page 33*)

He said:

إن في بيتي ما كتبته منذ خمسين سنة ولم أطلع له منذ كتبته وإني أعلم في أي كتاب هو في أي ورقة هو في أي صفحة هو في أي سطر هو

“In my house are the registers of Hadeeth which I wrote 50 years ago. Since then, I have never again looked at them. Despite this, I know the details of every Hadeeth, in which book it is, on what page and on which line.” (*Tahzibut Tahzib vol.7 page33*)¹⁶¹

These are a few examples of their phenomenal retention capacity. Another factor contributing to their remarkable memory is that they had intense love for Rasulullaah ﷺ. One in love remembers every word and gesture of his beloved, even after seeing or hearing it once only. It is also a reality that specialising in Hadeeth was a source of great honour and pride in that era. Hence, the Muhadditheen dedicated their existence to the service of Hadeeth and sacrificed for it. If anyone reads their biographies, they will see how they undertook difficult journeys and how many Shuyukh they acquired Hadeeth from. Considering all these factors, it is not far-fetched to understand how they memorised so many Ahaadeeth.

b) The claim that Ahaadeeth were first recorded by Imam Bukhari and other Muhadditheen about 200 years after the demise of Rasulullaah ﷺ is false and is distortion of historical facts. Ahaadeeth actually began being written during the lifetime of Rasulullaah ﷺ, although not in the official manner that the Qur’aan was recorded.

Some books written were:

- (1) As-Saheefatus Saadiqah-written by Abdullah ibn Amr ibnul Aas, on the instruction or at least by the permission of Rasulullaah ﷺ. It was a register or file, from which he would never

¹⁶¹ Nusratul Hadith by Allamah Habeebur Rahmaan A’zmi. There are 46 such quotations in the muqaddamah of Nusratul Hadith, regarding different people's marvellous memories, the above are just a few examples of their amazing memories

separate. He had said, “There is nothing which gives me raghbah (joy or pleasure) in this life except Saadiqah.” It contained Ahaadeeth which he had written immediately after hearing it from Rasulullaah ﷺ (*Daarimi page 68*). His great grandson, Amr ibn Shuaib would narrate from it to his students. (It is because of his writing Ahaadeeth that Abdullah رَضِيَ اللَّهُ عَنْهُ knew more Ahaadeeth than even Abu Hurairah رَضِيَ اللَّهُ عَنْهُ -*Sahih Bukhari vol.1 page 22*)

- (2) Kitaabus Sadaqah- written during the lifetime of Rasulullaah ﷺ to be sent to the governors. It contained Ahaadeeth regarding zakaat on animals and its laws. Abu Bakr رَضِيَ اللَّهُ عَنْهُ finally sent it out, after the demise of Rasulullaah ﷺ. It was later handed over to Umar and remained in the custody of the family of Umar رَضِيَ اللَّهُ عَنْهُ after his demise. (*Abu Dawud page 156 vol.1 - Tirmizi page 79 vol.1*)
- (3) The khutbah given on the occasion of the conquest of Makkah was transcribed on the request of Abu Shah Yamani. (*Sahih Bukhari*)
- (4) Kitab of Amr ibnu Hazm-Rasulullaah ﷺ dictated this book and then sent a manuscript with Amr Ibnu Hazm to the people of Yemen. It was regarding faraaidh, sunan and blood money. (*Tahaawi vol.2 page 417, Nasae*)
- (5) Sahifah of Ali- It belonged to Ali رَضِيَ اللَّهُ عَنْهُ and contained the laws of blood money, the rights of zimmi (non-Muslim residents in a Muslim country), freeing prisoners and zakaat. (*Sahih Bukhari vol.1 page 21/438*)
- (6) Sahifah of Anas- Anas رَضِيَ اللَّهُ عَنْهُ wrote down the Ahaadeeth he had heard from Rasulullaah ﷺ and presented the book before Rasulullaah ﷺ for correction and confirmation. (*Al-Mustadrak of Haakim vol.3 page 575*)

Some books written by the Sahaabah after the demise of Rasulullaah ﷺ were:

- (1) The scripts of Abu Hurairah رَضِيَ اللَّهُ عَنْهُ. (*Fathul Bari vol.1 page 148, Tahaawi vol.2 page 385*)

- (2) The scripts of Ibn Abbaas رضي الله عنه which were so many that they were equal to a camels load. These scripts would remain with his student Kuraib. (*Tabaqaat Ibn Sa'd vol.5 page 493*)
- (3) The scripts of Jaabir رضي الله عنه. He had compiled two books, one on the last Hajj of Rasulullaah صلى الله عليه وسلم and the other on miscellaneous Ahaadeeth. (*Tazkiratul Huffaaz vol.1 page 41*)
- (4) The book written by Abdullah ibn Mas'ud which his son Abdur Rahman took an oath that it was written by his father's very own hand. (*Sunan Daarimi, Jami' Bayaanil Ilm*)

Books written by the students of Sahabah:

In the gatherings of many Sahabah, the students would write down the Ahaadeeth which the Sahabi was narrating while the lesson was in process. Historical narrations establish that this took place in the gatherings of Anas (*Daarimi page 68*), Jabir (*Tahaawi vol.2 page 384*), Ibn Umar (*Daarimi page 69*), Ibn Abbas (*Daarimi page 69, Tahaawi vol.2 page 384*), Baraa (*Daarimi page 69*), Abu Umamah Bahili (*Daarimi*), Abu Hurairah (*Daarimi*), Abu Musa Ash'ari (*Majmauz Zawaaid vol.1 page 151*)

Some books written by the Tabi'een were:

- (1) A book of Hasan Basri on Ahaadeeth containing tafsir of verses of the Qur'aan (*The Authority of Sunnah page111, quoting As-Sunnah qablat Tadween*) and other books as well. Humaid Tawil copied many of his books (*Tahzibut Tahzib vol.3 page 39*)
- (2) Al-Abwab of Imam Sha'bi which was arranged according to chapter headings.
- (3) Books of Abu Qilaabah which he bequeathed to Ayyub Sakhtiani. They were brought to him loaded on camels (*Tazkiratul Huffaz vol.1 page 88*)
- (4) Umar ibn Abdil Aziz issued an official order sent through the entire Muslim empire to collect the Ahaadeeth of Rasulullaah صلى الله عليه وسلم from the Ulama and to write them. The governor of Madina, Abu Bakr ibn Hazm, prepared a few books of Hadeeth

due to this order, and so did Muhammad ibn Shihab Zuhri whose compilations were loaded upon a number of camels (*Tazkiratul Huffaz vol.1 page 106*)¹⁶²

- (5) As-Sahifatus Saheehah of the famous Tabi'ee Hammaam ibn Munabbih which contains about 140 Ahaadeeth he heard from Abu Hurairah رَضِيَ اللَّهُ عَنْهُ. Dr Hamidullah of Paris found two manuscripts in Berlin and Damascus, which he compared with the text found in the Musnad of Imam Ahmed. Finding negligible differences, he published it in 1373/1954 with a detailed introduction.

(Note: all the above books were written within a hundred years of the demise of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

- (6) Kitaabul Aathaar of Imam Abu Hanifa, narrated by Abu Yusuf and Muhammad, which is easily available today.

Some available works on Hadeeth of the Tab'ut Taabi'een before the era of Imam Bukhari amongst others:

- (1) The Muwatta of Imam Maalik.
- (2) The Musannaf of Abdur Razzaq in 11 volumes.
- (3) Kitaabur Riqaaaq of Abdullah ibnul Mubarak
- (4) The Musnad of Abu Daud Tayaalisi.
- (5) The Jami' of Sufyaan Thawri.
- (6) The Musnad of Imam Ahmad ibn Hambal.
- (7) The Musannaf of Ibn Abi Shaibah.

5. Many Ahaadeeth contain such facts and information which do not make sense or which are not scientifically acceptable.

Answer: Allamah Habeebur-Rahman A'zmi رَضِيَ اللَّهُ عَنْهُ writes: Before claiming that a Hadeeth does not make sense, the onus is upon the claimant to establish a standard or gauge by which one can determine those facts which make sense or not. That standard or gauge will have to be proven from the Qur'aan or at least by the consensus of all intellectuals. Since you are unable furnish such a standard or gauge, it will be unreasonable

¹⁶² Nusratul Hadith

to force anyone to accept your claims. Intellects differ and what makes sense to one might not to another. The only basis or standard is that of revelation i.e. the Qur'aan and Hadeeth (the authority of which is proven in the Qur'aan). Thus, for a Hadeeth to not make sense to one man does not disprove the Hadeeth, it rather proves some defect in his sense and intelligence.

A similar objection was presented by the people of Shuaib عَلَيْهِ السَّلَام who also said, "many of the things you say don't make sense to us." This excuse was not accepted by Allaah.

Amazingly, the rejectors of Ahaadeeth have not been able to present even one such Hadeeth which is nonsense, majority of the information mentioned in the Hadeeth are actually corroborated by the Qur'aan. The problem is that their intellect is deficient and lacking. Science and its discoveries are continuously changing. The research of the scientists are mere theories, not facts. Many such theories which were given facts in the past have been proven false today. The same will occur in the future. Thus, only revelation is a reliable source and is the standard and gauge for determining the truth, not our logic, ideas and scientific theories.¹⁶³

Maulana Saleemullah Khan رَحْمَةُ اللَّهِ عَلَيْهِ explained: The answer to this is that do they prefer to follow their defective, puny intelligence in contrast to the teachings of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? Do they not know that the human intellect is inadequate to guide human beings to eternal bliss without the assistance of divine revelation? The intellect can only function efficiently when it is enlightened with the light of revelation. Those who ignore revelation end up subscribing to weird and bizarre beliefs. Consequently, philosophers initially claimed that it is impossible to capture and retain abstract things or to measure them. This fact has been proven wrong because voices can now be recorded and the heat of a fever, which is abstract is measured with a thermometer. Similarly, x-ray machines capture light and convey correct information about the internal parts of the human body. The same people once claimed that

¹⁶³ Summarized from Nusratul-Hadith

the sky is in motion and the earth is still and they were eventually forced to amend this theory. Similarly, they say that the skies do not exist; it is in reality the limit of one's vision. However, this perception has also been refuted. They initially considered it impossible to travel to the moon but man has walked on the moon. Can this defective intellect ever be trusted when it is so prone to error?

They claim that the Ahaadeeth of Rasulullaah ﷺ contradict human intellect. Can they prove any single matter which is contrary to intelligence?

If the human intellect should pass judgement upon the Ahaadeeth of Rasulullaah ﷺ, then which intellect should be considered as the yardstick, since human beings differ tremendously in intellectual capacity. If everyone's intellect is adequate, this would lead to utter chaos and confusion; it would cause differences that would never be resolved.

If the intellect of specific individuals should be used as the yardstick then what criteria would determine who qualifies and who does not?

Similarly, if these special people differ, then would this dispute be resolved through 'Aql or Naql? If the dispute should be resolved through intellect, the differences will never be resolved as no one would be prepared to accept that his thinking is flawed. If the difference should be resolved through Naql then this is what we have been promoting all along; there is no solution other than trusting that which has been conveyed to us through divine revelation.

It should also be noted that those individuals are generally selected to serve as ambassadors who are highly intelligent, sensible, dignified and prudent. Would Allaah تَبَارَكَ وَتَعَالَى not select people who possess these characteristics in greater intensity for the exalted post of nubuwwah? The reality of the matter is that the Ambiyaa عَلَيْهِمُ السَّلَام were indeed the finest specimens of human perfection, who were extremely intelligent, wise and prudent. Normal human beings could never compare with them. Therefore Allaah تَبَارَكَ وَتَعَالَى says,

الله أعلم حيث يجعل رسالته

Hence, Rasulullaah ﷺ - being the final messenger of Allaah - was the most intelligent and most knowledgeable of all human beings. The incident of the peace treaty of Hdaybiyah and the decision of placing the Hajr Aswad on its place whilst the Ka'bah was being rebuilt all point to his perfect intelligence. All his decisions were of this nature.

The Noble Qur'aan states the following about the knowledge of Rasulullaah ﷺ,

وعلمك ما لم تكن تعلم وكان فضل الله عليك عظيما

The rejecters of Hadeeth have erred in declaring matters which people are not familiar with as matters which are in conflict with human intelligence; nothing contained in the Hadeeth can ever be in conflict with sound reason and intelligence. Matters in conflict with intelligence are those, which when accepted, result in accepting the impossible whereas none of the teachings of Rasulullaah ﷺ pertains to the impossible. Have they not considered that rejection of Hadeeth would cast the life of Rasulullaah ﷺ into obscurity and that the essence of his nubuwwah, which is the final guidance for humanity, would fade into oblivion leaving humanity to grope about in the darkness of deviation?

The Noble Qur'aan in stating (فقد لبثت فيكم عمرا من قبله) declares the character, demeanour and blessed life of Rasulullaah ﷺ a proof of his claim to nubuwwah. In his forty-year life amidst them, he neither opened a book, held a pen to write, attended a class for formal instruction, nor did he compose poetry and attend such gatherings. Despite this, his trustworthiness and honesty was accepted by one and all. He was known for his lofty character and absolute innocence. When he claimed nubuwwah, he uttered speech which was miraculously eloquent, extremely noble and sensible and its effects were such that it breathed life into lifeless souls, such that can never find any parallel. He educated human beings who were in the abyss of ignorance and foolishness and adorned them with noble conduct so that they became

the beacons of guidance for generations to come. These people then became the educators of humanity and although they were initially in the abyss of disbelief, they ultimately became flag-bearers in the recognition of Allaah.

A poet expressed this in the following couplet:

جو نہ تھے خود راہ پر اوروں کے ہادی بن گے
اللہ اللہ کیا نظر تھی جس نے مردوں کو مسیحا کر دیا

Besides living an ideal life, Rasulullaah ﷺ left behind a large group of individuals adorned with faith, conviction and noble character, as an example for human beings till the end of time. The Qur’aan testifies to the Imaan of these individuals in the following verses:

اولئك هم المؤمنون حقا
الذين آمنوا ولم يلبسوا إيمانهم بظلم أولئك هم الأمن وهم مهتدون

Many other verses of the Noble Qur’aan speak of their lofty status in the sight of Allaah.

The Ahaadeeth also extol their great position, an example of which is the following:

اصحابي كالنجوم بأيهم اقتديتم اهتديتم ، (مشکوٰۃ المصابيح - باب مناقب الصحابة)

Rasulullaah ﷺ presented a perfect system for regulating all facets of human activity through the Noble Qur’aan and by adopting these teachings, life on earth becomes absolute bliss. Nevertheless, rejection of Hadeeth would cast his blessed life into obscurity and it would create doubts about his nubuwwah.¹⁶⁴

¹⁶⁴ Kashful Baari

OTHER COMMON OBJECTIONS OF THE REJECTERS OF HADEETH

6. Rasulullaah ﷺ prohibited the recording of Hadeeth. Therefore, Hadeeth cannot be regarded as a proof in the Shari'ah and cannot be afforded legal status

The answer to this objection has been dealt with already. We have established that Hadeeth was recorded in the era of Rasulullaah ﷺ, even though it was restricted to a few individuals only. The prohibition of writing either referred to writing it with Qur'aanic text, or it was directed to the common people who were unskilled in writing, whilst special individuals were excluded from this prohibition. Similarly, it could be said that the prohibition was abrogated. Similarly, the nature of the Hadeeth prohibiting Hadeeth transcription is disputable; it is either marfoo' or mawqoof. With all the possible responses to it, as well as the difference of opinion regarding rafa' and waqf, it cannot be used to oppose authentic marfoo' Ahaadeeth.

7. The Noble Qur'aan was revealed in the Arabic language as stated in the verse, 'We have revealed an Arabic Qur'aan' (Surah Yusuf verse 2) and the Qur'aan also says, 'In a clear Arabic language.' (Surah Shu'araa verse 195)

Therefore, if the Qur'aan has been revealed in clear Arabic language, knowledge of Arabic is sufficient to understand its contents and there is no need for Hadeeth.

The answer to this objection is that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were masters of the Arabic language, but they were in need of Rasulullaah ﷺ's clarification. This point is illustrated with the following examples:

a.) When the following verse was revealed (إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا) the Sahabaah رَضِيَ اللَّهُ عَنْهُمْ told Rasulullaah ﷺ that they were aware of the manner of Salaam, but they were unaware of the method of Salaat. Rasulullaah ﷺ then taught them how to convey Salaat upon him after reciting the Tash-ahhud. (*Ad-Durr-Al-Manthoor vol. 5 page 216*)

b.) When the following verse was revealed (الذين آمنوا ولم يلبسوا إيمانهم بظلم أولئك) (هم الأمن وهم مهتدون), the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ said, “Who among us has not oppressed himself?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told them that a specific type of oppression was referred to, which is polytheism and not sins in general. (*Bukhaari no. 4629*)

c.) Sayyidah Aa’ishah رَضِيَ اللَّهُ عَنْهَا had a misunderstanding about the following verse (وأما من أوتي كتابه بيمينه فسوف يحاسب حسابا يسيرا). She told Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that according to what she heard from him, anyone who is called to give an account of their deeds will ultimately be punished. However, this verse speaks about giving an account, but it is silent about chastisement. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ resolved her misunderstanding by telling her that only those who will be instructed to give a detailed account of their deeds (المنافشة) will be punished. The Hisaab in the above verse refers to one’s deeds merely being presented without being compelled to account for it. (*Bukhaari no. 103*)

d.) A Sahaabi by the name of ‘Adi Ibn Haatim رَضِيَ اللَّهُ عَنْهُ had a misunderstanding regarding the following verse (وكلوا واشربوا حتى يتبين لكم الخيط) (الأبيض من الخيط الأسود). He understood the verse in its literal sense, thereby implying a white thread and a black thread. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informed him that the white thread was a reference to day and the black thread to night. Therefore, one intending to fast could continue eating as long as the night remains. With the crack of dawn, Suhur should be terminated. (*Bukhaari no. 1916, 1917*)

It is evident from these few examples that mastery over the Arabic language is insufficient to understand the Noble Qur’aan and grasp its contents.

8. The Noble Qur’aan is comprehensive and clear. This implies that it is not in need of clarification from Rasulullaah ﷺ, for if it is, how can it remain comprehensive and clear?

The answer is that there is no contradiction between the comprehensiveness of the Noble Qur’aan and the necessity for Hadeeth because the Qur’aan is comprehensive as far as principles and fundamental issues are concerned. The Hadeeth expounds these principles and fundamentals. It is commonly said that (كلام الملوك ملوك الكلام) ‘the speech of kings is the king of all speech.’ Since Allaah ﷻ is the King of kings, would it be possible for just anyone to grasp the essence of His speech? When just anyone cannot understand a philosophic text, then how can everyone independently understand the Noble Qur’aan, which is the speech of the King of all kings? Can it really be said that there is no need for elucidation and clarification?

9. The Qur’aan proclaims that (إِنِ الْحُكْمُ إِلَّا لِلَّهِ) ‘Authority is only for Allaah’.

Why should one subscribe to the Hadeeth, thereby endorsing obedience to the messenger of Allaah and granting him authority?

The following verses of the Noble Qur’aan would adequately refute the above claim:

وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا واتقوا الله إن الله شديد العقاب
لقد كان لكم في رسول الله أسوة حسنة لمن كان يرجو الله واليوم الآخر وذكر الله كثيرا
وما كان لمؤمن ولا مؤمنة إذا قضى الله ورسوله أمرا أن يكون لهم الخيرة من أمرهم ومن يعص الله ورسوله فقد
ضل ضلالا مبينا
يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولى الأمر منكم فإن تنازعتم في شئ فردوه إلى الله والرسول
فلا وربك لا يؤمنون حتى يحكمونك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجا مما قضيت ويسلموا تسليما
يا أيها الذين آمنوا استجبوا لله وللرسول إذا دعاكم لما يحبيكم

Every one of the above verses commands us to obey the messenger and to follow him; hence they cannot be cast aside. The apparent contradiction arising from the verse, ‘authority is only for Allaah’, is eradicated by the following verse: من يطع الرسول فقد أطاع الله

It is clear from the above that obedience to the Rasul is actually obedience to Allaah. Similarly, Allaah تَبَارَكَ وَتَعَالَى states the following , وما ينطق عن الهوى إن هو إلا وحي يوحى

Since the speech of the Rasul stems from revelation, the instructions that he gives are actually given by Allaah.

10. It is claimed that Imam Abu Zur'ah Razi رَحِمَهُ اللهُ knew 700 000 Ahaadeeth. (Tadreeb ar-Raawi vol. 1 page 50) Similarly, Imam Ahmad رَحِمَهُ اللهُ compiled his Musnad from a selection of 750 000 Ahaadeeth. (Tadreeb ar-Raawi vol. 1 page 49) Imam Bukhaari رَحِمَهُ اللهُ compiled his Saheeh from 600 000 Ahaadeeth (Hady as-Saari page 489) and Imam Muslim رَحِمَهُ اللهُ compiled his book from a selection of 300 000 Ahaadeeth. (Tadreeb ar-Raawi vol. 1 page 50) However it is commonly said the actual number of saheeh Ahaadeeth amount to 50 000 only. (Tadreeb ar-Raawi vol. 1 page 100)¹⁶⁵

Where have these exorbitant figures come from and how can it be possible for anyone to retain such a large number of Ahaadeeth?

The first part of this objection - the contradiction between 50 000 and other figures - stems from ignorance about the terminology of the Muhadditheen. A Hadeeth essentially comprises of a sanad and a matn. A single matn is sometimes transmitted via numerous turuq and asaneed. A common person would regard this as one Hadeeth, but the Muhadditheen consider it multiple Ahaadeeth as the sanad differs. The Hadeeth, 'Actions are according to their intentions' is one Hadeeth but it may be transmitted through 200, 250 or 700 different chains of transmission. The Muhadditheen therefore regard it as 200, 250 or 700 Ahaadeeth. Therefore Imam Haakim رَحِمَهُ اللهُ has recorded the number of mutun [as 50 000] and the reports about Imam Bukhari, Imam Ahmad

¹⁶⁵ According to Imam Ahmad, Sufyan Thawri, Shu'bah, Yahya ibn Saeed Qattaan and Abdur Rahman ibn Mahdi, the number of authentic narrations reported from Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with an unbroken chain is 40400. (Tarikh Tadween Hadith of Maulana Abdur-Rasheed Nu'maani, quoting Kitabut Tamyiz)

and Imam Muslim رَحْمَةُ اللَّهِ reveal the number of turuq and asaneed [which they gathered].

Also, it should be remembered that the Ahaadeeth of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ may total to fifty thousand, but the aathaar of the Sahaabah and Tabi'een رَحْمَةُ اللَّهِ inflate this figure to hundreds of thousands of reports.

As for the possibility of retaining so many Ahaadeeth, we have already discussed the phenomenal memory of the Muhadditheen above.

11. Hadeeth cannot be accorded legal status considering the issue of Riwayah bil-ma'na. One cannot be sure about the changes that each Hadeeth was subjected to.

The answer to this is that Hadeeth constitutes reports of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ's words, deeds, characteristics and tacit approval. The objection against Riwayah bil-ma'na can only be considered as far as reporting the words of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are concerned. However, it does not apply to reports of his deeds, characteristics and tacit approval.

Secondly, the stringent conditions for Riwayah bil-ma'na cannot affect the authenticity of the Hadeeth. Consequently, Hafiz Ibn as-Salaah رَحْمَةُ اللَّهِ states the following,

فإن لم يكن عالما عارفا بالألفاظ ومقاصدها خبيراً بما يحيل معانيها بصيراً بمقادير التفاوت بينهما فلا خلاف أنه لا يجوز له ذلك إله

Similarly, one would often find a narrator saying, أو قال كذا أو كذا. It is evident from this expression that they primarily attempted to narrate the exact words of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

12. Most Ahaadeeth are categorised as Khabar Wahid and such narrations provide information which is classified as Zhanni. The Noble Qur'aan says the following about Zhann,

إن الظن لا يغني من الحق شيئا

How can Ahaadeeth then be accorded legal status?

The answer to this objection is that the above word often denotes conviction or Yaqeen, as is evident from the following verses:

الذين يظنون أنهم ملقوا رحم
وظن داود أنما فتناه فاستغفر ربه

Similarly, the word Zhann also denotes a compelling inclination, therefore when a very credible narrator transmits something, one is compellingly inclined to accept it as truth and even though there is a possibility of its falsity, this possibility is overlooked. This system of accepting information is commonly used in the world we live in. If we do away with it, there will be a breakdown in many spheres of human activity and engagement.

The word Zhann also comes in the meaning of an unsubstantiated assumption. This particularly applies to the manner in which the polytheists assumed that their objects of worship have the status of a deity. There is no justification for such an assumption. This is the connotation of Zhann which is condemned in the Noble Qur'aan and it has no relevance to the Ahaadeeth, for the word Zhann applies in the first and second sense with respect to Hadeeth (i.e. conviction and a compelling inclination).

13. One often notices contradiction in Hadeeth. How can it then have legal status?

The answer to this is that contradiction cannot be found in Ahaadeeth pertaining to Aqaa'id, the being and attributes of Allaah, resurrection, life after death, Ahaadeeth pertaining to encouragement and warnings and those dealing with conduct and character. However, certain Ahaadeeth pertaining to ahkaam [i.e. laws] do have some slight apparent contradiction, which is resolved through Naskh, Tarjeeh, Tatbeeq and Tawaqquf. Therefore, it is incorrect to refute Ahaadeeth on this flimsy premise. Such apparent contradictions can be found even in the Noble Qur'aan. At one juncture it states that the disbelievers will not ask one another and at another juncture it affirms that they will

indeed ask one another. *(Reference to Verse 27 of Surah Saffaat and Verse 101 of Surah Mu'minoon)* The Qur'aan also states that Allaah will not speak to the disbelievers on that day and it also says that they will certainly be questioned. *(See verse 174 of Surah Baqarah or verse 77 of Surah Aal 'Imran and compare it to verse 24 of Surah Saffaat.)*

These apparent contradictions are not really contradictions, but are perceived to be such by people of dense and shallow understanding. Such superficial contradictions can even be found in the Qur'aan, if one is weak in understanding. Just as they are resolved and reconciled in the Qur'aan, so they should also be resolved in Hadeeth texts. The Qur'aan nonetheless retains its legal status, and so too does Hadeeth retain its legitimacy. Apparent superficial contradictions such as these cannot undermine its legal status.¹⁶⁶

¹⁶⁶ Objections 6-13 were extracted from Kashful Baari of Maulana Saleemullah Khan

BASIC HADEETH TERMINOLOGY

Hadeeth are essentially of two types: Khabar Mutawatir and Khabar Wahid.

Khabar Mutawatir refers to a Hadeeth which has been transmitted by so many individuals in each era, that it is impossible to fathom that it is a conspiracy or a lie.

A Khabar Wahid refers to a Hadeeth which has not been transmitted so profusely. Considering its final link, a Khabar Wahid is of three types:

- a.) Marfoo' - a Hadeeth which transmits the words, deed, characteristic or tacit approval of Rasulullaah ﷺ.
- b.) Mawqoof - a Hadeeth transmitting the word, deed etc. of a Sahaabi.
- c.) Maqtoo' - a Hadeeth transmitting the word deed or otherwise of a Taabi'ee.

Considering its narrators, a Khabar Wahid can be of three types:

- a.) Mash-hoor - A Hadeeth which does not have less than three narrators in any phase or era of transmission, but it is not Mutawatir.
- b.) Azeez - A Hadeeth which does not have less than two narrators in any era.
- c.) Ghareeb - A Hadeeth which is transmitted by only one narrator in any era. It is also called 'fard'.

Considering the condition of its narrator, the Khabar Wahid is of 16 types:

- a.) Sahih li-zhaatihi - A Hadeeth transmitted by narrators, all of whom are 'Aadil, having perfect retention capacity; it has an unbroken chain of transmission and it is free of Shuzuz and 'Ilal.
- b.) Hasan li-zhaatihi - A Hadeeth meeting all the requirements of the previous definition, except that the retention capacity is slightly less.
- c.) Dha'eef - A Hadeeth which does not meet the criteria of Sahih li-zhaatihi and Hasan li-zhaatihi.
- d.) Sahih li-ghayrihi - A Hadeeth which is actually Hasan li-zhaatihi, but its status has been elevated due to profuse turuq.

- e.) Hasan li-ghayrihi - A dha'eef Hadeeth which has been transmitted profusely.
- f.) Mawdu' - A Hadeeth wherein a narrator is guilty of attributing lies to Rasulullaah ﷺ.
- g.) Matrook - A Hadeeth where the narrator is suspected of attributing lies to Rasulullaah ﷺ or the matn is in conflict with established Islamic concepts.
- h.) Shaaz - A Hadeeth reported by a credible narrator, but his narration contradicts the narration of narrators who are more credible than him.
- i.) Mahfooz - This Hadeeth is the opposite of a Shaaz Hadeeth (i.e. the more credible report).
- j.) Munkar - A Hadeeth where a weak narrator reports something which is in conflict with the narrations of credible narrators.
- k.) Ma'roof - This Hadeeth is the counterpart of a Munkar Hadeeth.
- l.) Mu'allal - A Hadeeth wherein there is a subtle factor affecting its authenticity.
- m.) Mudhtarib - A Hadeeth wherein there is irreconcilable conflict in either the sanad or matn.
- n.) Maqloob - A Hadeeth where there is taqdeem or ta'kheer, either the sanad or the matn, or a Hadeeth where the name of one narrator has been substituted for another in its sanad.
- o.) Musah-haf - A Hadeeth of which the script is retained, but due to a change in dots or diacritical marks, it is read incorrectly.
- p.) Mudraj - A Hadeeth to which the narrator has added words or phrases.

Considering omission and non-omission of narrators, the Khabar Wahid is of seven types:

- a.) Muttasil - A Hadeeth where all the links in the sanad are intact.
- b.) Musnad - A Hadeeth that has a muttasil sanad to Rasulullaah ﷺ.
- c.) Munqati' - A Hadeeth where a narrator is omitted from the sanad.
- d.) Mu'allaq - A Hadeeth where one or two narrators are omitted from the beginning of the sanad.

- e.) Mu'dhal - A Hadeeth which has continuous missing links in the middle of the sanad.
- f.) Mursal - A Hadeeth which has a missing link at the end of the sanad.
- g.) Mudallas - A Hadeeth containing a narrator who has the habit of concealing the name of the Shaykh whom he is transmitting from or the name of his Shaykh's teacher.

Considering the method of transmission, the Khabar Wahid also has the following two types:

- a.) Mu'an'an - This is a Hadeeth wherein the word 'an (عن) is found in the sanad.
- b.) Musalsal - A Hadeeth wherein there is a continuity in the manner of transmission or in a peculiar condition of the narrators.

IMPORTANT PRINCIPLES REGARDING VERIFICATION AND ACCEPTANCE OF AHAADEETH

The science of Hadeeth deals with both the narrating (riwaayah) and deep comprehension (diraayah) of Ahaadeeth statements. The section of diraayah is divided into fiqh al-Hadeeth (understanding the text of the Hadeeth) and mustalah al-Hadeeth (classification of the Hadeeth). In this last branch of mustalah al-Hadeeth, Ahaadeeth are classed into various categories depending on the chain of narration, the context of the Hadeeth, who narrated it, the number of people narrating it, among other things. One classification is regarding the authenticity (sihahah) of Ahaadeeth. There are three main categories in this classification:

- 1) Saheeh – the rigorously authenticated Hadeeth
- 2) Hasan – the sound Hadeeth
- 3) Dha'eef – the weak Hadeeth

In order to classify Hadeeths into these three categories, Hadeeth scholars (muhaddithun) have gone to great lengths, researching every single narrator and chain of narration. This led them to the declaration of a Hadeeth being saheeh, hasan or dha'eef. The act of declaring a

Hadeeth as saheeh is known as tasheeh. For the latter two, the words tahseen and tad'if are used.

Due to the intricate nature of this science, this classification, of course, requires the one dealing with it to be a master in the science of Hadeeth. It requires him to know the details of the narrators, the different classifications and, of course, to be acquainted with hundreds of thousands of Ahaadeeth. Scholars who dealt with these classifications were experts. They spent tens of years training to understand this science, let alone applying it. Then they spent more years in the company of others who too were experts in this science. Then they spent even more years researching and writing in this field themselves. They sacrificed their time and lives in their quest. Some of the luminaries who excelled in this science include: Imam Nawawi, Hafiz Dhahabi, Hafiz Ibn Hajar al-Asqalani, Imam Yahya ibn Ma'in, Imam Ali ibn al-Madini and Hafiz Iraaqi رَحِمَهُمُ اللَّهُ.

Firstly, it is vital to know what exactly a saheeh and dha'eef Hadeeth is. For a Hadeeth to be classed as saheeh, it needs to meet five conditions:

1) The chain of narration, from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to the final narrator, must be connected (muttasil) in such a way that every single person in the chain has himself heard or received this narration from the person he is narrating from.

2) All the narrators in the chain must be upright ('aadil) – meaning that they must be:

a) Muslim b) Of the age of puberty c) Sane d) Not an open sinner e) Free from bad habits (salim min khaawarim al-muru'ah).

3) All the narrators must possess the ability to preserve the Hadeeth precisely (dabt).

4) The Hadeeth should not contradict other Ahaadeeth which have come from more reliable narrators ('adam al-Shudhudh).

5) There are no other hidden weaknesses ('adam al-illah al-Qadiha) – such as a hidden gap in the chain of narration.

Upon the absence of any one of the above five conditions, the Hadeeth immediately is classed as dha'eef. But if all of the conditions are met, with the third (preservation) being of a lower degree, then it is classed as hasan. After understanding this, eight important principles will be noted here which are needed in the discussions of Ahaadeeth, even though tasheeh and tadheef of Ahaadeeth is a separate science which are mentioned in the books of ilm-al-Hadeeth and al-jarh wa-atta'deel. Due to not knowing these principles, people object to many narrations, claiming that they are dhaeef.

1.) **What is a Sahih Hadeeth?** Some people are under the impression that only the narrations found in Sahih Bukhaari and Sahih Muslim are saheeh. Some are of the opinion that all narrations which are not found in these two books are definitely dha'eef. Others assume that those narrations which are found in the other compilations of Hadeeth can never compare with the Ahaadeeth of Sahih Bukhaari and Sahih Muslim. This view is completely incorrect. The authenticity of a Hadeeth is not based on which book it is found in, but depends on the status of its chain. (Similarly, many assume that all authentic Ahaadeeth have been covered in Sahih Bukhaari and Sahih Muslim. Imaam Bukhaari رَحِمَهُ اللهُ himself has written that he has not encompassed all the saheeh Ahaadeeth in his book.¹⁶⁷ Therefore, it is quite possible that certain Ahaadeeth are not in Sahih Bukhaari and Sahih Muslim, but rank higher than them, due to the authenticity of the chain. For example, Moulana Abdur-Rasheed Nu'maani in 'Maa Tamassu ilayhi-al-Haajah' has made

¹⁶⁷ وروى الإسماعيلي عنه قال لم أخرج في هذا الكتاب الا صحيحا وما تركت من الصحيح أكثر قال الإسماعيلي لأنه لو أخرج كل صحيح عنده لجمع في الباب الواحد حديث جماعة من الصحابة ولذكر طريق كل واحد منهم إذا صحت فيصير كتابا كبيرا جدا وقال أبو أحمد بن عدي سمعت الحسن بن الحسين البزار يقول سمعت إبراهيم بن معقل النسفي يقول سمعت البخاري يقول ما أدخلت في كتابي الجامع الا ما صح وتركت من الصحيح حتى لا يطول (هدى الساري ص7)

Imām Muslim too has stated in his Sahih that he did not undertake to compile all the saheeh Ahaadeeth. (*Sahih Muslim no. 932*)

قَالَ أَبُو إِسْحَاقَ قَالَ أَبُو بَكْرٍ ابْنُ أَحْبَبٍ أَبِي النَّضْرِ فِي هَذَا الْحَدِيثِ فَقَالَ مُسْلِمٌ تُرِيدُ أَحْفَظُ مِنْ سَلِيمَانَ فَقَالَ لَهُ أَبُو بَكْرٍ فَحَدِيثُ أَبِي هُرَيْرَةَ فَقَالَ هُوَ صَحِيحٌ يَعْنِي وَإِذَا قَرَأَ فَأَنْصِتُوا. فَقَالَ هُوَ عِنْدِي صَحِيحٌ. فَقَالَ لَمْ تَضَعْهَا هُنَا قَالَ لَيْسَ كُلُّ شَيْءٍ عِنْدِي صَحِيحٌ وَضَعْتُهُ هَا هُنَا. إِنَّمَا وَضَعْتُهَا هُنَا مَا أَجْمَعُوا عَلَيْهِ.

mention of certain narrations of Ibn Maajah, regarding which muhadditheen have declared that their chains are higher in status and more authentic than that of Bukhaari. Therefore, when these books are referred to as the most Saheeh after the book of Allaah, then this refers to them as a whole, and not with regards to every individual Hadeeth. For more details on this point, refer to 'Inhaa-as-Sakan' of Moulana Zafar Ahmad Uthmaani رَحْمَةُ اللَّهِ.

2.) Who is authorized to declare Ahaadeeth as Saheeh or Dha'eef?

Declaring Ahaadeeth to be saheeh and dhaeef is a very delicate work which requires very vast and in-depth knowledge. Therefore, only those people are worthy of delving into it who have reached the level of ijtihaad in this field. Based on this, Ibn As-Salaah in his Muqaddimah has expressed his view that after the fifth century of Islam, no person has the right to declare a Hadeeth to be saheeh or dhaeef. However, the majority of Hadeeth scholars have opposed this opinion of his. The authoritative view in this matter is that the expertise of declaring Ahaadeeth to be saheeh or dhaeef is not confined to a certain era. Those who possess the required conditions of knowledge and understanding were able to pass judgement. Therefore, after the fifth century, many ulama took on the task of classifying Ahaadeeth to be saheeh and dhaeef and the Ummah accepted their opinions. Examples of such muhadditheen are people like Hafiz Dhahabi, Hafiz Ibn Hajar, Allamah Aiyni, Hafiz Sakhaawi, Hafiz Zayla'ee and Hafiz Iraqi. In recent times, Allamah Kashmiri was most probably of this rank.

3.) Muhadditheen do differ regarding the status of narrations or narrators. Which opinion should be accepted?

At times, the scholars (of Hadeeth) differ regarding the reliability of one narration or one narrator. Some may declare him to be dhaeef whilst others regard him to be trustworthy. The question arises as to whose opinion will be accepted. Moulana Abdul-Hayy in Al-Ajwibah-Al-Faadhilah (page 161-180) has discussed this in detail. The summary of his discussion is that

there are three methods of giving preference to one opinion over another:

a.) If one Muhaddith is known to be mutasaahil (lenient) in his grading a Hadeeth as saheeh, and the other is muhtaath (cautious), then one should prefer the opinion of the second. For example, if Haakim declares a narration to be saheeh and Haafiz Dhahabi declares him to be dhaeef, then Haafiz Dhahabi's opinion will be accepted, as Haakim is known to be mutasaahil. Similarly, if Ibn Hibban regards a narrator to be thiqah (reliable), whilst others do not regard him to be so, their opinion will be accepted, as he includes majhool narrators amongst the thiqaat (reliable narrators).

b.) If one Muhaddith is mutashaddid (overly strict) whilst the other is mu'tadil (moderate), then the opinion of the second will be preferred e.g. Ibn al-Jawzi is known to be mutashaddid, whilst Ibn Hajar and Dhahabi are mu'tadil. Therefore, their opinion will be preferred when it goes contrary to his.

Moulana Abdul Hayy has quoted from Ibn Hajar رحمته الله that there are four groups of the imams of jarh and ta'deel considering their era, and he has made mention of those who were mutashaddid and those who were mu'tadil:

- 1.) Shu'bah and Sufyaan Thawri. Shu'bah is stricter.
- 2.) Yahyaa ibn Saeed al-Qattan and Abdur Rahman ibn Mahdi. Yahya is stricter.
- 3.) Yahya ibn Ma'een and Ali ibn Madeeni. Yahya is stricter.
- 4.) Ibn Abi Haatim and Imam Bukhaari. Ibn Haatim is stricter.

So wherever, there is difference of opinion, the opinion of those who were mu'tadil will be preferred and the opinion of those who were mutashaddid will be left out.

Moulana Abdul Hayy Lucknowi states that after these groups, the following were also regarded as mutashaddid: Allamah Ibn al-Jawzi¹⁶⁸, Umar ibn Badr Al-Mawsili, Allamah Jawzqaani, Hafiz San'aani, the author of Sifr-as-Sa'aadah (Majdud-Deen Muhammad Al-Ferozabadi), Abul-Fath Azdee and Allaamah ibn Taymiyah رَحِمَهُمُ اللَّهُ. Therefore, their opinion will be left aside if it conflicts with mu'tadil muhadditheen like Hafiz ibn Hajar, Hafiz Dhahabi, Hafiz Iraaqi and Hafiz Zayla'ee.

c.) One should ponder over the proofs of both groups. Wherever the proofs are stronger, that view should be chosen. However, only that person will be able to do that work who has expertise in the field of ilm al-Hadeeth, and has the ability to weigh the proofs of both groups, giving preference to one over the other.

168 قال السخاوي في فتح المغيث: ولقد أكثر الجامع فيه مصنفًا نحو مجلدين إذ خرج عن موضوع كتابه مطلق الضعف حيث أخرج فيه كثيرا من الأحاديث الضعيفة التي لا دليل معه على وضعها وعن ابن الصلاح لهذا الجامع الشهير أبا الفرج ابن الجوزي بل ربما أدرج فيها الحسن والصحيح مما هو في أحد الصحيحين فضلا عن غيره وهو مع إصابته في أكثر ما عنده توسع منكر ينشأ عن غاية الضرر من ظن ما ليس بموضوع بل هو صحيح موضوعا مما قد يقلده فيه العارف تحسينا للظن به حيث لم يبحث فضلا عن غيره

ولذا انتقد العلماء صنيعه إجمالا والموقع له في استناده في غالبه لضعف راويه الذي رمى بالكذب مثلا غافلا عن مجيئه من وجه آخر

وربما يكون اعتماده في التفرد قول غيره ممن يكون كلامه فيه محمولا على النسبي هذا مع أن مجرد تفرد الكذاب بل الموضوع ولو كان بعد الاستقصاء في التفتيش من حافظ متبحر تام الاستقراء غير مستلزم لذلك بل لا بد معه من انضمام شيء مما سيأتي ولذا كان الحكم من المتأخرين عسرا جدا وللنظر فيه مجال (فتح المغيث شرح ألفية الحديث ص265)

قال السيوطي في اللآلي المصنوعة: وأعلم أنه جرت عادة الحفاظ كالحاكم وابن حبان والعقيلي وغيرهم أنهم يحكمون على حديث بالبطلان من حيثية سند مخصوص لكون راويه اختلق ذلك السند لذلك المتن ويكون ذلك المتن معروفا من وجه آخر ويذكرون ذلك في ترجمة ذلك الراوي يخرجونه به فيغتر ابن الجوزي بذلك ويحكم على المتن بالوضع مطلقا ويورده في كتاب الموضوعات وليس هذا بالاتق وقد عاب عليه الناس ذلك آخرهم الحفاظ ابن حجر (اللآلي المصنوعة في الأحاديث الموضوعات 108/1)

قال الذهبي (أي في تاريخ الإسلام) ربما ذكر ابن الجوزي في الموضوعات أحاديث حسنا قوية قال ونقلت من خط السيد أحمد بن المجد (حفيد الإمام الموفق ابن قدامة المقدسي) قال صنف ابن الجوزي كتاب الموضوعات فأصاب في ذكره أحاديث شنيعة مخالفة للنقل والعقل وما لم يصب فيه إطلاقه الوضع على أحاديث بكلام بعض الناس في أحد رواها كقوله فلان ضعيف أو ليس بالقوي أو لين وليس ذلك الحديث مما يشهد القلب ببطلانه ولا فيه مخالفة ولا معارضة لكتاب ولا سنة ولا إجماع ولا حجة بأنه موضوع سوى كلام ذلك الرجل في راويه وهذا عدوان ومجازفة انتهى (تدريب الراوي 450/3)

4.) Classifying Ahaadeeth as saheeh and dhaeef is an ijtihaadi matter.

Classifying Ahaadeeth as saheeh and dhaeef is an ijtihaadi matter (i.e. based on the independent research of each scholar), as Ibn al-Humaam has clearly expressed. (In simple words, when a scholar says that this Hadeeth is saheeh or dha'eef, it is not a fact that he is stating; it is merely his personal opinion based on his research. It is therefore subject to difference of opinion, and no view may be held to be conclusive against another.) Therefore, the mujtahideen may have different views. In such a case, no mujtahid can be criticized or condemned for his view. Also, if a mujtahid uses a Hadeeth to prove a certain point, then this is proof that the Hadeeth is worthy of being utilized as a proof according to his criterion. It is not correct to present the view of another mujtahid to counter his opinion, and to thereby (adamantly) state that the Hadeeth is not worthy of presenting as a proof, since the view of one mujtahid is not a binding proof against another mujtahid.¹⁶⁹

5.) When a Hadeeth is declared as dha'eef in latter eras, it does mean that it was dha'eef in the previous eras. At times, a Hadeeth reaches a scholar of an earlier era with a saheeh sanad. Thereafter, (in the subsequent eras) a dhaeef narrator narrates the Hadeeth. The Ulama of latter times will regard the Hadeeth to be dhaeef. So it is obvious that the people who regard the Hadeeth as dhaeef in latter times cannot be a proof against Imam Abu Hanifah رحمته الله (for example, for he may have received the Hadeeth from the saheeh chain and did not feature that dha'eef narrator who may have only entered that chain one or two generations later). Therefore, narrations regarded as dhaeef in the era of Imam Bukhaari رحمته الله were not necessarily so in the previous eras.

¹⁶⁹ Allamah Zafar Ahmad Uthmaani has discussed this issue at length in his Muqaddimah on I'laa As-Sunan, known as Qawaaid fi Uloom al-Hadith, in a special chapter dedicated to this subject. In it, he has quoted the statements of Ibn Taimiyyah, Ibn Jareer, Ibn Hajar, Suyuti, Imaam Tirmizi and Dhahabi (may Allah be pleased with all of them)

6.) **What is the meaning of a Hadeeth being Saheeh or Dha'eef?** (Tasheeh and Tadh'eef are based on likelihood and probability, and are not absolute realities.) Imam Ibn al-Salaah رحمه الله states in his Muqaddimah (Ma'rifatu Anwaa' Ulum al-Hadeeth)¹⁷⁰ that just because a Hadeeth is given the status of being saheeh, it does not necessitate that in actual fact it is **undeniably** saheeh. It merely means that from a technical aspect, in terms of fulfilling the five conditions, the Hadeeth is saheeh and therefore it is most likely that it will be authentic in reality as well. However, there remains a possibility that even a Hadeeth considered as saheeh may not actually be authentic, since a reliable narrator (known as thiqah) can also make a mistake. But this "possibility" is not given any credit unless there are indications and strong proofs elsewhere (such as when the Hadeeth opposing a clear Qur'aanic verse or other more authentic Ahaadeeth) suggesting that a mistake may have been made by a narrator of this saheeh Hadeeth. If such strong proofs are found, it is perfectly acceptable to not act upon this saheeh Hadeeth.

Likewise, just because a Hadeeth has been given the status of being dha'eef, it does not necessitate that in actual fact it is undeniably incorrect. It merely means that from a technical aspect, the Hadeeth has been included in the category of dha'eef, and therefore one cannot rely on it to the extent that he bases a Shar'ee ruling upon it. However, there remains a possibility that a dha'eef (weak) narrator has narrated the Hadeeth correctly; for such a narrator will not make a mistake every time. But just like with a saheeh Hadeeth, it is required to have strong indications and proofs to suggest that this Hadeeth is acceptable. If such strong proofs are found, it is perfectly acceptable to act upon this dha'eef Hadeeth.

¹⁷⁰ ومتى قالوا : هذا حديث صحيح فمعناه : أنه اتصل سنده مع سائر الأوصاف المذكورة . وليس من شرطه أن يكون مقطوعا به في نفس الأمر إذ منه ما ينفرد بروايته عدل واحد وليس من الأخبار التي أجمعت الأمة على تلقيها بالقبول وكذلك إذا قالوا في حديث : إنه غير صحيح فليس ذلك قطعا بأنه كذب في نفس الأمر إذ قد يكون صدقا في نفس الأمر وإنما المراد به : أنه لم يصح إسناده على الشرط المذكور والله أعلم (معرفة أنواع علوم الحديث، ويُعرف بمقدمة ابن الصلاح ص13)

Based on this, if a mujtahid Imaam – due to other strong proofs – chooses not to act upon a Hadeeth technically considered as saheeh, or chooses to act upon a Hadeeth technically considered as dha'eef, he cannot be accused of “leaving the sunnah” or as “one who acts upon weak narrations.”

Imam Tirmidhi, mentions in Kitaab Al-Ilal that he has included two Hadeeths in his Jaami' Tirmidhi which are saheeh, yet no jurist has acted upon them.

He writes,

جميع ما في هذا الكتاب من الحديث هو معمول به، وبه أخذ بعض أهل العلم ما خلا حديثين:
حديث ابن عباس: أن النبي صلى الله عليه وسلم جمع بين الظهر والعصر بالمدينة، والمغرب والعشاء من غير خوف ولا سفر، ولا مطر.
وحديث النبي صلى الله عليه وسلم أنه قال: إذا شرب الخمر فاجلدوه فإن عاد في الرابعة فاقتلوه.

The scholars have reached a consensus that both are not suitable for practice, despite their being saheeh, due to other strong proofs – but no one was accused of “leaving the sunnah.”

Similarly, Imam Tirmidhi رَحِمَهُ اللهُ، in the chapter of marriage, narrates the following:

عَنِ ابْنِ عَبَّاسٍ قَالَ: رَدَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنَتَهُ زَيْنَبَ عَلَى أَبِي الْعَاصِ بْنِ الرَّبِيعِ بَعْدَ سِتِّ سِنِينَ
بِالنِّكَاحِ الْأَوَّلِ، وَلَمْ يُحْدِثْ نِكَاحًا.

The demand of this Hadeeth is that if a woman accepts Islam and her polytheist husband accepts six years later, then there is no need for another nikah, whereas no Faqeeh has ever regarded this as suitable for practice. Therefore, Imam Tirmidhi رَحِمَهُ اللهُ writes thereafter:

هَذَا حَدِيثٌ لَيْسَ بِإِسْنَادِهِ بَأْسٌ، وَلَكِنْ لَا نَعْرِفُ وَجْهَ هَذَا الْحَدِيثِ، وَلَعَلَّهُ قَدْ جَاءَ هَذَا مِنْ قِبَلِ دَاوُدَ بْنِ حُصَيْنٍ
مِنْ قِبَلِ حَفْظِهِ.

Here, Imam Tirmidhi, due to other strong proofs, states that there was most likely an error from the narrator, even though the Hadeeth is saheeh.

On the other hand, at times, a dha'eef Hadeeth is practised upon, due to other strong proofs. In the same chapter in Sunan Tirmidhi, he mentions the narration of Amr ibn Shua'ib:

عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَدَّ ابْنَتَهُ زَيْنَبَ عَلَى أَبِي الْعَاصِ بْنِ الرَّبِيعِ بِمَهْرٍ جَدِيدٍ وَنِكَاحٍ جَدِيدٍ

Regarding this Hadeeth, he states:

هَذَا حَدِيثٌ فِي إِسْنَادِهِ مَقَالٌ، وَالْعَمَلُ عَلَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ: أَنَّ الْمَرْأَةَ إِذَا أَسْلَمَتْ قَبْلَ زَوْجِهَا ثُمَّ أَسْلَمَ زَوْجُهَا وَهِيَ فِي الْعِدَّةِ أَنْ زَوْجَهَا أَحَقُّ بِهَا مَا كَانَتْ فِي الْعِدَّةِ، وَهُوَ قَوْلُ مَالِكِ بْنِ أَنَسٍ، وَالْأَوْزَاعِيِّ، وَالشَّافِعِيِّ، وَأَحْمَدَ، وَإِسْحَاقَ

So here, a dha'eef Hadeeth is applied and accepted by many scholars due to other strong proofs, such as Imam Maalik, Imam Shaafi'ee, Imam Ahmad, Imam Ishaq and Imam Awza'i – but no one was accused of “acting upon a weak narration.” Therefore, if Imam Abu Haneefah رَحِمَهُ اللَّهُ practices on a dha'eef Hadeeth due to having other proofs as well, then how can it be correct to make him alone a target of criticism. Moulana Zafar Ahmad Uthmaani رَحِمَهُ اللَّهُ has explained this in Inhaa-as-Sakan.¹⁷¹

7.) The principle of Talaqqi bi al-Qabool and At-Ta'aamul, which could result in accepting dha'eef narrations: Many Hadeeth experts and scholars of principles of Islamic jurisprudence (usool) assert that if a Hadeeth is dha'eef in its chain of narration, but the ruling established by it was acted upon by the Sahaabah and those who followed them (taabi'oon) (i.e. it is mu'ayyad bit ta'aamul), it may be considered as a valid proof (in matters pertaining to ahkaam), despite being dha'eef, as clearly expressed by (Abu Bakr) Jassaas in Ahkaam al-Qur'aan¹⁷² and

¹⁷¹ This book was later published by the title Qawaa'id Fi Uloom Al-Hadith, with the valuable footnotes and research of Shaykh Abdul-Fattah Abu Ghuddah. It has also been translated into English.

¹⁷² وروى حصن بن ميسرة قال حدثني عبد الرحمن بن حرملة عن عدي الجذامي قال قلت يا رسول الله كانت لي امرأتان فاقتلنا فرميت أحديهما فقال أعقلها ولا ترثها فثبت بهذه الأخبار حرمان القاتل ميراثه من سائر مال المقتول وأنه لا فرق في ذلك بين العامد والمخطيء لعموم لفظ النبي عليه السلام فيه وقد استعمل الفقهاء هذا الخبر وتلقوه بالقبول فجري مجرى

many other muhadditheen and usooliyyeen. An example of this is the ruling of a slave girl's divorce and waiting period. In a dha'eef Hadeeth, it is narrated:

طلاق الأمة تطليقتان وعدتها حيضتان

In spite of it being dha'eef, this was still found to be the common understanding of the sahaabah and tabi'un. Imam Tirmidhi writes,

حَدِيثُ عَائِشَةَ حَدِيثٌ غَرِيبٌ، لَا نَعْرِفُهُ مَرْفُوعًا إِلَّا مِنْ حَدِيثِ مُظَاهِرِ بْنِ أَسْلَمَ، وَمُظَاهِرٌ لَا نَعْرِفُ لَهُ فِي الْعِلْمِ غَيْرَ هَذَا الْحَدِيثِ، وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَيْرِهِمْ، وَهُوَ قَوْلُ سُفْيَانَ الثَّوْرِيِّ، وَالشَّافِعِيِّ، وَأَحْمَدَ، وَإِسْحَاقَ (سنن الترمذي - ابواب الطلاق - باب ما جاء أن طلاق الأمة تطليقتان رقم: 1182)

Similarly, the following Ahaadeeth are dha'eef, but are regarded worthy as proof by many jurists because they have been accepted throughout the centuries (تلقى بالقبول).

الْقَاتِلُ لَا يَرِثُ

(سنن الترمذي - ابواب الفرائض - ما جاء في إبطال ميراث القاتل رقم: 2109)

فَلَا وَصِيَّةٌ لَوَارِثٍ

(سنن الترمذي - ابواب الوصايا - ما جاء لا وصية لوراث رقم: 2120)

This is the very same principle which Imam Abu Hanifa applies in many of his rulings. He accepts certain narrations technically considered as dha'eef today, yet it is supported by Ta'aamul.

Furthermore, one can derive rulings from a sound (hasan) Hadeeth, just like saheeh Ahaadeeth. So it is important to know that a dha'eef

التواتر كقوله عليه السلام لا وصية لوارث وقوله لاتنكح المرأة على عمتها ولا على خالتها وإذا اختلف البيعان فالقول ما قاله البائع أو يترادان وما جرى مجرى ذلك من الأخبار التي مخرجها من جهة الأفراد وصارت في حيز التواتر لتلقى الفقهاء لها بالقبول من استعمالهم إياها فجاز تخصيص آية المواريث بما (أحكام القرآن للجصاص 44/1)

لا وصية لوارث ... وهذا الخبر المأثور عن النبي ص - في ذلك ووروده من الجهات التي وصفنا هو عندنا في حيز التواتر لاستفاضته وشهرته في الأمة وتلقي الفقهاء إياه بالقبول واستعمالهم له وجائز عندنا نسخ القرآن بمثله إذ كان في حيز ما يوجب العلم والعمل من الآيات (أحكام القرآن للجصاص 205/1)

طلاق الأمة تطليقتان وعدتها حيضتان وقد تقدم ذكر سنده وقد استعملت الأمة هذين الحديثين في نقصان العدة وإن كان ورود من طريق الأحاد فصار في حيز التواتر لأن ما تلقاه الناس بالقبول من أخبار الأحاد فهو عندنا في معنى المتواتر لما بيناه في مواضع (أحكام القرآن للجصاص 83/2)

narration may be elevated to the level of a sound (hasan) Hadeeth if there are several chains of narration with the same meaning. This type of sound (hasan) Hadeeth is known as hasan li ghayrihi (meaning “sound due to the support of other narrations”).

8.) How are two apparently contradictory saheeh narrations reconciled by the Fuqaha and Muhadditheen? In the instance of authentic and acceptable Ahaadeeth contradicting each other, some Fuqaha and Muhadditheen compare the chains of both and apply or practice upon the one considered as more authentic. Others, like Imam Abu Hanifah, however, do not always prefer the narration which has the more authentic chain; instead they select the one which conforms most to the text of the Qur’aan and the general principles of the Shari’ah, regardless if it has a less authentic chain.

By keeping the above broad principles of “Hadeeth verification and classification” in mind, much of the objections levelled against earlier mujtahid Imams would no longer remain. And Allaah knows best.¹⁷³

CATEGORIES OF THE NARRATORS OF HADEETH

The categories of the narrators of Hadeeth may be viewed from two angles:

1. Memory and companionship of his Shaykh.
2. Time and era.

The categories of narrators of Hadeeth from the angle of memory and companionship are of five categories. The first person it seems who mentioned this was Allaamah Abu Bakr Haazimi in his book “Shuroot al-A’immah al-Khamsah” page 43. These five categories are as follows:

¹⁷³ The above 8 principles were extracted, adapted and edited from Dars-e-Tirmizi of Mufti Muhammad Taqi Uthmaani. A few translations and additions were included from an article entitled ‘Principles of Hadith Verification and Acceptance’ which was a summary of the above section.

- 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 As-Sihaah As-Sittah are based on the above categories of narrators. It is the habit of Imaam Al-Bukhaari رَحْمَةُ اللَّهِ to take the Ahaadeeth of the first category of narrators. However, at times, he quotes from the second category for istish-haad (as supplementary information). Therefore, his Jaami' is of the highest standard with regards to reliability.

Imaam Muslim رَحْمَةُ اللَّهِ takes Ahaadeeth from the first two categories of narrators and rarely quotes narrators of the third category. Imaam Muslim too quotes from them only for istish-haad (as supplementary information). Therefore, his book is second with regards to reliability.

Imaam An-Nasaa'i رَحْمَةُ اللَّهِ takes Ahaadeeth from the first three categories. Therefore, his book is third.

Imaam Abu Dawud, together with taking Ahaadeeth from the first three categories, also quotes narrations from the fourth category for istish-haad (as supplementary information).

Imaam At-Tirmidhi رَحْمَةُ اللَّهِ takes Ahaadeeth from the first four categories and at times quotes from the fifth category.

Imaam Ibn Maajah رَحْمَةُ اللَّهِ takes Ahaadeeth from all five categories.

Based on the above, the order of priority of As-Sihaah As-Sittah, with regards to strength of sanad, is as follows: Saheeh Al-Bukhaari, Saheeh Muslim, Sunan Al-Nasaa'i, Sunan Abu Dawood, Sunan At-Tirmidhi, Sunan Ibn Maajah. Some scholars have placed Al-Muwatta' of Imaam Maalik in place of Sunan Ibn Maajah and others have placed Sunan Ad-Daarimi. This is due to some fabricated Ahaadeeth found in Sunan Ibn Maajah (17, 19, 21 or 25). However, due to the beautiful order of Ibn Maajah, the inclination of majority of the scholars is that it be included in the as-Sihaah As-Sittah.

There are 12 categories of narrators from the aspect of time and era. In the books of biographies, when a narrator is said to be from a certain category, then these chronological categories are intended. The first person to mention this division was Ibn Hajar in his Taqreeb At-Tahdeeb. Others followed him thereafter. (Some are of the view that these categories are specific to his book and not a general rule).

1. Sahaabah رَضِيَ اللَّهُ عَنْهُ
2. Senior Taabi'een e.g. Sa'eed ibn Al-Musayyib.
3. Middle category of Taabi'een e.g. Hasan Al-Basri and Muhammad ibn Seereen
4. Junior to Middle category like Imaam Az-Zuhri who narrated more from Taabi'een than the Sahabah.
5. Junior Taabi'een – those who met a few Sahaabah, but did not narrate from them e.g. Sulayman Al-A'mash (and Imaam Abu Hanifah).
6. Last category of Taabi'een – they are not Taabi'een but merely contemporaries of the fifth category, like Ibn Jurayj. He is not a Taabi'ee, but regarded in their category because of being their contemporary.
7. Senior Tab'ut Taabi'een (those who saw the Taabi'een) like Imaam Maalik and Sufyaan Thawri رَضِيَ اللَّهُ عَنْهُ.
8. The Middle category of Tab'ut Taabi'een like Sufyaan ibn Uyaynah and Sufyaan ibn Ulayyah.
9. Junior Tab'ut Taabi'een like Imaam Al-Shaafi'ee, Abd Ar-Razzaaq (As-San'aani).
10. The Seniors of those who narrate from the Tab'ut Taabi'een – like Imaam Ahmad Ibn Hambal.
11. Middle category of those who narrate from the Tab'ut Taabi'een like Imaam Al-Bukhaari, Ali ibn Madeeni
12. Junior category of those who narrate from the Tab'ut Taabi'een like Imaam At-Tirmidhi and his contemporaries.

From these twelve categories, most of the narrators of:

the first two categories are from the first century,

the third to the eighth category are from the second century

and the ninth to the twelfth category are from the third century.

By creating these categories, great ease was made for the authors of biographies. It was their habit to write a long list of the name of every narrator with his teachers and students. Whilst mentioning the teachers, the text would be: (روى عن فلان و عن فلان) and when mentioning the students, the text would be: (روى عنه فلان و فلان). When abridged biographies were written, then instead of writing a lengthy list with the names of the teachers and students, it became sufficient to merely mention the chronological category of the narrator. Now it was sufficient to merely write the following: (نقطة عن فلان).¹⁷⁴

IMAM ABU HANEEFAH رَحْمَةُ اللَّهِ AND HADEETH

The next chapter will briefly explain the position of Imaam Abu Haneefah رَحْمَةُ اللَّهِ in Hadeeth. Imaam Abu Haneefah رَحْمَةُ اللَّهِ was born in Kufa in 80 AH. It is important to understand the Ilmi (academic) environment of Kufa, in which Imaam Abu Haneefah رَحْمَةُ اللَّهِ 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. 'Umar رَضِيَ اللَّهُ عَنْهُ encouraged Muslims to live in Kufa and appointed 'Abdullaah Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ as their teacher.

Virtues of 'Abdullaah Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ:

'Ali رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "If I happened to appoint anyone as a Khalifah without any mutual consultation, then I would have appointed Ibn Umm 'Abd (Ibn Mas'ood)." (*Sunan Tirmizi no.3809, Musnad Ahmad no.739 with a dha'eef sanad*) Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ himself reported that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also said, "I am pleased with whatever Ibn Umm 'Abd is pleased with for my Ummah." (*Al-Mustadrak of Al-Haakim no.5387, Al-Mu'jam Al-Kabeer no.8458*) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also mentioned, "The feet of Abdullah (Ibn Mas'ood) will be weightier on the scale than Mount Uhud." (*This is*

¹⁷⁴ Kashf-Al-Baari

narrated by Abdullah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ - Sahih Ibn Hibban no.7069, by Ali رَضِيَ اللَّهُ عَنْهُ - Musnad Ahmad no.920, Al-Mujamul Kabeer no.8516¹⁷⁵, Al-Mukhtarah of Dhiyaa Maqdisi with a hasan chain and by Mu'aawiyah ibn Qurrah from his father - Al-Mustadrak of Al-Haakim no.5385, Al-Mu'jam Al-Kabeer 19/28 no.15730)

'Umar رَضِيَ اللَّهُ عَنْهُ would love to keep such a personality for guidance in Madinah Munawwarah but he gave preference to the people of Kufa over himself. 'Umar رَضِيَ اللَّهُ عَنْهُ expressed his preference by saying to the people of Kufa, "I have given preference to you regarding 'Abdullah (Ibn Mas'ood) over myself." (Al-Mustadrak of Haakim no.5663 with a saheeh chain)

'Abdullaah Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ spent the remainder of his life in Kufa in educating people and had approximately 4000 students. (Al-Mabsoot of Sarakhsi 16/131)

His students themselves were the most outstanding people from amongst the Taabi'een.

Sha'bi رَحِمَهُ اللَّهُ is reported to have said, "I have never seen people with greater tolerance, more knowledge and more abstinent from the blood of others (according to one narration – more abstinent from this world) than the students of Abdullah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ, except the Companions of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ."

قال محمد بن سعد وقال سفيان بن عيينة قال الشعبي ما رأيت أحدا كان أعظم حلما ولا أكثر علما ولا أكف عن الدماء من أصحاب عبد الله إلا ما كان من أصحاب رسول الله صلى الله عليه وسلم (الطبقات الكبرى - ابن سعد 6/12)

قال ابن عيينة: سمعت مالكا يقول: قال الشعبي: ما رأيت قوما قط أكثر علما، ولا أعظم حلما، ولا أكف عن الدنيا من أصحاب عبد الله. ولولا ما سبقهم به الصحابة، ما قدمنا عليهم أحدا. (سير أعلام النبلاء 4/262)

Besides Kufa being blessed with so many students of 'Abdullaah Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ, there were approximately 1500 Sahaabah رَضِيَ اللَّهُ عَنْهُمْ residing in Kufa. Kufa was further blessed by being the Muslim capital

¹⁷⁵ قال الهيثمي (288/9) رواه أحمد ، وأبو يعلى ، والطبراني ، ورجالهم رجال الصحيح غير أم موسى وهي ثقة . : رجالهم رجال الصحيح غير أم موسى وهي ثقة .

during the time of 'Ali رَضِيَ اللَّهُ عَنْهُ. When Ali رَضِيَ اللَّهُ عَنْهُ saw the environment here, he was extremely pleased and commented, “May Allaah shower His mercy on Ibn Umm-Abd (Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ). He has filled this city with knowledge and Fiqh.” (Al-Mabsoot of Sarakhsi 16/131)

After the arrival of Ali رَضِيَ اللَّهُ عَنْهُ in Kufa, there was an increase in its academic level, since these two Sahaabah رَضِيَ اللَّهُ عَنْهُ possessed the crux of knowledge of the Sahaabah رَضِيَ اللَّهُ عَنْهُ. Masrooq ibn Ajda رَضِيَ اللَّهُ عَنْهُ said,

شَافْتُ أَصْحَابَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدْتُ عِلْمَهُمْ انْتَهَى إِلَى سِتَّةٍ: إِلَى عُمَرَ، وَعَلِيٍّ، وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَأَبِي الدَّرْدَاءِ، وَزَيْدِ بْنِ ثَابِتٍ، ثُمَّ شَافْتُ السِّتَّةَ فَوَجَدْتُ عِلْمَهُمْ انْتَهَى إِلَى عَالِيٍّ، وَعَبْدِ اللَّهِ

I studied the Sahaabah. I found that their knowledge terminated by six. Then I pondered, and I found that their knowledge terminated by two: Ali and Abdullaah. (Al-Mu'jam al-Kabeer no. 8513)

Such an environment was found there that Anas ibn Seereen رَضِيَ اللَّهُ عَنْهُ said, “I went to Kufa. I found four thousand people seeking Hadeeth and four hundred who had learnt fiqh.” (Al-Muhaddith-al-Faasil vol. 1 page 560)

Haafiz Abu Bakr ibn Dawood says, “I reached Kufa. I only had one dirham. I bought thirty mudds of beans. Daily I would eat one mudd. I would write one thousand Ahaadeeth from Ashajj. In one month, I wrote thirty thousand Ahaadeeth from him.” (Tabaqaat ash-Shaafi'iyyah al-Kubraa vol. 3 page 308)

What must have been the level of knowledge there? It is for this reason that Imam Bukhaari رَضِيَ اللَّهُ عَنْهُ travelled there many times. Three hundred of his narrators are from Kufa.

Imaam Abu Haneefah رَضِيَ اللَّهُ عَنْهُ grew up and was nurtured in a blessed environment which had been blessed with 1500 Sahaabah رَضِيَ اللَّهُ عَنْهُ, including Ali رَضِيَ اللَّهُ عَنْهُ and Abdullaah Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ with 4000 of his students.

Imaam Abu Haneefah رَحْمَةُ اللَّهِ عَلَيْهِ

Imaam Abu Haneefah's name was Nu'maan ibn Thaabit. He was born in the year 80 A.H. and passed away in the year 150 A.H. (*Uqoodul Jumaan* page 54/56)

Was Imaam Abu Haneefah رَحْمَةُ اللَّهِ عَلَيْهِ a Taabi'ee?

His being a taabi'ee is an accepted and undeniable reality.

Allamah Ibn Katheer رَحْمَةُ اللَّهِ عَلَيْهِ writes about Imaam Abu Haneefah: "...one of the four Imaams of the mazaahib that are followed. He was the first amongst them in demise, as he had also witnessed the era of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. He saw Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ. It is related that he also met other Sahaabah رَضِيَ اللَّهُ عَنْهُمْ as well. Some even mention that he narrated from seven of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. And Allaah جَلَّ جَلَالُهُ knows best."

Allamah Zahabi رَحْمَةُ اللَّهِ عَلَيْهِ (d. 778 A.H.) states:

«إِنَّهُ رَأَى أَنَسَ بْنَ مَالِكٍ لَمَّا قَدِمَ عَلَيْهِمُ الْكُوفَةَ»

"He (Imaam Abu Hanifah) met Anas رَضِيَ اللَّهُ عَنْهُ on when he visited them in Kufa." (*Siyar A'laamin Nubalaa* 3/387) Anas رَضِيَ اللَّهُ عَنْهُ passed away in 93 A.H. Therefore, Imaam Abu Hanifah رَحْمَةُ اللَّهِ عَلَيْهِ would have been of a discerning age when he met Anas رَضِيَ اللَّهُ عَنْهُ.

Muhammad ibn Ibraahim writes in 'Ar-Rawdhul Baasim' (1/312):

« قَدْ تَوَفَّى أَنَسُ بْنُ مَالِكٍ سَنَةَ ثَلَاثٍ وَتِسْعِينَ مِنَ الْهِجْرَةِ، وَالظَّاهِرُ أَنَّ أَبَا حَنِيفَةَ مَا رَأَاهُ وَهُوَ فِي الْمَهْدِ، بَلْ رَأَاهُ

بَعْدَ التَّمْيِيزِ ». (الروض الباسم 312/1)

He was therefore the only one from the four Imaams to have the privilege of being a Taabi'ee.

Maulana Zafar Ahmad Uthmaani رَحْمَةُ اللَّهِ عَلَيْهِ writes: Know that the majority of Hadeeth-scholars agree that a man becomes a Tabi'ee by merely having met a Sahaabi and having seen him, and it is not a condition that

he accompanies him for a period of time and narrates from him. [Al-Suyuti] said in Tadreebur-Raawi on the definition of a Tabi'ee:

It was said: he is one who met him [i.e. a Sahaabi], although he did not accompany him, as was said on [the definition of] a Sahaabi, and al-Haakim agrees with this. Ibnus-Salaah said: "It is closest [to the truth]." The author [i.e. al-Nawawi] said: "It is most apparent."

Al-'Iraaqi said: "The practice of the majority of the scholars of Hadeeth is based on this, for indeed Muslim and Ibn Hibban included al-A'mash amongst the generation of the Tabi'een." Ibn Hibban said: "We have included him in this generation because he had met [with a Sahaabi] and had recollection [of that meeting]. He saw Anas, although it is not authentic from him that he heard a connected narration from him." Al-Tirmidhi said: "He did not hear any of the Sahaabah." Hafiz 'Abdul-Ghani al-Maqdisi also counted him amongst them, and he counted Yahya ibn Abi Kathir amongst them as he met Anas, and Musa ibn 'A'ishah as he met 'Amr ibn Hurayth.

Hafiz [Ibn Hajar al-'Asqalani] said in Sharh Nukhbatul-Fikar:

This is the preferred view, as opposed to one who makes it a condition for a Tabi'ee to have accompanied [a Sahaabi] for a period of time or that it is authentic he heard [from him], or that [he reached] the age of distinction (*tamyeez*).

Once this has been settled, we say: Our Imaam A'zam is undoubtedly a Tabi'ee according to this preferred view and is included in Allaah's statement: "And those who follow them in excellence, Allaah is pleased with them and they are pleased with Him." (9:100)

Imam 'Ali al-Qari said in al-Tabaqaat: His sighting of some Sahabah has been established, and his narration from them has been disputed, while the relied upon [position] is it is established as I explained in *Sharh Musnad al-Imaam* regarding the condition of his chain of narration to some of the noble Sahabah. Hence, he is from the notable Tabi'een as stated by the scholars and luminaries.

Hafiz az-Zahabi mentioned him in Tazkiratul-Huffaz, and he said: "His birth was in the year 80. He saw Anas ibn Malik more than once when

he came to them in Kufah. Ibn Sa'd narrated this from Sayf ibn Jabir that he heard Abu Hanifah say this."

This shows az-Zahabi was sure of [the accuracy of] this narration from Ibn Sa'd, as is not hidden.

The Seal of the Huffaz, Jalal al-Din al-Suyuti (Allaah have mercy on him), said in *Tabyeedhus-Saheefah*: This question [of Abu Hanifah being a Tabi'ee] was raised to Hafiz Ibn Hajar and he replied with [a statement], the text of which is:

"Imam Abu Hanifah lived at the time of a group of Sahaabah, as he was born in Kufah in the year 80 AH, and at that time 'Abd Allaah ibn Abi Awfa [resided] therein, since he died after that by agreement; and in Basra at that time there was Anas ibn Malik who died in the year 90 or thereafter. Ibn Sa'd narrated with an unproblematic chain that Abu Hanifah saw Anas رَضِيَ اللَّهُ عَنْهُ. Other Sahaabah besides these two were alive in the lands [of Islam] after this.

One of them [i.e. the scholars] compiled a volume on what was transmitted of Abu Hanifah's narration from the Sahaabah. However, their chains of narration (*isnaad*) are not devoid of weakness.

The relied upon [position] on his being present [in the times of which Sahaabah] is what has passed, and on his sighting of some Sahaabah what Ibn Sa'd narrated in *al-Tabaaqat*. Hence, by this consideration, he is from the rank of the Tabi'een, and this has not been established for any of the Imaams of the towns contemporary to him, like al-Awzaa'i in the Levant, the two Hamaads [Ibn Salamah and Ibn Zayd] in Basrah, al-Thawri in Kufah, Maalik in Madinah, Muslim ibn Khalid al-Zanji in Makkah and al-Layth ibn Sa'd in Egypt. And Allaah knows best."

This is the end of what Hafiz Ibn Hajar mentioned.

As for his sighting Anas رَضِيَ اللَّهُ عَنْهُ, a great multitude of the Hadeeth-scholars and the scholars of reports have confirmed it:

Hafiz al-'Iraaqi said: "Abu Hanifah's narration from any one of the Sahaabah is not authentic, but he had indeed seen Anas." As-Suyuti cited this [statement] in *Tabyeedhus-Saheefah*.

Hafiz Abu 'Umar ibn 'Abd al-Barr said: "Muhammad ibn Sa'd, the scribe of al-Waaqidi, mentioned that Abu Hanifah saw Anas ibn Malik and

‘Abdullah ibnul-Haarith ibn Jaz’ al-Zubaydi.” He mentioned this and remained silent after it [indicating his approval]. (*This is extracted from al-Jawaahir al-Mudiyyah fi Tabaqaatil-Hanafiyyah vol. 1 page 273*).

Ibn Hajar al-Makki said in *al-Khayraatul-Hisaan*: “It is authentic, as az-Zahabi said, that he saw Anas ibn Malik when he was small, and in one narration [he saw him] multiple times.”

As for his narration from the Sahabah, Imam Abu Ma’shar ‘Abdul-Karim ibn ‘Abdis-Samad al-Tabari al-Muqri’ al-Shafi’ee (d. 478 H) affirmed it, and he compiled a volume on it, as has preceded. He is from the great scholars of the Shafi’ees.

The Imam and Hadeeth-scholar, ‘Abdul-Qaadir ibn Abu al-Wafa’ al-Qurashi al-Hanafi al-Misri, the first to write on the ranks (*tabaqaat*) of the Hanafis, also affirmed it. Al-Qurashi said: “Those from whom he heard, Allaah Almighty be pleased with them all, are: ‘Abdullah ibn Unays, ‘Abdullah ibn Jaz’ al-Zubaydi, Anas ibn Malik, Jabir ibn ‘Abdillah, Ma’qil ibn Yasaar, Waathilah ibn al-Asqa’ and ‘A’ishah bint ‘Ajrad¹⁷⁶. I related from al-Khatib that he saw Anas ibn Malik, and I refuted the one who said that he did not see him, and I explained that with a satisfactory explanation and all praise is due to Allaah.” (*al-Jawaahir al-Mudiyyah vol. 1 page 28*)

Al-Khawarizmi said: “From his virtues and excellences which were not shared by anyone after him is that he narrated from the companions of the Messenger of Allaah (Allaah bless him and grant him peace), since the ‘ulama are agreed on this, although they differ regarding their number.” (1:22) Probably the intent of “‘ulama” is the Hanafis in particular, and by their “agreement,” the agreement of most of them, and it is not hidden that the owner of a house is more knowledgeable

¹⁷⁶ It is not proven and not known that A’ishah bint Ajrad was a Sahaabiyyah. She was counted amongst the Sahaabiyyaat incorrectly. Haafiz Ibn Hajar has mentioned this is Al-Isaabah and added her name to ‘Al-Qismur-Raabi’ (the fourth section in which he mentions those whose status as a Sahaabi is not established). (Uqoodul-Jumaan, Haashiyah of Seerat Imaam A’zam Abu Hanifah by Shaykhul Hadith Maulana Fazlur-Rahman Al-A’zmi)

of what is in it. ‘Allamah Muhaddith al-‘Ayni also affirmed his narration from the Sahaabah, and ‘Allamah ‘Ali al-Qaari, since he said: “The relied-upon [position] is that it is established”.¹⁷⁷

The preferred opinion:

Although this is the opinion of certain Hanafi scholars, the more correct opinion is that although Imaam Abu Hanifah had certainly seen some Sahaabah, his narration from them is not established. The student of Imaam As-Suyuti, Shaykh Muhammad ibn Yusuf Saalihi Dimashqi Shaafi’ee has written in Uqoodul Jumaan that not a single chain is free from a narrator who is muttahaam bil wad’ (accused of being a fabricator). He then went on to quote the narrations which are narrated from 6 male Sahaabah (Abdullaah Ibn Abi ‘Awfa, ‘Abdullaah ibn Jaz’ Az-Zubaidi, ‘Abdullaah Ibn Unays, Waathilah Ibn Al-Asqa’, Jaabir ibn Abdillaah and Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ) and A’ishah bint Ajrad. In every narration, he has pin-pointed a narrator who is accused of being a fabricator. Regarding A’ishah bint Ajrad, he has explained that it is not proven and not known that A’ishah bint Ajrad was a Sahaabiyyah, according to Ibn Hajar and Zahabi. He then states:

An important note:

According to many Muhadditheen, Imaam Abu Hanifah رَضِيَ اللَّهُ عَنْهُ did not hear any Hadeeth whatsoever from any Sahaabi. This claim is proven by the following: a) The students of Imaam Abu Hanifah (like Imaam Abu Yusuf, Imaam Muhammad, Abdur-Razzaaq, Abdullah ibnul Mubaarak, Abu Nu’aym Fadhl ibn Dukayn, Abu Aasim Nabeel Dhahhaak etc.) did not narrate any such narrations. (They would have definitely made mention of those Ahaadeeth if it were established.) For this is something in which one takes pride in and competes in. b) Every chain of narrators contains a liar. There are other reasons as well, which is beyond the scope of this book’s topic. They have however established that Imaam Abu Hanifah had seen Anas رَضِيَ اللَّهُ عَنْهُ, and had, in his

¹⁷⁷ Summarized from ‘Abu Hanifah wa Ashaabuhu I-Muhaddithun’ by Maulana Zafar Ahmad Uthmaani, Idaarat al-Qur’an wal-‘Ulum al-Islamiyyah, 1427 H, 6-11 and translated by Mufti Zameelur Rahman.

childhood, found the era of a group of Sahaabah who were living in various cities.

Allamah Badrud-Deen Ayni رَحْمَةُ اللهِ عَلَيْهِ, in the introduction to his commentary of "Sharh Ma'aanil-Aathaar" of Imaam Tahaawi and in his Tarikh, has endeavoured to establish that Imaam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ had heard (Ahaadeeth) from a group of Sahaabah. However, (his student), the muhaqqiq and benefactor to the Fuqaha and Muhadditheen, Shaykh Qaasim Ibn Qutlubugha Hanafi refutes this in his foot-notes on Jaami'ul Masaaneed of Khwarizmi. One should refer to this...

Nevertheless, I am quite surprised that despite it being possible for Imaam Abu Hanifah to hear Ahaadeeth from those Sahaabah, this hearing is not established authentically. Probably, nobody drew his attention towards it in his childhood. He was initially involved in trade. When Imaam Sh'abi رَحْمَةُ اللهِ عَلَيْهِ noticed his intelligence, he drew his attention to acquiring knowledge, which Imaam Abu Hanifah then turned his attention to. May Allaah جَلَّ جَلَالُهُ reward him abundantly!

Whoever studies my writings will never call me biased or bigoted. By Allaah! I wished to find some reliable information (on the validity of Imaam Abu Hanifah hearing Ahaadith from the Sahaabah) from an authentic narration, which the scholars of Hadeeth cannot refute. But the truth is most worthy of being adopted. Allaah جَلَّ جَلَالُهُ knows my intention best." (Uqoodul-Jumaan page 62,63)

After quoting the above, my respected teacher, Shaykhul-Hadeeth Maulana Fazlur-Rahmaan al-A'zmi states:

Look at the sweetness of his explanation for, as he said it, I realized that this was in my heart. (Poem of Mirzi Ghaalib)

دیکھنا تقریر کی لذت کہ جو اس نے کہا
میں نے یہ جانا کہ گویا یہ بھی میرے دل میں ہے

I feel that this opinion of Saalihi is very just and impartial. In the entire book, he has supported the status of Imaam Abu Hanifah, exposed his virtues and his achievements and answered those who had exceeded the bounds regarding him. Those who are of the opinion that Imaam

Abu Hanifah had heard Ahaadeeth from the Sahaabah, they have not been able to present a single strong narration to support their claim. They have mostly based their claims on possibilities and assumptions, which is not sufficient as a proof. The high status of Imaam Abu Hanifah is not lowered in any way if we cannot establish that he had narrated Ahaadeeth from any Sahaabi. The fact that he is a Taabi'ee is certainly sufficient as a virtue. From the Mujtahid Imaams, no other Imaam shares this honour with Imaam Abu Hanifah. (*Seerat Imaam A'zam Abu Hanifah* page 24-26)

In summary, his being a Taabi'ee, according to the research scholars, is an accepted fact.

Why was he famous by the title Abu Haneefah?

The author of Uqoodul Jumaan, Allamah Shamsud-Deen Muhammad ibn Yusuf Saalihi Dimishqi has narrated that he heard from his friend Allamah Badrud-Deen Alaaee Hanafi narrating from Imaam Muhyud-Deen Muhammad ibn Sulaiman Al-Kaafiji that the word 'Haneefah' in the Iraaqi language refers to an ink pot. Since Imaam Abu Haneefah always kept an ink pot with him, in attribution to this, people started referring to him as Abu Haneefah. (*Uqoodul Jumaan*)

His Upbringing and Seeking of Knowledge

Imaam Abu Haneefah رحمہ اللہ was born and grew up in Kufa. During his childhood and early adulthood, there is little sign that he dedicated himself to seeking knowledge; rather he engaged himself in commerce and was a skilled silk-cloth merchant whose shop was well-known in the Amr ibn Huraith quarter of Kufa. This all changed one day, when the great Imaam Sha'bi رحمہ اللہ came across the young Abu Haneefah, and perceiving his ingenuity and insight, advised him to consider seeking the company of scholars and the path of knowledge. These sincere words of advice etched themselves into the heart of Abu Haneefah, and he started his journey on

the sacred path, undertaking the study of theology until he mastered the subject.

However, Allaah so willed that he then became uninterested in theology through the following incident that he faced.

A lady, realising that he had knowledge, came to him with a question on an Islamic issue, but he did not have knowledge of it and was unable to answer. She then went to the study circle of Imaam Hammad ibn Abi Sulaiman and asked him the question, which he promptly responded to. She returned to Abu Haneefah and said: *"You deceived me, I spent much time listening to your speech and you are incapable of much."* This led Abu Haneefah to give up his interest in theology, and he began to attend the circle of Imaam Hammad رَحْمَةُ اللَّهِ عَلَيْهِ studying *fiqh* until he became widely recognised for his ability in it.

Imaam Abu Haneefah's Most Notable Teachers

Imaam Abu Haneefah رَحْمَةُ اللَّهِ عَلَيْهِ lived in an era of great scholarship, the era of the *tabi'een*; and was therefore able to study with many of them. The most notable of his teachers were:

1. Aamir ibn Sharaaheel As-Sha'bi (104 AH), who was the one who advised him to study, as previously mentioned. He attained Ahaadeeth from 500 Sahaabah رَحْمَةُ اللَّهِ عَلَيْهِمْ. His memory was such that he never wrote down any Ahaadeeth. He says, "I do not have any affinity with poetry, but if I want to, I can recite poetry for one month without any repetition." Once he was discussing the battles of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when Ibn Umar رَضِيَ اللَّهُ عَنْهُ passed by. On hearing his speech, he said, "I accompanied Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the battles, but Sha'bi has more knowledge than me regarding the battles." Khateeb Baghdaadi has quoted the statement of Ali ibn Madeeni who said that the knowledge of Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ terminates by Aswad, Haarith, Amr and Ubaydah ibn Qais. All of their knowledge is gathered by two: Ibrahim an-Nakha'i and Aamir Sha'bi." Both of these are the teachers of Imaam Abu Haneefah رَحْمَةُ اللَّهِ عَلَيْهِ.

2. Abu Isma'il Hammad ibn Abi Sulayman al-Ash'ari (120 AH) was the first and primary teacher of Imam Abu Haneefah. His narrations are found in all six collections of Hadeeth, although in As-Saheeh al-Bukhaari they are without chain (mu'allaq). He narrated from the Sahaabi Anas ibn Maalik رَضِيَ اللهُ عَنْهُ (93 AH), and from the famous Taabi'ee, Sa'eed ibn Jubayr (95 AH), and others. His primary teacher was Ibrahim an-Nakha'i, a major scholar of Hadeeth and fiqh from the Taabi'een, who was the most learned regarding the opinions of 'Abdullaah ibn Mas'ood and his students. Ibn Abi Hatim narrated with his chain from 'Abd al-Malik ibn Iyas, "I asked Ibrahim [an-Nakha'i], 'Who should we ask after you?' He said, 'Hammaad.'" Yahya ibn Ma'een and an-Nasaa'i said he is thiqah. Al-'Ijli said, "Hammaad ibn Abi Sulayman, a Kufan, trustworthy. He was the greatest jurist from the companions of Ibrahim." Dawood at-Ta'i said, "Hammaad ibn Abi Sulayman was generous with food and he was generous with dinars and dirhams." (*Tahdheeb al-Kamaal vol. 7 page 269-79*)

Adh-Dhahabi said under the biography of Hammad ibn Abi Sulayman in Siyar A'laam an-Nubala', "The greatest faqeeh from the inhabitants of Kufa were 'Ali and Ibn Mas'ud. The greatest faqeeh from their companions was 'Alqamah. The greatest faqih from his companions was Ibrahim [an-Nakha'i]. The greatest faqih from the companions of Ibrahim was Hammaad [ibn Abi Sulayman]. The greatest faqeeh from the companions of Hammaad was Abu Haneefah. The greatest faqeeh from his companions was Abu Yusuf. The companions of Abu Yusuf spread to the furthest regions, and the greatest faqeeh from them is Muhammad [ibn al-Hasan ash-Shaybani]. The greatest faqeeh from the companions of Muhammad is Muhammad Abu 'Abdillaah ash-Shafi'ee. Allaah تَبَارَكَ وَتَعَالَى have mercy on them all." (Siyar A'laam al-Nubala vol. 5 page 236) Imaam Abu Haneefah رَحِمَهُ اللهُ narrated two thousand Ahaadeeth from him.

Imaam Abu Haneefah رَحِمَهُ اللهُ said, "I never stretched out my legs in the direction of my teacher Imaam Hammaad's house, out of respect for him. This is despite the fact that there were seven side streets between my house and his house. Every salaah that I offered after Imaam

Hammaad passed away, I sought forgiveness for him together with my parents. I certainly seek forgiveness for all those under whom I studied or all those who taught me something.”

3. ‘Ataa ibn Abi Rabaah (115 AH) was the greatest of Imam Abu Haneefah’s teachers as he himself mentioned, and he has many narrations found in all six of the famous collections of Hadeeth. One of the scholars said, “‘Ataa was black, blind in one-eye, snub-nosed, lame and limp and then he became blind after this, yet he was trustworthy [in transmitting Hadeeth], a jurist and a scholar possessing many Ahaadeeth!” (*Tahdheeb al-Kamaal vol. 20 page 76*) He met 200 Sahaabah, and he would issue fatwa in the presence of the Sahaabah, such that Ibn ‘Abbaas رضي الله عنه would say to questioners, “O people of Makkah! Do you gather your questions to me, when Ibn Abi Rabaah is amongst you?!” (*Tahdheeb al-Kamaal vol. 20 page 69-86*) Imaam Abu Haneefah took both fiqh and Hadeeth from ‘Ataa ibn Abi Rabaah.

4. Abu Ishaq Sabee’ee (127 AH)- He gained knowledge from 38 Sahaabah. According to Abu Dawood Tayaalisi, he was the most knowledgeable regarding the Ahaadeeth of Ibn Mas’ood رضي الله عنه and Ali رضي الله عنه. He is a narrator of As-Sihaah As-Sittah.

Other notable teachers include: ‘Amr ibn Dinaar (126 AH), Nafi’ the servant of Ibn Umar (117 AH), Qataadah ibn Di’aamah (118 AH), Ibn Shihaab az-Zuhri (124 AH), Muhammed ibn al-Munkadir (130 AH) and Hishaam ibn Urwah (146 AH).

In essence, the knowledge of Imam Abu Haneefah رحمه الله was either directly from some Sahaabah رضي الله عنهم or at least through one or very few links to the Sahaabah رضي الله عنهم.

Imaam Abu Haneefah’s Most Notable students

The circle of Imaam Hammad رحمه الله was frequented by his students and those who wanted to specialise in *fiqh*. Upon his passing, Imaam Abu Haneefah رحمه الله assumed the chair in the circle of his mentor. Through his guidance, knowledge and patience, this circle was blessed and

continued to flourish, causing people to flock to it from all lands, until it became the single largest circle in the masjid, graduating countless students from it. Not surprising, some of these students became great scholars in their own right, such as:

The Chief Judge of his time Abu Yusuf, Ya'qub ibn Ibrahim Ansari (182 AH)

The adept jurist Zufar ibn Hudhayl Tamimi (158 AH)

The eloquent jurist Mohammed ibn al-Hasan Shaybani (189 AH)

The attentive, noble and virtuous Hasan ibn Ziyad Lulu'i (204 AH)

The scrupulous jurist Abd Allaah ibn al-Mubarak (181 AH)

The great scholar of Hadeeth Wakee ibnul Jarrah (197 AH).

Hammad ibn Abi Haneefah (170 AH) his only child; and many others...

He produced such students who were mountains of knowledge, Imaams in Fiqh (many of whom were the teachers of Imaam Shafiee, Imaam Ahmad etc.) and who benefitted the Ummah in every field. 560 famous and great Ulamaa had studied under him, (the entire number of his students is innumerable) from whom 36 reached the rank of a Mujtahid. *(Ishaaraatul Maraam page 21, quoting Kurduri)*

Other famous muhadditheen who studied under him are: Tahya ibn Sa'eed al-Qattan (189 AH), Makki ibn Ibraaheem, Zaid ibn Haaroon, Hafs ibn Ghayaath an-Nakha'ee, Yahya ibn Zakariyya Abi Zaaidah, Mus'ir ibn Kidaam, Abu Aasim ibn Nabeel, Qaasim ibn Ma'n, Ali ibn Mushir, Fadhl ibn Dakeen, Abd ar-Razzaq ibn Hummaam, etc.

Glad Tidings

Abu Hurairah رضي الله عنه has narrated that Rasulullaah صلى الله عليه وسلم had said, **"Had ilm (knowledge) been on the Pleiades, some people amongst the Persians would acquire it."** In the narration of Bukhaari and Muslim, the word **'imaan (belief)'** is mentioned in the place of 'ilm (knowledge)' and in the narration of Tabaraani from Abdullah ibn Mas'ud, the word **'deen (religion)'** has been narrated. It thus seems likely that the Hadeeth concerns knowledge of imaan and of deen. Allamah Jalaalud-Deen

Suyuti and Ibn Hajar Makki, in their respective books on Imaam Abu Haneefah, have stated that this Hadeeth refers to Imaam Abu Haneefah. (*Uqoodul Jumaan* page 56, *Al-Khairaat-al-Hisaan* page 13)

Abu Yahya Himmaani says that he heard Imaam Abu Haneefah say: “I once saw a dream which made me very concerned. I had seen as though I was digging up the grave of Rasulullaah ﷺ. I then came to Basrah, and instructed a person to go and ask Muhammad ibn Sireen رَحِمَهُ اللهُ the interpretation of the dream on my behalf. Muhammad ibn Sireen رَحِمَهُ اللهُ, upon hearing the dream, replied: “The one who had seen the dream will be blessed by Allaah جَبَّارٌ وَكَوْنَهُ with the bounty of gathering the Ahaadeeth of Rasulullaah ﷺ (and the knowledge of Deen, and present it to the Ummah.)” (*Siyar* vol. 6 page 534)

Hasan ibn Saalih was told in his dream by his brother Ali that he was with Imaam Abu Haneefah in A’laa Illiyyeen and that Allaah had boasted about the two of them in front of the angels. (*Fadhaail Abi Haneefah of Ibn Abil Awaam* page 135-136)

Principles Governing his Madhab

Nooh Al-Jaami’ reports that Imaam Abu Haneefah said, “Whatever is reported from Rasulullaah ﷺ, then we submit before it. Whatever is reported from the Sahaabah, then we give it preference over the statements of others and personal logic. Whatever is reported from anyone else, then they are men and so are we. (Hence, we are not bound to accept it, instead we will employ our ijtihaad in reaching the conclusion).” (*Siyar* vol. 6 page 534)

When is Qiyaas allowed and why?

Zuhair ibn Muaawiyah narrated: Once in the Musjid, Imaam Abu Haneefah was discussing with Abyadh ibnul Agharr a ruling, which was being determined by the Shar’i process of Qiyaas (analogy). A man sitting in one corner rudely shouted, “Abandon qiyaas. The first being who had employed qiyaas was Iblees (i.e. he employed his logic and refused to submit to Allaah’s command, since he claimed that he is superior as he is made out of fire, while Aadam (alaihis salaam) was

made from sand.” Imaam Abu Haneefah responded: “You have utilized a correct premise in the wrong situation. Iblees had employed qiyaas to reject the command of Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى states, “Remember when we said to the angels “Prostrate!”, and they all prostrated except Iblees. He was from the jinn and he disobeyed the command of his Rabb.” We are employing Qiyaas whereby we analogize a ruling on the basis of another ruling, so that we can source the ruling from the Qur’aan, Sunnah or the consensus of the Ummah. We then make ijtihaad (extract a ruling after great effort), and we revolve around abiding by the rulings of the Shariah (i.e. our object is to practise and abide by the rulings of the Shariah). How can what we are doing be compared to that (which Iblees did).” The man called out, “I repent from my rude statement. May Allaah تَبَارَكَ وَتَعَالَى brighten your heart, for you have brightened my heart!” (He was a sincere person, so he readily accepted his error). (*al-Manaaqib of Kurduri vol.1 page 144,145*)

His Expertise in the Science of Hadeeth

Testimony of the great scholars of Hadeeth

1) Abu Ya’qoob Yusuf ibn Ahmad Makki narrates that Abdullah ibn Ahmad ibn Ibrahim Dawraqi said: “When Yahya ibn Ma’een was asked about Abu Hanifah, I was listening as he replied:

«ثقة مأمون ما سمعت أحداً ضعفه».

“He is reliable in terms of accepting Ahaadeeth from him. I have not heard any of the Muhadditheen portraying him to be unreliable. Look at Imaam Shu’bah that he writes to Imaam Abu Hanifah requesting him to explain a few Ahaadeeth, and Shu’bah is after all Shu’bah.” (In other words, in the field of Hadeeth, Imaam Shu’bah is of a very eminent rank.) (*Uqoodul Jumaan page 158*)

When Yahya ibn Ma’een was asked whether Sufyaan Thauri (rahimahullah) narrated any Hadeeth from Imaam Abu Hanifah, he said: “Surely he narrated from him.” He then said,

«كان ثقةً صدوقاً في الفقه والحديث مأموناً على دين الله». (الخيرات الحسان، ص ٨٠)

Abu Hanifah was a very reliable narrator and most truthful in expounding the laws of fiqh and in the science of Hadeeth. In regard to the Deen of Allaah, he was regarded as reliable and trustworthy.”¹⁷⁸ Muhammad ibn Sa’d al-Awfi said, “I heard Yahya ibn Ma’een saying:

. كان أبو حنيفة ثقة لا يحدث بالحديث إلا بما يحفظه ، ولا يحدث بما لا يحفظ

Abu Hanifah was reliable. He would only narrate those Ahaadeeth which he knew by heart. He would not narrate those Ahaadeeth which he did not know by heart.¹⁷⁹

وقال صالح بن محمد : سمعت يحيى بن معين يقول : كان أبو حنيفة ثقة في الحديث ، وروى أحمد بن محمد بن القاسم بن محرز ، عن ابن معين : كان أبو حنيفة لا بأس به . وقال مرة : هو عندنا من أهل الصدق ، ولم يتهم بالكذب . ولقد ضربه ابن هبيرة على القضاء ، فأبى أن يكون قاضيا

2) Shabaabah says that Shu’bah held a favourable opinion of Imaam Abu Hanifah (Rahimahullah).¹⁸⁰

Khateeb Baghdaadi رَحِمَهُ اللهُ narrates that Sufyaan ibn Uyaynah رَحِمَهُ اللهُ said, “The first person who accorded me a seat of honour in the field of Hadeeth was Imaam Abu Haneefah رَحِمَهُ اللهُ. When I arrived in Kufa, he openly informed the people that I am most knowledgeable in regard to the Ahaadeeth of Amr ibn Dinaar رَحِمَهُ اللهُ. The people started gathering around me and I started teaching those Ahaadeeth to them.” (*Uqoodul Jumaan page 119*)

Sufyaan ibn Uyaynah (the Ustaad of Imaam Shaafi’ee) رَحِمَهُ اللهُ is reported to have said, “My sight has not fallen on anyone as great as Imaam Abu Haneefah. (*Uqoodul Jumaan page 143*)

3) Ibn Abdil Barr رَحِمَهُ اللهُ writes: There are numerous quotations from Ibnul Mubaarak extolling the virtues of Abu Hanifah. (*Al-Intiqaa page 207*)

«وعن ابن المبارك روايات كثيرة في فضائل أبي حنيفة»

¹⁷⁸ Al-Khayraatul Hisaan page80, Uqoodul Jumaan page 158

¹⁷⁹ Tahzeebut Tahzeeb 10/450, Muqaddimah I’laa-us Sunan 3/19

¹⁸⁰ Jaami’ Bayaanil Ilm wa Fadhlilhi 2/1082, Uqoodul Jumaan page 351

Hibbaan ibn Moosa said: “We were once seated in the company of Abdullah ibnul Mubaarak (rahimahullah) (the student of Imaam Abu Hanifah and from among the teachers of Imaam Bukhaari i.e. from among the narrators appearing in Sahih Bukhaari). He was dictating Ahaadeeth to us, when he said: “Nu’maan ibn Thaabit narrated to me..”. Someone asked him, “O Abu Abdir Rahmaan, who are you referring to by this name Nu’maan ibn Thaabit?” He replied, “I am referring to Imaam Abu Hanifah, who is a treasure house of ‘ilm.” Upon hearing this, some of the students terminated the copying down of this Hadeeth from him. Abdullah ibnul Mubaarak remained silent for some time, after which he remarked, “O people, how disrespectful of you! Certainly you are not aware of the status of the Imaams of Deen.

«ليس أحد أحق أن يُقتدى به من أبي حنيفة؛ لأنه كان إمامًا تقيًا ورعًا عالمًا فقيها كشف العلم كشفًا لم يكشفه أحدٌ أبصر وفهم وفطنة وتقى». (الخيرات الحسان، ص ٧٥. أخبار أبي حنيفة وأصحابه، ص 87)

Nobody is as worthy of being followed as Imaam Abu Hanifah. Indeed he was an Imaam. He was extremely pious and abstinent. He was an Aalim and a Faqeeh. He explained ‘ilm with deep insight, profound understanding, intelligence and Taqwa (i.e. Allaah consciousness) in a manner which was unparalleled.” Abdullah ibnul Mubaarak thereafter swore an oath that he will not teach them for another month.” (*Uqoodul Jumaan page 145*)

He also said,

«كان أحفظ لأحاديث رسول الله صلى الله عليه وسلم، كنا نختلف إلى مشايخ الحجاز والعراق فلم يكن مجلس أعظم بركة ولا أكثر نفعًا من مجلس الإمام»

“He was a proficient memorizer of the Ahaadeeth of Rasulullaah ﷺ. We would visit the Ulama of Hijaaz and Iraaq. But there was no gathering which had greater blessings and which was more beneficial than the gathering of Imaam Abu Hanifah. (*Manaaqib Abi Hanifah of Kardari 1/103*)

5) Ali ibnul Madeeni said:

“Thawri, Ibnul Mubaarak, Hammaad ibn Zayd, Hishaam, Wakee’, Abbad ibnul Awwaam and Ja’far ibn Awn all narrated from him.

وهو ثقة لا بأس به

He is reliable, there is no problem with him.” (*Jaami’ Bayaanil Ilm wa Fadhlhi* vol. 2 page 1082, *Al-Khayraatul Hisaan* page 158)

6) Makky ibn Ibrahim (a senior ustaadh of Imaam Bukhaari from whom Imaam Bukhaari has narrated 11 of his 22 Thulaathi narrations (those narrations in which there are only three narrators between the author and Rasulullaah ﷺ who was also a student of Imaam Abu Haneefah) said regarding him, “He is the most knowledgeable man of his time. (*Tahdheeb al-Kamaal*).

7) Imaam A’mash, his teacher, once enquired from him the proof of a certain mas’ala which he had mentioned to someone in the presence of his teacher. He replied by quoting several Ahaadeeth which he had heard from Imaam A’mash himself. Imaam A’mash exclaimed, “Enough! You wish to narrate to me in one moment what I had narrated to you in a hundred days. I was not aware that you had practically applied all these Ahaadeeth. O Fuqaha, you are the doctors and we are the dispensers (pharmacists). And you, o man, have gathered both sides.” (*Atharul Hadeethis Shareef* page122, quoting *Manaaqibul Imaam Abi Haneefah of Mulla Ali Qaari*)

8) His expertise and proficiency in the field of Hadeeth can be summed up in the words of Imaam Abu Yusuf (rahimahullah), who himself was a great Muhaddith and the ustaadh of Imaam Ahmad ibn Hambal (rahimahullah). He says: “Imaam Abu Hanifah had much more insight regarding authentic Ahaadeeth than me.” He further says: “I have not witnessed anyone more learned in the field of Hadeeth than Imaam Abu Hanifah (Rahimahullah). (*Uqoodul Jumaan* page 119) He also said, “At times, I inclined towards the apparent meaning of the Hadeeth, whereas he had more insight and knowledge of the authentic Ahaadeeth than me.” (*Al-Khayraatul-Hisaan* page 69)

Abu Muhammad Haarithi narrates that Imaam Abu Yusuf (rahimahullah) said: “Whenever we discussed any Deeni issue with Imaam Abu Hanifah, and his contemporaries unanimously agreed to

what he had to say, I would go to the Mashaayikh of Kufa to search for a clear Hadeeth in verification of his opinion. I would often come across two or three Ahaadeeth which I used to present to him in verification of his opinion. I once enquired from him regarding how he had come to know about this Hadeeth. He replied: "I am well acquainted with the Ahaadeeth reported by the Ulama of Kufa." (*Uqoodul Jumaan page 21*)

9) Khateeb Baghdaadi (rahimahullah) narrates that Sufyaan ibn Uyaynah (rahimahullah) said: "The first person who accorded me a seat of honour in the field of Hadeeth was Imaam Abu Hanifah (rahimahullah). When I arrived in Kufa, he openly informed the people that I am most knowledgeable in regard to the Ahaadeeth of Amr ibn Dinaar (rahimahullah). The people started gathering around me and I started teaching those Ahaadeeth to them."¹⁸¹

Sufyaan ibn Uyaynah (the teacher of Imaam Shaafi'ee) (rahimahullah) is reported to have said: "My sight has not fallen on anyone as great as Imaam Abu Hanifah."¹⁸²

10) In 'Al-Intiqaa fi Fadhaailil A'immatil Fuqaha', Allamah ibn Abdil Barr Maaliki has quoted approximately 70 Huffaaz of Hadeeth, Imaams of Jarh and ta'deel, Fuqaha, Sulahaa and Mashaayikh who had declared Imaam Abu Hanifah as reliable, have praised him or have acknowledged his status as an Imaam. Most of them had met him, benefitted from him or had interacted closely with him. Instead of quoting all which was mentioned therein, we suffice with the following summary of Shaykh Abdul-Fattaah Abu Ghuddah which he has presented in the footnotes of this very book (*page 230-231*). He states:

«بلغ عدد الذين أثنوا على أبي حنيفة هنا (٧٠) شيخاً عالماً، وهم قد لقوه وخالطوه وأخذوا عنه... وهؤلاء الأئمة الثقات العدول أثنوا بما شاهدوا ووصفوا ما علموا وليس العيان كالخبر... وأكثر ما حُدِّد به العلماء التواتر عددًا: سبعون، فقد بلغ الثناء على الإمام أبي حنيفة حد التواتر، ولكن ممن؟ من خيار سلف هذه الأمة وعلمائها المشهود لهم بالدين والعلم والورع .

¹⁸¹ Uqoodul Jumaan page119

¹⁸² Uqoodul Jumaan page143

وهؤلاء (السبعون) عالمًا مثنيًا، فيهم المحدثون الحفاظ الأعلام شيوخ أئمة السنة: شيخ الإمام أحمد والبخاري ومسلم... وشيوخ شيوخهم رضي الله عنهم، الأتقياء الأذكياء النقاد، وفيهم الفقهاء الفطنون البصراء الصالحاء، وفيهم كبار العباد والعقلاء الأمناء على دين الله تعالى... وهؤلاء كلهم قد أطبقوا على الثناء على أبي حنيفة، في دينه وصلاحه وتعبده، وورعه، وعلمه، وفقهه، وثبته، وثقته، وإمامته، وعقله، ونباهته، وهديده، وسنته، وكرمه...» انتهى.

His Expertise in the Science of Fiqh

Yahya ibn Ma'een رَحِمَهُ اللهُ is reported to have said, "According to me, the most reliable and most esteemed Qira'ah is the Qira'ah of Hamzah while in Fiqh it is the Fiqh of Abu Haneefah. I have found the predecessors to hold the same view as well." (*Uqoodul Jumaan page 158*)

Imaam Shaafi'ee رَحِمَهُ اللهُ is reported to have said about Imaam Abu Haneefah, "People are entirely dependent upon Imaam Abu Haneefah in Fiqh." (*Uqoodul Jumaan page 143*) He also said:

«من لم ينظر في كتب أبي حنيفة لم يتبحر في الفقه»

"The person who did not study his books cannot excel in Ilm (knowledge), nor can he ever become a Faqeeh (jurist)." (*Uqoodul-Jumaan*)

When Yahya ibn Ma'een was asked whether Sufyaan Thauri رَحِمَهُ اللهُ narrated any Hadeeth from Imaam Abu Haneefah, he said, "Surely he narrated from him. Abu Haneefah was a very reliable narrator and most truthful in expounding the laws of fiqh. In regard to the Deen of Allaah, he was regarded as most reliable and trustworthy." (*Uqoodul Jumaan page 158*)

Khateeb Baghdadi رَحِمَهُ اللهُ narrates that Abdullaah ibn Mubaarak رَحِمَهُ اللهُ said, "I went to Syria to meet Imaam Awzaa'ee رَحِمَهُ اللهُ. I found him in Beirut. He asked me, "O Khurasaani, who is this innovator in Kufa referred to as Imaam Abu Haneefah?" I returned home and began perusing the kitaabs of Imaam Abu Haneefah all over again. I selected a

few unique masaa'il and made a note of them. I continued this activity for three days. On the fourth day, I appeared before Imaam Awzaa'ee رَحْمَةُ اللَّهِ with the book in which I made notes. He was a muadhin of the Masjid as well as the Imaam. When he saw the book in my hand, he asked, "What book is this?" I handed the book over to him. He came across a ruling upon which I had written, "Nu'maan ibn Thaabit says". After calling out the Azaan, he continued studying the first part of the book while standing. He thereafter placed the book in his sleeve and performed the salaah. Once again he started reading the book until he completed it. He then asked, "O Khurasaani, who is this Nu'maan ibn Thaabit?" I replied, "He is an aalim I met in Iraq." He advised me, "He is a man of outstanding virtue from amongst the scholars. Go and attain tremendous 'ilm from him." I submitted, "He is the same Abu Haneefah you had prohibited me from." (*Tareekh Baghdaad vol. 13 page 338, Uqoodul Jumaan page 148*)

Thereafter Imaam Awzaa'ee met Imaam Abu Haneefah. They discussed the masaa'il which I had written. Imaam Abu Haneefah رَحْمَةُ اللَّهِ explained those masaa'il in greater detail. When he left, I asked Imam Awzaa'ee, "How did you find him?" He replied, I envy the man for his abundance of knowledge and intellect. I seek forgiveness from Allaah. I was in open error. Hold firm onto him, he is contrary to that which reached me regarding him. (*Al-Mawsoo'ah al-Muyassarah fee Taraajim Aimmah at-Tafseer vol. 3 page 2795, Uqoodul-Jumaan page 148*)

A great personality in the field of Hadeeth like Imaam Bukhaari رَحْمَةُ اللَّهِ also studied Hanafi fiqh, through which he gained expertise in the field of Fiqh. In the foreword of Fathul Baari, the commentary of Bukhaari Shareef, his own words are narrated thus, "When I was sixteen, I memorized the kitaatbs of Ibnul Mubaarak and Wakee' and I learnt the sayings of these people i.e. the people of ra'i." The people of knowledge are quite aware of the fact that Abdullah ibnul Mubaarak and Wakee' ibnul Jarraah (referred to by Imaam Bukhaari) are both the students of Imaam Abu Haneefah رَحْمَةُ اللَّهِ. (*Uqoodul Jumaan page 9*)

Ali ibn Aasim says: "If the knowledge of Imaam Abu Haneefah was weighed against the knowledge of the rest of the people of his time, his knowledge would outweigh the rest." (*Siyar vol. 6 page 537*)

Abdullah ibnul Mubaarak stated, "Imaam Abu Haneefah was the greatest of all Fuqahaa. I had never seen an equal to him in the field of Fiqh." (*Uqoodul-Jumaan*)

Yazeed ibn Haaroon said, "Every one of his contemporaries I have come across submit that they have never seen a faqih (jurist) greater than Imaam Abu Haneefah." He also said, "As for Fiqh, this is the science of Abu Haneefah and his companions. And as for the laws of inheritance, it seems as if they were created for this."

Nadhr ibn Shumail said, "All men were asleep regarding Fiqh. Abu Haneefah jolted the people awake, opened this field, expounded on it and summarized it."

When Muhammad ibn Bishr visited Sufyan Thawri on one occasion, he enquired, "From which learning circles have you come?" When he replied that he had come from Abu Haneefah, Sufyan said, "You have come from him who is the greatest Faqih on earth." (*Uqoodul Jumaan*)

When Imaam Abu Haneefah رَحِمَهُ اللهُ went to console him on the loss of his brother, Umar ibn Sa'eed, he stood up from his teaching place, hugged him, seated him in his place and sat before him. After the Imam had left, some people objected to this action of his. He replied,

هذا رجل من العلم بمكان، فإن لم أقم لعلمه قمت لسنه، وإن لم أقم لسنه قمت لفقهِه، وإن لم أقم لفقهِه قمت لورعه،

(*Taareekh Baghdaad vol. 13 page 341*)

Imaam Abu Haneefah was the first man to have codified fiqh in written form. He compiled it in book form under different chapters which we today regard as the common Fiqhi (juristic) sequence. He was also the first person to compile in a book form Kitaabul-Faraaidh (laws of inheritance) and Kitaabush-Shuroot (preconditions governing certain laws). (*Uqudul-Jumaan and Tabyeedhus-Saheefah page36*)

The author of Jaamiul Masaaneed has stated that the masaail of Imaam Abu Haneefah have been estimated to be approx. 500000. (*Abu Haneefah wa Ashaabuhu Al-Muhaddithoon* page 20)

Kurduri has narrated this from Abul Fadhl Kirmaani who quotes Abu Bakr Ateeq ibn Daud Yamaani (*Al-Manaaqib* page 144)

The author of Al-Inaayah, the commentary of Hidaayah estimated the masaail of Imaam Abu Haneefah to approximately number 1270000. (*As-Sunnah wa Makaanaatuhu fit Tashree'il Islaami*)

His writing

1) He was the first man to compile a book consisting of only authentic narrations, by the name of Kitaab al-Aathaar, in which he added the statements of the Sahaabah and Taabieen. This is also the first book of Hadeeth which was compiled according to the usual chapters of Fiqh, a system which was later adopted by Sufyaan Thawri in his Al-Jaami, Malik in his Al Muwatta and the majority of Hadeeth scholars thereafter. Mulla Ali Qaari has quoted Muhammad ibn Sima'ah saying that Imaam Abu Haneefah had narrated more than 70000 Ahaadeeth in his books (which he dictated to his students) and selected the Ahaadeeth which he mentioned in his book on Aathaar (popularly known as Kitaabul-Aathaar) from 40000 Ahaadeeth. (Note: Imam Abu Haneefah's era was long before Imaam Bukhaari رَحِمَهُ اللهُ. Therefore, the number of turuq and asaaneed were not so much.) (*Abu Haneefah wa Ashaabuhu al-Muhaddithoon* page 19 quoting *Manaaqibul Imaam, Al-Jawaahirul Mudhiyyah fee Tabaqaatil Hanafiyya*).

Yahya ibn Nasr says, I heard Imaam Abu Haneefah رَحِمَهُ اللهُ saying, "I have boxes of Ahaadeeth. I have not narrated except a few by which people can benefit." (*Manaaqib Abi Haneefah of Haafiz Zakariya Nayshaapoori*)

Many people have narrated Kitaab al-Aathaar, four of which are famous: 1.) Imaam Abu Yusuf 2.) Imaam Muhammad 3.) Imaam Zufar 4.) Imaam Hasan ibn Ziyaad رَحِمَهُمُ اللهُ.

Status of this book:

1.) The muhadditheen of that time used to emphasize to their students to study Kitaab Al-Aathaar. These statements are narrated in detail in the books on the status of Imaam Abu Haneefah رحمہ اللہ.

2.) Then there are many commentaries on Kitaab Al-Aathaar. One such commentary is written by Haafiz Qaasim Ibn Qutlubugah رحمہ اللہ (879AH), as well as an independent book on the narrators of this book. Mufti Mahdi Hasan has also wrote a commentary on it entitled Qalaa'id Al-Azhar. Haafiz ibn Hajar Al-Asqalaani رحمہ اللہ (852 A.H.) compiled a kitaab by the name, Al-Eethaar bi ma'rifat Ruwaat Al-Aathaar on the narrators of Kitaab Al-Aathaar and refers to that in his book, 'Ta'jeel Al-Manfa'ah bi Zawaaid Rijaal Al-Arbaa'. This book was written by him in which he made mention of the narrators of the four imams of fiqh, and not the four imams of Sunan as written by Nawaab Siddique Hasan Khan. Similarly, Haafiz Abu Bakr ibn Hamzah al-Husaini wrote a book by the name "at-Tadthkirah li Rijaal-al-Asharah" in which he gathered the narrators of the four great imams and the as-sihaah as-sittah. All the narrators of Kitaab al-Aathaar are mentioned therein.

Besides Kitaab Al-Aathaar, approximately 20 muhadditheen compiled musnads (narrations of Imaam Abu Haneefah رحمہ اللہ), including Abu Nu'aym Asfahaani, Ibn Asaakir, Abul-Abbaas Ad-Doori, Ibn Mandah and even Ibn Adiiyy, who initially was opposed to Imaam Abu Haneefah, but after studying under Imaam Tahaawi رحمہ اللہ, changed his views and composed the Musnad of Imaam Abu Haneefah رحمہ اللہ. Fifteen of these musnads have been gathered and organized by Abu Al-Mu'ayyad Al-Khāwrizmi Rahimahullah by the name Jaami' Masaaneed Al-Imaam Al-A'zam.

2) Imaam Abu Haneefah was the first man to have codified fiqh in written form. He compiled it in book form under different chapters which we today regard as the common Fiqhi (juristic) sequence. He was also the first person to compile in a book form Kitaabul-Faraaidh (laws

of inheritance) and Kitaabush-Shuroot (preconditions governing certain laws). (*Uqudul-Jumaan and Tabyeedhus-Saheefah* page 36))

3) Five of the books which he dictated to his students regarding the field of Aqeedah (beliefs) are in vogue till today; Al-Fiqhul Akbar, Al-Fiqhul Absat, Al-Aalim wal Muta'allim, Al-Wasiyyah and Ar-Risaalah his letter to his student Abu Uthman al-Batti regarding allegations made against him of being from the Murji'ah.

Mulla Ali Qaari has quoted Muhammad ibn Sima'ah saying that Imaam Abu Haneefah had narrated more than 70000 Ahaadeeth in his books (which he dictated to his students) and selected the Ahaadeeth which he mentioned in his book on Aathaar (popularly known as Kitaabul-Aathaar) from 40000 Ahaadeeth. (*Abu Haneefah wa Ashaabuhu al-Muhaddithoon* page 19 quoting *Manaaqibul Imaam, Al-Jawaahirul Mudhiyyah fee Tabaqaatil Hanafiyya*).

Some people have expressed surprise as to the fact that 70000 narrations of Imam Abu Haneefah رَحِمَهُ اللهُ are found in his books, and regard this number to be an exaggeration, since this number is not found in his books. However, if a person keeps in mind the methodology of the mutaqaddimeen, then the truthfulness of this statement will be manifest. Amongst the muhadditheen, there were two methods of narrating Ahaadeeth. At times, they would mention the Hadeeth attributing it directly to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (marfoo' narration). At times, due to caution, they would attribute the statement to themselves and make mention of the fiqhi ruling. This was due to their extreme caution and piety, fearing that if some changes were found in the wording, it would not be attributed to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Those Sahaabah and Taabi'een who were extra careful in this matter would adopt this second method. Therefore, most of Umar رَضِيَ اللهُ عَنْهُ's narrations are of this type. The proof for this is that his marfoo' narrations are between 500 to 1000, due to which he is regarded amongst the mutawasit narrators amongst the muhadditheen. However, Shah

Waliyullaah رَحِمَهُ اللهُ has included him amongst the mukthireen (those who have narrated more than a 1000 marfoo' narrations.) His reason behind this is that he has quoted many of the narrations as his own statement.

Similarly, this statement from some Taabi'een is quite famous,

لأن أقول قال علقمة قال عبد الله أحب إلينا أن نقول قال رسول الله (صلى الله عليه وسلم)

There are many other such incidents which Moulana Zafar Ahmad Uthmaani has mentioned in Injaaul-Watan.

So if this is understood, then it is not difficult to understand that Imam Abu Haneefah's narrations reach 70000, since he also adopted this method.

Keeping in mind this reality, if a person studies those masaa'il which Imam Muhammad رَحِمَهُ اللهُ narrates from Imam Abu Haneefah, he will see that many of these masaa'il are narrated in those words in the Ahaadeeth.

Another point to keep in mind is that the matter does not refer to how many narrations Imam Abu Haneefah narrated, but to how many he heard. Since the Imam's preoccupation was with extracting of laws, and not narrating of Ahaadeeth, he did not narrate these Ahaadeeth as other muhadditheen did. And Allaah knows best.¹⁸³

His fear of Allaah and Caution in Deen

1) A man said to Abu Haneefah, "Fear Allaah!" The moment he heard this, he began perspiring profusely, his face turned pale and he lowered his head. After a while, he said, "Brother, may Allaah compensate you well for this advice. When fountains of knowledge flow forth from people and they are unable to contain themselves (from pride) due to their good actions, at that time they are in need of saints who will remind them of Allaah and ensure that their intentions become sincere so that they do everything for the sole pleasure of Allaah. Brother, listen to me! I speak of religious issues only when I fear that Allaah will

¹⁸³ Dars-Tirmizi page99

question me if I have to remain silent. Even in such cases, I beg for safety and pardon from Allaah.” (*Uqoodul-Jumaan*)

2) He was once seen looking very dejected and worried, taking long breaths. When asked what the problem was, he replied, “There is only one objective and there is danger in attaining it as well.” (In other words, Allaah is the objective, and the road to him is a dangerous one, due to the traps of nafs and shaytaan) (*Uqoodul-Jumaan*)

3) He said: Since the time I came of understanding, I was never bold and audacious before Allaah (by voicing my own opinion in Deeni matters without it being backed with Shar’i proofs). (*Al-Khayraatul Hisaan*)

4) A person once asked Imaam Abu Haneefah regarding the differences between Ali رَضِيَ اللَّهُ عَنْهُ and Mu’awiyah رَضِيَ اللَّهُ عَنْهُ, and regarding the martyrs of the Battle of Siffeen. He replied, “When Allaah makes me stand before Him, He will not question me regarding them. I will be questioned regarding those things which I was responsible to carry out. Therefore, I prefer to engage myself in such matters.” (*Al-Khayraatul Hisaan*)

His death

The Imaam رَضِيَ اللَّهُ عَنْهُ passed away in the central prison of Baghdad in the month of Rajab or Sha’baan in the year 150 AH, aged 70. According to many historians, he was poisoned. Such a large number of people attended his funeral prayer that no space remained. One congregation after another, prayed until a total of six congregational funeral prayers were performed so that all attendees could fulfil their duty to the deceased Imaam رَضِيَ اللَّهُ عَنْهُ. He was buried at the Khairuzaan Graveyard in Baghdad.

Ibn Hajr Haytami stated: “It is established that when he felt the pangs of death, he prostrated and his soul was taken whilst in this position.”

May Allaah have mercy upon the great Imaam Abu Haneefah رحمهُ الله and reward him immensely, and in the best of ways, on behalf of everyone in this Ummah.¹⁸⁴

CRITICISM AGAINST IMAAM ABU HANEEFAH رحمهُ الله

1) Great muhadditheen have criticized him.

It is important to note that 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 even the great Imaams of Hadeeth will not be spared and no one's narrations will be accepted.

Imaam An-Nasaa'i رحمهُ الله, who criticizes Imaam Abu Haneefah, himself has been accused of being a Shi'i. Imaam Al-Bukhaari رحمهُ الله has been criticized by Imaam Az-Zuhali رحمهُ الله. Imaam Ahmad Ibn Hambal رحمهُ الله was criticized by Imaam Al-Karaabisi رحمهُ الله. Imaam Ash-Shaafi'ee رحمهُ الله was criticized by Yahya ibn Ma'een رحمهُ الله. Ibn Hazm has actually stated that Imaam Tirmidhi and Ibn Maajah are unknown (majhool).

One of the rules of criticism is that if a narrator's reliability has reached tawaatur (overwhelming popularity), then the criticism of a few will not be considered. Imaam Abu Haneefah's reliability has reached the level of tawaatur. A few people criticizing him will be to no effect.

We have already discussed the popularity and reliability of Imaam Abu Haneefah رحمهُ الله from the statements of the muhadditheen.

The following are some quotations which are today spread by certain groups who wish to disparage Imaam Abu Hanifah by claiming he was unreliable or weak in the science of Hadeeth.

¹⁸⁴ Most of the above biographical details and narrations regarding Imaam Abu Haneefah was extracted from 'Brilliant Stars of Islam - The Four Imaams of Fiqh pt.1', published by Spiritual Light Publications.

a) Imam Bukhari رحمه الله

Imaam Bukhaari said in 'Taarihul Kabir' regarding Imaam Abu Hanifah (4/281) 'Sakatoo 'Anhu'¹⁸⁵ (this statement of Imaamul Bukhaari literally means: 'they remained quiet about him' That is in reference to the Imaams of Hadeeth. But if this statement comes from Imaam Bukhaari, then it means that they left narrating from him (tarakoohu) since Imaam al Bukhaari was well known to be subtle in his statements of Jarh. Imaam Ibn Katheer mentions: "If Imaam Bukhaari says about a narrator 'Sakatoo 'anhu' or 'Feehi Nadhr' (Lit: his affair is dubious) then he (the narrator) is at the lowest level (of trustworthiness) as far as he is concerned, due to the fact that he was subtle with his disparaging statements" (*Ikhtisaar 'Uloomil Hadeeth* p89)

Bukhari's negative opinion of Abu Hanifa in his Sahih and his Tarikh is a rejected type of jarh and considered unreliable, since it is known that he had fundamental differences with Abu Hanifah in usool (theology), fiqh, and methodology, and his entire Sahih is in many parts an unspoken attempt to refute Abu Hanifah and his school. Maulana Zafar Ahmad Thanwi showed Imaam Bukhari's fanaticism against Abu Hanifah in his book Qawa'id fi 'Ulumil-Hadeeth (page 380-384) which was edited by his student 'Abd al-Fattah Abu Ghudda, and other scholars have highlighted this aspect of disagreement between them. Among them is the Hanafi faqih and Hadeeth master az-Zayla'i, who said in Nasbur-Raaya (1:355-356):

No student of the Science adorned himself with a better garment than fairness and the relinquishment of fanaticism.... Bukhari is very much pursuing an agenda in what he cites from the Sunnah against Abu Hanifah, for he will mention a Hadeeth and then insinuate something about him, as follows: "Allaah's Messenger said: such and such, and some people (ba'dhun naas) said: such and such." By "some people" he means Abu Hanifa, so he casts him in the ugliest light possible, as someone who dissents from the Hadeeth of the Rasul!

Bukhari also says in the beginning of his book (Sahih): "Chapter whereby Salat is part of Belief," then he proceeds with the narrations of that

¹⁸⁵ قال البخاري : كان مرجئا سكتوا عنه وعن رأيه وعن حديثه (التاريخ الكبير 81/2)

chapter, and his purpose in that is to refute Abu Hanifah's saying: "Deeds are not part of Belief" although many fuqaha do not realize this. And I swear by Allaah, and again -- by Allaah! -- that if Bukhari had found one Hadeeth [to the effect that Salaah is part of Belief] which met his criterion or came close to it, then his book would certainly not have been devoid of it, nor that of Muslim.

As we will explain regarding Imaam Nasa'i and Imaam Muslim, among the kinds of rejected jarh are those based on differences of mazhab, or 'aqidah, or methodology.¹⁸⁶ For example, the mere fact that a narrator is Shi'ah in 'aqidah and showing excessive love for 'Ali, or if he is Naasibi in 'aqida and showing hatred of 'Ali, does not automatically mean that he is majruh [defective]. An example of a Shi'i narrator retained by Bukhari is the great muhaddith 'Abd al-Razzaq al-San'ani (d. 211), the author of the Musannaf, from whom Bukhari took a quantity of Ahaadeeth. Two examples of narrators retained by Bukhari and Muslim although they were accused of being Nasibi are Husayn ibn Numayr from whom Bukhari narrates the Ahaadeeth: "The Communities were shown to me and I saw a great dark mass" and "The Communities were shown to me and there was a Nabi with only one follower, and a Nabi with only two followers"; and Ahmad ibn 'Abdah al-Dabbi, from whom Muslim takes one of three chains of the Hadeeth: "I have been ordered to fight people until they say la ilaha illAllaah and believe in me."

Another example is the undue weakening of a scholar of the so-called "ahlur-ra'y" [opinion] at the hands of a scholar of the so-called "ahlul-Hadeeth," in this case the weakening of a Hanafi by a Hanbali: thus Ahmad's weakening of Mu'alla ibn Mansur al-Razi (d. 211) is rejected,

¹⁸⁶ قال الخديث الفقيه تاج الدين السبكي (قاعدة في الجرح والتعديل ص: 12) وقد أخرجها الشيخ عبد الفتاح أبو غدة في رسالة مستقلة بتحقيقه وعنايته: ومما ينبغي أن يتفق عند الجرح حال العقائد واختلاف بالنسبة إلى الجرح والجرح، فرما خالف الجراح الجرح في العقيدة فجرحه لذلك، وقد أشار شيخ الإسلام تقي الدين بن دقيق العيد في كتابه (الافتراح) إلى هذا، وقال: أراض المسلمين حفرة من حفر النار، وقف على شفيرها طائفتان من الناس، المحدثون والحكام. قلت: ومن أمثلة ما قدّمنا قول بعضهم في البخاري: تركه أبو زرعة، وأبو حاتم من أجل مسألة اللفظ. أ. هـ
قال الشيخ عبد الرشيد النعماني في رسالته النافعة (ما تمس إليه الحاجة من سنن ابن ماجه): إن صنيع الإمام البخاري مع الإمام الأعظم يشبه صنيعه مع الإمام جعفر الصادق. قال الذهبي في تذكرة الحفاظ في ترجمة الإمام جعفر: لم ينتج به البخاري واحتج به سائر الأئمة

as shown by Zahabi in al-Mughni (2:270) and by Abu Dawud before him, who said in his Sunan (book of Tahara): "Yahya ibn Ma'in said that Mu'alla is trustworthy, while Ahmad ibn Hanbal would not narrate from him because he followed the methodology of ra'y"; thus Abu Dawud rejects Ahmad's verdict and narrates from Mu'alla, as did Muslim, Tirmidhi, Ibn Majah, and others.

Bukhari's narrations, in his Tarikh as-Saghir, of reports ostensibly detrimental to Abu Hanifah, just as his narration of Yazid ibn Harun's outlandish labelling of Abu Hanifa's student, Muhammad ibnul Hasan Ash-Shaybani, as a Jahmi in his Khalq Af'aalil-'Ibaad (1990 ed. page 15), belong to this category of rejected jarh. Such reports are simply dismissed as mistakes, for which Bukhari must be forgiven, as he is not ma'sum (infallible).

My respected teacher Maulana Fazlur-Rahman Al-A'zmi writes regarding the above criticism of Imaam Bukhari on Imaam Abu Hanifah: (The question that needs to be asked here is) who does the pronoun in 'Sakatoo 'Anhu' refer to? This is not known (from any indication). Therefore, this criticism is completely mubham (ambiguous), which deserves no consideration (according to the principles of the scholars of Hadeeth). On the contrast, the reality is that a large portion of the Ummah, which is between one half and two thirds according to some scholars, are devotees of Imaam Abu Hanifah who follow his fiqh. They accept his Ahaadeeth and consider his opinion to be most correct and appropriate. Included amongst them are great Fuqaha, Muhadditheen, Sufiyaa and people of Taqwa. Many of the teachers or teacher's teachers of Imaam Bukhari are amongst them. Imaam Wakee' used to pass fatwa according to the opinion of Imaam Abu Hanifah. Yahya ibn Sa'eed al-Qattaan would also adopt the opinions of Imaam Abu Hanifah. (*Tazkiratul-Huffaaz, Maa Tamassu ilayhil Haajah, Seerat Imaam A'zam Abu Hanifah page 103*)

The history of Imaam Bukhari's stance on Imaam Abu Hanifah: Imam Bukhari was a student of Abu Hafs Kabir (Ahmad) (d.217). He even heard Jami' Sufyan Thawri from him before leaving his hometown. Abu Hafs Kabir was the friend of Imaam Bukhari's father Ismail. After the death

of Ismail, Abu Hafs Kabir would even financially support Imaam Bukhari. Abu Hafs Kabir was the direct student of Imaam Abu Yusuf and Imaam Muhammad and a contemporary of Imaam Shaafi'ee. Allaah had blessed him with a long life, and numerous scholars had heard Ahaadeeth from him. He was a great Muhaddith, Faqeeh, Aabid and Zaahid. Imam Bukhari and Abu Hafs Sagheer (Muhammad ibn Ahmad) were contemporaries and colleagues in studying. Both father and son were senior scholars of Hadeeth in Bukhara.

It is obvious that because of Imam Bukhari and his family being close to Abu Haf's family, he was well aware of the fiqh of the Ahnaaf.

However, later in life when Imam Bukhari came into contact with Imam Abdullah ibn Zubair Humaidi, Nu'aim ibn Hammaad Khuzaa'i and Ismail ibn 'Ar'arah, who were very strongly opposed to the Ahnaaf – he too was influenced by their anti-Ahnaaf attitude.

Allamah Anwar Shah Kashmiri said: Imaam Bukhari had restrained his tongue in his Sahih. But he is sharp in his criticism everywhere else. For example, see Juz'ul Qira'ah khalfal Imaam and Juz' Raf'il Yadayn. (*Muqaddimah Anwaarul Baari vol. 2 page 26, 36*)

In Juz'ul Qira'ah khalfal Imaam, Imaam Bukhari has written regarding Imaam Abu Hanifah¹⁸⁷:

ويزعم أن الخنزير البري لا بأس به ويرى السيف على الأمة

Although he has not mentioned the name of Imaam Abu Hanifah, he is referring to him, as can be understood from the context (as he is discussing the opinion of that scholar who claims that it is allowed for a

187 قال البخاري: إن بعض مدعي الإجماع جعلوا اتفاقهم مع من زعم أن الرضاع إلى حولين ونصف وهذا خلاف نص كلام الله عز وجل قال الله تعالى حولين كاملين لمن أراد أن يتم الرضاعة ويزعم أن الخنزير البري لا بأس به ويرى السيف على الأمة ويزعم أن أمر الله من قبل ومن بعد مخلوق فلا يرى الصلاة ديناً فجعلتم هذا وأشباهه اتفاقاً والذي يعتمد على قول الرسول صلى الله عليه وسلم وهو: « لا صلاة إلا بفاتحة الكتاب » وما فسر أبو هريرة وأبو سعيد: لا يركعن أحدكم حتى يقرأ فاتحة الكتاب وأهل الصلاة مجتمعون في بلاد المسلمين في يومهم وليلتهم على قراءة أم الكتاب وقال الله تعالى فاقروا ما تيسر منه فهؤلاء أولى بالإثبات ممن أباحوا أعراضكم والأنفس والأموال وغيرها (القراءة خلف الإمام للبخاري)

woman to suckle her child for 2 ½ years, which happens to be one of the exclusive opinions of Imaam Abu Hanifah)

These are two accusations against Imaam Abu Hanifah which are baseless. Ibn Taimiyah has declared that Imaam Abu Hanifah is innocent of this accusation and that attributing the ruling of the permissibility of a pig to him is blatantly false. (*Minhaajus Sunnah* 1/259)

Likewise, the following statements of his are also completely incorrect.

ويزعم أن أمر الله من قبل ومن بعد مخلوق فلا يرى الصلاة ديناً

Imaam Abu Hanifah's position is just that he does not regard salaah to be part of imaan.

In the beginning of Juz' Raf'il Yadain, Imaam Bukhari writes scathingly about Imaam Abu Hanifah:

الردّ على من أنكر رفع الأيدي في الصلاة عند الركوع وإذا رفع رأسه من الركوع، وأبهم على العجم في ذلك تكلفاً لما لا يعنيه فيما ثبت عن الرسول الله (صلى الله عليه وسلم) من فعله وقوله ومن فعل أصحابه وروايتهم كذلك، ثم فعل التابعين واقتداء السلف بهم في صحة الأخبار بعض الثقة عن الثقة من الخلف العدول رحمهم الله تعالى وأنجز لهم ما وعدهم على ضغينة صدره وحرجة قلبه نفاراً عن سنن رسول الله (صلى الله عليه وسلم) مستحقاً لما يحمله استكباراً وعداوة لأهلها لشوب البدعة لحمه وعظامه ومخه، وأنسته باحتفال العجم حوله اغتراراً.

Maulana Muhammad Zakariyya writes: Actually, Imaam Bukhari has, even in his Sahih, adopted quite a harsh tone when refuting Imaam Abu Hanifah, without taking his name. He is not so harsh when refuting others. (*Muqaddimah Laami'ud Daraaree page 15, 60*) (*Summarized from Hadiyyatud-Daraari and Seerat Imaam Az'am Abu Hanifah, both compiled by my respected teacher, Ash-Shaykhul A'zam Maulana Fazlur-Rahman Al-A'zmi*)

Maulana Shabbir Ahmad `Uthmaani رَحْمَةُ اللَّهِ عَلَيْهِ explained: "Those scholars who have used harsh words against Imaam Abu Hanifah رَحْمَةُ اللَّهِ عَلَيْهِ, we should only think good regarding them, as a believer is protective and (ghayur) and sincere in his intentions. When he is informed of something which seems to be contradicting the sunnah and destroying deen (even though in reality it is not so) then his ghayrah for deen

overtakes him, causing him to get angry for the pleasure of Allaah Ta'ala. This results in him using harsh words in defence of the deen. An example of this is Imaam Muslim who used strong words against Imaam Bukhari in his muqaddimah. Most commentators have preferred the view of Imaam Bukhari, but they did not criticise Imaam Muslim for using harsh words.” (Fathul Mulhim vol. 1 page 73)

Narration 1:

قال الإمام البخاري في التاريخ الأوسط المطبوع باسم التاريخ الصغير: سمعت الحميدي يقول: قال أبو حنيفة: قدمت مكة فأخذت من الحجام ثلاث سنن لما قعدت بين يديه، قال لي: استقبل القبلة، فبدأ بشق رأسي الأيمن، وبلغ إلى العظمين. قال الحميدي: فرجل ليس عنده سنن عن رسول الله صلى الله عليه وسلم ولا أصحابه في المناسك وغيرها، كيف يقلد في أحكام الله في المواثيق والفرائض والزكاة والصلاة وأمر الإسلام، انتهى ما نقله البخاري¹⁸⁸

¹⁸⁸ قال ابن الجوزي في مثير العزم الساكن إلى أشرف الأماكن (٣١٣/١): أخبرنا أبو المعمر الأنصاري، قال: أخبرنا جعفر بن أحمد، قال: أخبرنا أبو محمد الخلال، قال: ثنا أحمد بن محمد بن القاسم الرازي، قال: ثنا أحمد بن محمد الجوهري، قال: ثنا إبراهيم بن سهل المدائني، قال: حدثني سيف بن جابر القاضي، عن وكيع، قال: قال لي أبو حنيفة النعمان بن ثابت: أخطأت في خمسة أبواب من المناسك، فعلمنيها حجام، وذلك أني حين أردت أن أحلق رأسي وقفت على حجام، فقلت له: بكم تحلق رأسي؟ فقال: أعراقي أنت؟ قلت: نعم، قال: النسك لا يشارط عليه، اجلس. فجلست منحرفاً عن القبلة، فقال لي: حول وجهك إلى القبلة. فحولته وأردت أن أحلق رأسي من الجانب الأيسر، فقال: أدر الشق الأيمن من رأسك. فأدبرته وجعل يخلق وأنا ساكت، فقال لي: كبر، فجعلت أكبر حتى قمت لأذهب، فقال: إلى أين تريد؟ قلت: رحلي. قال: صل ركعتين، ثم امضي. فقلت: ما ينبغي أن يكون ما رأيت من عقل هذا الحجام. فقلت له: من أين لك ما أمرتني به؟ فقال: رأيت عطاء بن أبي رباح يفعل هذا، انتهى.

قال محققه مرزوق علي إبراهيم في تعليقه عليه: هذا الخبر فيه جعفر بن أحمد، قال عنه المؤلف في “الموضوعات” (٣٧٥/١): قد تكلموا فيه، انتهى. وهذا وهم من الخقق، لأن الذي تكلم فيه ابن الجوزي هو جعفر بن أحمد الذي يروي عن مطر بن ميمون عن أنس بن مالك، وجعفر بن محمد الذي يروي عن أبي محمد الخلال هو أبو محمد جعفر بن أحمد بن الحسين بن أحمد البغدادي السراج القارئ المتوفى سنة ٥٠٠ هـ، وثقه أبو بكر بن العربي كما في تاريخ الإسلام للذهبي (٨٢٤/١٠). وأبو محمد الخلال حافظ معروف ثقة، وأحمد بن محمد بن القاسم الرازي لم أقف عليه، وأحمد بن محمد بن عبد الله الجوهري المتوفى سنة ٣٣٣ هـ، قال الذهبي في تاريخه (٦٦٨/٧): بغدادى مستور، انتهى. وذكره الخطيب (٦٢٦/٦) ممن روى عن إبراهيم بن سهل المدائني، ولم يذكر فيهما جرحاً ولا تعديلاً. وسيف بن جابر القاضي لم أر فيه جرحاً ولا تعديلاً. قال الذهبي في المقتنى في سرد الكنى (١٠٦/٢): أبو الموفق سيف بن جابر، قاضي واسط، عن أبي حنيفة، وعنه ابن سعد، انتهى. وهو ما حكي الذهبي في مناقب الإمام أبي حنيفة وصاحبيه (ص ١٤): قال محمد بن سعد: حدثنا سيف بن جابر، أنه سمع أبا حنيفة يقول: رأيت أنسا رضي الله عنه، انتهى. وذكر نحوه في تاريخه (٩٩٠/٣) وتذكرة الحفاظ (١٢٦/١).

Bukhari said in his Tarikh as-Saghir (page 158): I heard al-Humaydi say: Abu Hanifa said: "I came to Mecca and took from the cupper three Sunan when I sat in front of him: He said to me to face the Ka'bah, he began with the right side of my head [shaving], and he shaved until the two bones." al-Humaydi said: "A man who does not have Sunan from Rasullullah ﷺ nor from his Companions concerning the rituals of Hajj or other things, how can he be followed in questions of inheritance, obligations, charity, prayer, and the questions of Islam?!"

This relation is defective from several perspectives:

a. Abdul-Fattaah Abu Ghudda said in his annotations to al-Lucknawi's ar-Raf' wat-Takmil (page 395-397) that Shaykh Zafar Ahmad Thanwi said in his book Inja'ul-Watan (1:23): "al-Humaydi wished to demean Abu Hanifah with his comments, but in fact he praised him without realizing. For Abu Hanifah was gracious and generous, and he would show gratefulness to whomever showed him kindness or taught him something, even a single letter. He was not one who kept hidden other people's goodness towards him, or their favours. When he obtained something related to matters of religion from a simple cupper, he told of the cupper's kindness and he showed him as his teacher, fulfilling the right he held over him. And what a strange thing indeed to hear from al-Humaydi, when his own Shaykh, Ash-Shafi'ee said: I carried from Muhammad ibnul-Hasan ash-Shaybaani knowledge equivalent to a full camel-load, and he would say: Allaah has helped me in Hadeeth through Ibn 'Uyayna, and He helped me in fiqh through Muhammad ibnul-Hasan. And it is well-known that the fountain-source of the knowledge of Muhammad ibn al-Hasan is Abu Hanifah. Imam Shafi'ee also said: Whoever seeks fiqh, let him frequent Abu Hanifah and his two companions; and he also said: Anyone that seeks fiqh is a dependent of Abu Hanifah. And yet, despite all this, al-Humaydi does not show

قال الدوري في تاريخ ابن معين (٤٧٥/٣): سمعت يحيى يقول: قال أبو حنيفة: تعلمت من حجام بمكة ثلاثة أشياء: فقدت قدماه فقلت احلق شق الأيسر، فقال: ابدأ بالأيمن، وقال الحجام: استقبل القبلة، وقال لي الحجام: ابلغ إلى العظمين بالخلق، انتهى. فهذه الرواية تؤكد بأن للحكاية أصلاً، لكن فيها انقطاع بين ابن معين وأبي حنيفة. (منقول من فتوى المفتي يوسف شبير البريطاني islamicportal.co.uk)

gratefulness for the Imaam who is his Shaykh's Shaykh, nor for the favour he represents for him."

b. Shaykh Zafar Ahmad Thanwi also mentioned that Abu Hanifah went for Hajj with his father as a young man, and that the incident may well have taken place at that time, since what is learnt in a young age is hardly ever forgotten.

c. Shaykh Zafar Ahmad Thanwi also pointed out that in the time of Abu Hanifah, in Makkah, knowledge was found spread everywhere among the people, and it is not a far-fetched possibility that the humble cupper was one of the Tabi'een who had heard or seen what he knew from the Companions themselves. He asks: "From where does Humaydi know that that cupper was not one of the knowledgeable Tabi'een, and that he either narrated these three Sunan with their chain back to Rasulullaah ﷺ, or narrated it mursalan back to one of the great Companions?!"

d. Shaykh Zafar Ahmad Thanwi concluded: "As for Humaydi's saying: how can Abu Hanifah be followed, then we know that a greater one than Humaydi did follow him, such as Imam al-Shafi'ee -- whom al-Humaydi followed, -- Yahya ibn Sa'id al-Qattan, Maalik ibn Anas, Sufyan al-Thawri, Ahmad ibn Hanbal (through Abu Hanifa's students the Qadhi Abu Yusuf and Muhammad ash-Shaybani), Waki' ibnul-Jarraah, 'Abdullah ibnul-Mubaarak, Yahya ibn Ma'in, and their likes. Then the kings, the sultans, the khulafa', the viziers followed him, and the scholars of knowledge, the scholars of Hadeeth, the saints, the jurists, and the general public followed him, until Allaah was worshipped through the mazhab of Abu Hanifa all over the world, and that was because of the good manners upon which Abu Hanifa was grounded, because he did not look down upon taking the highest knowledge from a cupper, and so Allaah made him the Imaam of the Ummah, the Imaam A'zam, and the guide of humanity."

(Another illustration of Imaam Abu Hanifah's great humility is the narration of Ishaq ibnul-Hasan al-Kufi related by Zahabi in Mana'iq Abi Hanifa (page 38): A man came to the market and asked for the shop of Abu Hanifah, the Faqih. Abu Hanifa said to him: "He is not a Faqih. He is one who gives legal opinions according to his obligation.")

e. Shaykh Abu Ghudda added (al-Raf' page 397-398): "In addition to the above, it is noted that al-Humaydi said: Abu Hanifah said without mentioning from whom he had heard it, and I have not found any proof that al-Humaydi (d. 219) ever met Abu Hanifah at all.... It is clear to us that he was not born when Abu Hanifah died (d. 150)... The report is therefore weak due to the inqitaa' - interruption in its chain of transmission, and that is enough."

f. Shaykh Abdul Fattah Abu Ghuddah has written beautifully: Anyhow, it is expected from the bigheartedness of Imaam Abu Hanifah that his heart will be prepared to forgive Imaam Bukhari and his teacher Humaydi, who had created and developed a biased attitude regarding Imaam Abu Hanifah. May Allaah be pleased with all of them and forgive all of us and grant us positions in the highest levels of Illiyyeen. (*Ar-Raf' wat Takmil page 398*)

Narration 2:

Bukhari also said in his Tarikh al-Saghir (page 174): Nu'aym ibn Hammad narrated to us and said: al-Fazari narrated to us and said: I was visiting with Sufyan al-Thawri and we received news of Abu Hanifa's death, so Sufyan said: "al-Hamdu lillah! He was taking apart Islam branch by branch. No greater misfortune than him was ever born into Islam (ma wulida fi al-islami ash'amu minhu)."

This relation is even more defective than the first -- may Allaah have mercy both on Abu Hanifa and his detractors -- for the following reasons:

a. Shaykh 'Abdul-Fattah Abu Ghudda said in his marginal notes to al-Lucknawi's al-Raf' wat-takmil (page 393): "Our shaykh, the verifying scholar al-Kawthari, said in his book Fiqh ahli'l-'Iraq wa Hadeethuhum (page 87), and in the introduction of Hafiz az-Zayla'i's book Nasb al-Raya (page 58-59):

There is a kind of criticism by which the critic destroys his credibility from the start through the fact that his words bear all the traits of rashness. If you see him saying, for example: "No greater misfortune than him was ever born into Islam," you will notice that there is no misfortune (shu'm) in Islam; even if we should admit that there is -- in

the centuries other than the three mentioned in the Hadeeth -- still, without doubt, the gradations of misfortune vary: and to declare a certain person to be the worst of the worst without a statement to that effect from the Prophet is to claim to know the unseen from which the people of Religion are clear. Such a statement, therefore, destroys the credibility of its speaker, if it is firmly established to come from him, before the credibility of the subject of the statement. In a very precarious position indeed is the one who records such an absurdity to the detriment of the leading Imams."

And in his book Ta'nibul-Khatib (page 48, 72, 111) Kawthari also said:

If such a saying were ascertained from Sufyan al-Thawri, he would have fallen from credibility due to this word alone for its passionate tone and rashness. Suffice it to say in refutation of that narration that Nu'aym ibn Hammad is in its chain of transmission, and the least that was said about him is that he conveyed rejected narrations and he has been accused of forging disgraceful stories against Abu Hanifa.

b. "And our shaykh, the verifying savant and Hadeeth scholar Zafar Ahmad al-Thawi said in his book Inja'ul-Watan min al-izdira' bi imam al-zaman (Saving the Nation from the scorn displayed against the Imam of the Time) 1:22¹⁸⁹:

"It is a grievous thing that issues from their mouth as a saying. What they say is nothing but falsehood!" (18:5). By Allaah, there was not born into Islam, after the Prophet, greater fortune and assistance than al-

¹⁸⁹ قال مؤلف (إنحاء الوطن): كبرت كلمة تخرج من أفواههم إن يقولون إلا كذباً فوالله لم يولد في الإسلام بعد النبي صلى الله عليه وسلم وأصحابه أئمن وأسعد من النعمان أبي حنيفة، ودليل ذلك ما هو مشاهد من اندراس مذاهب الطاعين عليه وانتشار مذهب أبي حنيفة وازدياد وانتشاره ليلاً ونهاراً، وبأي الله والمؤمنون إلا أبا حنيفة، وهذه الرواية لا أتم فيها البخاري رضوان الله تعالى عليه، فإنه وحّد كما سمع، ولكي أتم شيخه نعيم بن حماد - قال ابن حجر العسقلاني في (هدي الساري) عند ترجمة (نعيم بن حماد): إنه كان شديداً على أهل الرأي (١٦٨/٢). وقال العباس بن مصعب في تاريخه: وضع نعيم بن حماد كتباً في الرد على الحنفية (ميزان الاعتدال ج: ٣ ص: ٢٣٨) - فإنه وإن كان حافظاً للأحاديث وثقه بعضهم، ولكن قال الحافظ أبو بشر الدولابي: نعيم يروي عن ابن المبارك، قال النسائي: ضعيف، وقال غيره: كان يضع الحديث في تقوية السنة وحكايات مزورة في ثلب أبي حنيفة كلها كذب. أنظر (تهذيب التهذيب ج: ١٠ ص: ٤٧٣-٤٦٣) أ هـ

Nu'man Abu Hanifa. The proof of this can be witnessed in the extinction of the schools of his attackers, while his increases in fame day and night. I do not blame al-Bukhari for it, since he only related what he heard. However, I blame for it his shaykh Nu'aym ibn Hammad, even if the latter is a Hadeeth master whom some have declared trustworthy [e.g. Ahmad, Ibn Ma'in, and al-'Ijli], nevertheless the Hadeeth master Abu Bishr al-Dulabi said: "Nu'aym narrates from Ibn al-Mubaarak; al-Nasa'i said: he is weak (da'if), and others said: he used to forge narrations in defence of the Sunna, and disgraceful stories against Abu Hanifa, all of them lies." Similarly Abu al-Fath al-Azdi said: "They said he used to forge Hadeeths in defence of the Sunna, and fabricate disgraceful stories against Abu Hanifa, all of them lies." Similarly in Tahzib al-tahzib (10:462-463) and Mizan al-i'tidal (3:238, 4:268) [and also Tahdhib al-tahdhib (10:460)]: "al-'Abbas ibn Mus'ab said in his Tarikh: "Nu'aym ibn Hammad composed books to refute the Hanafis"... [and in Hadyus-Sari (2:168): "Nu'aym ibn Hammad was violently against the People of ra'y"]].

Maulana Zafar Ahmad al-Thawri then writes: I consider Nu'aym to be far above the criticism of fabricating Ahaadeeth. However, there is no doubt that he was strongly against the Ahnaaf and was biased against their Imaam. Therefore, neither his word, nor his narration, against Imaam Abu Hanifa can ever be accepted....

It is, furthermore, established that Sufyan al-Thawri praised Abu Hanifa when he said: "We were in front of Abu Hanifa like small birds in front of the falcon," and Sufyan stood up for him when Abu Hanifa visited him after his brother's death, and he said: "This man holds a high rank in knowledge, and if I did not stand up for his science I would stand up for his age, and if not for his age then for his piety (wara'), and if not for his piety, then for his jurisprudence (fiqh)."

Finally, we repeat Ibn al-Subki's instruction to Hadeeth scholars already quoted in the discussion of Ibn 'Adi: "Pay no attention to al-Thawri's criticism of Abu Hanifa" and 'Abd al-Hayy al-Lucknawi's warning:

"Beware of paying any attention to what took place between Abu Hanifa and Sufyan al-Thawri...."¹⁹⁰

(This particular rule was pronounced by at-Taaj as-Subki in Qawa'id fi 'Ulumil-Hadeeth (page 195) as well as his Qa'ida fil-Jarh wat-Ta'dil (page 53-55), also Haytami's al-Khayraatul-Hisaan (page 74), al-Lakhnawi's al-Raf' wat-Takmil (page 425), and Abu Ghudda's marginalia on Subki's and al-Lakhnawi's works)

b) Imam Nasa'i رَحْمَةُ اللَّهِ & Imam Muslim رَحْمَةُ اللَّهِ

Imaam An-Nasa'i mentions at the end of 'Ad-Du'afaa' Wal Matrukeen' (p57): "He is not strong in Hadeeth and he makes many mistakes, even though his narrations are few"

Imaam Muslim mentioned in 'Al Kunaa Wal Asmaa' (1/31) "He is unstable (Mudhtarib) in Hadeeth and doesn't have many Authentic Ahaadeeth" 'Saahib al-ra'y mudtaribul-Hadeeth laysa lahu kabir Hadeeth sahih'.

¹⁹⁰ ولا يقبل - فضلاً عن بطلان السند - ما ذكره البخاري في تاريخه الصغير، قال: حدثنا نعيم بن حماد قال حدثنا الفزاري قال: كنت عند سفيان فنعني النعمان فقال: الحمد لله، كان ينقض الإسلام عروة عروة ما ولد في الإسلام أشأم منه (وهذا في صفحة ١٧٣) قال مؤلف (إنجاء الوطن): كبرت كلمة تخرج من أفواههم إن يقولون إلا كذباً فوالله لم يولد في الإسلام بعد النبي صلى الله عليه وسلم وأصحابه أئمن وأسعد من النعمان أبي حنيفة، ودليل ذلك ما هو مشاهد من اندراس مذاهب الطاعين عليه وانتشار مذهب أبي حنيفة وازدياد وانتشاره ليلاً ونهاراً، ويأبى الله والمؤمنون إلا أبا حنيفة، وهذه الرواية لا أتهم فيها البخاري رضوان الله تعالى عليه، فإنه وحده كما سمع، ولكني أتهم شيخه نعيم بن حماد - قال ابن حجر العسقلاني في (هدي الساري) عند ترجمة (نعيم بن حماد): إنه كان شديداً على أهل الرأي (١٦٨/٢). وقال العباس بن مصعب في تاريخه: وضع نعيم بن حماد كتباً في الرد على الحنفية (ميزان الاعتدال ج: ٣ ص: ٢٣٨) - فإنه وهن كان حافظاً للأحاديث وثقة بعضهم، ولكن قال الحافظ أبو بشر الدولابي: نعيم يروي عن ابن المبارك، قال النسائي: ضعيف، وقال غيره: كان يضع الحديث في تقوية السنة وحكايات مزورة في ثلب أبي حنيفة كلها كذب. أنظر (تهذيب التهذيب ج: ١٠ ص: ٤٧٣ - ٤٦٣) أ هـ

It is correct that Nasa'i included Abu Hanifa in his book *al-Du'afaa' wal-Matrukeen* (page 233 #614) where he said: Nu'maan ibn Thaabit Abu Hanifah, laysa bil-qawi fil-Hadeeth, kufi "He is not strong in Hadeeth."

According to Maulana Abdur-Rasheed Nu'maani, when Imaam Nasa'i came to Egypt, he engaged in discussions with Imâm Ṭahaawî. It is probably during this time that he also related a Ḥadīth from Imaam Abū Ḥanīfah. From this it seems Imâm Nasa'i retracted from the objections that he had levelled against Imâm Abū Ḥanīfah and his students. The Ḥadīth is as follows:

حدثنا علي بن حجر ثنا عيسى هو ابن يونس عن النعمان يعني أبا حنيفة عن عاصم عن أبي رزين عن ابن عباس رضي الله تعالى عنهما قال ليس علي من أتى بهيمة حد.

This Hadeeth is not found in the narration of Hamzah, Ibn Haywah and Ibn as-Sunnî (i.e. As-Sunanus Sughra) but is found in the narration of Ibn al-Aḥmar, Abū 'Alî and in the manuscripts of North West African narrators (i.e. of As-Sunanul Kubra). (*Tahzibut-Tahzib, under the biography of Imaam Abū Hanīfah*)

Abu 'Abdir Rahman (Imam Nasai') then said, "This is not authentic, 'Aasim bin Umar is Dha'if in Hadeeth". So an-Nasai' weakened the narration because of 'Aasim, if he held Abu Hanifa to be the same as he did in ad-Du'afa, he would have weakened the narration first with Abi Hanifa then with his Shaykh 'Asim (Imaam Abu Hanifa is the student and so he's closer to Imam Nasai'), but he sufficed himself with weakening through 'Aasim only, this emphasizes the fact that he took back his tadh'eef of Imaam Abi Hanifa.

In actuality, the Hadeeth is Sahih without any hidden defect, An-Nasai' is mistaken in thinking that 'Aasim is Ibn Umar, when in reality he is 'Asim bin Buhdalah ibn Abi an-Nujud al-Muqri', as has come explicitly in Kitab al-Aathar of Imam Muhammed. Regarding 'Asim bin Bahdalah Imam Nasai' says, "there's nothing wrong with him," and others have praised him. Even if some of the scholars have spoken about him (with defect), the six imams have narrated his narrations in their work. (See *Mâ tamassu ilayhil-Hâjah* page 33)

Hāfiz Ibn Hajar was asked whether Imām al-Nasa'i's critique on Imām Abū Hanīfah was correct and accepted by other scholars, he responded:

Al-Nasa'ī was from the scholars of Hadīth. His remarks were based on his judgment and what was apparent to him. No individual is such that his every opinion is accepted. A group of Hadeeth scholars have concurred with al-Nasa'ī in speaking about him. Al-Khatīb in his *Tārīkh* under his entry has encompassed all of their statements, among which are those that will be accepted and those that will be rejected.

The Imām has been excused because he was of the opinion that he will only narrate what he has memorized from the time he heard it until he imparted it, due to which transmission from him was minimal. His narrations were minimal in relation to this; otherwise, in reality he knew many narrations.

In brief, it is best to refrain from such discussions because the Imām and his likes have crossed the bridge and thus no statement will affect them. Rather, they are in the position where Allaah has placed them in that they are leaders who are followed.” (*Al-Sakhaawī, al-Jawāhir wa al-Durar vol. 2 page 946*)

Equally false is the claim that Imam Muslim declared Abu Hanifa weak since all he said in his book *al-Kuna wa al-asma'* (1:276 #963) is: *sahib al-ra'y mudtarib al-Hadeeth laysa lahu kabir Hadeeth sahih*. "The scholar of the "school of opinion," his narrations are not firm in their wording and he has not many sound ones." He did not say that he was weak.

Imaam Muslim's judgment is tainted by the difference in methodology between him and Abu Hanifah. This is evident in the tone he uses since he calls Abu Hanifa *sahib al-ra'y*, a loaded term of criticism by which the Hanafis are labelled by those who disagree with them. For this reason, neither Nasa'i's inclusion of Abu Hanifah in his book of weak narrators, nor his and Muslim's remarks about Abu Hanifah are acceptable as a legitimate jarh or criticism of the Imam. The reason is that one of the fundamental rules of narrator-criticism is that if the critic is known to differ with the narrator in matters of theology and methodology -- and it is widely known that the so-called "school of Hadeeth" differed with the so-called "school of opinion" (*ra'y*) -- then the critic must state the reason for his jarh, and both Nasa'i and Muslim omitted to state any reason for theirs. Therefore their jarh is not retained until it is explained and can thus meet the criteria of the discipline.

Finally, it is a rule of jarh wat-ta'dil that if the unexplained jarh (narrator-criticism) contradicts the explained ta'dil (narrator-authentication) by an authority of authentication who is fully aware of the jarh, then the explained ta'dil takes precedence over it without hesitation, as is the case with Nasa'i's and Muslim's jarh of Abu Hanifah not being retained after them by Abu Dawud and others, nor by later authorities such as al-Mizzi, Zahabi, Ibn Hajar, al-Khazraji, al-Suyuti, and others.

c) Imaam Ibn 'Adi رحمه الله:

Imaam Ibn 'Adi in 'Al Kaamil' (2/403): "He has some sound Hadeeth, but the majority of what he narrates are erroneous narrations, with mistakes in wording and additions in their chains of narration and their texts. He (also) makes mistakes when quoting the names of the narrators and the majority of that which he narrates is like this. None of his narrations are authentic other than a little more than ten, while he actually narrates some three hundred Hadeeth, some of them popular, while some are strange narrations, but they are all narrated in this fashion. This is because he is not from Ahlul Hadeeth (the people of Hadeeth), thus one should not transmit from an individual of this description in Hadeeth".

Ibn 'Adi shows enmity to Abu Hanifa as he reports nothing but criticism, and he relies on weak or inauthentic reports from his [Ibn 'Adi's] Shaykh, some of them being the strangest ever related about Abu Hanifah (Dar al-Fikr 1985 ed. 7:2472-2479). His narrations are all problematic and none of them are reliable or sound. Imam Kawthari said in the introduction to Nasbur-Raayah (page 57) and in his Fiqh Ahlil-'Iraq (page 83): "Among the defects of Ibn 'Adi's Kaamil is his relentless criticism of Abu Hanifah -- three hundred narrations! -- with reports that are all from the narration of Abba' ibn Ja'far al-Najirami, one of Ibn 'Adi's Shaykhs, and the latter tries to stick what al-Najirami has directed to

Abu Hanifa, and this is injustice and enmity, as is the rest of his criticism. The way to expose such cases is through the chain of transmission."¹⁹¹

The late Shaykh 'Abdul-Fattah Abu Ghudda, Kawthari's student, said in his annotation of Lakhnawi's *Ar-Raf' wat-Takmil* (page 341) that Kawthari examined Ibn 'Adi's excesses against Abu Hanifa in three works of his: *Ta'nibul-Khatib 'alaa maa saaqahu fi tarjimat Abi Hanifah minal-akadhib* (page 169), *al-Imtaa' bi siratil-imamayn al-Hasan ibn Ziyad wa Sahibihi Muhammad ibn Shuja'* (page 59, 66, 69), and the unpublished monograph *Ibda' Wujuhut-Ta'addi fi Kaamil ibn 'Adi*.

Following are some examples of the strangeness of Ibn 'Adi's reports:

a. Ibn 'Adi narrated Sufyan al-Thawri's alleged statement that "he [Abu Hanifa] is neither trustworthy nor trusted" (*al-Kamil* 7:2472). However, it is established that Sufyan narrated Hadeeth from Abu Hanifa, and so he would be contradicting himself if he said that Abu Hanifa cannot be trusted, since he himself trusted him!

Ali ibn al-Madini said: "From Abu Hanifah narrated: al-Thawri, Ibn al-Mubaarak, Hammaad ibn Zayd, Hishaam, Waki', 'Abbad ibn al-'Awwam, and Ja'far ibn 'Awn." Narrated by al-Haytami in *al-Khayratul-Hisaan* (page 74) and al-Qurashi in *al-Jawahirul-Mudiyya* (1:29).

Furthermore Sufyan praised Abu Hanifa in explicit terms when he said: "We were with Abu Hanifa like small birds in front of the falcon," and when Abu Hanifa visited Sufyan after the death of the latter's brother

¹⁹¹ قال الكوثري رحمه الله : ومن معاييب ابن عدي طعنه في الرجل بحديث مع أن آفته الراوي الرجل دون الرجل نفسه، وقد أقر بذلك الذهبي في مواضع من (الميزان)، ومن هذا القبيل كلامه في الإمام أبي حنيفة في مرويته البالغة عند ابن عدي ثلاثمائة حديث. وإنما تلك الأحاديث من رواية أبياء بن جعفر النجيري، وكل ما في تلك الأحاديث من المؤاخذات كلها بالنظر إلى هذا الراوي الذي هو من مشايخ ابن عدي، ويحاول ابن عدي أن يلصق بالنجيري إلى أبي حنيفة مباشرة، وهذا هو الظلم والعدوان. وهكذا باقي مؤاخذاته، وطريق فضح أمثاله النظر في أسانيدهم، وللذهبي استدراقات كثيرة على رجال ضعفهم في (كامله) ورد عليه الذهبي وذكر كوثهم ثقات أ هـ. وقال الكوثري في (تأنيب الخطيب ص: ١٦٩): وكان ابن عدي - على بعده عن الفقه والنظر والعلوم - طويل اللسان في أبي حنيفة وأصحابه، ثم لما اتصل بأبي جعفر الطحاوي وأخذ عنه تحسنت حاله يسيراً، حتى ألف مسنداً في أحاديث أبي حنيفة (فقه أهل العراق وحديثهم ص: ٢١٠، ١٤)

he stood up, went to greet him, embraced him, and bade him sit in his place, saying to those who questioned this act: "This man holds a high rank in knowledge, and if I did not stand up for his ilm, I would stand up for his age, and if not for his age then for his wara', and if not for his wara', then for his fiqh." Both reports are narrated by Suyuti in Tabyidhus-Sahifa (page 32) and Maulana Zafar Ahmad Thanwi in his book Inja'ul-Watan (1:19-22).

Sufyan's supposed criticism is qualified by what Ibn 'Adi himself narrates further below in his section on Abu Hanifa, namely, the statement of 'Abdus-Samad ibn Hassaan: "There was something between Sufyan al-Thawri and Abu Hanifa, and Abu Hanifa was the one who restrained his own tongue more."

If there was any disagreement between Sufyan and Abu Hanifa, the nature of their disagreement was not so fundamental as to impel Sufyan to hold such an exaggerated view as that related by Ibn 'Adi, but only pertained to an issue of manners or competition. This can be gathered from Ibn Hajar's relation in Tahzibut-Tahzib (10:451) of Sufyan's disapproval of Abu Hanifa's words about the senior Tabi'een: "These are a folk who exerted their reasoning (ijtihaad) and I exert mine as they did theirs," whereby he placed himself, a junior Tabi'ee, at the same level of ijtihad as the senior Tabi'een such as al-Nakha'i, al-Sha'bi, Ibn Sirin, and 'Ataa'.

The competition between Sufyan and Abu Hanifa was fostered by Sufyan's entourage, as shown by the wording of Ibn 'Adi's reports in the following cases:

b. the dream of an unnamed man who saw Rasulullaah ﷺ telling him to take Sufyan's opinion rather than Abu Hanifa's (al-Kamil 7:2473). Furthermore, this report contains Ahmad ibn Hafs who is munkar al-Hadeeth -- a narrator whose narrations are rejected -- according to Ibn al-Jawzi in al-Mawdu'aat (2:168, 3:94; see also Tabsir al-Mutanabbih 2:733, and al-Mushtabah page 98, 359); it also contains an unnamed narrator -- the man who had the dream -- and one whose reliability is not known (majhul), Abu Ghadir al-Filastini.

c. the contrived style of the narration of Sufyan al-Thawri's story that "he [Abu Hanifa] is neither trustworthy nor trusted": Mu'ammal said: I was with Sufyan al-Thawri in his room when a man came and asked him about something and he answered him, then the man said: But Abu Hanifa said such and such, whereupon Sufyan took his sandals and flung them exclaiming: he is neither trustworthy nor trusted!! Furthermore, the narrator of this report from Sufyan, Mu'ammal ibn Isma'il, was declared by Ibn Hibban, al-Sajir, and Ibn Qani' as making mistakes in his narrations, and al-Saji said: "He is not a liar but he makes many mistakes, and he sometimes imagines things" (saduq kathir al-khata' wa lahu awham).

All the above evidence are some of the reasons why any criticism of Abu Hanifa attributed to Sufyan al-Thawri is rejected outright and Ibn 'Adi's reliance on such criticism is not taken into account. al-Taj al-Subki said in Qawa'id fi 'ulum al-Hadeeth (page 195) as well as his Qa'ida fi al-jarh wa al-ta'dil (page 53-55): "No attention whatsoever is given to al-Thawri's criticism of Abu Hanifa or that of other than al-Thawri against him." The same statement is found in Haytami's al-Khayraatul-hisaan (page 74) and is echoed by 'Abd al-Hayy al-Lakhnawi's warning in his al-Raf' wat-Takmil (page 425): "Beware, beware of paying any attention to what supposedly took place (of enmity) between Abu Hanifa and Sufyan al-Thawri!"

d. The story of Imam Maalik's words related by Ibn 'Adi (al-Kamil 7:2473): "The consuming ailment is destruction in religion, and Abu Hanifa is part of the consuming ailment" and "Is Abu Hanifa in your country? Then one ought not to live in your country." These are extreme statements attributed to Imam Maalik by those of his companions who were of the so-called Ahlul-Hadeeth. As for the Fuqaha' from amongst his students, they reported no such statements from him. This is elaborated by the Maliki authority Ibn 'Abdil-Barr in his biography on Abu Hanifa in al-Intiqaa' in which he invalidates the evidence of Malikis against him.

It is remarkable that Ibn 'Adi narrates the story of Maalik's statement "The consuming ailment" from Ibn Abi Dawud, while it is established that Ibn Adi Dawud's own father, Abu Dawud, said: rahimAllaahu

maalikan kaana imaaman. rahimAllaahu al-shafi'i kaana imaaman. rahimAllaahu abaa hanifa kaana imaaman and the last part means: "May Allaah have mercy on Abu Hanifa, he was an Imaam." It is narrated by Zahabi in his *Tarikh al-Islam* (6:136) and, as noted by Muhammad Qasim 'Abduh al-Harithi in his book *Makanat al-Imam Abi Hanifa baynal-Muhaddithin* (page 201), the strength of Abu Dawud's remark resides in the nature of his own specialty which is Hadeeth, in function of which he recognized Abu Hanifa's leadership among Muslims.

Ironically, Ibn Abi Dawud himself said on the authority of Nasr ibn 'Ali: I heard Ibn Dawud -- al-Khurraybi -- say: "Among the people concerning Abu Hanifa, there are plenty of enviers and ignorant ones." Ibn Hajar relates it in his *Tahzib* as we mentioned above, while Zahabi relates it through Bishr al-Haafi in *Tarikh al-Islam* (6:142) and Manaaqib Abi Hanifa (page 32) with the wording: *maa yaqa'u fi abi hanifa illa hasid aw jahil* "None criticizes Abu Hanifa except an envier or an ignoramus."

e. Ibn 'Adi's alleged report of Yahya ibn Ma'in's weakening of Abu Hanifa from Ibn Abi Maryam's saying: I asked Yahya ibn Ma'in about Abu Hanifa and he said: "One must not write his narrations." (2473) This is assuredly a false ascription to Ibn Ma'in since it is firmly established that Ibn Ma'in considered Abu Hanifa as of reliable and trustworthy narrations:

1) Ibn Hajar in *Tahzibut-Tahzib* (10:450) relates from both Muhammad ibn Sa'd al-'Awfi and Salih ibn Muhammad al-Asadi that Ibn Ma'in said: "Abu Hanifa is trustworthy (*thiqa*) in Hadeeth"; and he relates from Ibn Ma'in's own shaykh, Ibn al-Qattan, that he relied greatly on Abu Hanifa: Ahmad ibn 'Ali ibn Sa'id al-Qadi said: I heard Yahya ibn Ma'in say: I heard Yahya ibn Sa'id al-Qattan say: "This is no lie on our part, by Allaah! We have not heard better than Abu Hanifa's opinion, and we have followed most of his sayings." This is also related by Zahabi in *Manaaqib Abi Hanifa* (page 32).

2) Zahabi relates in his *Tazkirat ul-Huffaz* (1:306) in the biography of Waki' that Yahya ibn Ma'in said: "I have not seen better than Waki', he spends the night praying, fasts without interruption, and gives fatwa according to what Abu Hanifa said, and Yahya al-Qattan also used to give fatwa according to what Abu Hanifa said."

3) Ibn 'Abdil-Barr relates in al-Intiqaa' (page 127): 'Abdullah ibn Ahmad al-Dawraqi said: Ibn Ma'in was asked about Abu Hanifa as I was listening, so he said: "He is reliable in terms of accepting Ahaadeeth from him. I have not heard any of the Muhadditheen portraying him to be unreliable. Look at Imaam Shu'bah that he writes to Imaam Abu Hanifah requesting him to explain a few Ahaadeeth, and Shu'bah is after all Shu'bah."

Shu'bah and Ibn Ma'in said, respectively: "He was, by Allaah, good in his memorization" (Ibn 'Abdil-Barr, al-Intiqaa' page 127), and "Indeed he was more than trustworthy (na'am thiqa thiqa)" (al-Khatib, Tarikh Baghdad 13:449).

According to Mufti Muhammad Taqi Uthmani, Ibn Adhiyy رَحِمَهُ اللهُ was initially opposed to Imaam Abu Haneefah رَحِمَهُ اللهُ, but after becoming the student of Imaam Tahaawi رَحِمَهُ اللهُ, he changed his view and actually narrated the Musnad from Imaam Abu Haneefah, as mentioned before. (*Dars-Tirmizi page 104*)

d) Imam Ibn Sa'd:

Imaam Ibn Sa'd mentions in his 'Tabaqaat' (6/256): "He was 'Dae'eef (weak) in Hadeeth"

Ibn Sa'd's weakening of a narrator is questionable when it pertains to the scholars of Iraq -- Abu Hanifa being among them -- according to Ibn Hajar's words in his discussion on Muhaarib ibn Dithaar in Hadyus-Saari (2:164): "Ibn Sa'd's tad'eef is questionable (fihi nazar), because he imitates al-Waaqidi and relies on him, and al-Waaqidi, according to the fashion of the scholars of Madina, is extremely adverse to the scholars of Iraq. Know this and you will be directed to what is right, with Allaah's will."

e) Imam Al-Uqayli & Imam Ibn Hibbaan:

Imaam Al Uqayli mentions in 'Ad Du'afaa' (The weak Narrators): "It was narrated to me from Abdullah ibn Ahmad who said, "I heard my father (Imaam Ahmad) say: "The Hadeeth of Abu Hanifah are weak"

Imaam Ibn Hibbaan stated: "He was a man who used to debate (i.e. in issues of knowledge) and he was apparently pious, though Hadeeth was not his forte. He narrated some one hundred and thirty Hadeeth with isnaad (chains of narration), he has no other Hadeeth in the dunya but them and he erred in one hundred and twenty of them! He either reversed the chain of narration or he changed the text of the Hadeeth to the extent that the Hadeeth was not recognisable. So since his errors have overcome his instances of correctness, one should leave relying upon him in narration".

We already mentioned that jarh -- narrator-criticism -- is rejected if it is based on differences in methodology and school. Another category of jarh that is not taken into account by the scholars is that declared by a scholar who is known for his fanatic or blind condemnation of others. Examples of this category of jarh are the fanaticism (ta'annut) against Hanafis and Abu Hanifa of the following: Daaraqutni and Ibn 'Adi as already shown, Ibn Hibbaan and al-'Uqayli as we will show presently.

Regarding Ibn Hibbaan's general method of narrator-criticism, Zahabi said in *Mizaanul-I'tidaal* (2:185, 3:121): "He vociferates, as is his habit" and he calls him "Ibn Hibbaan the Shredder, the most reckless of the ill-natured ones" (Ibn Hibban al-khassaf al-mutahawwir fi 'arimin); while Ibn Hajar said in *al-Qawl al-musaddad fi al-dhabb 'an musnad Ahmad* (page 33): "Ibn Hibban all-too-readily declares the trustworthy to be weak, and acts as if he does not know what he is saying." The editor of Ibn Hibbaan's book *al-Majruhin min al-muhaddithin wa al-du'afa' wa al-matrukin*, Mahmud Ibrahim Zayid, says the following in the margin of his notice on Abu Hanifa (3:61):

[Ibn Hibbaan] did not leave a single device of the devices of narrator-criticism except he used it [against Abu Hanifa], and in so doing he accepted the reports of narrators whom he himself does not trust for narration according to his own methodology. He discarded the reports of those who are considered trustworthy among the Imaams of the Ummah and he accepted the reports of the most extreme of those who have been criticized for weakness.

Nor did he content himself with what he cited in the contents of his books in such attacks against the Imaam, but he also composed two of

his largest books exclusively as an attack against Abu Hanifa, and these books are: Kitab 'ilal manaqib Abi Hanifa (Book of the defects in Abu Hanifa's qualities), in ten parts, and Kitab 'ilal ma istanada ilayhi Abu Hanifa (Book of the defects of what Abu Hanifa relied upon), in ten parts!

As for the Hanbali scholar al-'Uqayli: he is possibly the most fanatic and least reliable of narrator-criticism authorities. His notice on Abu Hanifa in his book entitled Kitab al-du'afa' al-kabir (4:268-285 #1876) is, like that of Ibn Hibbaan on the Imaam, a biased selection of weak, very weak, and fabricated reports. As a result of this and other similar displays, he does not carry any weight with the Hadeeth masters. To quote his opinion as evidence for the weakening of Abu Hanifa is only a proof of ignorance on the part of "Salafis."

'Uqayli attacked in his book narrator after narrator of the authorities relied upon by Bukhari and Muslim, in addition to the Imaams of fiqh and Hadeeth, hacking down, in the process, the names of 'Ali ibnul-Madini, Bukhari, 'Abdur-Razzaaq, Ibn Abi Shaybah, Ebrahim ibn Sa'd, 'Affaan, Abaan al-'Attaar, Isra'il ibn Yunus, Azhar al-Samaan, Bahz ibn Asad, Thabit al-Bunaani, and Jarir ibn 'Abdil-Hamid. Zahabi throws the book at him in Mizan al-I'tidaal (2:230, 3:140):

Have you no mind, O 'Uqayli?! (afama laka 'aqlun ya 'uqayli) Do you know who you are talking about?! The only reason we mention what you say about them is in order to repel from them the statements made about them -- as if you did not know that each one of those you target is several times more trustworthy than you?! Nay, more trustworthy than many trustworthy narrators whom you did not even cite once in your book... If the Hadeeth of these narrators were to be abandoned, then shut the gates, cease all speech, let Hadeeth transmission die, put the free-thinkers in office, and let the dajjaals (antichrists) come out!¹⁹²

¹⁹² وقال الكوثري: والعقبلي من أكبر المعتننين في الجرح، كثير الحكم بالنفي، وهذا حمل الذهبي على التنكيت عليه في (ميزانه) مع أنه كبير الدفاع عن الرواة الخنايلة، فقال الذهبي فيه: أمالك عقل يا عقيلي، أتدري فيمن تتكلم؟! كأنك لا تدري أن كل واحد من هؤلاء أوثق منك بطبقات، بل أوثق من ثقات توردهم في كتابك!! ونقم

One of 'Uqayli's worse traits in his Kitab al-du'afa' is his putting derogatory reports in the mouth of great Imaams, such as the story whereby Imam Ahmad reportedly states that Abu Hanifa lies (4:284)! If this were true, then how could Imam Ahmad allow himself to narrate Hadeeth from Abu Hanifa in his Musnad, as he did with the narration al-daallu 'alal-khayri ka faa'ilihi which he took from the Imaam with a sound chain to Rasullullah ﷺ from Burayda? And the reason why Ahmad included it in the Musnad is that no one other than Abu Hanifa narrated this Hadeeth from Burayda. This is a proof against 'Uqayli's above relation from Ahmad since the latter would not have related this Hadeeth if he considered that Abu Hanifa lied.

A more explicit proof against this spurious attribution to Imam Ahmad is his words as related by his close student, Abu Bakr al-Marwazi al-Khallal: I said to him [Ahmad ibn Hanbal]: "al-Hamdu lillah! He [Abu Hanifa] has a high rank in knowledge." He replied: "SubhaanAllaah! "His position amongst the people of knowledge, wara' (abstention), zuhd (disinclination from the world) and those who gave preference to the Akhirah (over this worldly life) is such that no one can catch up with him." Zahabi narrated it in Mana'iq Abi Hanifa (page 43).

Another proof against 'Uqayli's spurious attribution to Imam Ahmad is given by Ibn Ma'een when he was asked: Does Abu Hanifa lie? and he replied: Woe to you! He is nobler than that." We mentioned this report above, in the first part of Ibn Hajar's notice from Tahzibut-Tahzib.

Finally, it is established by Ibn 'Imaad in his Shazaraatuz-Zahab (1:228), Zahabi in Tarikh al-islam (6:141), and al-Khatib in Tarikh Baghdad (13:360) that whenever Abu Hanifa was mentioned to Imam Ahmad, he

عليه أن تكلم في ابن المديني وصاحبه البخاري وشيخه عبد الرزاق، وعثمان بن أبي شيبة، وإبراهيم بن سعد وعفان، وأبان العطار، وإسرائيل، وأزهر السمان. وجرح في كتابه (الضعفاء) كثيرين من رجال الصحيحين، وأئمة الفقه وحملته الآثار، مما رد بعضها ابن عبد البر في كتابه (الانتقاء). وكان ابن الدخيل رواية العقيلي، فألف جزءاً في فضائل أبي حنيفة رداً على العقيلي الذي أطال لسانه في فقيه الملة وأصحابه البررة. شأن الجهلة الأغرار وتبرؤاً مما خطته يمين العقيلي مما يجافي الحقيقة، فسمعه حكم بن المنذر البلوطي الأندلسي من ابن الدخيل بمكة وسمع منه ابن عبد البر، فساق غالب ما فيه من المناقب في ترجمة أبي حنيفة من (الانتقاء) أ هـ. (فقه أهل العراق وحديثهم ص: ٢١، ١٤)

would speak kindly of him, and that when Ahmad under the whip was reminded that Abu Hanifa had suffered the same treatment for refusing to be judge, he wept and said: Rahimahullah (May Allaah have mercy on him). [See above, Ibn Hajar's notice on Abu Hanifa in Tahzib al-Tahzib.] May Allaah have mercy on both of them! The reader should also refer to Ibn 'Abdil-Barr's relevant section in his book al-Intiqaa', where he systematically refutes al-'Uqayli's narrations against Abu Hanifa.

f) Imaam Ibn Abi Haatim

The "Salafis" claim that the grading of Abu Hanifa as weak for his poor memorization "was the position of... Ibn Abi Haatim (al-Jarh wat Tadil)."

Ibn Abi Hatim's notice on Abu Hanifa in his book al-Jarh wat-ta'dil is plagued with grave weaknesses from the viewpoint of reliability. The reason is not that Ibn Abi Hatim is unreliable as an authenticator of narrations, but rather that he is intent on reporting what is damaging to Abu Hanifa at all cost, even if he must turn a blind eye to the inauthenticity of such reports. A flagrant sign of his bias is that he reports only a few derogatory stories, but no positive report about Abu Hanifa, contrary to the rule of fairness imposed on all scholars of narrator-criticism and narrator-authentication. Some examples of those stories:

1) Ibn Abi Haatim claims in al-Jarh wat-ta'dil (8:449): "Ibn al-Mubarak [d. 181], in his later period, quit narrating from Abu Hanifa. I heard my father [b. 195!] say that."

The fact is that if Ibn Abi Haatim were to see such a report as this, he would reject it out of hand and never adduce it as evidence for anything. The reason is that when Ibnul-Mubaarak died, Ibn Abi Haatim's father was not even born. How then could a report from the latter constitute reliable evidence about the former, when the chain of transmission of such a report is cut off and misses one, two, or more narrators?

What puts a final seal on its inadmissibility is that it contradicts the established position of the verifying scholars on Ibnul-Mubaarak's transmission from Abu Hanifa, which is that he never stopped taking Hadeeth from him whether in his early or his later period. This is stated

by al-Mizzi in his notice on Abu Hanifa in Tahzib al-kamaal and az-Zahabi in Manaaqib Abi Hanifa (page 20) and is confirmed by the following reports:

a) Ibnul-Mubaarak praised Abu Hanifa and called him a sign of Allaah. al-Khatib reports it in Tarikh Baghdad (13:337) and az-Zahabi in Siyar A'laamin-Nubalaa' (6:398).

b) 'Ali ibn al-Madini said: "From Abu Hanifa narrated: al-Thawri, Ibnul-Mubaarak, Hammaad ibn Zayd, Hisham, Waki', 'Abbad ibnul-'Awwaam, and Ja'far ibn 'Awn." al-Haytami related it in al-Khayraat al-Hisaan (page 74) and al-Qurashi in al-Jawaahir al-Mudiyyah (1:29).

c) Both Ibnul-Mubaarak and Sufyan al-Thawri said: "Abu Hanifa was the most knowledgeable of all people on earth." Ibn Hajar related it in his notice on Abu Hanifa in Tahzib al-tahzib and also Ibn Kathir in al-Bidaaya wan-Nihaaya (10:107).

d) Ibn Hajar also related that Ibnul-Mubaarak said: "If Allaah had not rescued me with Abu Hanifa and Sufyan [al-Thawri] I would have been like the rest of the common people." [Zahabi in Manaaqib Abu Hanifa (page 30) relates it as: "I would have been an innovator."]

e) 'Abdaan said that he heard Ibnul-Mubaarak say: "If you hear them mention Abu Hanifa derogatively, then they are mentioning me derogatively. In truth I fear for them Allaah's displeasure." Zahabi related it in Manaaqib Abi Hanifa (page 36).

f) Hibbaan ibn Musa said: Ibnul-Mubaarak was asked: "Who is more knowledgeable in fiqh, Maalik or Abu Hanifa?" He replied: "Abu Hanifa." Zahabi relates it in Tarikhul-Islam (vol. 6 page 142) and Manaaqib Abi Hanifa (page 32).

The latter report echoes the statement of Imam Ahmad related by Zahabi in Manaaqib Abi Hanifa (page 41) whereby Nusayr ibn Yahya al-Balkhi said: I said to Ahmad ibn Hanbal: "Why do you reproach this man [Abu Hanifa]?" He replied: al-ra'y = "[Reliance on] opinion." I said: "Consider Maalik, did he not speak on the basis of opinion?" He said: "Yes, but Abu Hanifa's opinion was immortalized in books." I said: "Maalik's opinion was also immortalized in books." He said: "Abu Hanifa

opinioned more than him." I said: "Why then will you not give this one his due and that one his due?!" He remained silent.

2) Ibn Abi Haatim also claims in al-Jarh wat-ta'dil (8:450): Ibrahim ibn Ya'qub al-Jawzajaani [d. 259] told me in writing, on the authority of 'Abd al-Rahmaan al-Muqri' [d. 185] that the latter said: Abu Hanifa would talk to us, after which he would say: "All that you have heard is wind and null and void" (hadha al-ladhi sami'tum kulluhu rih wa batil).

This is another one of those reports which are against rather than for Ibn Abi Haatim's credit to cite, due to uncertainty in the link or links that may be missing in its chain of transmission.

As for the defect in the matn -- text -- itself, it is so evident that it would be absurd to pretend that Ibn Abi Haatim missed it. Abu Hanifa was described by the following as an Imaam whose fiqh outweighed the intelligence of everyone who lived on earth in his time: Abu Bakr ibn 'Ayyaash, Ibn Jurayj, Yazid ibn Harun, Shaddaad ibn Hakim, Sufyan ibn 'Uyayna, Makki ibn Ibrahim, Mis'ar ibn Kidam, 'Ali ibn 'Asim, and Ahmad ibn Hanbal! All this is related by Zahabi in Mana'iqib Abi Hanifa (page 29-32, 42-43). Would all these testify to the knowledge of an Imaam who concludes his lessons by tossing them out into the wind?

In fact, the reality of what Abu Hanifa would say in conclusion of his lessons is linked to his humility and great fear of Allaah as shown by the following reports taken from the same book by Imaam Zahabi (page 34):

a) Muhammad ibn Shuja' al-Thalji said: I heard Isma'il ibn Hamaad ibn Abi Hanifa say: Abu Hanifa said: "Our position here is only our opinion. We do not oblige anyone to follow it, nor do we say that it is required for anyone to accept it. Whoever has something better, let him produce it."

b) al-Hasan ibn Ziyaad al-Lu'lu'i said: Abu Hanifa said: "Our science in this is only an opinion. It is the best that we have been able to reach. Whoever brings us better than this, we accept it from him."

The above clarifications of the Imaam on his method are a far cry from Ibn Abi Haatim's corrupt attribution to him of the words: "All that you have heard is wind and null and void"!

3) Ibn Abi Haatim in al-Jarh wat-ta'dil (8:450) claims on the written authority of the same Ibrahim ibn Ya'qub al-Jawzajaani that Ishaq ibn Rahwayh said: I heard Jarir say: Muhammad ibn Jaabir al-Yamani said: "Abu Hanifa stole Hammad's books from me"!

May Allaah forgive Ibn Abi Haatim and all Abu Hanifa's detractors for going to such extremes in attempting to discredit him! Such a mendacious report as the above is easily thrown out on the two bases of its chain and its text.

Its chain is weak due to Muhammad ibn Jarir al-Yamani whom Ibn Abi Hatim himself in al-Jarh (1:219) declared to be weak with the words: da'eef kathirul-wahm, "He is weak and many times imagines things"! Others who declared this narrator as weak are: Ibn Ma'een in his Tarikh (3:507), al-Nasa'i in al-Du'afa' wal-matrukin (page 533), 'Uqayli in al-Du'afa' (4:41), Ibn Hibbaan in al-Majruhin (2:270), Ibn 'Adi in al-Kaamil fi al-du'afa' (6:2158), az-Zahabi in al-Mughni fi al-du'afa' (#5349), among others.

Its text is absurd due to the fact that Abu Hanifa could have easily gotten Hammad ibn Abi Sulayman's books directly from him, since he was his student for more than twenty years. Furthermore Abu Hanifa was extremely rich, and in no need of stealing what he could obtain by purchase. Finally, Abu Hanifa was reputed for his extreme fear of Allaah (wara'), which precludes him, in accordance with all those who testified to his character, from committing such an act. Zahabi related in Manaaqib Abi Hanifa (page 24): Ibnul-Mubaarak said: "Abu Hanifa for a long time would pray all five prayers with a single wudu'," and Haamid ibn Adam al-Marwazi said: I heard Ibnul-Mubaarak say: "I never saw anyone more fearful of Allaah than Abu Hanifa, even on trial under the whip and through money and property."

g) Imaam Al-Haakim:

He was mentioned by Imaam Haakim in 'Ma'rifatu 'Uloomil Hadeeth' (Imaam Haakim's book concerning the Science of Hadeeth) alongside a group of Narrators from the era of the Atbaa'ut Taabi'een (Successors of the Successors of the Companions) and the period after them, whose Ahaadeeth were not used in the Books of Authentic Hadeeth, he then

sealed that with his statement (P256): " Everyone we have mentioned here is well known as a narrator, but they are not considered among the precise, trustworthy memorisers".

It seems this is but another proof of the fibbing of "Salafis," since al-Haakim in Ma'rifat 'ulum al-Hadeeth mentions the Imaam only among the "reputable trustworthy Imaams", as we see from the following excerpt taken from Sa'id Muhammad al-Lahhaam's edition (Beirut: Dar al-hilal, 1409/1989):

The forty-ninth kind [of the sciences of Hadeeth]: Knowledge of the famous trustworthy Imaams (ma'rifat al-a'imma al-thiqaat al-mashhurin):

Among the people of Kufa:... Mis'ar ibn Kidaam al-Hilaali, Abu Hanifa al-Nu'man ibn Thaabit al-Taymi, Maalik ibn Mighwal al-Bajali...

h) Imaam Zahabi:

Imaam Zahabi mentions in 'Diwaan Ad Dhu'afaa'(1-2/215ق): "An Nu'maan Al Imaam – Rahimahullah. Ibn Ade'e said: The majority of that which he narrates is an error or has in it incorrect alterations of words or has incorrect additions in them, though he does have some good Ahaadeeth. Imaam Nasaa'i said: "He is not strong in Hadeeth and he makes many errors and mistakes even though his narrations are few." Imaam Ibn Ma'een said: "Do not pen down his Hadeeth". This narration from Ibn Ma'een means that with him Abu Haneefah is considered among the weak narrators, which explains that the statement that has come from Al Haafiz (Ibn Hajr) in 'Tahzeeb' wherein Ibn Hajr narrates that Ibn Ma'een declares him trustworthy, is not the only statement that Ibn Ma'een has made concerning him. The reality is that the opinions of Ibn Ma'een about the imaam are at variance. On occasions, he declares him trustworthy and on other occasions he declares him weak as in this narration. On other occasions he says in that which Ibn Muhriz narrates from him in 'Ma'rifatur Rijal (1/6/1): "Abu Haneefah was 'Laa Ba'sa bihi' (This is a term used by the scholars of Hadeeth to refer to one whose Ahaadeeth may be written down for the purpose of analysis and comparison with the Ahaadeeth of the other Imaams, not sole reliance upon them) and he was not a liar" and he said on another occasion: "

Abu Hanifah as far as we are concerned is from the people of truthfulness, he was not accused of lying." (Shaikh Albaani continues): "We have no doubt that Abu Hanifah is from the people of truthfulness! But that is not sufficient for us to rely upon his Hadeeth until (the state of) his precision, integrity and memory is added to that, and this is what is not established for him – Rahimahullah. Rather, that which is established is the opposite, as is seen from the testimonies of the aforementioned Imaams. And they are those who one will not go astray if he holds on to their testimonies and follows their statements. This, though, does not affect in any way the station of Abu Hanifah – Rahimahullah - in his deen and his piety and his fiqh as some of his staunch followers wrongly presume (and misunderstand). For how many a Jurist, Judge or righteous, upright individual has been criticised by the scholars of Hadeeth in that which concerns their memory or them not being precise, but that does not affect their deen or known uprightness, and this is an affair that is not hidden from those who busy themselves studying the biographies of the narrators..."

This is not the statement of Haafiz Adh-Dhahabi رَحِمَهُ اللهُ (748AH). This statement has been included by someone later on. It was originally in the footnotes, and some scribe mistakenly or intentionally joined it to the actual book.

Zahabi's authentic position on the reliability of Abu Hanifa is established in the notices on Abu Hanifah in Tazkiratul-Huffaaz¹⁹³ and al-Kashif fi

¹⁹³ In actual fact, Zahabi has counted Imaam Abu Hanifah as one of the Huffaz of Hadith, by mentioning his biography in Tazkiratul-Huffaaz. In his introduction to the book, he states:

هذه تذكرة بأسماء معدلي حملة العلم النبوي ومن يرجع الى اجتهادهم في تصحيح الأحاديث وتضعيفها وتوثيق الرجال وتربيتها

From this, we learn that according to Haafiz Zahabi, Imaam Abu Hanifah was from the Huffaz of hadith, his ta'deel is confirmed, and his statements and comments are relied upon regarding the tasheeh and tad'eef of Ahaadith, as well as regarding the jarh and ta'deel of narrators.

ma'rifat man lahu riwaayah fi al-kutub al-sitta, in the monograph he wrote on him entitled Mana'iqib Abi Hanifa, and in his mention of him in his introduction to Mizaanul-i'tidaal. In none of the above texts does he mention any weakening of Abu Hanifa. Therefore, whatever contradicts this must be questioned and, if established as authentic, retained, if not, rejected as spurious and inauthentic.

Let us examine the text of Zahabi's purported notice in his Diwaan al-Du'afaa' wal-matrukin as found in Shaykh Khalil al-Mays's edition (Beirut: Dar al-fikr, 1408/1988 2:404 #4389):

al-Nu'man: al-Imaam, rahimahullah. Ibn 'Adi said: "Most of what he narrates is error (ghalat), corruption in the text (tashif), and additions (ziyadaat), but he has good narrations." al-Nasa'i said: "He is not strong in Hadeeth, he makes many errors although he has only a few narrations." Ibn Ma'een said: "His narrations are not written."

This is a spurious attribution to Zahabi and an evident case of interpolation into the text of his book al-Du'afaa'. Zahabi said in Tazhibut-Tahzib (4:101): "Our shaykh Abul-Hajjaaj [al-Mizzi] did well when he did not cite anything whereby he [Abu Hanifa] should be deemed weak as a narrator." He also said in the introduction of Mizaanul-i'tidaal, on which his Du'afaa' is based: "I do not mention [in my classifications of the weak narrators] any of the Companions, the Tabi'in, or the Imaams who are followed." It is established that Abu Hanifa is a Tabi'i and the foremost of the Imaams who are followed. Moreover, in his entire book on Abu Hanifa entitled Mana'iqib al-imam Abu Hanifa, Zahabi mentions no such weakening, nor even alludes to it. Nor does he cite it in the chapter devoted to Abu Hanifa in Tazkiratul-Huffaaz! How then could he cite in al-Du'afaa' Ibn 'Adi's and al-Nasa'i's biased opinions, which flatly contradicts his other works, and his method as established from his own words, without any explanation on his part? And how could he relate in the Du'afaa' that Ibn Ma'een said: "His narrations are not written" while he relates in Mana'iqib Abi Hanifa (page 45) and Tazkiratul-huffaaz (1:168): "Ibn Ma'een said: Abu Hanifa is trustworthy (thiqa)" and: Ibn Ma'een said of Abu Hanifa: la ba'sa bihi -- "there is no harm in him"? Note that in Ibn Ma'een's terminology, such a grading is the same as thiqa (i.e. he is reliable), as stated by Ibn Salaah

in his Muqaddima (page 134) and Zahabi himself in Lisaanul-mizaan (1:13).

The reason for the discrepancy is clearly that the passage in the Du'afaa' is a later addition to Zahabi's book from those who wanted to put on Imam Abu Hanifa's weakening the stamp of Zahabi's credibility, even at the cost of forgery.

A remarkable proof of this forgery is confirmed by the near-identical spurious notice on Abu Hanifa in Zahabi's Mizaanul-i'tidaal under the name of al-Nu'maan ibn Thaabit, Abu Hanifa, whereby Zahabi purportedly said: "al-Nasa'i declared him weak from the perspective of his memorization, also Ibn 'Adi, and others" (ed. 'Ali Muhammad al-Bajawi, Cairo: al-Halabi, 4:265 #9092). This is an addition by other than Zahabi, which is found in the less reliable copies (nusakh) of the Mizaan and not in the authentic manuscripts. There is a hint of this in the footnote by the editor, al-Bajawi, who says: "This notice [on Abu Hanifa] is missing from two of the manuscripts."

The proofs that it is an interpolation are both internal and external, as we quote below from Shaykh 'Abdul-Fattah Abu Ghudda's masterful demonstration in his edition of al-Laknawi's ar-Raf' wat-takmil (page 121-126):¹⁹⁴

¹⁹⁴ أما الإمام الذهبي صاحب الاستقراء في الرجال، فلم يذكر الإمام أبي حنيفة رحمه الله في (الميزان) في الضعفاء، الذي هو مخلص (الكامل) لابن عدي مع استدراكات كثيرة عليه. لقد قال رحمه الله تعالى في مقدمة (ميزان الاعتدال جزء ١ ص: ٣): وكذا لا أذكر في كتابي من الأئمة المتبوعين في الفروع أحداً، لجلالته في الإسلام، وعظمتهم في النفوس، مثل أبي حنيفة، والشافعي، والبخاري، فإن ذكرت أحداً منهم فأذكره على الإنصاف، وما يضره ذلك عند الله ولا عند الناس أ هـ.

ولا بأس أن ننقل إليك أيها القارئ الكريم مقولة طويلة في تبرئة الإمام الذهبي من الكلام على الإمام أبي حنيفة رحمه الله تعالى، إقراراً للحق وإظهاراً لجهود العلماء المحققين، بما يجعلهم قدوة لنا في التمييز، فلا نلقي القول جزافاً، والله الموفق الهادي.

قال الشيخ عبد الفتاح أبو غدة (هامش الرفع والتكميل): وقد أوسع المؤلف الشيخ عبد الحي اللكنوي القول جداً في التدليل على دسّ ترجمة أبي حنيفة في بعض نسخ (ميزان الاعتدال) في كتابه (غيث الغمام على حوائج إمام الكلام ص: ١٤٦) وذكر وجوهاً كثيرة في تعزيز نفيها عن الميزان أقصر على نقل الوجه الأول منها، وأحيل

القارئ إلى عداه لطوله، قال رحمه الله: إن هذه العبارة ليس لها أثر في بعض النسخ المعتبرة على ما رأيتها بعيني، ويؤيده قول العراقي في (شرح الألفية ج: ٣ ص: ٢٦٠): لكنه - أي ابن عدي - ذكر في كتابه (الكامل) كل من يتكلم فيه، وإن كان ثقة، وتبعه على ذلك الذهبي في (الميزان) إلا أنه لم يذكر أحداً من الصحابة والأئمة المتبوعين أ هـ. وقول السخاوي في (شرح الألفية ص: ٤٧٧): مع أنه - أي الذهبي - تبع ابن عدي في إيراد كل من تكلم فيه ولو كان ثقة، لكنه التزم أن لا يذكر أحداً من الصحابة ولا الأئمة المتبوعين وقول السيوطي في (تدريب الراوي شرح تقريب النواوي ص: ٥١٩) إلا أنه - أي الذهبي - لم يذكر أحداً من الصحابة ولا الأئمة المتبوعين أ هـ.

فهذه العبارات من هؤلاء الثقات الذي قد مرت أنظارهم على نسخ (الميزان) الصحيحة مرات: تنادي بأعلى النداء على أنه ليس في حرف النون من (الميزان) أثر لترجمة أبي حنيفة النعمان، فلعلها زيادات بعض الناسخين والناقلين في بعض نسخ (الميزان) أ هـ.

ثم قال الشيخ عبد الفتاح - بارك الله فيه - : بل قد صرح الذهبي في مقدمة (الميزان ج: ١ ص: ٣) فقال: وكذا لا اذكر في كتابي من الأئمة المتبوعين في الفروع أحداً، لجلالته في الإسلام، وعظمتهم في النفوس، مثل أبي حنيفة، والشافعي، والبخاري، فإن ذكرت أحداً منهم فأذكره على الإنصاف، وما يضره ذلك عند الله ولا عند الناس. انتهى. وجاءت في المطبوعة من (الميزان) ترجمة أبي حنيفة (٢٧٣/٣) في سطرين، ليس فيها دفاع عن أبي حنيفة إطلاقاً، وإنما تحط على جرحه وتضعيفه، وكلام الذهبي في المقدمة ينفي وجودها على تلك الصفة، لأنها تحمل القدح لا الإنصاف، وقد رجعت إلى المجلد الثالث من (ميزان الاعتدال) المحفوظ في ظاهرية دمشق تحت رقم (٣٦٨ حديث) وهو جزء نفيس جداً، كله بخط العلامة الحافظ شرف الدين الوائي الدمشقي (ت ٧٤٩) تلميذ مؤلفه الذهبي رحمه الله تعالى، وقد قرأت عليه ثلاث مرات مع المقابلة بأصل الذهبي، كما صرح بذلك في ظهر الورقة (١٠٩)، وظهر الورقة (١٥٩) وفي غير موطن منه تصريحات كثيرة له بالقراءة والمقابلة أيضاً فلم أجد ترجمة للإمام أبي حنيفة النعمان في حرف النون ولا في الكنى، وكذلك لم أجد له ترجمة في النسخة المحفوظة في المكتبة الأحمدية بحلب تحت رقم (٣٣٧)، وهي نسخة جيدة كتبت سنة ١١٦٠ بخط علي بن محمد الشهير بابن مشمشان في مجلد واحد كبير.

وقد سنحت لي في أوائل رمضان المبارك من ١٣٨٢ هـ زيارة المغرب الأقصى، فزرت مدينة الرباط، ورأيت في (الخزانة العامة) فيها نسخة من ميزان الاعتدال، في مجلد واحد، رقمها (١٣٩ ق) ناقصة، يتبدئ القسم الموجود منها من أوائل ترجمة (عثمان بن مقسم البرقي) وهو يوافق أواخر الصفحة ١٩٠ من الجزء الثاني المطبوع بمصر سنة ١٣٢٥ وينتهي بآخر الكتاب. وفي حواشي هذه النسخة كتبت إلحاقات كثيرة جداً في كل صفحة، حتى في بعض الصفحات أخذت الإلحاقات الحواشي الثلاث، وتارة الحواشي الأربعة للصفحة، وهي بخط واحد، دون الحواشي الملحقة على جوانب الصفحات والأوراق المدرجة فيها، وقد كتبت على الورقة الأخيرة من أصل النسخة قراءات كثيرة وتواريخ لها ولنسخها، فكان من ذلك أن النسخة قرأت على مؤلفها أكثر من ست مرات، وهذا نص ما كتب في حواشي الورقة الأخيرة. بحسب تسلسل تواريخ لا بحسب ترتيب كتابته.

١ - أنماه كتابة ومعارضة داعياً لمؤلفه عبد الله المقرئ في سنة تسع وعشرين وسبعمئة.
٢ - أنماه كتابة ومعارضة أبو بكر بن السراج داعياً لمؤلفه في سنة ثلاث وثلاثين وسبعمئة.
٣ - فرغه نسخاً مرة ثانية داعياً لمؤلفه أبو بكر بن السراج عفا الله عنه في سنة تسع وثلاثين وسبعمئة.
٤ - قرأت جميع هذا (الميزان) وهو سفران على جامعته شيخ الإسلام الذهبي، أبقاه الله تعالى، في مجالس آخرها يوم السبت ثاني عشر شهر رمضان سنة ثلاث وأربعين وسبعمئة بالمدرسة الصدرية بدمشق. وكتب سعيد بن عبد الله الدُّهلي عفا الله عنه.

٥ - قرأت جميع هذا الكتاب على جامعته شيخنا شيخ الإسلام الذهبي، في مجالس آخرها يوم الجمعة ثاني عشر رجب الفرد سنة خمس وأربعين وسبعمئة، بمنزله في الصدرية - رحم الله وقفها - بدمشق المحروسة. وكتب علي بن عبد المؤمن بن علي الشافعي البعلبكي حامداً لله ومصلياً على النبي وآله ومسلماً.
٦ - فرغه نسخاً لنفسه داعياً لمؤلفه أحمد بن عمر بن علي القوسي (٢٩) في العشر الأواخر من ربيع الآخر سنة ست وأربعين وسبعمئة.

٧ - فرغه أبو القاسم بن الفارقي عفا الله عنه داعياً لمؤلفه.

٨ - قرأت جميع كتاب (ميزان الاعتدال في نقد الرجال) وما على الهوامش من التخارج والخواشي والملحقات، بحسب التحرير والطاقة والتؤدة على مصنفه شيخنا الإمام العلامة. الذهبي رحمه الله، في مواعيد طويلة كثيرة، وافق آخرها يوم الأربعاء العشرين من شهر رمضان المعظم في سنة سبع وأربعين وسبعمئة، في الصدرية بدمشق، وأجاز جميع ما يرويه، وكتب محمد (ابن علي الحنفي ٢٩) بن عبد الله. انتهى

وقد كانت وفاة الذهبي رحمه الله تعالى في ليلة الثالث من ذي العقدة سنة ٧٤٨ كما في (الدرر الكامنة ج: ٣ ص: ٣٣٨ - لابن حجر)

قلنا: قد رجعت أيضاً لهذه النسخة العظيمة النادرة المثال في عالم المخطوطات، فلم أجد فيها ترجمة للإمام أبي حنيفة النعمان، وهذا مما يقطع معه المرء بأن الترجمة المذكورة في بعض النسخ (الميزان) ليست من قلم الذهبي، وإنما هي دخيلة على الكتاب، بيد بعض الحانقين على الإمام أبي حنيفة، وذلك أنها جاءت في سطرين لا تليق بمقام الإمام الأعظم، ولا تحاكي تراجم الأئمة الذين ذكرها الذهبي لدفع الطعن عنهم، وهم دون أبي حنيفة إمامة ومنزلة، فقد أطال النفس في تراجمهم طويلاً، وجلّى مكانتهم وإمامتهم أفضل تجلية.

وكتاب (الميزان) هذا مرتع واسع لإلحاق تراجم فيه للنيل من أصحابها، وقد امتد إليه قلم غير الذهبي في مواطن، فجيب طبعه عن أصل مقروء على المؤلف، كالجزة المحفوظ بظاهرية دمشق وهو يبتدئ بحرف الميم وينتهي بآخر الكتاب، وكالقسمة الموجود في خزنة الرابط.

وإنما أطلت في هذه التعليقة كثيراً، تنزيهاً لمقام الإمام أبي حنيفة، وتبرئة لساحة الحافظ الذهبي رحمه الله، وتعريفاً بالمخطوطات الموثوقة من (ميزان الاعتدال) ليصار إلى طبعه عنها ممن يوافق الله تعالى (الرفع التكميل ص: ١٠٠، ١٠٤ - تعليق الشيخ عبد الفتاح أبو غدة).

'Abdul-Fattah says: al-Laknawi gave ample proofs for the tampering of the notice on Abu Hanifa in some of the manuscripts of the Mizaan in his book Ghaythul-ghamaam 'ala hawashi imaamil-kalaam (page 146), where he mentions many factors for concluding that it does not authentically belong to the Mizaan. I will mention only some of them and direct the reader to his book for the rest. He said: "There is no trace of this mention in some of the reliable manuscripts which I have seen, and the following confirms it:

al-'Iraqi said in his Sharh al-alfiyya (3:260): "Ibn 'Adi mentioned in his book al-Kaamil every narrator who was ever criticized, even if he is considered trustworthy, and Zahabi followed him in this in al-Mizaan, except that he did not mention any of the Companions or the Imaams that are followed." as-Sakhaawi said in his Sharh al-alfiyya (page 477): "Although Zahabi followed Ibn 'Adi in mentioning every narrator who was ever criticized even if he is considered trustworthy, yet he bound himself not to mention any of the Companions or the Imaams that are followed." as-Suyuti said in Tadribur-raawi sharh taqrib al-Nawaawi (page 519): "Except that Zahabi did not mention any of the Companions or the Imaams that are followed."

'Abdul-Fattah says: Zahabi himself explicitly declares in the introduction of al-Mizaan (1:3): "Similarly I did not mention in my book any of the Imaams that are followed in the branches of the Law due to their immense standing in Islam and their greatness in the minds of people: such as Abu Hanifa, Shafi'ee, and Bukhari. If I mention any of them, I do not do so except to render him his due ('ala al-insaf i.e. to be very fair). This does not attack their standing before Allaah and before men."

However, the edition of the Mizaan published at Matba'atus-sa'ada in Cairo in 1325 (3:237) contains a two-line notice on Abu Hanifa ["al-Nasa'i declared him weak from the perspective of his memorization, also Ibn 'Adi, and others"] which contains no defence of Abu Hanifa at all, and consists only in criticizing him and declaring him weak: and Zahabi's words in the introduction preclude the existence of such a notice, since it is all fault-finding and renders him no justice....

I looked up the third volume of Mizaan al-i'tidaal kept in the Zahiriyya library in Damascus under the number "368 New," a very valuable set

indeed, which begins with the letter m and ends with the end of the book, all written in the hand of the savant and Hadeeth master Sharafud-Din 'Abdullah ibn Muhammad al-Waani (d. 749) of Damascus, Zahabi's student, who read this back to Zahabi three times while comparing it to his original, as declared on the back of folios 109 and 159 of the volume, and elsewhere. I saw no mention of Imam Abu Hanifa in that volume under the letter n [for Nu'man] nor under the kunyah

Similarly I saw no notice for Abu Hanifa in the manuscript kept at the Ahmadiyya library in Aleppo under the number 337, a good copy made in 1160 from an original made in 777...

Nor in the manuscript of Zahabi's own copy of Mizaan al-i'tidaal kept in the general storing-library in Rabat, Morocco under number 129Q which is signed by the hand of eight different students of his to the effect that they read it in his presence and were certified by him to have done so....

This is a tremendous and rare exemplar in the world of manuscripts, and I did not find in it a mention of Abu Hanifa. Something such as this is a decisive proof for anyone that the notice found in some copies of the Mizaan is not from the pen of al-Zahabi, but was interpolated into the book by some of the adversaries of the Imam Abu Hanifa....

Zahabi's Mizan has been tampered with by foreign hands in more than one place, and it is imperative that it be edited and published on the basis of a manuscript that has been read before the author himself, such as that in the Zahiriyya library of Damascus, or that in the library of Rabat....

Our friend, the savant, Shaykh Muhammad 'Abdur-Rashid al-Nu'mani al-Hindi in his book 'Maa tamassu ilayhil-haaja li man yutaali'u sunan Ibn Majah (page 47) also showed another aspect of the tampering done with Abu Hanifa's notice in the Mizaan and I refer the reader to it. The same proof was mentioned before him by Laknawi's student, the brilliant verifying scholar Zahir Ahmad al-Nimawi in his book al-Ta'liqul-hasan 'ala Aatharis-Sunan (1:88).

I also took notice of what was said by our shaykh, the great savant, Mawlana Zafar Ahmad al-'Uthmani at-Thawfi in his book Qawa'id fi 'ulumil-Hadeeth (page 211) in commenting on Zahabi's words -- already quoted -- from the introduction of his Mizaan, whereupon Thawfi said: "By this, it is known that what is found in some copies of the Mizaan concerning Abu Hanifa and his weakening due to poor memorization is an ilhaaq -- something added which was not there originally.... And how could it be there when Zahabi included Abu Hanifa in Tazkiratul-huffaaz, which he introduced with the words: "This is the memorial of the names of those who were declared trustworthy among the carriers of the Science of the Prophet and to whose ijtihaad one refers concerning matters of narrator-certification (tawthiq), authentication (tashih), and falsification (tazyif)." End of our shaykh's words.

I also saw that Amir as-San'aani said in Tawdih al-afkaar (2:277): "There is no notice for Abu Hanifa in al-Mizaan."....

Nor is there any notice for Abu Hanifa in the manuscript of the Mizaan that was copied by the meticulous Hadeeth master and muhaddith of Aleppo in his time, Ibrahim ibn Muhammad Sibṭ Ibn al-'Ajami who finished copying it in the year 789 from a copy that was certified in Zahabi's handwriting.

It is therefore decisively ascertained that the notice on Abu Hanifa in the Mizaan is an interpolation in some of its manuscripts in which Zahabi had no part.

i) Nu`aym ibn Ḥammad

His full name was Abu Abdillah Nu`aym ibn Ḥammad ibn Mu`awiyah al-Khuza'i al-Marwazi. He studied in Iraq and Ḥijaz and settled in Egypt. He studied Hadeeth under many Ulama from amongst whom are: Ibrahim ibn Sa'd, Hafs ibn Ghiyath, Sufyan ibn 'Uyaynah, Abu Bakr ibn 'Ayyash, 'Abdullah ibn al-Mubarak, 'Abdullah ibn Wahb, 'Abdur Razzaq ibn Hammam, Waki' ibn al-Jarrah, Abu Dawud al-Tayalisi, Yahya ibn Sa'id al-Qattan (rahimahumullah) and many others.

From amongst his students are: Muḥammad ibn Isma'il al-Bukhari, Ibrahim ibn Ya'qub al-Juzjani, Ad-Daarimi, Abu Hatim al-Razi,

Muhammad ibn Yahya Az Zuhali, Yahya ibn Ma'in, Abu Zur'ah Ad-Dimashqi and many others.

At first, Nu'aym belonged to a sect called the *Jahmiyyah*, and was an active member. He then later left this sect.

Nu'aym رَحِمَهُ اللهُ is considered to be the first person to compile a musnad.

His aḥadith are narrated in all the six famous books of ḥadith besides Nasa'i. Imaam Bukhari رَحِمَهُ اللهُ narrates from him a narration or two in his celebrated al-Jaami'us-Ṣaḥih and also a few Mu'allaq narrations. Imaam Muslim رَحِمَهُ اللهُ narrates from him via al-Ḥasan al-Ḥalwaani in the introduction of his ṣaḥiḥ. (Fathul-Baari 1/667)

Imam Bukhari (rahimahullah) would accept his Ahaadeeth on condition that he was corroborated (مقرّونا بغيره). Several Muhaddithun like Imams Ahmad, Ibn Ma'in, 'Ijli (rahimahumullah) have declared him reliable. However, others like Imam Nasai (rahimahullah) have declared him weak. 'Allamah Zahabi (rahimahullah) states, 'Nu'aym (rahimahullah) was a senior in knowledge, however I am not inclined to his narrations [being reliable].

Imam Abu Dawud said: "Nu'aym ibn Hammad had attributed twenty Ahaadeeth to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ which he in fact had never said, thus being fabricated sayings.

Daraqutni said that whenever Nu'aym used to mention a fabricated Hadeeth, he would do so to support the Sunnah. He had a lot of munkar narrations, which other Imaams did not have. (*Mizaanul-I'tidaal* and *Tahzibut-Tahzib – check Arabic*)

Dulaabi and Abul Faṭḥ al-Azdī narrate that Nu'aym used to fabricate narrations to strengthen the sunnah and he also used to fabricate incidents defaming Imaam Abu Ḥanifah, all of which are false.¹⁹⁵

¹⁹⁵ قوله: (قال أبو عبد الله: اختصره نعيم) قال العلامة انور شاه الكشميري: وفي «الميزان»: أن نعيمًا هذا كان يُروى حكايات في أبي حنيفة رحمه الله تعالى. لا يقال: إن البخاري إنما أخرجه في الاستشهاد دون الأصول، لأننا نقول: إنه أخرج عنه في الأصول أيضًا كما في باب فضل استقباله القبلة ... إلخ، وفي موضع آخر أيضًا،

The following text has already passed under the discussion of Imaam Bukhari - Maulana Zafar Ahmad al-Thawi writes in Injaa'ul Watan: Abu Bishr al-Dulabi said: "Nu'aym narrates from Ibn al-Mubaarak; al-Nasa'i said: he is weak (da'if), and others said: he used to forge narrations in defence of the Sunna, and disgraceful stories against Abu Hanifa, all of them lies." Similarly Abu al-Fath al-Azdi said: "They said he used to forge Hadeeths in defence of the Sunna, and fabricate disgraceful stories against Abu Hanifa, all of them lies." Similarly in Tahzib al-tahzib (10:462-463) and Mizan al-i'tidal (3:238, 4:268) [and also Tahdhib al-tahdhib (10:460)]: "al-'Abbas ibn Mus'ab said in his Tarikh: "Nu'aym ibn Hammad composed a book to refute the Hanafis"... [and in Hadyus-Sari (2:168): "Nu'aym ibn Hammad was violently against the People of ra'y"]].

Maulana Zafar Ahmad al-Thawi then writes: I consider Nu'aym to be far above the criticism of fabricating Ahaadeeth. However, there is no doubt that he was strongly against the Ahnaaf and was biased against their Imaam. Therefore, neither his word, nor his narration, against Imaam Abu Hanifa can ever be accepted.... (page27) Maulana Fazlur-Rahman al-A'zmi writes that this statement of Maulana Zafar Ahmad is most appropriate. He would not fabricate Ahaadeeth. But because of his opposition against the Ahnaaf, his narrations regarding them are not acceptable. (*Seerat Imaam A'zam Abu Hanifah page 112*)

Ibn 'Adi comments that this cannot be accepted from Dulaabi, as Dulaabi was from the Ahlur Ra'y, whilst Nu'aym was opposed to them. Ibn Hajar reviews this statement of Ibn 'Adi and says that Ibn 'Adi was mistaken in criticising Dulaabi. The fact of the matter is that both Dulaabi and Abul Fath al-Azdi are narrating from unknown scholars. Dulaabi narrates with the words "others say" whilst Abul Fath uses the words "they say". Therefore, we cannot accept their statements against

فينبغي أن يُؤوَّل ما في «الميزان» ويقال: إن معنى التزوير عدمُ المبالاة لا أنه كان يزور بنفسه. ولا ريب في كونه مخالفاً لأبي حنيفة رحمه الله تعالى (فيض الباري 1/449) وقال: ونعيم بن حماد هذا كان يزور في السُّنة. وفي مثالب أبي حنيفة، كما في تذكرته: ومع هذا أخذ عنه البخاري كثيراً في «خلق أفعال العباد». وحينئذٍ وجب علينا نؤوِّل للبخاري، ونقول: معنى التزوير في السُّنة أي لتأييده. وكذا في حقِّ أبي حنيفة إنه كان يستلِدُّ بها، لا أنه كان يزورها بنفسه. وإلا فظاهره شديدٌ (فيض الباري 5/184)

Nu`aym, as his (Nu`aym's) `adaalah (authenticity) has been established, even though he has some awhaam (mistakes).

Since Nu`aym is a narrator of Bukhari, therefore Ibn Hajar tries to defend him. Mawlana Abdur Rashid Nu`mani says that it is possible that Ibn Hajar was unaware of what Nu`aym said regarding Imam Abu Hanifah, therefore he tries to defend him. Furthermore, the criticism against Nu`aym will not fall away with the excuse of Hafiz. Dulaabi and Abul Fath al-Azdi are both great Imaam's of al-jarh wat ta'deel (authentication and criticism). They are quoting their shuyukh. They will not quote somebody unknown in their criticism. (*al-Imaam Ibn Majah wa kitaabuhus Sunan* 98)

Hafiz Ibn Rajab Al Hambali (rahimahullah) writes: 'Nu`aym (rahimahullah), although some have declared him reliable, [they did this, due to them] having good thoughts regarding him on account of his firmness on Sunnah and his rigidness on refuting the innovators. They [The Muhaddithun] have said that he would [unintentionally] err [when narrating Ahaadeeth]. When the Muhaddithun realised that he has erred in many Ahaadeeth, they declared him weak.' (*Tahzibul Kamaal*, vol. 29, pages 466-481, *Siyaru A'alam in Nubala*, vol. 10 page 600, *Mizanul I'tidal*, vol. 5 page 29, *Jami'ul 'Ulumi Wal Hikam*, vol. 2 page 270)

He was imprisoned in the year 223a.h. or 224a.h. due to the issue regarding the Noble Qur'aan being created or not and passed away in prison. Some scholars have recorded his demise in the year 228 A.H. whilst other mentioned 229 A.H.

قال أحمد بن محمد بن سهل الخالدي: سمعت أبا بكر الطرسوسي يقول: أخذ نعيم بن حماد في أيام الحنة سنة ثلاث أو أربع وعشرين ومئتين، وألقوه في السجن، ومات في سنة تسع وعشرين ومئتين، وأوصى أن يدفن في قيوده (سير أعلام النبلاء - 10/ 610)

Regarding his book al-fitan, Allamah az-Zahabi رَحِمَهُ اللهُ has commented by saying:

وقد صنف كتاب " الفتن " فأتى فيه بعجائب ومناكير (سير أعلام النبلاء - 10 / 609))

“He was authored a book named “al-fitan” and has mentioned a lot of strange and unauthentic narrations”. (*As-Siyar vol. 10 page 609*)

j) Khatib al-Baghdadi

His name was Ahmad ibn ‘Ali ibn Thaabit, Abu Bakr al-Khatib al-Baghdadi, and he passed away in 463 AH. Khatib Baghdadi was a great scholar of Hadeeth and wrote many books on Usulul-Hadeeth (Principles of Hadeeth). His most popular book is *Ta’rikh Baghdad* (written in fourteen volumes). Under the life history of al-Nu‘man ibn Thabit (name of Imam Abu Hanifa), he brings two chapters. In the first chapter he writes how the other scholars have praised Imam Abu Hanifa. In the second chapter, he talks about what the enemies of Imam Abu Hanifa said about him. Khatib Baghdadi himself said, “I personally recognized the greatness and knowledge of Imam Abu Hanifa. It is my right that where I have mentioned his excellence, I can also bring forward the opinions of the people who were against him.” The enemies of Imam Abu Hanifa do not mention those narrations which are in praise of Imam Abu Hanifa. They only mention Khatib’s narrations, which are against him and imply that Khatib was also against the Imam.

Among the scholars who refuted the negative reports were the king al-Malik al-Mu‘azzam ‘Isa al-Ayyubi in *al-Sahmul-Musib fir-Radd ‘alal-Khatib*, from the Hanafis, Sibte Ibn al-Jawzi in the two-volume *al-Intisaar li Imaam A’immatil-Amsaar* and Zaahid al-Kawthari in *Ta’nibul-Khatib ‘ala Ma Saaqahu fi Tarjumati Abi Hanifah Minal-Akaazib* (which is perhaps the best book on this subject in which he falsifies those narrations and notes that the evidences which he used were from the same book, *Ta’rikh Baghdad*) and its follow-up *at-Tarhib bi Naqdit-Ta’nib*; from the Malikis, Ibn ‘Abdil-Barr in *al-Intiqaa’*; from the Shafi’is, as-Suyuti and al-Haytami respectively in *Tabyidus-Sahifah* and *al-Khayraatul-Hisaan*, and from the Hanbalis, Ibnul-Jawzi. Al-Zahabi said:

"If only al-Khatib had not set upon the great figures nor narrated anything against them."¹⁹⁶

Hereunder are some examples of what he narrated:

بعض الروايات الباطلة التي ذكرها الخطيب في تاريخه

وقد ذكر الخطيب في تاريخ بغداد ما لا يُعد ولا يحصى من الروايات الباطلة في حق الإمام رحمه الله تعالى، وقد ذكرت عشرات الكتب في ما سبق في الرد على الخطيب وما ذكره في تاريخه، ولكن لا بأس أن نذكر بعض هذه الروايات ونبين ضعفها:

¹⁹⁶ قال الإمام أحمد بن حجر المكي في كتابه (الخيرات الحسان ص: ٧٦): الفصل التاسع والثلاثون في ردّ ما نقله الخطيب البغدادي في تاريخه عن القادحين في الإمام أبي حنيفة: اعلم إنه لم يقصد بذلك إلا جمع ما قيل في الرجل على عادة المؤرخين، ولم يقصد بذلك انتقاصه ولا حط مرتبته، بل دليل أنه قدم ذكر الكلام المادحين وأكثر منه، ومن نقل مأثره، ثم عقبه بذكر كلام القادحين فيه - قال الشيخ عبد الفتاح أبو غدة في تعليقه على كتاب (الرفع والتكميل) (ص: 275): إن الخطيب البغدادي قد أفصح عن طريقته في كتابه، فقال: كلما ذكرت في التاريخ رجلاً اختلفت فيه أقاويل الناس في الجرح والتعديل فالتعويل على ما أخرجت منه وختنت به الترجمة. أ هـ فالاعتذار عنه بأنه قدم كلام المادحين لا يتفق مع تصريحه بما ألزمه. ومما يدل على ذلك أيضاً أن الأسانيد التي ذكرها للقدح لا يخلوا غالبها من متكلم فيه أو مجهول، ولا يجوز إجماعاً ثلّم عرض المسلم بمثل ذلك، فكيف بإمام من أئمة المسلمين؟! وبفرض صحة ما ذكره الخطيب من القدح عن قائله لا يعتد به، فإنه أن كان من غير أقران الإمام فهو مقلد لما قاله أو كتبه أعداؤه، أو من أقرانه فكذلك، لما مر أن قول الأقران بعضهم في بعض غير مقبول، وقد صرح الحافظان الذهبي وابن حجر بذلك.

وقال يوسف بن حسن بن أحمد بن عبد الهادي الحنبلي في كتابه (تنوير الصحيفة بمناقب الإمام أبي حنيفة / وهو مجلد كبير) قال: لا تغترّ بكلام الخطيب البغدادي، فإن عنده العصبية الزائدة على جماعة من العلماء، كأبي حنيفة، وأحمد وبعض أصحابه، وتحامل عليهم بكل وجه، وصنف فيه بعضهم - وهو الملك المعظم أبو المظفر عيسى بن الملك العادل سيف الدين أبي بكر بن أيوب الحنفي (٥٧٨ / ٦٢٤) وكتابه هذا طبع في مصر سنة ١٣٥١ في نحو مائتي صفحة، وقد صنف في الرد على الخطيب سوى الملك المعظم غير واحد من العلماء، منهم ابن الجوزي وسماء (السهم المصيب في الرد على الخطيب) وسبط ابن الجوزي وسماء (الانتصار لإمام أئمة الأمصار) في مجلدين كبيرين، وأبو المؤيد الخوارزمي في مقدمة كتابه (جامع مسانيد الإمام الأعظم) وكذلك الحافظ السيوطي وسماء (السهم المصيب في نحر الخطيب) وشيخنا الأستاذ محمد زاهد الكوثري رحمه الله وسماء (تأنيب الخطيب على ما ساقه في ترجمة أبي حنيفة من الأكاذيب) وهو كتاب كبير جامع واف - (السهم المصيب في كيد الخطيب)، وأما ابن الجوزي فقد تابع الخطيب، وقد عجب بسطه منه حيث قال في (مرآة الزمان): وليس من العجب من الخطيب فإنه طعن في جماعة من العلماء، وإنما العجب من الجد كيف سلك أسلوبه هذا؟ وجاء بما هو أعظم؟! ثم قال الشيخ عبد الحي: قلت والحاصل أنه علم بقرائن المقالية أو الحالية أن الجراح طعن على أحد بسبب تعصب منه عليه، لا يقبل منه ذلك الجرح، وإن غلّم أنه ذو تعصب على جمع من الأكابر ارتفع الأمان عن جرحه، وغدّ من أصحاب القرع. (الرفع والتكميل ص: ٦٢-٦٤)

أنبأنا محمد بن أحمد بن رزق أخبرنا محمد بن العباس بن أبي دهل الهروي حدثنا أحمد بن محمد بن يونس الحافظ حدثنا عثمان بن سعيد الدرامي قال: سمعت محبوب بن موسى يقول: سمعت ابن أسباط يقول: (ولد أبو حنيفة وأبوه نصراني).

الحكم على الحديث ضعيف: ففيه يوسف بن أسباط قال أبو حاتم: لا يحتج به، وقال البخاري كان قد دفن كتبه، فكان لا يجيء بحديثه كما ينبغي .. ميزان الاعتدال (٤) / ترجمة ٩٤٥٦).

أخبرنا الخلال أخبرنا علي بن عمر الحريري أن علي بن محمد النخعي حدثهم قال: حدثنا محمد بن محمود الصيداني حدثنا محمد بن شجاع بن الثلجي حدثنا الحسن بن أبي مالك عن أبي يوسف قال: قال أبو حنيفة: (لما أردت طلب العلم جعلت أتخير بين العلوم وأسأل عن عواقبها، فقليل لي تعلم القرآن، فقلت إذا تعلمت القرآن وحفظته فما يكون آخره؟ قالوا: تجلس في المسجد وقرأ عليك الصبيان .. الخ)

الحكم على الحديث موضوع: فيه محمد بن شجاع بن الثلجي، قال ابن عدي: كان يضع الحديث في التشبيه ينسبها إلى أهل الحديث يثلبهم بذلك. (ميزان الاعتدال (٣/٥٧٧))

أخبرنا الحسين بن محمد بن الحسن أخو الخلال أخبرنا جبريل بن محمد المعدل - بمذان - حدثنا محمد بن حيوة النخاس حدثنا محمود بن غيلان حدثنا وكيع قال: سمعت الثوري يقول: (نحن المؤمنون وأهل القبلة عندنا مؤمنون في المناكحة والموارث والصلاة والإقرار ولنا ذنوب ولا ندري ما حالنا عند الله؟ قال وكيع وقال أبي حنيفة: من قال بقول سفيان هذا فهو عندنا شاك، نحن المؤمنون هنا وعند الله حقاً، قال وكيع: ونحن نقول بقول سفيان وقول أبي حنيفة عندنا جرأة).

الحكم على الحديث ضعيف: فيه محمد بن حيوة وهو ابن العباس الخزاز قال في الخطيب: (ترجمة رقم: ١١٣٩): كان متساهلاً فيما يرويه يحدث عن كتاب ليس عليه سماعه، فلا يحصل الظن بانفراد مثله فضلاً عن العلم ولا سيما فيما خالف فيه الثقات الأثبات.

أخبرنا علي بن محمد بن عبد الله المعدل أخبرنا محمد بن عمرو بن البخري الرزاز حدثنا حنبل بن إسحاق حدثنا الحميدي حدثنا حمزة بن الحارث ابن عمير عن أبيه قال: (سمعت رجلاً يسأل أبي حنيفة في المسجد الحرام عن رجل قال: أشهد أن الكعبة حق، ولكن لا أدري هل هي التي بمكة أم لا؟ فقال: مؤمن حقاً. وسأله عن رجل قال أشهد أن محمد بن عبد الله نبي ولكن لا أدري، هو الذي قبره بالمدينة؟ فقال مؤمن حقاً. قال الحميدي: ومن قال هذا فقد كفر، قال: وكان سفيان يتحدث به عن حمزة بن الحارث).

الحديث ضعيف فيه الحارث بن عمير البصري، قال الذهبي: (وثقه ابن معين من طريق إسحاق الكوسج عنه، وأبو زرعة وأبو حاتم والنسائي، يقول محقق كتاب تاريخ بغداد مصطفى عبد القادر في تاريخ بغداد (١٣/٣٢٤): وما أراه إلا بين الضعف، فإن ابن حبان قال في الضعفاء: روى عن الأثبات الأشياء الموضوعات، وقال الحكم: روى عن حميد وجعفر الصادق أحاديث موضوعة.

أخبرنا الحسن بن محمد الخلال حدثنا محمد بن العباس الخزاز وأخبرنا محمد بن أحمد بن محمد بن حسنون النرسي أخبرنا موسى بن عيسى بن عبد الله السراج قال: حدثنا محمد بن محمد الباغندي حدثنا أبي قال: (كنت عند عبد الله بن الزبير فأتاه كتاب أحمد بن حنبل: أكتب إلي بأشنع مسألة عن أبي حنيفة، فكتب إلي حدثي الحارث بن عمير قال: سمعت أبا حنيفة يقول: لو أن رجلاً قال أعرف الله بيتاً ولا أدري أهو الذي بمكة أو غيره أمؤمن هو؟ قال نعم! ولو أن رجلاً قال: أعلم أن النبي صلى الله عليه وسلم قد مات ولا أدري أدفن بالمدينة أو غيرها أمؤمن هو؟ قال: نعم.!).

الحديث ضعيف: فيه محمد بن الباغندي. قال الدارقطني كان كبير التذليل، يحدث بما لم يسمع، ربما سرق حديث غيره، وقال إبراهيم الأصبهاني: كذاب (انظر الترجمة رقم (١٢٨٥) في تاريخ بغداد) وفي رواية قريبة من هذه الرواية فيها عباد بن كثير، وهو: متروك. (ميزان الاعتدال (٢/٣٧٠-٣٧٥))

أخبرنا محمد بن الحسين بن الفضل القطان أخبرنا عبد الله بن جعفر بن درستويه حدثنا يعقوب بن سفيان حدثني علي بن عثمان بن تفيل حدثنا أبو مسهر حدثنا يحيى بن حمزة - وسعيد يسمع - أن أبا حنيفة قال: (لو أن رجلاً عبد هذه النعل يتقرب بها إلى الله لم أر بذلك بأساً. فقال سعيد: هذا كفر صراحاً).

الحديث ضعيف: فيه عبد الله بن جعفر بن درستويه، حكى الخطيب عن الرقائي تضعيفه.

أخبرنا أبو سعيد الحسن بن محمد بن حسنة الكاتب - بأصبهان - أخبرنا عبد الله بن محمد بن عيسى بن مزيد الخشاب حدثنا أحمد بن مهدي بن محمد بن رستم حدثنا أحمد بن إبراهيم حدثني عبد السلام يعني ابن عبد الرحمن قال: حدثني إسماعيل بن عيسى بن علي قال: قال لي شريك: كفر أبو حنيفة بآيتين من كتاب الله تعالى، قال تعالى: (ويقيموا الصلاة ويؤتوا الزكاة وذلك دين القيمة) (البينة: ٥)، وقوله تعالى: (ليزدادوا إيماناً مع إيمانهم) (الفتح: ٤)، وزعم أبو حنيفة أن الإيمان لا يزيد ولا ينقص، وزعم أن الصلاة ليست من دين الله.

الحديث موضوع وقبح الله ولعن الذي وضعه وأشعل قبره ناراً، ففيه شريك بن عبد الله: تكلم فيه العلماء كثيراً وضعف يحيى بن سعيد حديثه جداً (انظر ترجمة رقم ٤٨٣٨).

أخبرنا أبو القاسم عبد الرحمن بن محمد بن عبد الله السَّراج - بنيسابور - أخبرنا أبو الحسن أحمد بن محمد بن عبدوس الطرائفي حدثنا عثمان بن سعيد الدرامي حدثنا محبوب بن موسى الأنطاكي قال: سمعت أبا إسحاق الفزاري يقول: سمعت أبا حنيفة يقول: (إيمان أبي بكر الصديق وإيمان إبليس واحد، قال إبليس يا رب وقال أبو بكر يا رب، قال أبو إسحاق: ومن كان من المرجئة ثم لم يقل لهذا، انكسر عليه قوله.)

الحديث ضعيف: فيه محبوب بن موسى الأنطاكي. قال الدارقطني: صويلح وليس بالقوي، وقال أبو داود: ثقة لا يلتفت إلي حكاياته إلا من كتاب. ميزان الاعتدال (٤٣٣/٣) وكذلك أبو إسحاق الفزاري: منكر الحديث.

أخبرنا أبو القاسم إبراهيم بن محمد بن سليمان المؤدب - بأصبهان - أخبرنا أبو بكر بن المقرئ قال: حدثنا سلامة بن محمود القيسي - بعسقلان - حدثنا عبد الله بن محمد بن عمرو قال: سمعت أبا مسهر يقول: (كان أبو حنيفة رأس المرجئة.)

الحديث ضعيف: فيه أبو بكر المقرئ، قال الخطيب نفسه: في أحاديثه منكري بأسانيد مشهورة، وقال البرقاني: كل حديثه منكر (انظر تاريخ بغداد / ٦٣٥).

أخبرنا ابن رزق أخبرنا أحمد بن جعفر بن سلم حدثنا أحمد بن علي الأبار حدثنا إبراهيم بن سعيد حدثنا محبوب بن موسى قال: سمعت يوسف ابن أسباط يقول: قال أبو حنيفة: (لو أدركني رسول الله صلى الله عليه وسلم وأدركته لأخذ بكثير من قولي.)

الحديث ضعيف: فيه محبوب بن موسى الأنطاكي. قال الدارقطني: صويلح وليس بالقوي، وقال أبو داود: ثقة لا يلتفت إلى حكاياته إلا من كتاب (ميزان الاعتدال (٣٤٤/٣) وفيه يوسف بن أسباط قال أبو حاتم: لا يحتج به، وقال البخاري كان قد دفن كتبه، فكان لا يجيء بحديثه كما ينبغي .. (ميزان الاعتدال (٤) / ترجمة ٩٤٥٦)).

ونكتفي بهذه الروايات العشر التي حق لنا أن نبكي عليها دماً من بين مئات الروايات التي ذكرها الخطيب البغدادي (عفا الله عنه) في تاريخه، ومن أراد المزيد فليرجع للمصادر التي ذكرناها سابقاً في الرد على الخطيب.

(كشف شبهات مثارة حول الإمام أبي حنيفة النعمان تأليف: أحمد سمير حامد

www.masjidsalahudin.com)

k) Shaykh Al-Albani

Shaykh Al-Albani quotes in Silsilatul Ahaadeeth Ad Dha'eefah: I mentioned back there (Under Hadeeth 397) that Abu Haneefah has been declared weak (by the scholars of Hadeeth) in Hadeeth.

Many quotations of Scholars of Hadeeth are provided above, here we will suffice with a single quotation from the Hadeeth Master Imam Zahabi in Tazhibut-Tahzib (4:101): "Our shaykh Abul-Hajjaj [al-Mizzi] did well when he did not cite anything [in Tahzib al-kamal] whereby he [Abu Hanifah] should be deemed weak as a narrator."

Should we believe Shaykh Al-Albani or the established Masters of Hadeeth of the Muslim ummah?¹⁹⁷

A THOUGHT PROVOKING QUESTION

A question arises as to how many of the above-mentioned great imams of Hadeeth said such unfounded things against Imaam Abu Haneefah رَحِمَهُ اللهُ.

The answer to this is that we do not have any evil thoughts regarding the sincerity of these personalities. Imaam Abu Haneefah, due to the high rank Allaah تَبَارَكَ وَتَعَالَى bestowed him, had many enemies and people who were jealous of him. They had spread many stories regarding him. For example, this propaganda was common that he gives preference to qiyaas over Ahaadeeth. This propaganda was done with such intensity that many learned scholars were affected who were not acquainted

¹⁹⁷ In the above discussion, I had drawn greatly from the following: Seerat Imaam A'zam Abu Hanifah and Hadiyyatud-Daraari by my respected teacher Shaykhul-Hadith Maulana Fazlur-Rahman Al-A'zmi, The Position Of Imaam Abu Hanifah In The Science Of Hadith by Mufti Habeebur-Rahmaan Azmi, Imam Abu Hanifah and Hadith by Shaykh Maulana Abdul-Hafiz al-Makki رَحِمَهُ اللهُ which was translated by Maulana Ismaeel Nakhuda and coupled with 'Direct responses to Critical Quotations' from central-mosque.com. (Many passages were quoted verbatim from the last article from which a large amount of information was taken)

with him. When they came to know of the reality, they retracted from their views. Examples of this are Ibn Adiyy, Imaam Auzaa'ee, Sufyaan Thawri رَحْمَةُ اللَّهِ etc. Shaikh Abdul-Wahhaab Sha'raani has written in al-Meezaan Al-Kubraa that initially, Sufyaan Thawri رَحْمَةُ اللَّهِ was affected by the propaganda of people that Imaam Abu Haneefah would give preference to qiyaas over nusoos. Once, Sufyaan Thawri, Muqaatil ibn Hayyan, Hammad ibn Salamah and Ja'far Saadiq رَحْمَةُ اللَّهِ went to him, and discussed many masaa'il with him from Fajr till Zuhr, in which Imaam Abu Haneefah presented the proofs of his madhab. Finally, all of them kissed his hands and said,

انت سيد العلماء فاعف عنا فيما مضى منا من وقبعتنا فيك بغير علم

You are the leader of the ulama. Forgive us for whatever we spoke against you in the past without knowledge. (Al-Meezaan Al-Kubra page 80)¹⁹⁸

Giving preference to qiyaas over nass

2.) One of the greatest objections against Imaam Abu Haneefah رَحْمَةُ اللَّهِ is that he would give preference to qiyaas over nusoos.

To answer this, we hereunder quote an excerpt from 'As-Sunnah wa Makaanatuha fit Tashree'il Islaami' by Dr Mustafa Sibaa'i:

Did Abu Haneefah give precedence to opinion over Hadeeth?

We have already explained that under no circumstances would Abu Haneefah give precedence to opinion or analogy or istihsaan over any authentic Hadeeth that was widespread among trusted individuals. Ibn Abil-'Awwam related that Abu Yusuf, a prominent student of Abu Haneefah, said: "If an issue were to present itself to Abu Haneefah, he would say, 'What are the narrations that you have knowledge of?' After we mentioned the narrations we had and he mentioned those that he had, he would study them, and if there were more narrations supporting one of two opinions, he would take that opinion. But if the number of

¹⁹⁸ Summarized from Dars-Tirmizi 1/105-108

narrations was equal for both views, he would study them and then choose."

In al- 'Aalim wal-Muta 'allim, As-Samarqandi relates that Abu Haneefah said: "Everything that Rasulullaah ﷺ said - regardless of whether we heard the saying or not - then without any stipulation, we believe in it and we bear witness that it (the verdict) is as Rasulullaah spoke."

In al-Intiqaa', Ibn 'Abdul-Barr related that Abu Haneefah said: "May Allaah curse the one who goes against the Messenger of Allaah ﷺ, for through him, Allaah honoured us, and through him, He saved us."

Abdullah ibnul Mubaarak related that he heard Abu Haneefah say: "If it comes from Rasulullaah ﷺ, we unconditionally accept it; if it comes from a number of Companions, we choose one of their opinions; and if it comes from the Taabi'een (the companions of the Companions), we assert our opinion just as they did." (Al-Markham by Al-Bayhaqi) In a similar narration, he said, "If it comes from other than the Companions, (we choose, for) they are men and we are men." (Al-Meezaan by Ash-Sha'raani) ¹⁹⁹

Ash-Sha'raani, in al-Meezaan, reported that Abu Haneefah said: "By Allaah, he invents a lie about us who says that we give precedence to analogy over a revealed text (i.e. a verse from the Qur'aan or a Hadeeth); and in the presence of a revealed text, is there any need for analogy?"

Ash-Sha'raani here relates another of his sayings: "We only resort to analogy in cases of dire need. In any given issue, we first look for proof in the Qur'aan, the Sunnah, or the rulings of the Companions. If we find no proof, then we compare (using methods of analogy) an issue for

¹⁹⁹ فقد جاء في كتاب (الانتقاء) أن أبا حنيفة رحمه الله قال: (أخذ بكتاب الله تعالى، فإن لم أجد فيسنة رسول الله صلى الله عليه وسلم، فإن لم أجد في كتاب الله ولا في سنة رسول الله صلى الله عليه وسلم أخذت بقول الصحابة، أخذ بقول من شئت منهم وأودع قول من شئت منهم، ولا أخرج عن قولهم إلى قول غيرهم، فإذا انتهى الأمر - أو جاء - إلى إبراهيم والشعبي وابن سيرين والحسن وعطاء وسعيد بن المسيب - وعدد رجالاً - فقوم اجتهدوا، فأجتهد كما اجتهدوا، انظر (الانتقاء - لابن عبد البر ومناقب الموفق ج: ١ ص: ٨٢)

which there is no proof to an issue for which there is proof." And in yet another narration from Ash-Sha'raani, he said, "We first take from Allaah's Book, then from the Sunnah, then from the rulings of the Companions, and so we apply that which they agreed upon. But if they differed among themselves, we compare the ruling of one issue to that of another, linking them to one another through a factor that is present in both, so that the ruling becomes clear." ²⁰⁰

Just from the few narrations mentioned above, it becomes clear that Abu Haneefah would never prefer opinion, regardless of what that opinion was, to an authentic Hadeeth. Rather we find that the likes of Ibn Hazm relate a consensus from the scholars of Iraq that the dha'eef Hadeeth is given precedence over analogy. But here is an important point that Ibnul-Qayyim mentioned in I'alamul Mu'waqqieen:

"The meaning of the term dha'eef used by the earlier generations of Muslims differs from its meaning according to the later generations. What the later generations might refer to as being Hasan (acceptable) is sometimes called dha'eef by the early generations." Before explaining this point, Ibnul-Qayyim said: "The students of Abu Haneefah agree that in his school, the dha'eef Hadeeth is preferable to analogy and opinion. And upon that basis he established his school. For example he gave precedence to the Hadeeth regarding laughing (during prayer) over analogy and opinion, even though that Hadeeth is dha'eef. Similarly, he gave precedence to the Hadeeth regarding performing ablution with the nectar of dates over opinion and analogy, even though it is a dha'eef Hadeeth. He ruled that the thief's hand is not cut if he stole less than 10 dirhams, and the Hadeeth regarding that ruling is dha'eef. He ruled that (for religious purposes) menstruation does not surpass ten days, and the Hadeeth that indicates that ruling is dha'eef. He also stipulated that one of the conditions for establishing the Friday Prayers that it be performed

²⁰⁰ نقل الإمام الشعراوي بسنده إلى الإمام رحمه الله تعالى أنه قال: كذب والله وافترى علينا من يقول: إننا نقدم القياس على النص!! وهل يحتاج بعد النص إلى قياس؟ ونقل عنه أيضاً قوله: نحن لا نقيس إلا عند الضرورة الشديدة، وذلك أننا ننظر في دليل المسألة من الكتاب والسنة أو أقضية الصحابة، فإن لم نجد دليلاً قسنا حينئذ مسكوتاً على منطوق به. وذكر عنه أيضاً قوله: ما جاء عن رسول الله صلى الله عليه وسلم فعلى الرأس والعين، بأي وأمي وليس لنا مخالفته، وما جاء عن الصحابة تحريماً، وما جاء عن غيرهم فهم رجال ونحن رجال (الميزان للشعراوي ج: ١ ص: ٥١ وما بعدها)

in a populated area (as opposed to the desert, for example)... Therefore his school gives precedence to the dha'eef Hadeeth and to the sayings of the Companions over analogy and opinion, and that is also the opinion held by Ahmad ibn Hanbal.

Regardless of the meaning of dha'eef- whether its meaning is according to what the early or later generations meant - that the scholars of Hadeeth consider a Hadeeth to be dha'eef does not necessarily mean that it is dha'eef according to Abu Haneefah; rather, it must be authentic in his opinion based on his general principles. The viewpoints of scholars may differ in this regard, one ruling a Hadeeth to be authentic, while another deeming it to be weak.

At any rate, based on what Ibn Hazm and Ibnul-Qayyim acknowledge - they were the most adamant of scholars in refuting (stance of the) Hanafi School - one can plainly see that Abu Haneefah would give precedence to the dha'eef Hadeeth over opinion and analogy. It is also interesting to note that Abu Haneefah accepted the mursal Hadeeth, preferring it over analogy, whereas Shaafi'ee accepted it only with conditions, and Hadeeth scholars on the whole rejected it. In light of Abu Haneefah's view regarding the mursal Hadeeth, it is plain to see that in his School, he would not resort to analogy unless he found nowhere else to go, meaning that he found no authentic narration that he could depend upon. What is the source, then, of the falsehood and lie that has him preferring opinion to Hadeeth?

There are, however, a number of narrations in which some scholars of Hadeeth attack Abu Haneefah for rejecting Hadeeths which they deem to be authentic. In his Taareekh, Al-Baghdadi relates from Yusuf ibn Asbaat that Abu Haneefah rejected four hundred or more Ahaadeeth, yet out of those four hundred, he only mentions four. He also relates that Wakee' said, 'We have found that Abu Haneefah has gone against two hundred Ahaadeeth.' And then he relates that Hammaad ibn Salamah said, "Abu Haneefah was presented with narrations and Sunan (the books of Hadeeth), yet he rejected them, choosing to resort to opinion." Some of those who purportedly said such things about Abu Haneefah were in fact his own companions, making those narrations doubtful. Other such narrations, we outright reject as being false. Yet

there is little doubt that there were some scholars of Hadeeth during the time of Abu Haneefah who found fault with him for having rejected narrations that they themselves authenticated.

For example, Ibn Abi Shaybah censured Abu Haneefah for ruling contrary to Hadeeths in 125 issues - i.e., 125 different Hadeeths. How is that possible when Shaafi'ee related a consensus in this matter: that it is not permissible for a Muslim to go against the ruling of any Hadeeth that is authentically narrated from the Messenger of Allaah ﷺ? And how is that possible when Abu Haneefah himself said, "Whatever comes from the Messenger of Allaah, we accept it unconditionally."

This question can be answered from different angles:

1. In regard to narrators of a Hadeeth, scholars may differ, some deeming a specific narrator to be weak, others deeming him to be trustworthy in his transmissions. And for sure, Abu Haneefah was more knowledgeable regarding the narrators that he related from, for his time was prior to that of those who attacked them. It often happened that there were only two narrators between him and the Companion who related the Hadeeth. In such situations, it was easy for him to give a just ruling regarding those narrators, because they were close to his time, and because he was able to ask those who knew them about their character. As for those narrators that he did not know - such as those from the Hijaaz and Syria - he would often abstain from ruling on them. And perhaps his view regarding those narrators was different from that of their students. And as such, he would abstain from applying certain Hadeeths that other scholars ruled to be authentic, just as others abstained from applying certain Hadeeths that according to him, were authentic.

2. Even when presented with a Hadeeth that he considers to be authentic, the mujtahid may have information about another proof that changes the apparent meaning of that Hadeeth; he may even find a proof that is stronger altogether; he may believe that the Hadeeth has been abrogated, or that its meaning imparts a general ruling, while another proof limits the scope of that ruling; and in all of the above situations, the mujtahid abstains from applying the Hadeeth as opposed to others who do not have with them his proofs, and those others might

censure him for not applying the Hadeeth. In his letter to Maalik, Al-Layth ibn Sa'd enumerated seventy authentic Hadeeths that Maalik abstained from applying, and they were all Hadeeths that Maalik himself related in al-Muwatta'.

Rarely will you find an Imam who applied every single Hadeeth that he deemed to be authentic, and that is because in certain instances, there are other proofs that will override the apparent meaning of a Hadeeth. This is a point that the muhaddith (Hadeeth scholar) does not understand, and from that point the muhaddith and the faqeeh differ. Abu Haneefah said: "The example of one who searches out for Hadeeths without understanding them is that of the chemist, who gathers medicines, not knowing which sickness each one is meant to cure - until the doctor arrives. And that is the state of the student of Hadeeth: he doesn't know the meaning of the Hadeeth until the faqeeh arrives." (Al-Manaaqib by Al-Muwaffaq al-Makki)

In a narration related by Ibn 'Abdul Barr, Ya'qub Abu Yusuf, a student of Abu Haneefah, says: "While I was alone with Al-'Amash, he asked me about an issue, and so I answered him. He said, 'From where did you derive this answer, o Ya'qub?' I told him, 'From the Hadeeth that you yourself related to me.' I then informed him of the Hadeeth, and he said, 'O Ya'qub, I had indeed memorized this Hadeeth before the time that your parents met, and I have not learned its true meaning until now.'

Ibn 'Abdul Barr also relates the following narration from 'Ubaydullah ibn 'Amr. 'Ubaydullah said, "I was in the gathering of Al-'Amash, when a man came and asked about an issue; Al-'Amash did not answer, and when suddenly he saw that Abu Haneefah was present, he asked, 'O Nu'maan (Abu Haneefah) speak of this issue.' Abu Haneefah answered, and Al-'Amash asked, 'From where did you get that answer?' He said, 'From the Hadeeth that you related to us,' to which Al-'Amash responded, 'We are the chemists and you (fiqh scholars) are the doctors.' (Jaami' Bayaanil Ilm wa Fadhlihi vol. 2 page 131)

3. We do not deny that there were some Ahaadeeth that Abu Haneefah did not know of; the Companions were dispersed throughout the lands of Islam, and in each region there may have been a Hadeeth that was unknown to the inhabitants of other regions. No one ever claimed - not

during the times of the Companions, the taabi'oon, or later times - that he had knowledge of the entire Sunnah. A young man once approached Ash-Sha'bee and related a narration to him. Ash-Sha'bee said, "We have not heard of this." The young man said, "Knowledge in its entirety you have heard?" He said, "No." The young man asked, "Half of it?" He said, "No." The young man said, "Then consider this narration to be from the second half that you do not know of." (*Tadreebur Raawi page 108*)

In fact, there are Ahaadeeth that escaped many of the greatest of the Rasoolullah's Companions. 'Umar رَضِيَ اللَّهُ عَنْهُ had not heard the Hadeeth that gave a mandate for Jizyah to be taken from the Magians, nor the Hadeeth about plague, at least not until 'Abdur-Rahmaan ibn 'Awf رَضِيَ اللَّهُ عَنْهُ informed him. The Hadeeth regarding seeking permission before entering another person's home was also unknown to 'Umar, until he was informed about it by Abu Musa رَضِيَ اللَّهُ عَنْهُ. Both 'Umar رَضِيَ اللَّهُ عَنْهُ and Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ were unaware of the Hadeeth regarding dry ablution; meanwhile, 'Ammaar رَضِيَ اللَّهُ عَنْهُ and others had knowledge of that Hadeeth. While 'A'ishah رَضِيَ اللَّهُ عَنْهَا, Ibn 'Umar رَضِيَ اللَّهُ عَنْهُ, and Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ had not heard the Hadeeth that makes it permissible to wipe over one's socks during ablution, 'Ali رَضِيَ اللَّهُ عَنْهُ and Huzayfah رَضِيَ اللَّهُ عَنْهُ had heard it. Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُ was unaware about the prohibition on fixed-term (mut'ah) marriages until other Companions informed him. Similar situations occurred often among the Companions, yet no one found fault with them, nor did anyone accuse them of being ignorant of the Messenger of Allaah's Ahaadeeth. Many of them ruled opposite to what a Hadeeth indicated before it reached them. And likewise, the same excuse should be made for Abu Haneefah.

4. Because fabrications became rampant during his time, Abu Haneefah stipulated very precise conditions for a narration to be accepted; he was strict in accepting narrations only because he wanted to be careful regarding his Religion. Here are some of those conditions (These conditions basically apply to Aahaad narrations):

- Aahaad narrations must not contradict those universal principles that he recognized after having studied many of the rulings in the Sharia. If

an Ahaad narration contradicted any of those principles, he would abandon that narration, applying the stronger of the two proofs.

- The narration must not contradict the apparent and general rulings of the Qur'aan; in the case of such a contradiction, he would rule by the apparent meaning of the Qur'aan, abandoning the narration, so as to apply the stronger of the two proofs. However, when the narration is explained that which needed clarification or when it legislated a new ruling altogether, he would apply it.

- The narration must not contradict a Sunnah that is well known - regardless of whether it is a saying or an action; here again, he applied the stronger of two proofs.

- The narration must not contradict another narration that is at the same level; if this occurred, he would choose one over the other by dint of extraneous proofs - for example, one of the Companions was more knowledgeable than the other, one of them was a faqeeh while the other was not, one of them was young and the other was old, and so on.

- The narrator's actions must not differ from what he himself narrated. For example, Abu Hurayrah رضي الله عنه narrated the Hadeeth about washing a container seven times after a dog licked it; however, his fatwa was different.

- If the narration imparts a verdict on an issue that affects many people, it must be a widespread narration or one that is narrated by so many people at each level of its narration that for it to be a fabrication is impossible.

- If it is by itself, the narration must not contain more information than other narrations, regardless of whether that occurs in the text or the chain. The narration that contained the basic and not the additional information is applied, so as to take caution with regard to Allaah's Religion.

- As for rulings on punishments, the lesser punishment is applied when narrations differ.

- From the time the narrator heard the Hadeeth until the time he conveyed it to another or to others, he must have retained the Hadeeth in his memory without once forgetting any of it.
- The narrator must not need to depend upon his writing when he forgets his narration.

These are some of the more important conditions that Abu Haneefah stipulated for accepting and applying Aahaad narrations. The scholars of Hadeeth reject most, if not all, of these conditions, while other Imaams differ with him in only some of them. Our purpose here is not to defend or uphold Abu Haneefah's opinions; our goal is to convey the reasons for which Abu Haneefah abandoned certain Aahaad narrations...

I was greatly impressed by the words of Haafiz Ibn 'Abdul-Barr, which he wrote in Jaami' -Bayaanil-'Ilm: "The people of Hadeeth surpassed the proper bounds in finding fault with Abu Haneefah. According to them, they blamed Abu Haneefah because he gave credence to opinion and analogy even in the presence of revealed texts, while most of the people of knowledge say, 'If the narration is authentic, then analogy and opinion are nullified.' However, whenever he rejected what was related through an Aahaad narration, he had a plausible explanation... I know of no one of the people of knowledge, who had not interpreted a verse or a Hadeeth, whereby he forsakes another Sunnah, either with a plausible explanation or with the claim of abrogation. (*'As-Sunnah wa Makaanatuha fit Tashree'il Islaami'* by Dr Mustafa Sibaa'i)

Regarding this matter, Allaamah Sha'raani رَحِمَهُ اللهُ, who himself followed the Shaafi'ee madhab, has dedicated an independent chapter in his book Al-Meezaan al-Kubraa entitled, "The chapter in explaining the weakness of those who state that Imaam Abu Haneefah رَحِمَهُ اللهُ used to give preference to qiyaas over the Hadeeth of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ." In this chapter, he writes, "Know that this speech emanates from a person who is biased against Imaam Abu Haneefah, is weak in his deen, is not careful with his speech and is unmindful of the following verses, "Verily one will be questioned regarding the ears, eyes and heart," and

“They do not utter any statement except that before him there is a watcher, waiting.” Imaam Abu Ja’far Ash-Sheezaamaari narrates with a continuous chain (muttasil sanad) to Imaam Abu Haneefah رَحِمَهُ اللهُ that he said, "By Allaah, he invents a lie about us who says that we give precedence to qiyaas - analogy over nass- a revealed text (i.e. a verse from the Qur’aan or a Hadeeth); and in the presence of a revealed text, is there any need for analogy?" He رَحِمَهُ اللهُ used to say, "We only resort to analogy in cases of dire need. In any given issue, we first look for proof in the Qur’aan, the Sunnah, or the rulings of the Companions. If we find no proof, then we compare (using methods of analogy) an issue for which there is no proof to an issue for which there is proof, until the matter becomes clear." Another narration states that he used to say, "If it comes from Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, we unconditionally accept it; if it comes from a number of Companions, we choose one of their opinions; and if it comes from other than the Companions, (we choose, for) they are men and we are men." (*Al-Meezaan Al-Kubra* page 79)

Allaamah Sha’raani also writes, “Know my brother, I am not answering on behalf of the Imaam due to having good thoughts only about him, as some people do. I am answering on his behalf after an intense study in the books which contain proofs. His madhab was the first to be codified and will be the last to terminate, as stated by some who get kashf.” (*Al-Meezaan Al-Kubra* page 77)

Did Imaam Abu Haneefah only know 17 Ahaadeeth?

3) I had intended to leave out discussion in this regard for I believed it to be a myth which had already become extinct until I came across the following incident in this regard. Maulana Ismaeel Nakhuda (daamat barakaatuhu) narrated: “It was during the Hajj of 2009 that I was sat in a tent in Mina, a stone throw away from the Jamarat, when I was forced to listen to a young man’s rant on how weak Imam A’zam Abu Hanifah apparently was in Hadeeth. Ignoring the sanctity of the venue and time, this young man — who it later transpired was an instructor at Al Kauthar Institute — gave a very colourful and misleading description of the respected imam’s supposed lack of knowledge and prowess in Hadeeth.

He also gave very little opportunity to others to rectify his wrong impressions. During this lengthy and greatly troubling speech, this young man — who, to add legitimacy to his views, claimed to be Hanafi and cited several contemporary Hanafi ‘ulama to support his claim to this effect — made many frivolous comments regarding the great imam that left me greatly pained and astonished. I also wondered how one could indulge in such slander of an individual who met and narrated from several Companions of the Prophet (may Allaah be pleased with them), and that also at such a sacred time and place. To add salt to my wounds, the Al Kauthar instructor also insisted that Imam Abu Hanifah apparently only knew seventeen Ahaadeeth!”

Realizing that such ignorance of history and fiqh still exists, I wish to here clarify this myth and expose its hollowness. Hafiz Ibn Taymiyya himself writes: “Amongst the scholars, there were those who are scholars of Hadeeth, and some that were scholars of Fiqh. The scholars who are knowledgeable of both Hadeeth and Fiqh are Imam Shafi’i, Imam Ahmad, Imam Ishaq, Imam Abu Yusuf, Imam Abu Hanifa. They also had a very high status which was suitable for all of them.” (Kitaabul-Istighaathah, page 13)

Imaam A’mash, his teacher, once enquired from him the proof of a certain mas’ala which he had mentioned to someone in the presence of his teacher. He replied by quoting several Ahaadeeth which he had heard from Imaam A’mash himself. Imaam A’mash exclaimed, “Enough! You wish to narrate to me in one moment what I had narrated to you in a hundred days. I was not aware that you had practically applied all these Ahaadeeth. O Fuqaha, you are the doctors and we are the dispensers (pharmacists). And you, o man, have gathered both sides.”²⁰¹

His expertise and proficiency in the field of Hadeeth can be summed up in the words of Imaam Abu Yusuf (rahimahullah), who himself was a great Muhaddith and the ustaad of Imaam Ahmad ibn Hambal (rahimahullah). He says: “Imaam Abu Hanifah had much more insight regarding authentic Ahaadeeth than me.” He further says: “I have not

²⁰¹ Atharul Hadithis Shareef page122, quoting Manaaqibul Imaam Abi Hanifah of Mulla Ali Qaari

witnessed anyone more learned in the field of Hadeeth than Imaam Abu Hanifah (Rahimahullah).²⁰² He also said, “At times, I inclined towards the apparent meaning of the Hadeeth, whereas he had more insight and knowledge of the authentic Ahaadeeth than me.”²⁰³

Abu Muhammad Haarithi narrates that Imaam Abu Yusuf (rahimahullah) said: “Whenever we discussed any Deeni issue with Imaam Abu Hanifah, and his contemporaries unanimously agreed to what he had to say, I would go to the Mashaayikh of Kufa to search for a clear Hadeeth in verification of his opinion. I would often come across two or three Ahaadeeth which I used to present to him in verification of his opinion. I once enquired from him regarding how he had come to know about this Hadeeth. He replied: “I am well acquainted with the Ahaadeeth reported by the Ulama of Kufa.”²⁰⁴

The wealth of knowledge of Imaam Abu Hanifah رَحْمَةُ اللَّهِ regarding Hadeeth can be deduced from the fact that when he authored his first book, Kitaabul Aathaar, he selected Ahaadeeth from a collection of 40,000 Ahaadeeth. Sadrul A’immah Muwaffaq bin Ahmad Makki narrates on the authority of the great Muhaddith and Imaam Bakr bin Muhammad Ziranjari (D.512) that, “And Abu Hanifah رَحْمَةُ اللَّهِ selected Ahaadeeth from 40,000 Ahaadeeth.” (*Manaaqibul Imaam Al A’zam by Muwaffaq Makki vol. 1 page 95*)

Haafidh Abu Nu’aim Asfahaani narrates with an unbroken chain from Yah’ya bin Nasr in Musnad Abi Hanifah (R): “I entered upon Abu Hanifah in a room filled with books, so I asked, ‘What is this?’ to which he replied, ‘These are all Ahaadeeth, and I have not narrated but that which is easy to benefit from.’” (*Al Intiqaa’ by Ibn Abdil Barr, page 319*)

Hereunder is an excerpt from the unique work ‘As-Sunnah wa Makaanaatuhu fit Tashree’il Islaami’ by Dr Mustafa Sibaa’i:

²⁰² Uqoodul Jumaan page119

²⁰³ Al-Khayraatul-Hisaan page69

²⁰⁴ Uqoodul Jumaan page 21

Did Imam Abu Haneefah have only a small collection of Ahaadeeth with him?

In this regard, Al-Khateeb al-Baghdaadi relates statements from a variety of scholars, statements that accuse Abu Haneefah of being weak in the knowledge of Hadeeth and of having access to only a small number of Ahaadeeth. For example, he relates that Ibn Mubaarak said, "Abu Haneefah was an orphan in Hadeeth." He relates that Yahya ibn Sa'eed al-Qattaan said; "He was not one of the people of Hadeeth." He relates that Imam Ahmad said, "Indeed, he has with him neither opinion nor Hadeeth." And he relates that Abu Bakr ibn Abu Dawood said, "All of the Ahaadeeth that have been related from Abu Haneefah do not exceed one hundred and fifty in number, and even in half of those he erred."

I do not wish to scrutinize and refute these and other such narrations based on their chains (who related them and how), for many formidable researchers have disproved those narrations, explaining Al-Khateeb's prejudice in relating them. (Refer to Ta'neeb al-Khateeb 'Alaa Maa Saaqa fee Tarjumati Abi Haneefah minal-Akaazeeb, written by Shaykh Muhammad Zahid al-Kawthari. He discussed the different narrations, arguing that the statements cannot be correctly linked to those to whom they are ascribed.)

However, I do intend here to refute the claim that is still put forward by the enemies of both Abu Haneefah and the Sunnah; many historians have had no qualms about presenting those claims, and they are exaggerated to the greatest degree by Ibn Khaldoon in his Muqaddimah, wherein he relates (although using expressions that hint that he did not give credence to the sayings himself) that the narrations of Abu Haneefah do not exceed seventeen Ahaadeeth in number. To claim that his stock of Ahaadeeth does not exceed seventeen Ahaadeeth or even 150 Ahaadeeth is a precarious claim indeed, for Imam Abu Haneefah was one of the greatest of Muslim Imams, and his school of thought is the most adept in the practice of delving into issues that are deduced;

furthermore tens of millions of people adhere to the principles of his school. Then can that claim be true?

1. By the consensus of his followers and opponents, Abu Haneefa is a mujtahid, one who is qualified to practice ijtihaad, and one of the conditions of ijtihaad is for the mujtahid to know those Ahaadeeth that have to do with rulings of jurisprudence, and those Ahaadeeth number in the thousands, or according to the most conservative estimate (which is held by some of the Hanbali scholars), in the hundreds. Then how can Imam Abu Haneefah have practiced ijtihaad if he did not, as it is claimed, fulfil the most important of conditions for practicing ijtihaad? And why did the Imaams acknowledge his ijtihaad and why did they take so many pains to understanding his fiqh? Scholars in many countries have studied his fiqh; and whether they follow him or refute some of his views, they acknowledge him as a mujtahid. How could that be so if he were not standing on a firm foundation?

3. In his Musannaf, Ibn Abi Shaybah dedicates an entire chapter to those issues in which Abu Haneefah's view was contrary to authentic Ahaadeeth; those issues were 125 in number. Even if Ibn Abi Shaybah were correct in his criticism of Abu Haneefah regarding those issues, Abu Haneefah would be correct in every other issue about which a Hadeeth is related. According to the most conservative of estimations, Abu Haneefah ruled on 83 000 issues, and some relate that he ruled on 2 200 000 issues. The implication here is that Ibn Abi Shaybah admitted that on all other issues, Abu Haneefah's rulings did not go against the Sunnah (other than the 125 he mentioned). Regarding the thousands of issues on which Abu Haneefah ruled, at least many of them are based on a Hadeeth, which means that Abu Haneefah had with him at least hundreds or thousands of Ahaadeeth. The opposite conclusion is that the Sunnah consists of only 125 Ahaadeeth, a claim that no Imaam or scholar makes.

4. Imam Abu Haneefah's views are highly regarded in the science of Hadeeth. Considering that this science depends so much on one's

knowledge of Ahaadeeth and its narrators, how can Abu Haneefah have had access to only a very limited supply of Ahaadeeth?

5. Yahya ibn Nasr, who related from Abu Haneefah, said of him, "I entered his house, which was full of books, and I asked, 'What are these?' "He said, "These are Ahaadeeth, from which I have related only a small number, those that are beneficial."

6. Even though Imam Abu Haneefah did not sit to relate Hadeeth in the manner known to the scholars of Hadeeth, and even though he did not author a book of compilation - as did Malik- his students gathered his Ahaadeeth in seventeen masaneed. Kitaabul Aathaar by Abu Yusuf; Kitaabul Aathaar al- by Muhammad; Musnad al-Hasan ibn Ziyaad al-Lu'lu'ee; Musnad Hammad ibnul-Imaam Abi Haneefah - these are some of the more famous of those books and compilations.

Qaadhil Qudhaat (The Chief Justice), Abul-Mua'yyid Muhammad ibn Mahmood al-Khawaarizmee (died in the year 665 AH), gathered most of those collections in a huge volume called 'Jami'ul-Masaneed, which he arranged according to the chapters of fiqh. In that volume, Khawaarizmee deleted repetitions and related the same chain for a single Hadeeth only once. After compiling many different Masaneed, he once said in a sermon: "I have heard of some ignorant people in Syria who belittle Abu Haneefah, claiming that he had access to a very limited supply of Ahaadeeth. They claim that Abu Haneefah had no book of Hadeeth, while Shaafi'ee had the Musnad and Imam Maalik had al-Muwattaa'. Overcome by religious zeal, I decided to glean fifteen of his masaneed that were compiled by the most eminent of Hadeeth scholars."

His Masaneed have been related by the eminent Hadeeth scholar of Syria, Haafiz Shamsud-Deen ibn Tooloon in al-Fahrast al-Awsat and by the eminent Hadeeth scholar of Egypt, Haafiz Muhammad ibn Yusuf as-Saalihaani, who said in his book 'Uqoodul-Jumaan, "Abu Haneefah was one of the great and prominent scholars of Hadeeth. Had he not paid such special attention to Hadeeth, he would not have been able to

deduce so much in issues of fiqh. And Zahabi was correct when he included Abu Haneefah in his *Tabaqaat al-Huffaaz*." He writes in Chapter 23: "Despite his vast store of Ahaadeeth, so little has been related from him because he was mostly occupied in deducing issues of jurisprudence, and for the same reason little is related of the great number of Ahaadeeth heard by both Imam Maalik and Imam Shaafi"ee. Similarly, little is related from the likes of great Companions, such as Abu Bakr رضي الله عنه and 'Umar رضي الله عنه, even though their knowledge was vast while more is related from those Companions who are lower than them in ranking."

In his *Taareekh al-Kabeer*, Al-Badr al-'Aynee relates that the Musnad of Abu Haneefah that was compiled by Ibn 'Uqdah, alone comprises of 1000 Ahaadeeth, and this is not counting the other Masaaneed that were compiled. In *at-Ta'qeebaat*, As-Suyooti attests to the trustworthiness of Ibn 'Uqdah: "Ibn 'Uqdah was one of the great memorizers of Ahaadeeth; he was the most trustworthy of people, and no one other than a prejudiced partisan would consider him to be weak." Zufar also has a book of narrations (*aathaar*) in which he relates frequently from Abu Haneefah.

The claim, then, that Imam Abu Haneefah had a very limited collection of Ahaadeeth is false, just as the following claim is false: that Imam Abu Haneefah authenticated only seventeen or so Ahaadeeth, and needless to say, this claim is not related in any trustworthy book; Ibn Khaldoon is the only one who related that claim, and the words he used to relate that claim were ambiguous at their best, for he mentioned that seventeen was the number of his narrations, and even that meaning is incorrect. (Perhaps Ibn Khaldoon related this claim because Muhammad related the *Muwatta'* from Maalik, and he added 13 extra Ahaadeeth that he related from Abu Haneefah and 4 extra Ahaadeeth that he related from Abu Yusuf. One bereft of knowledge may then have concluded that the total number of Ahaadeeth that Imam Abu Haneefah had authenticated was 17. Nonetheless, we must continue to search for the source from which Ibn Khaldoon related that claim.) As we have

mentioned earlier, the number of Ahaadeeth that Imaam Abu Haneefah authenticated reaches the hundreds at the very least, and that is based on the compilations of Ahaadeeth that his students related from him and from the Ahaadeeth that he actually applied in his school of jurisprudence. Those facts alone are enough to refute the claim related by Ibn Khaldoon.

There is another major error that many authors commit when they try to excuse Abu Haneefah for having so few Ahaadeeth. They say that Abu Haneefah was in Kufa, whose inhabitants knew very few Ahaadeeth, simply because it was not a centre for Ahaadeeth. Those who make this excuse do not heed the fact that Kufa was a centre of knowledge during the time of Abu Haneefah and that he made many knowledge-seeking journeys to the most renowned Islamic centres during his life. From the day that it was established in the year 17 AH, Kufa was the dwelling place of many great Companions. Umar رَضِيَ اللَّهُ عَنْهُ sent 'Abdullah ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ, known as Ibn Umm 'Abd, to Kufa, and he was the sixth person to accept Islam. He was sent there to teach its inhabitants the Qur'aan and the Religion. Ibn Mas'ood's status and knowledge with the Muslims was so high, that the Caliph could hardly do without him in the capital city, which is why 'Umar رَضِيَ اللَّهُ عَنْهُ wrote to the people of Kufa, saying, "I have indeed preferred you to myself with 'Abdullah." And Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, «Whoever wishes to recite the Qur'aan freshly (clearly, distinctly) as it was revealed, then let him read with the recitation of Ibn Umm 'Abd.» Umar referred to him as being a field full of knowledge. There are many more narrations that refer to the vast knowledge of 'Abdullah ibn Mas'ood, and from the beginning of 'Umar's caliphate until the caliphate of 'Uthmaan رَضِيَ اللَّهُ عَنْهُ, he was central and prominent educator of the people of Kufa. Many reciters and jurists graduated from his school in Kufa, so many so, that 'Ali ibn Abi Taalib رَضِيَ اللَّهُ عَنْهُ was genuinely surprised at the great number of jurists in Kufa, and so he said to Ibn Mas'ood, "You have filled this area with knowledge and fiqh." His students and their students numbered 4000, and they were the lamps of Kufa.

Kufa received another boost when 'Ali رَضِيَ اللَّهُ عَنْهُ and other knowledgeable Companions moved there; it became an unparalleled centre of learning, boasting scholars of fiqh, Hadeeth, the sciences of the Qur'aan, and language. Were one to gather into one book the biographies of 'Ali's and Ibn Mas'ood's major students, one would have enough material for a very large volume. Not counting Iraq as a whole, Al-'Ijlee estimated that 1500 of their Companions lived in Kufa.

To understand the implications of the fact that both 'Ali and Ibn Mas'ood lived in Kufa, one need only hear the words of Masrooq ibn al-Ajda', an eminent tabi'ee: "I found that the knowledge of the Prophet's Companions was at its height in six (of them): 'Ali, 'Abdullah (Ibn Mas'ood), 'Umar, Yazeed, Abu Darda', and Ubay ibn Ka'b, and then I found their knowledge to peak in 'Ali and 'Abdullah (Ibn Mas'ood)."

The travels of Abu Haneefah are many. He visited both Basra and Madinah dozens of times and from the years 130 AH until 136 AH, he sojourned in Makkah. And it was in these two blessed cities that Abu Haneefah met with many great scholars, such as Al-Awza'ee. In Makkah, he learned from the students of Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُ, and in Madinah, from the students of 'Umar رَضِيَ اللَّهُ عَنْهُ. There, he even learned from some of the scholars from the Ahlul Bayt - such as Zayd ibn 'Ali Zaynul-'Abideen, Muhammad al-Baqir, and Abu Muhammad ibn 'Abdullah ibn al-Hasan.

On one occasion, Abu Haneefah was asked about the source of his knowledge. He said, "From the companions of 'Umar, who took their knowledge from 'Umar; from the companions of 'Ali, who took their knowledge from 'Ali; from the companions of 'Abdullah ibn Mas'ood, who took their knowledge from 'Abdullah; and in his time, there was none more knowledgeable on earth than Ibn 'Abbaas (meaning that he took his knowledge from Ibn 'Abbas's companions as well)."

And because Imam Abu Haneefah gathered the knowledge of the most famous Companions, storing it in his memory, it is not right to claim that he was living in a region whose inhabitants knew very few Ahaadeeth. On the contrary, Kufa was replete with scholars, and moreover, with

Companions, among whom were two of extra-special significance 'Abdullah ibn Mas'ood and 'Ali ibn Abi Taalib.²⁰⁵

The latest scholarly and academic endeavor to disprove this fallacy that Imaam Abu Hanifah possessed few Ahaadeeth was undertaken by the great Muhaddith, Shaykh Maulana Latifur-Rahman Bahraichi Qasimi Makki. On the instruction of his teacher Maulana Abdur-Rasheed Nu'mani, as well as the advice of Shaykh Maulana Abdul-Hafeez Makki, he collected the Ahaadeeth narrated by Imaam Abu Hanifah which were found in various collections by his students, as well as those Ahaadeeth narrated by Imaam Tahaawi from Imaam Abu Hanifah and those which were found in the Sunan and the various Masaanid of the Muhadditheen. He collected a number of 10588 Ahaadeeth from 104 books, in a project which spanned over 15 years. He entitled this collection Al-Mausu'atul Hadeethiyyah li Marwiyyaatil Imaam Abi Hanifah. It was published for the first time in 1442 in 20 volumes, which includes a 3 volume introduction and a few volumes for the index. In the introduction, he has devoted almost two and a half volumes to answer the various objections which have been raised against Imaam Abu Hanifah, including those which we have discussed above. May Allaah reward him abundantly for his sterling efforts!

WHY WAS IMAAM ABU HANEEFAH AND HIS STUDENTS REFERRED TO AS ASHAAB AR-RA'Y?

4) Amongst the mutaqaddimeen, there were two famous divisions amongst the ulama. One group was referred to as Ashaab al-Hadeeth and the other was referred to as Ashaab ar-Ra'y.

Some people assume that the opinion of the first group is that they would follow Ahaadeeth and not accept qiyaas as a proof, whilst the second group would give preference to qiyaas over Ahaadeeth, whereas this is completely incorrect. Both these groups were of the opinion that nusoos should be given preference over qiyaas, and where nusoos were

²⁰⁵ As-Sunnah wa Makaanatuha fit Tashree'il Islaami' by Dr Mustafa Sibaa'i

not found, qiyaas would be adopted. The question then arises as to why then were there two different terms used.

The answer to this is that these were two groups of scholars, both engaged in two different branches of Deen. They were not two different schools of thought. Those who were engaged mainly in memorizing and narrating the words of the Ahaadeeth were referred to as Ashaab al-Hadeeth, whilst those who were mainly engaged in extracting rulings from the texts were referred to as Ashaab ar-Ra'y. In extracting masaail, qiyaas would be applied to a great extent. On this basis, they were referred to as Ashaab ar-Ra'y. Thus, these were two branches of knowledge, and they were not opposed to each other.

Generally, there is a misconception that Ashaab ar-Ra'y refers only the Ahnaaf and the ulama of Kufa. However, this too is not correct. This title was used for all the fuqaha. Ibn Qutaybah in Al-Ma'aarif has made mention of all the fuqaha under the chapter Ashaab ar-Ra'y. He has also included in this chapter Imaam Maalik, Imaam Shaafi'ee, Imaam Awzaa'ee and Sufyaan Thawree رَحْمَةُ اللَّهِ عَلَيْهِ.

Allaamah Muhammad ibn al-Haarith Al-Khushanee in Qudaat al-Qurtuba has referred to the Maaliki Ulama as Ashaab ar-Ra'y.

Haafiz Abdul Waleed Al-Fardi al-Maaliki in his book Taareekh Ulama al-Andalus has referred to the Maaliki ulama as Ashaab ar-Ra'y.

Allaamah Abul-Waleed Baaji Maaliki in his commentary of Muwatta 'Al-Muntaqaa' has used the title Ashaab ar-Ra'y for all fuqahaa.

Haafiz ibn Abdil Barr has also used this title for many Maaliki ulama. He even named his commentary of Muwatta as 'Al-Istidhkaar li Madhaahib Al-Amsaar fima tadhammanahu Al-Muwatta min Ma'aani ar-Ra'y wa al-Aathaar'.

From the above, we can clearly see that the term Ashaab ar-Ra'y was used for all fuqaha.

However, it is also correct that later, this title was used exclusively for the people of Iraq and Kufa, and was eventually used exclusively for Imaam Abu Haneefah رَحْمَةُ اللَّهِ عَلَيْهِ and his followers. The reason for this is that

compared to other ulama, they engaged even more in extracting and deriving laws from the primary sources. Others were extracting daily masaa'il from the Qur'aan and Hadeeth, whereas Imaam Abu Haneefah and his students did not suffice on only basic daily masaa'il, but were applying their minds to deduce laws for all the different possible situations and were then compiling this. It is obvious that qiyaas will have to be applied on a wide scale in this instance. Therefore, this title of Ashaab ar-Ra'y was especially used for them. This was no defect in them, but a title of honour, indicating that they were the first to codify fiqh. Ibn Hajar Makki Shaafi'ee in 'Al-Khairaat al-Hisaan fi Manaaqib Abi Haneefah an-Nu'maan' has clearly written that the intention of those who referred to the Hanafis as Ashaab ar-Ra'y was not to disparage them, but to point out that they had given special attention to extracting of laws.²⁰⁶

If a person wants more details on the above topics, he can refer to the following books:

- 1.) Injaa al-Watan an al-Izdiraa bi Imaam az-Zaman by Moulana Zafar Ahmad Uthmaani رَحْمَةُ اللهِ عَلَيْهِ, later published as Qawaaid fi Ulum Al-Hadeeth, with footnotes by Shaikh Abdul-Fattaah Abu Ghuddah رَحْمَةُ اللهِ عَلَيْهِ
- 2.) Ar-Raf' Wa at-Takmeel fi al-Jarh wa At-Ta'deel by Moulana Abdul-Hayy Al-Lakhnawi رَحْمَةُ اللهِ عَلَيْهِ, with footnotes by Shaikh Abdul-Fattaah Abu Ghuddah رَحْمَةُ اللهِ عَلَيْهِ
- 3.) The foreword of At-Ta'leeq al-Mumajjad alaa Al-Muwatta Al-Imaam Muhammad by Moulana Abdul-Hayy Al-Lakhnawi رَحْمَةُ اللهِ عَلَيْهِ
- 4.) Al-Intiqaa fi Fadhaail ath-Thalaathah al-Ai'mmah al-Fuqahaa of Haafiz Ibn Abdil-Barr al-Andalusi رَحْمَةُ اللهِ عَلَيْهِ with footnotes by Shaikh Abdul-Fattaah Abu Ghuddah رَحْمَةُ اللهِ عَلَيْهِ
- 5.) Tabyeed as-Saheefah fee Manaaqib al-Imaam Abi Haneefah of Allaamah Jalaalud-Deen Suyooti رَحْمَةُ اللهِ عَلَيْهِ

²⁰⁶ Summarized from Dars-Tirmizi page 86-88

- 6.) Uqoodul Jumaan of Shamsud-Deen Muhammad Saalihi Dimashqi Shaafi'ee رَحِمَهُ اللهُ. This was translated into English by Madrasah Arabia Islamia Publications by the title 'Imam Abu Hanifah'.
- 7.) Fiqhu Ahlil Iraaq wa Hadeethuhum of Allamah Muhammad Zaahid Kawthari رَحِمَهُ اللهُ.
- 8.) Seerat Imaam A'zam Abu Hanifah by our respected teacher Shaykhul-Hadeeth Maulana Fazlur-Rahman Al-A'zmi (daamat barakaatuhu)
- 9.) The three volume introduction to 'Al-Mausu'ah Al-Hadeethiyyah li Marwiyyaat Al-Imaam Abi Hanifah Shaykh Maulana Latifur-Rahman Bahraichi Qasimi Makki.

WHY IS TAQLID NECESSARY

It is compulsory for every Muslim to obey Allaah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. In fact, even Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is obeyed because he has explained and implemented the laws of Allaah تَبَارَكَ وَتَعَالَى. So, the Being worthy of being worshipped and obeyed independently (مطاع بالذات) is only Allaah تَبَارَكَ وَتَعَالَى. However, it is obvious that for an ordinary person, it is not possible to speak to Allaah تَبَارَكَ وَتَعَالَى and find out those actions which will lead to His pleasure, or to now even directly acquire this knowledge from Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. The only way today is for a person to turn to the speech of Allaah i.e. the Qur'aan and the words and actions of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ i.e. the sunnah.

Some laws of the Qur'aan and sunnah are such that they are firmly established (قطعي الثبوت) and clear in their import (قطعي الدلالة). There is no vagueness, brevity or apparently conflicting proofs e.g. the compulsion of salaah, fasting, zakaah, Hajj and the prohibition of alcohol, adultery, marriage to close family members, etc. Every person can understand these laws from the Qur'aan and sunnah. Therefore, there is no ijtihaad and taqleed in these matters.

However, there are other laws mentioned in the Qur’aan and sunnah in which there is some vagueness, brevity or for which some apparently conflicting proofs are found.

An example of vagueness: Allaah تَبَارَكَ وَتَعَالَى states,

وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ

The women who have been divorced should wait for a period of three quroo.’ (Baqarah verse 228)

The word quroo’ literally is a mushtarak (shared) word. It has the meaning of ‘period of purity’ as well as ‘haidh’ (the period of menses). The question arises as to which meaning will now be understood.

An example of brevity: In a Hadeeth, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

مَنْ لَمْ يَذَرْ الْمُخَابَرَةَ فَلْيُؤَذَّنْ بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ

He who does not leave mukhaabarah, then he is given a declaration of war with Allaah and His messenger. (Abu Dawood no. 3406)

In this Hadeeth, it is stated that one is prohibited from mukhaabarah, which is muzaara’ah (crop-sharing). Now there are different types of crop-sharing. The Hadeeth has not specified which type is permissible and which type is impermissible.

An example of apparently conflicting proofs: Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ

There is no salaah for the person who does not read Surah Faatihah.

(Bukhaari no. 756, Muslim no. 394)

The outward demand of this Hadeeth is that the recital of Surah Faatihah is compulsory on the imaam, muqtadi and munfarid. However, another Hadeeth states,

مَنْ كَانَ لَهُ إِمَامٌ، فَقِرَاءَةُ الْإِمَامِ لَهُ قِرَاءَةٌ

Whoever has an imaam, then the imaam’s qiraat is his qiraat. (Ibn Maajah no. 850)

The demand of this Hadeeth is that there is no waajib qiraat on the muqtadi.

Now to resolve the apparent conflict, one method is to state that the first Hadeeth provides us with the asl (basic principle) and applies to all people, and the second Hadeeth applies to the qira'ah of a section of the Qur'aan after Surah Faatihah, and not Surah Faatihah. Another method is to regard the second Hadeeth as the asl (basic principle) and to apply the first Hadeeth to only the imaam and munfarid, and not the muqtadi. Which of these two meanings should be understood? Many such intricate issues are found in the Qur'aan and sunnah.

For such issues, logically there are only two possible solutions. One method is for a person to use his intellect and rely on his knowledge to decide and specify a certain understanding and then practise on it. Another method is to see what understanding was adopted by our great pious predecessors, and instead of relying on our intellect and knowledge, to practise on the opinion of whichever mujtahid we have the most reliance on. This second way is technically referred to as taqleed.

If an unbiased person ponders objectively, there will remain no doubt in his mind that the first way is dangerous and that it poses a greater risk for him to become misguided. No one can deny that our knowledge and piety can in no way compare to the knowledge and piety of the pious predecessors. Firstly, the great imams lived very close to the era of Rasulullaah ﷺ, compared to us. It was much easier for them to have a complete and better understanding of the Qur'aan and the sunnah as compared to us. Secondly, the knowledge and memories granted to them by Allaah تَبَارَكَ وَتَعَالَى were far superior to ours. Thirdly, to understand the depths and realities of the Qur'aan and the sunnah, there is a great need for taqwa. If we have to weigh our piety in contrast to them, we will find ourselves lacking in every aspect. Therefore, every impartial person will be forced to concede that relying on the knowledge and intellect of the great imams is much safer for one's Deen.

In short, Taqleed is to accept the interpretation by a mujtahid of the Qur'aan and Sunnah, regarding the detailed intricate issues of Islamic law, without asking for proof, with the belief that he has a valid Shar'i proof, and without regarding him as a lawmaker. Taqleed is therefore basically to follow Qur'aan and Sunnah, according to the understanding of a qualified mujtahid.

Some people have stated that accepting someone's view without proof or accepting his view as a proof is shirk. However, as explained above, the view of the mujtahid is not chosen because he is the Shaari' (the maker of the law), but because he is the Shaarih (the person who explains the law.) We are sure that he has some strong proof from the Qur'aan or Sunnah. We do critically analyse the proofs since we do not possess the strength of ijtihad which is needed to decide between the different proofs. It is for this reason that we do not regard it as necessary to fully comprehend the proofs of a mujtahid before we adopt his view. In many matters, we are able to comprehend the proofs of the mujtahid, yet in many matters we are unable to do so.

Some rejectors of taqleed object that since taqleed refers to practising without a proof, then why do the adherents to Taqleed still discuss proofs in their books and lessons? The answer in short is that having knowledge of the proofs of the imams is not contrary to taqleed. Rather, it enhances one's confidence on the imam. However, accepting the verdict of the imam only in those issues where one is fully convinced with its proof is not taqleed.

A practical example to understand taqleed: A patient, no matter how qualified or brilliant he might be, who goes to a doctor will have to accept the doctor's advice without asking for proof. No common person or layman can study the books of medicine and prescribe medicines for himself. Even a student of medicine will have to first accept everything he is taught by his professors, until he reaches a stage where he acquires such mastery that he is now able to differ with the masters (since he has reached their level of mastery).

Who is a mujtahid? A person who is qualified enough to extract laws from the four basic sources of Shari'ah; the Qur'aan, Sunnah, Ijma' (consensus of opinion) and Qiyas (analogy based on Qur'aan and Sunnah).

Who qualifies to be a mujtahid? Imam Shaafi'ee رَحِمَهُ اللهُ wrote, "It is not permissible for anyone to pass a ruling regarding Allaah's Deen, except a person who:

1) Is well versed in the book of Allaah (the Qur'aan). This entails being aware of its nasikh and mansookh verses (verses which abrogate and those which are abrogated-canceller and cancelled), its muhkam and mutashaabih (clear and obscure) verses, its ta'wil and tanzil (its explanation and all matters pertaining to revelation), its Makki and Madani verses, the detailed purport of the verses, and the asbaabun nuzool (background circumstances of the revelation).

2) Is similarly well versed in the Hadeeth of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, its nasikh and mansookh, and all its other aspects. He should be equally knowledgeable of the Hadeeth of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as he is with the Qur'aan.

3) Is well versed in the various sciences of the Arabic language and Arabic poetry.

4) Is well versed in all those sciences which are required for the study of Islamic knowledge and the Qur'aan.

5) Should be equipped with impartiality and justice, coupled with constraint speech.

6) Should also be acquainted with the differences of the Fuqaha (from the Sahaabah, Taabi'een, Tab' at-Taabi'een).

7) Should be (last, but not least) talented (in the art of extracting rules from the sources of Shariah).

After having fulfilled all of the above requirements, then only may he voice his opinion and pass rulings pertaining to matters of halaal and haraam (permissibility or impermissibility). If not, then he has no right to voice his opinion regarding religious knowledge, nor permitted to pass any ruling (*Ibn Adil Barr has mentioned this, as quoted in Atharul Hadeethis Shareef page 178*).

Ibn Abdil Barr, after mentioning the above, added the following conditions:

8) well versed in the seerah of Rasulullaah ﷺ.

9) well acquainted with the lives of Sahaabah, (so he can distinguish between mursal and muttasil narrations), their life-stories and their virtues.

10) well versed in the science regarding the lives of the narrators of Hadeeth after the Sahaabah, so that he may distinguish between reliable and unreliable. (*ibid*)

A man asked Imam Ahmed, "If a person memorizes one hundred thousand Ahaadeeth, can he qualify as a faqeeh (jurist who we have referred to as a mujtahid)?" He replied in the negative. The person asked "What about two hundred thousand?" He again replied in the negative. One again the man asked, "What about three hundred thousand?" He again replied "no". The man asked, "What about four hundred thousand?" The Imam shook his palm, indicating that he may probably be a faqih, fit enough to pass a fatwa in his own accord.

Somebody asked Ibnus Shaaqlah, a great Hambali scholar who was the mufti in Jami'ul Mansur, "You haven't memorized the required amount of Ahaadeeth to qualify to pass fatwa, so how are you there?" He replied "May Allaah protect you. If I have not memorized the required amount of Ahaadeeth, I am here passing fatwa in accordance to (the mazhab) of Imam Ahmed who memorized that number of Ahaadeeth and even more." (*Ibn Taimiyah and Ibnul Qayyim have narrated this, as quoted in Atharul Hadeethis Shareef page 72*)

What is the problem if a person who not sufficiently qualified makes ijthad? Rasulullaah ﷺ said “Whoever comments on the (meaning of) Qur’aan according to his own opinion, he should prepare his abode in Jahannam.” In another narration, the words are “Whoever comments on the Qur’aan without (sufficient) knowledge, he should prepare his abode in Jahannam.”

Another Hadeeth explains, “Whoever comments on the (meaning of) Qur’aan according to his own opinion and his opinion conforms to the truth, he is still wrong and incorrect” i.e. he has made an error.

Rasulullaah ﷺ also said, “Whoever is given a fatwa (legal verdict) which was issued without knowledge, the sin will be on the one who passes the fatwa.” (*Sunan Abi Dawud no.3659, Sunan Ibn Maajah no.53*)

The Hadeeth also speak of the time before Qiyaamah when Allaah will snatch away knowledge by removing the Ulama. When no Ulama remain, ignorant people will be taken as guides, who will pass fatwa without knowledge. They will be astray and will lead others astray (*Bukhari no. 100, Muslim no. 2673*).

Then taqleed is of two types: One is to follow the view of any imam or mujtahid without specification. This is referred to as taqleed-mutlaq or taqleed-ghair-shakhsi. The other is to follow a specific person. This is referred to as taqleed-shakhsi.

Are there any proofs to indicate the necessity of Taqleed?

1)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوبِ الْأَمْرَ مِنْكُمْ فَإِنْ تَنَارَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

“O you who believe, obey Allaah, obey the Rasool and Ulul Amr (those of authority) amongst you.” (Surah Nisaa verse 59)

According to Abdullaah ibn Abbaas, Mujaahid, Ataa ibn Abi Rabaah, Ataa ibnus Saaib, Hasan Basri, Abul-Aaliyah, it refers to the Fuqaha and

Ulama. (See *Tafseer Ibn Katheer and Tafseer Tabari*) Imam Raazi in *Tafseer Kabir* and *ibn Jareer* have stated that this tafseer is the raajih view.

The next part of the verse concerning the solution to be resorted to when differing is addressed to *Ulul Amr*, and not all believers. (*Ahkaamul Qur'aan of Jassaas*) In masaail of differences, they should see which ruling is closer in conformity to the *Qur'aan* and *sunnah*. This is a clear proof of *taqleed* since we are commanded to follow the *mujtahideen* together with following Allaah and His Rasool.

2)

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

So, if you do not know, ask those who remember i.e. who know. (Surah Ambiyaa verse 7)

(*Khateeb Baghdaadi*, in his book *Al-Faqeeh wal Mutafaqqih*, has quoted *Amr ibn Qais* through his sanad that *Ahluz Zikr* refers to *Ahlul Ilm*.) *Allamah Alusi*, the author of *Ruhul Ma'ani*, has quoted *Al-Ikleel* of *Allamah Suyuti* wherein he had mentioned this as a proof of the validity and permissibility of *Taqleed*.

Even though this verse was revealed to the *Ahl-Kitaab*, due to the principle (العبرة بعموم اللفظ), this ruling is extracted that a non-scholar should refer to the scholars.

3.)

فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

Why does a small group from every large party not proceed to attain a deep understanding of Deen so that they may warn their people (who had been engaged in Jihaad) when they return to them so that they may beware? (Surah Tawbah verse 122)

In this verse, the command is given that not all should be engaged in one effort. Some should proceed for *jihad* and others should engage in acquiring knowledge. Then those who had acquired knowledge should

teach those who were in jihaad. In this case, it will be compulsory for those people to accept the words of the learned, and this is taqleed.

3. Rasulullaah ﷺ said, "Follow me, those who will come after you will then follow you." (*Bukhaari after Hadeeth no. 712, Muslim no. 438*)

Some Sahaabah were delaying or hesitating in coming forward. Rasulullaah ﷺ encouraged them to come forward and perform salaah in the front rows. Together with this, he uttered the above statement. This means that those in the front should follow him and those behind should follow them. Another meaning is that the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ should carefully see the salaah of Rasulullaah ﷺ, because the latter generations will follow and make taqleed of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ.

Hafiz Ibn Hajar wrote, "It is said that the meaning of this Hadeeth is that sahabah should learn the rules of Islam from Rasulullaah ﷺ and the tabieen should learn from the sahabah and so on until the world comes to an end." (*Fathul-Baari vol.2 page 205*)

4. (A Sahaabi was wounded on his head. Ghusl became compulsory upon him. He asked some friends of his who were not knowledgeable of Sunnah whether he could make tayammum, but they replied in the negative. He took a ghusl, and died as a result of it.) When they returned and Rasulullaah ﷺ was informed of it, he said, "They killed him. May Allaah destroy them! Why didn't they ask if they knew not? For verily, the cure to ignorance is to ask." (*Abu Dawood no. 336, Ibn Maajah no. 572*)

From this Hadeeth, we also learn that if a person is not fully qualified to make ijtihad, but knows some verses of the Qur'aan or some Ahaadeeth pertaining to any law of Shariah, then too he should not make any decision, but should rather ask from those who are qualified. If he passes any verdict or makes any decision based on his deficient level of knowledge, he will not be rewarded, but rather sinful.

5. Ali رَضِيَ اللَّهُ عَنْهُ asked, “O Messenger of Allaah, if a matter comes before us regarding which no command or prohibition has been mentioned, what do you command us to do?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Consult the Fuqaha (Jurists) and Worshippers with regards to it, and do not go ahead with your own opinion.”²⁰⁷

6.) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “I do not know how long I will remain with you. Follow those after me, Abu Bakr and Umar.” (*Tirmidhi no. 3663, Ibn Majah no. 97, Ibn Hibbaan no. 6902, Musnad Ahmad no. 23276*)

Following (iqtidaa) is in Deeni matters, and not in administrative matters.

6. Ibnul Qayyim has written: “Those of the Sahaabah from whom fatwa was preserved are some hundred and thirty souls, that range between men and women and the mukthirun (those who issued fatwa in large numbers) from them are seven: Umar ibn al-Khattab, Ali ibn Abi Talib, Abd Allaah ibn Masud, Aishah Mother of the Believers, Zayd ibn Thabit, Abd Allaah ibn Abbas and Abd Allaah ibn Umar.” (*I’lamul Muwaqqi’een*) It is therefore obvious that the rest of the Sahaabah followed these Sahaabah and made Taqlid of them. When these Sahaabah would pass fatwa, they would normally merely present the ruling, without always mentioning which proof they understood or deduced it from. This is clear from the different narrations found in the books of Hadeeth mentioning the rulings and fataawa of the Sahaabah and Tabi’een. The other Sahaabah and Taabi’een would be bound to follow them, since they were not capable of ijtihaad. Consider the following examples:

a) Qabisah ibn Jabir narrates: I was in the condition of ihram. I saw a deer. I threw (a stone) at it and it died. Then I came to Umar ibn al-

²⁰⁷ عن محمد بن الحنفية عن علي قال قلت : يا رسول الله إن نزل بنا أمر ليس فيه بيان أمر ولا نهي فما تأمرنا قال تشاورون الفقهاء والعابدين ولا تمضوا فيه رأي خاصة (المعجم الأوسط رقم: 1618 وقال الهيثمي (834) : رواه الطبراني في الأوسط ورجاله موثقون من أهل الصحيح)

Khattab to ask him about it. I found next to him a man with a fair and gentle face. It was Abdur-Rahman Ibn Auf رَضِيَ اللَّهُ عَنْهُ. I asked Umar, so he turned to Abdur-Rahman and suggested, "Do you think a goat will suffice him." Abdur-Rahman agreed. As we left, my companion said, "Indeed the Commander of the Faithful was not able to give you fatwa until he asked that man." (My companion said, "Sacrifice your camel, give it in sadaqah and honour the sha'aair of Allaah."- As-Sunan Al-Kubra) When Umar ibn al-Khattab heard some of what he said, he struck him with a whip. He then turned to me to strike me. I said, "Commander of the Faithful, I didn't say anything. He said it." He left me and said, "You kill game while in the state of ihram and you belittle the fatwa? (Verily Allaah (Exalted is He) says in His Book 'as adjudged by two just men among you' (5:95) and this is Abdur-Rahman ibn Awf!" -Al-Muwatta) (Al-Mustadrak of Haakim no.5355, with additions from a narration in As-Sunan Al-Kubra of Baihaqi no.10146 and Al-Muwatta of Imam Maalik no.1240)²⁰⁸

²⁰⁸ عن قبيصة بن جابر الأسدي قال : كنت محرما فرأيت طيبا فرميته فمات فوق في نفسي من ذلك فأتيت عمر بن الخطاب أسأله فوجدت إلى جنبه رجلا أبيض رقيق الوجه فإذا هو عبد الرحمن بن عوف فسألت عمر فالتفت إلى عبد الرحمن فقال : ترى شاة تكفيه ؟ قال : نعم فأمرني أن أذبح شاه فلما قمنا من عنده قال صاحب لي : إن أمير المؤمنين لم يحسن ان يفتيك حتى سأل الرجل فسمع عمر بعض كلامه فعلاه عمر بالدرة ضربا ثم أقبل علي ليضربني فقلت : يا أمير المؤمنين إني لم أقل شيئا إنما هو قاله قال : فتركتي ثم قال : أردت أن تقتل الحرام و تتعد بالفتيا ثم قال أمير المؤمنين رضي الله عنه : أن في الإنسان عشرة أخلاق تسعة حسنة و واحد سيء و يفسدها ذلك السيء ثم قال : إياك وعثرة الشباب (أخرجه الحاكم رقم: 5355 وقال هذا حديث صحيح على شرط الشيخين و لم يخرجاه ووافقه الذهبي وأخرجه الطبراني في الكبير رقم: 258 كلاهما من طريق عبد الرزاق وأخرجه عبد الرزاق في مصنفه رقم: 8240, 8239)

أَخْبَرَنَا أَبُو عَمْرٍو : مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الْأَدِيبِ الْبُسْطَامِيُّ قَرَأَهُ عَلَيْهِ بِحَسْرَةٍ وَجَزْدٍ أَخْبَرَنَا أَبُو أَحْمَدَ : مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْغَطْرِيفِ أَخْبَرَنِي هَارُونُ بْنُ يُوسُفَ حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا عَبْدُ الْمَلِكِ هُوَ ابْنُ عُمَرَ سَمِعَ قَبِيصَةَ بْنَ جَابِرٍ الْأَسَدِيَّ قَالَ : خَرَجْنَا حُجَّاجًا فَكَثُرَ مِرَاؤُنَا وَنَحْنُ مُحْرِمُونَ أَيُّهُمَا أَسْرَعَ شِدًّا الطَّيِّبُ أَمْ الْفَرَسُ فَبَيْنَمَا نَحْنُ كَذَلِكَ إِذْ سَمِعَ لَنَا طَيِّئًا وَالسُّنُوحُ هَكَذَا يَقُولُ : مَرَّ بِجُرْ عَنَّا عَنِ الشِّمَالِ قَالَ هَارُونُ بِالتَّشْدِيدِ فَرَمَاهُ رَجُلًا مِمَّا يَحْجَرُ فَمَا أَخْطَأَ حُشْشَاءَهُ فَرَكِبَ رُدْعَهُ فَفَتَلَهُ فَأَسْقَطَ فِي أَيِّدِنَا فَلَمَّا قَدِمْنَا مَكَّةَ انْطَلَقْنَا إِلَى عُمَرَ

People would not only make taqleed of statements, but even actions:
 Umar رَضِيَ اللَّهُ عَنْهُ saw Talhah رَضِيَ اللَّهُ عَنْهُ wearing a dyed clothing in the state of ihraam and objected. Talhah رَضِيَ اللَّهُ عَنْهُ answered that there was no fragrance in the colour. Umar رَضِيَ اللَّهُ عَنْهُ said,

إِنَّكُمْ أَهْلُهَا الرَّهْطُ أَيْمَةً يَفْتَتِدِي بِكُمْ النَّاسُ، فَلَوْ أَنَّ رَجُلًا جَاهِلًا رَأَى هَذَا الْقُوبَ، لَقَالَ: إِنَّ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ كَانَ يَلْبَسُ الْبَيَاضَ الْمُصْبَغَةَ فِي الْإِحْرَامِ، فَلَا تَلْبَسُوا أَهْلُهَا الرَّهْطُ شَيْئًا مِنْ هَذِهِ الْبَيَاضِ الْمُصْبَغَةِ

رَضِيَ اللَّهُ عَنْهُ بِمَيِّ فَدَخَلْتُ أَنَا وَصَاحِبُ الطَّيِّ عَلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ فَذَكَرَ لَهُ أَمْرَ الطَّيِّ الَّذِي قَتَلَ وَرَبَّمَا قَالَ فَتَقَدَّمْتُ إِلَيْهِ أَنَا وَصَاحِبُ الطَّيِّ فَقَصَّ عَلَيْهِ الْقِصَّةَ فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ : عَمْدًا أَصَبْتُهُ أَمْ خَطَأً؟ وَرَبَّمَا قَالَ فَسَأَلَهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ : كَيْفَ قَتَلْتَهُ عَمْدًا أَمْ خَطَأً؟ فَقَالَ : لَقَدْ تَعَمَّدْتُ رَمِيَهُ وَمَا أَرَدْتُ قَتْلَهُ زَادَ رَجُلٌ فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ : لَقَدْ شَرَكَ الْعَمْدُ الْخَطَأَ ثُمَّ اجْتَنَحَ إِلَى رَجُلٍ وَاللَّهُ لَكَأَنَّ وَجْهَهُ قَلْبٌ يَعْنِي فِضَّةً وَرَبَّمَا قَالَ : ثُمَّ اتَّفَقْتُ إِلَى رَجُلٍ إِلَى جَنْبِهِ فَكَلَّمْتُهُ سَاعَةً ثُمَّ أَقْبَلَ عَلَى صَاحِبِي فَقَالَ لَهُ : خُذْ شَاةً مِنَ الْغَنَمِ فَأَهْرِقْ دَمَهَا وَأَطْعِمْ حَتَمَهَا وَرَبَّمَا قَالَ فَتَصَدَّقْ بِلَحْمِهَا وَاسْقِ إِهَابَهَا سِقَاءً فَلَمَّا خَرَجْنَا مِنْ عِنْدِهِ أَقْبَلْتُ عَلَى الرَّجُلِ فَقُلْتُ لَهُ أَهْلُهَا الْمُسْتَفْتَى عُمَرُ بْنُ الْخَطَّابِ إِنَّ فُتَيْبًا ابْنَ الْخَطَّابِ لَنْ تُغْنِيَ عَنْكَ مِنَ اللَّهِ شَيْئًا وَاللَّهُ مَا عَلِمَ عُمَرُ حَتَّى سَأَلَ الَّذِي إِلَى جَنْبِهِ فَأَنْفَرُ رَاحِلَتِكَ فَتَصَدَّقْ بِهَا وَعَظِّمْ شَعَائِرَ اللَّهِ قَالَ فَمَا هَذَا ذُو الْعُؤَيْنَتَيْنِ إِلَيْهِ وَرَبَّمَا قَالَ فَأَنْطَلَقَ ذُو الْعُؤَيْنَتَيْنِ إِلَى عُمَرَ فَمَنَاهَا إِلَيْهِ وَرَبَّمَا قَالَ فَمَا عَلِمْتُ بِشَيْءٍ وَاللَّهُ مَا شَعَرْتُ إِلَّا بِهِ يَضْرِبُ بِالْبَرَّةِ عَلَى وَقَالَ مَرَّةً عَلَى صَاحِبِي صُفُوفًا صُفُوفًا ثُمَّ قَالَ : فَاتْلُكَ اللَّهُ تَعَدَّى الْفُتَيْبُ وَتَقْتُلُ الْحَرَامَ وَتَقُولُ : وَاللَّهُ مَا عَلِمَ عُمَرُ حَتَّى سَأَلَ الَّذِي إِلَى جَنْبِهِ أَمَا تَقْرَأُ كِتَابَ اللَّهِ فَإِنَّ اللَّهَ يَقُولُ {يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ} ثُمَّ أَقْبَلَ عَلَى فَاحَذَ بِمَجَامِعِ رِدَائِي وَرَبَّمَا قَالَ ثَوْبِي فَقُلْتُ : يَا أَمِيرَ الْمُؤْمِنِينَ إِنْ لَا أَجَلَ لَكَ مِنِّي أَمْرًا حَرَمَهُ اللَّهُ عَلَيْكَ فَأَرْسَلَنِي ثُمَّ أَقْبَلَ عَلَى فَقَالَ : إِنْ أَرَاكَ شَابًا فَصِيحُ اللِّسَانِ فَصِيحُ الصُّدْرِ وَقَدْ يَكُونُ فِي الرَّجُلِ عَشْرَةُ أَخْلَاقٍ تَسْعُ حَسَنَةً وَرَبَّمَا قَالَ صَالِحَةٌ وَوَاحِدَةٌ سَيِّئَةٌ فَيُفْسِدُ الْخُلُقَ السَّيِّئُ التَّسْعُ الصَّالِحَةُ فَاتَّقِ طَوَائِرَ الشَّبَابِ. قَالَ ابْنُ أَبِي عُمَرَ قَالَ سُفْيَانُ : وَكَانَ عَبْدُ الْمَلِكِ إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ قَالَ : مَا تَرَكْتُ مِنْهُ أَلْفًا وَلَا وَاقًا. (اللسن الكبير للبيهقي رقم: 10146)

عَنْ مَالِكٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ قُرَيْشٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، أَنَّ رَجُلًا جَاءَ إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَقَالَ: إِنِّي أَجْرَيْتُ أَنَا وَصَاحِبًا لِي فَرَسَيْنِ، نَسْتَقِي إِلَى ثَغْرَةِ ثَيْبَةَ، فَأَصَبْنَا طَبِيًّا وَنَحْنُ مُحْرِمَانِ، فَمَاذَا تَرَى؟ فَقَالَ عُمَرُ لِرَجُلٍ إِلَى جَنْبِهِ: تَعَالَ حَتَّى أَخْكُمَ أَنَا وَأَنْتَ، قَالَ: فَحَكَمَا عَلَيْهِ بَعْنَرٍ، فَوَلَّى الرَّجُلُ وَهُوَ يَقُولُ: هَذَا أَمِيرُ الْمُؤْمِنِينَ لَا يَسْتَطِيعُ أَنْ يَحْكُمَ فِي طَبِيٍّ، حَتَّى دَعَا رَجُلًا يَحْكُمُ مَعَهُ، فَسَمِعَ عُمَرُ قَوْلَ الرَّجُلِ، فَدَعَاهُ فَسَأَلَهُ: هَلْ تَقْرَأُ سُورَةَ الْمَائِدَةِ؟ قَالَ: لَا، قَالَ: فَهَلْ تَعْرِفُ هَذَا الرَّجُلَ الَّذِي حَكَمَ مَعِي؟ فَقَالَ: لَا، فَقَالَ: لَوْ أَخْبَرْتَنِي أَنَّكَ تَقْرَأُ سُورَةَ الْمَائِدَةِ لَأَوْجَعْتُكَ صَرْبًا، ثُمَّ قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ فِي كِتَابِهِ {يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَذِهِ بَالِغُ الْأُكْبَةِ} [المائدة] وَهَذَا عَبْدُ الرَّحْمَنِ بْنُ عُوفٍ. (الموطأ لمالك رقم: 1240)

You and your like are taken by people as imams, and if an ignorant man were to see this garment he would say that Talha ibn Ubaydullah used to wear a dyed robe while he was in ihram. So do not wear any form of dyed clothes."(Muwatta Imam Maalik no. 909)

The above proves that it is correct to follow others. There are many more such proofs which were left out for the sake of brevity.

Was Taqlid of a specific person (taqleed-shakhsi) found in the time of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and Taabi'een?

There were many examples of this form of taqleed in the time of Sahaabah. Hereunder are a few such examples:

1. The people of Madinah once asked Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ a mas'ala during hajj. After receiving his answer, they said,

لَا نَأْخُذُ بِقَوْلِكَ وَنَدَعُ قَوْلَ زَيْدٍ

We will not practice upon your ruling, and leave the ruling given by Zaid (ibn Thaabit). (Bukhaari no. 1758)

In the narration of Musnad Abu Dawood Tayaalisi, these words are narrated from the people of Madeenah, "We will not follow you, O ibn Abbaas, when you go against Zaid."

This clearly shows that the people of Madeenah followed Zaid ibn Thaabit رَضِيَ اللَّهُ عَنْهُ. For this reason, they did not accept the fatwa of Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ. They mentioned no other reason for rejecting his ruling except that it was contrary to the fatwa of Zaid رَضِيَ اللَّهُ عَنْهُ. Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ did not object and say to them that they were in a sin or in shirk because of making taqleed-shakhsi. He merely informed them that they should find out from Umm-Sulaim رَضِيَ اللَّهُ عَنْهَا and refer the matter back to Zaid رَضِيَ اللَّهُ عَنْهُ. Zaid رَضِيَ اللَّهُ عَنْهُ investigated the matter and retracted from his view, as is clearly mentioned in Sahih Muslim, etc.

2. Abu Moosa رَضِيَ اللَّهُ عَنْهُ was asked regarding (the inheritance of) a daughter, a son's daughter, and a sister. He said, "The daughter will take

one-half and the sister will take one-half. If you go to Ibn Mas'ood, he will tell you the same." Ibn Mas'ood was asked and was told of Abu Moosa's verdict. Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ then said, "If I give the same verdict, I would stray and would not be of the rightly-guided. The verdict I will give in this case, will be the same as Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did, i.e. one-half is for daughter, and one-sixth for the son's daughter, i.e. both shares make two-thirds of the total property; and the rest is for the sister." Afterwards we came to Abu Moosa and informed him of Ibn Mas'ood's verdict, whereupon he said, "So, do not ask me for verdicts, as long as this learned man is among you." (*Bukhaari no. 6736*) Abu Moosa رَضِيَ اللَّهُ عَنْهُ advised them to refer to all their matters to Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ, which is called taqleed-shakhsi.

3. Urwa رَضِيَ اللَّهُ عَنْهُ once objected to a mas'alah taught by Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ concerning a matter of Hajj. His objection was that the mas'alah contradicted the practices of Abu Bakr and Umar. Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ exclaimed, "You are going astray in this way. I tell you the practice of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and you tell me about Abu Bakr and Umar." He replied, "Verily, Abu Bakr and Umar were more knowledgeable about the practice of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ than you. (*Sharh Ma'anil Aathaar of Tahaawi no. 3872*). In another narration, the wording is as follows, "They were more knowledgeable about the book of Allaah and the Sunnah of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ than you and I." (*Al-Mu'jamul-Awsat no. 21*)

4. Certain great learned Sahaabah would abandon their views for that of others whom they felt were more learned. Abdullah ibn Mas'ood would do so for the views of Umar (*I'laamul Muwaqqi'een*, quoting from *Tabari*), Abu Moosa for the view of Ali (*and Ibn Mas'ood as in Bukhaari*), Zaid ibn Thaabit for the view of Ubayy ibn Ka'b رَضِيَ اللَّهُ عَنْهُ (*Fawaa'id fi Uloomil Fiqh, Ilaamul Muwaqqi'een vol. 2 page 202*). That was inspite of

the fact that these Sahaabah were certainly capable of Ijtihad and were from the most learned ones.²⁰⁹

5. Abu Muslim Khawlani once went to the masjid of Damascus, where he found many people gathered. There was a young man to whose eyes antimony had been applied and whose teeth were shining white. He says, “Whenever they differed in an issue, they would refer it to him and accept his decision as final.” He was Muadh ibn Jabal رَضِيَ اللَّهُ عَنْهُ. (*Musnad Ahmad no. 22080, Muwatta Imaam Maalik no. 2744*)

6. Sha’bi said, “Whoever it pleases to have confidence on his rulings (qada), let him hold onto the opinion of Umar.” (*I’laamul Muwaqqi’een 1/20*)²¹⁰

7. Mujaahid said, “When people differ in anything, look to what Umar did, and adopt it.” (*I’laamul Muwaqqi’een 1/20*)

8. A’mash said regarding Ibrahim [al-Nakha’i], “He would not divert from the opinion of Umar and Abd Allaah [ibn Masud] when they agreed, and when they disagreed, the opinion of Abd Allaah was more appealing to him, because it was more subtle.” (*I’laamul Muwaqqi’een 1/17*)²¹¹

²⁰⁹ The following is narrated in Sharh Ma’aanil Aathaar:

حَدَّثَنَا مُحَمَّدُ بْنُ خُزَيْمَةَ ، قَالَ : ثنا يُونُسُ بْنُ عَدِيٍّ ، قَالَ : ثنا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ : سَأَلْتُ أَبَا جَعْفَرٍ فَقُلْتُ : رَأَيْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ حَيْثُ وَلِيَ الْعِرَاقَ ، وَمَا وَلِيَ مِنْ أُمُورِ النَّاسِ ، كَيْفَ صَنَعَ فِي سَهْمِ ذَوِي الْقُرْبَى قَالَ : سَلَكَ بِهِ ، وَاللَّهِ ، سَبِيلَ أَبِي بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا قُلْتُ : وَكَيْفَ ؟ وَأَنْتُمْ تَقُولُونَ مَا تَقُولُونَ ؟ قَالَ : إِنَّهُ ، وَاللَّهِ ، مَا كَانَ أَهْلُهُ يَصْذَرُونَ إِلَّا عَنْ رَأْيِهِ قُلْتُ : فَمَا مَنَعَهُ ؟ قَالَ : كَرِهَ ، وَاللَّهِ ، أَنْ يُدْعَى عَلَيْهِ خِلَافَ أَبِي بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا قَالَ الطَّحَاوِيُّ : فَهَذَا عَلِيٌّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ ، قَدْ أَجْرَاهُ عَلَى مَا كَانَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا أَجْرِيَاهُ عَلَيْهِ ، لِأَنَّهُ رَأَى ذَلِكَ عَدْلًا وَلَوْ كَانَ رَأْيُهُ خِلَافَ ذَلِكَ ، مَعَ عِلْمِهِ ، وَدِينِهِ ، وَفَضْلِهِ (شرح معاني الآثار رقم: 5212)

²¹⁰ وقال الشعبي إذا اختلف الناس في شيء فخذوا بما قال عمر... قال الشعبي من سره أن يأخذ بالوثيقة في القضاء فليأخذ بقول عمر وقال مجاهد إذا اختلف الناس في شيء فانظروا ما صنع عمر فخذوا به

²¹¹ وقال الأعمش عن إبراهيم إنه كان لا يعدل بقول عمر وعبد الله إذا اجتماعا فإذا اختلفا كان قول عبد الله أعجب إليه لأنه كان ألطف

9. Masruq said, "I would not leave the opinion of Ibn Mas'ood for the opinion of any of the people."²¹² (*I'lamul Muwaqqi'een* 2/239 and 202 and *Qawaa'id fi Uloomil Fiqh*)

10. Ta'oos رَضِيَ اللَّهُ عَنْهُ says, "I met seventy of the sahaabah of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who would resort to the opinion of Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ whenever they differed in any matter." (*At-Taarikh Al-Kabeer of Bukhari* 5/4)²¹³

In short, in the era of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, there were many examples of taqleed-mutlaq as well as taqleed-shakhsi. So, both are correct, as both were followed in the best of eras without any nakeer (objection). However, the ulama thereafter held firmly onto taqleed-shakhsi, and left out taqleed-mutlaq, due to a great intizami (administrative) benefit. To understand this, keep in mind that following of one's desires has been declared a severe spiritual ailment in the Qur'aan and other sources. One way of doing so is to commit a prohibited act regarding it to be prohibited. Worse than this is when a person due to following of desires denies the prohibition of a prohibited act. In this case, no sorrow will be shown after committing that action.

The great fuqahaa understood that piety was common in the first era. Despite taqleed-mutlaq, there was no fear of people following their desires. However, that standard of piety did not remain. If the door of taqleed-mutlaq was left open, people would search for the easiest views and adopt them. This is complete misguidance and completely contrary to Islamic teachings, in which there is no doubt whatsoever. Deen would

²¹² ما كنت أدع قول ابن مسعود لقول أحد من الناس

²¹³ وقال الحسن بن الربيع حدثنا ابن ادریس عن لیث قال قیل لطاوس تركت اصحاب النبي صلى الله عليه وسلم وانتهيت إلى قول غلام: ادرکت سبعین من اصحاب النبي صلى الله عليه وسلم إذا تدارعوا في شئ انتهوا إلى قول ابن عباس رضي الله عنهما. (التاريخ الكبير للبخاري 5/4) وقال لیث بن أبي سلیم: قلت لطاوس: لزمتم هذا الغلام - یعنی ابن عباس - وتركتم الأكابر من أصحاب رسول الله صلى الله عليه وسلم! قال: إني رأيت سبعین رجلاً من أصحاب رسول الله صلى الله عليه وسلم إذا تدارعوا في أمر صاروا إلى قول ابن عباس (أسد الغابة - ترجمة عبد الله بن عباس بن عبد المطلب)

become a plaything. Every faqeeh has some rare view which is in conformity to the desires of people.

Regarding those who follow the concessions of every imam, the following has been said:

Imam Awza'ee رَحِمَهُ اللَّهُ said,

مَنْ أَخَذَ بِتَوَادِرِ الْعُلَمَاءِ خَرَجَ مِنَ الْإِسْلَامِ

The person who adopts the rarities of the Ulama leaves Islam. (As-Sunan-Al-Kubraa of Bayhaqi no. 20959)

وَرَوَى عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ قَالَ لَوْ أَنَّ رَجُلًا أَخَذَ بِقَوْلِ أَهْلِ الْمَدِينَةِ فِي اسْتِمَاعِ الْغِنَاءِ وَإِنْيَانِ النِّسَاءِ فِي أَذْبَارِهِمْ وَيَقُولُ أَهْلُ مَكَّةَ فِي الْمُتَنَعَةِ وَالصَّرْفِ وَيَقُولُ أَهْلُ الْكُوفَةِ فِي الْمُسْكِرِ كَانَ شَرَّ عِبَادِ اللَّهِ.

Ma'mar said, "If a man adopts the view of the people of Madinah regarding listening to music and going to one's wife in the back, the view of the people of Makkah regarding temporary marriage and sarf and the view of the people of Kufah regarding intoxicants, he will be the worst servant of Allaah. (At-Talkhees al-Habeer vol. 3 page 398)

Sulayman Taimee said, "If you practice upon the concessions of every Aalim, then every evil will collect within you." Hafiz Ibn Abdil Barr, after quoting this, commented, "This is by consensus. I am not aware of any opposing view to it." (Jami' Bayaanil Ilm wa Fadhlihi vol.2 page 92)

Imam Ahmad and Yahya Ibnul Qattan have called such a person a faasiq (open sinner). (Adabul Ikhtilaaf page 119)

Interesting incident:

عن إسماعيل بن إسحاق القاضي يقول: دَخَلْتُ عَلَى الْمُعْتَصِدِ فَدَفَعَ إِلَيَّ كِتَابًا نَظَرْتُ فِيهِ، وَكَانَ قَدْ جُمِعَ لَهُ الرُّخَصُ مِنْ زَلَّلِ الْعُلَمَاءِ وَمَا احْتَجَّ بِهِ كُلٌّ مِنْهُمْ لِنَفْسِهِ، فَقُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مُصَنَّفَ هَذَا الْكِتَابِ زَنْدِيقٌ. فَقَالَ: لَمْ تَصِحْ هَذِهِ الْأَحَادِيثُ؟ قُلْتُ: الْأَحَادِيثُ عَلَيَّ مَا رَوَيْتَ، وَلَكِنْ مَنْ أَبَاحَ الْمُسْكِرَ لَمْ يُبَحِّحِ الْمُتَنَعَةَ، وَمَنْ أَبَاحَ الْمُتَنَعَةَ لَمْ يُبَحِّحِ الْغِنَاءَ وَالْمُسْكِرَ، وَمَا مِنْ عَالِمٍ إِلَّا وَلَهُ زَلَّةٌ، وَمَنْ جَمَعَ زَلَّلَ الْعُلَمَاءِ ثُمَّ أَخَذَ بِهَا ذَهَبَ دِينُهُ. فَأَمَرَ الْمُعْتَصِدُ فَأُحْرِقَ ذَلِكَ الْكِتَابُ.

The judge Ismaa'eel entered upon the Abbasid Caliph al-Mu'tadid, who presented him with a book to look over. The book was a compilation of easy rulings and concessions that various scholars had arrived at in

error along with the evidence those scholars used to support their claims. Upon looking over the book, Ismaa'eel said to the Caliph, "The author of this book is a heretic!" The Caliph asked why since those Ahaadeeth were saheeh. So the judge told him, "The statements that are mentioned in the book are not represented properly. Those who gave the ruling that certain intoxicants are lawful did not consider temporary marriage to be lawful. Those who gave the ruling that temporary marriage is lawful did not consider singing or certain intoxicants lawful. There is no scholar who has never made a mistake. Whoever collects these mistakes together and acts upon them loses his religion." At this point the Caliph ordered the book to be burnt. (As-Sunan-Al-Kubraa of Bayhaqi no. 20962) One man commented so aptly: "How desperately we need al-Mu'tadid's fire to dispose of a number of books like this one today!"

One harm of this picking and choosing is that it will result in Talfeeq-a person will be adhering to such a view which is not found in any mazhab, whereas he will lay claim to following all the mazaahib. For example, a man bleeds after having performed wudhu. According to Imam Abu Hanifah, his wudhu is nullified, whereas according to Imam Shafi'ee, his wudhu is intact. He decides to follow Imam Shafi'ee. He then touches his wife. According to Imam Shafi'ee, his wudhu is nullified by this action, whereas according to Imam Abu Hanifah, one's wudhu does not break by touching one's wife. In this he decides to follow Imam Abu Hanifah. In such an instance, none of the two Imams regard his wudhu to be valid, so he has established another view which is not in conformity with both these mazhabs. Another example of this is that a person marries without giving any dowry (which Imam Shafi'ee has permitted), and the nikah is performed without witnesses (which is allowed according to Imam Maalik), and without the permission of the woman's guardian (which is valid according to Imam Abu Hanifah). Such a nikah will be invalid according to all of the four imams. (These are merely examples to illustrate talfeeq).

When one makes Deen a toy and begins to follow whatever suits him, and loses the quality of obedience and opposing his self-interests and personal desires, he begins to regard Deen as insignificant and subservient to his own self and soon is deprived of obedience to Allaah altogether, which sometimes even leads him to kufr. Moulana Muhammad Husain Batalwi, who opposed taqleed for many years, was finally affected by the bitter consequences of not making taqleed, wrote, "It is my twenty five years of experience from which I have come to realize that those who leave taqlid and become mujtahids on their own without (sufficient) knowledge finally leave the fold of Islam. Some of these become Christian and some become atheist, not bound by any religion or faith. The lightest effects of this freedom is open violation of the commands of the Shariat and irreligiousness." (*Maqaalaat Abul Ma'aathir, quoting from Isha'atus Sunnah vol.11 page 53*)

So by giving open permission to make taqleed-mutlaq, there was a severe fear of following desires. Therefore, the ulama declared taqleed-shakhsee waajib in the fourth century of Islam. Shah Waliyullaah writes regarding this decision of the ulama in Hujatullaahi al-Baalighah, (وكان هذا هو الواجب في ذلك الزمان).

An objection is raised here that how could something be made waajib which was not waajib in the era of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. Answering this, Shah Waliyullaah رَحِمَهُ اللَّهُ writes in Al-Insaaf bi Bayaan Sabab al-Ikhtilaaf that waajib is of two types: waajib li'aynihi and waajib li-ghayrihi. Waajib li'aynihi are those actions which were waajib in the era of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. No additions can be made to it after that era. However, there can be additions to waajib li-ghayrihi. This happens when the objective is to complete a waajib action. However, if in any era, there only remains one way to fulfil that waajib, then that way will become waajib. For example, safeguarding the Ahaadeeth was waajib in the time of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. However writing of Ahaadeeth was not waajib, since preservation of Ahaadeeth could also be fulfilled by memorization. Afterwards, when reliance in memories did not remain, then there was no other method for the preservation of Ahaadeeth than writing. So

now, writing became waajib. Similarly, in the era of Sahaabah and Taabi'een, mutalq taqleed was waajib for those who were not mujtahids. Now, when this path of taqleed-mutlaq became hazardous, only taqleed-shaksi remained waajib. Hadrat Shaikh رحمه الله explains this in the following words, "Taqleed-shaksi is no Shar'i law, it is an intizaami fatwa."

An example of this is that before the era of Uthmaan رضي الله عنه, writing of the Qur'aan was permissible in any rasmul-khatt. However, Uthmaan رضي الله عنه gathered the ummah on one method of writing to close the door for a severe fitnah, and prohibited the writing in any other way. Eventually, there was consensus on this matter. No one can object and say that how could he declare a non-waajib to be waajib. This is exactly the same with taqleed-shaksi, which has been declared waajib to close the door to a great fitnah which could arise.

DIFFERENT LEVELS OF TAQLEED

Till now, taqleed in general has been proven. However, in accordance to the academic capabilities of the muqallid, there are different levels of taqleed. Due to not understanding these levels, there is at times excesses caused. Most of the objections of the ghair-muqallids arise due to not understanding these differences in levels. Remember that taqleed has four levels, and the ruling of each one is different:

1.) Taqleed of a common person: common person refers to three groups of people:

- a.) A person who is completely unacquainted with Arabic and Islamic knowledge, even though he is an expert in other fields.
- b.) A person who knows Arabic well, but has not formally studied the Islamic sciences
- c.) A person who qualified superficially from a madrasah, but he does not possess expertise, insight and in-depth knowledge.

It is compulsory for all three groups to make taqleed in all conditions. It is not correct for them to leave the view of their imam or mufti, even if

outwardly seems to go contrary to the Ahaadeeth. This is because these people do not have the ability to ponder over the proofs of the Qur'aan and Hadeeth and make decisions. At times, the outward meaning of the Qur'aan and Hadeeth points to a certain action, but due to other proofs, the meaning has a different application. If the general person is given permission to follow any Hadeeth which he finds contrary to his imaam's view, and to abandon his imaam's view, then the result of this will be nothing else but misguidance. Many people have become misguided in this way. For example, some people have denied the compulsion of facing the Qiblah from the following verse (*Baqarah verse 115*)

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ

If a common person practises on the outward meaning of the Hadeeth

لَا وُضُوْءَ إِلَّا مِنْ صَوْتٍ أَوْ رِيْحٍ

leaving aside the views of the great imaams, then according to consensus, he will be misguided.

2.) Taqleed of a well-researched alim: This refers to a person who has not reached the level of ijtihad, however he has expertise and sufficient insight in the knowledge of Qur'aan and sunnah. The bare minimum is that he has complete istihdhaar and a malakah in the masaa'il of his madhab. This person's taqleed is different from the common person's taqleed. This person possesses the following specialities:

- a.) If there are more than one view in his madhab, he has the ability to give preference to one or to join the two views together.
- b.) In those masaa'il in which there is no clear text from the imam, he can deduce laws in accordance to the principles of the imam.
- c.) At times of severe necessity and a general need, he can pass fatwa on the view of another mujtahid. The conditions for doing so are mentioned in the books of fataawa.
- d.) If the view of the imam seems to be against a saheeh and clear Hadeeth, there is no opposing Hadeeth and one does not have sharh-sadr on his imam's view, he can leave the view of his imam and practise

on the Hadeeth. Examples of this are: The Hanafi mashaayikh have left the view of Imam Abu Haneefah in the matter of share-cropping (muzaara'at). Similarly, besides the four types of intoxicants, it is the view of Imam Abu Haneefah that it is permissible to drink them in small quantities, such that one does not become intoxicated, in order to acquire strength. However, the Hanafi mashaayikh have abandoned this view, as it goes against clear Ahaadeeth.

3.) Taqleed of a mujtahid in the madhab: This refers to a person who is not on the rank of mutlaq ijtihaad, which means that he does not formulate his own principles, but has the ability to extract laws from the principles. Such a person is a muqallid in principles, and a mujtahid in furoo' e.g. Imam Abu Yusuf, Imam Muhammad, Imam Zufar in the Hanafi madhab, Imam Abu Thawr and Muzani in the Shaafi'ee madhab, Sahnoun ibn Qasim in the Maaliki madhab and Abu Bakr Al-Athram and Kharqi in the Hambali madhab.

4.) Taqleed of a mutlaq mutahid: The mujtahid-mutlaq also makes taqleed at times. Where there is no clear texts in the Qur'aan and Hadeeth, the mujtahid generally makes taqleed on one of the views of his elders, instead of following his own opinion e.g. Imam Abu Haneefah رَحِمَهُ اللهُ generally follows Ibrahim Nakha'ee, Imam Shaafi'ee رَحِمَهُ اللهُ follows Ibn Juraij, Imam Maalik رَحِمَهُ اللهُ follows the fuqaha of Madeenah. (Edited from Dars-Tirmidhi vol. 1 page 111-124 with additions)

In today's times, these are the imams of Fiqh whom people follow:

- 1) Imam Abu Hanifah Nu'man ibn Thabit
- 2) Imam Maalik ibn Anas
- 3) Imam Muhammad ibn Idrees Shafi'ee
- 4) Imam Ahmad ibn Hambal

Objection: Why do we only follow these four imams? Why can't we follow the Sahaabah or the other imams of the past eras, people like Imam Bukhari, etc.?

There are three conditions for making Taqleed of any imam:

- 1.) His entire mazhab (regarding all chapters on Fiqh) must be compiled and available.
- 2.) His principles upon which he based his extraction of laws from the sources of the Shari'ah should also be available.
- 3.) He must have left behind students who studied fiqh under him and who were competent enough to fully understand and grasp his mazhab. Allaah had decreed it such, out of his complete and perfect wisdom that all the other mazaahib either do not fulfil the above conditions or its followers came to an end, due to which their mazhabs died out. *(The above conditions and explanation is extracted from the statements of Zahabi and Nawawi, as mentioned by Munaawi in Faydhul Qadeer vol.1 page 210 and Shah Waliyullaah in Al-Iqdul Jeed, as quoted in 'The legal status of following a madhab'.)*

Why do we have to follow only one mazhab? Why can't we choose from all of the four mazhabs, since all of them are correct (acceptable in the court of Allaah)?

If one wishes to pick and choose from the rulings of the four mazhabs, then it needs to be seen that 'On what basis is one giving preference to one view over another'. If he is such an expert of Qur'aan and Hadeeth that his understanding of Deen is evidential and he possesses the qualifications of a mujtahid, then he is not required to make taqleed. If he does not possess those qualifications and is unqualified, and he makes the basis of his preference his own understanding of Qur'aan and Hadeeth, he will be sinful (as we had discussed above, since he is following his own opinions).

Three harms of the above:

- 1.) Most of those who wish to choose between the mazaahib are actually only after ease, which is based on nafsaniyah (one's self-interests and desires). This is really just 'following one's desires' not 'Allaah's commands'. They pick those laws which suit themselves and are more convenient, or those which will earn them some fame because they are different and unique. Why doesn't the ummah unite and all

follow one mazhab? Shaikh Muhammad Awwamah has recorded two dialogues which should answer this question:

The first is a dialogue that took place between the Shaikh and one of his students approximately a decade ago while delivering a lecture on 'The History of Islamic Jurisprudence'. The Shaikh relates: "He (the student) posed the question to me: What is the ruling about uniting the mazahib, by bringing the people onto one mazhab?

I first answered briefly (saying), "Such an effort contradicts the will of Allaah with regards to His Shariah. It opposes Rasulullaah, his Sahaabah (companions) and the illustrious predecessors that followed. It does not conform to logic either."

I then elaborated: Was Allaah not aware since time immemorial that the Arabs shall utilize the word "Qur'u" ambiguously for: (1) the period of menstruation; and (2) the period of purity between two menstruations?

He replied: Certainly.

I asked: Was Allaah not aware since time immemorial that there was going to come a Sahabi by the name of Zaid Ibn Thabit and another by the name of `Abdullah Ibn Mas'ood, and that Zaid would opine "Qur'u" to mean the period of purity, and Ibn Mas'ood would say that it refers to menstruation. (This refers to the verse of Surah Baqarah verse 228 which discusses the iddah of a divorced woman. According to one view, her iddah will be the passing of three periods of purity that occurs between two menstruations, while another opinion is that it will be the passing of three menses.)

He said: Obviously.

I said to him: Then why did Allaah not reveal the ayah of "three quru" in a manner to avoid the difference of opinion between Ibn Masu'd and Zayd ibn Thabit. Why did He rather not say three haidh-menstruations or three tuhr-periods of purity thereby leaving no scope for contention?

And the same would apply to every other Qur'aanic text that has many possible meanings.

I continued: Similar will be the condition of the Noble Ahaadeeth. We believe that it is revelation and/or inspiration from Allaah the Almighty. Therefore, why did Allaah, who is All-Knowledgeable and All-Aware, not reveal/inspire His Rasul to express the Ahaadeeth using phrases that leave no scope for people to differ? In fact, why did He not inspire Rasullullah ﷺ to clearly state to the Sahaabah on the day he commanded them to hurry to the area of the Banu Quraizah 'that they should not perform Asr on the way' (or that 'they may perform it if they get delayed, but should try to make it there before Asr'). Instead, he said, "You should ensure that each of you performs ASR salah in Banu Quraizah." Consequently, amongst the Sahaabah were those who adhered to the literal meaning, while others practiced upon its purport!

I asked him: Did the Sahaabah and those who followed them differ?

He replied: They certainly did.

I further asked him: And do intellects also differ?

He said: Yes.

I then said: Doesn't this difference originate from the diversity of their lifestyles and environments?

He answered: It does.

I finally deduced: Thus the struggle to unite the mazaahib and bring all the people onto one madhab is lunacy and deviance.

The second is a dialogue that occurred in the era of Ma'moon, the Abbasi khalif. Ibn Qutaibah narrates the incident as follows: Ma'mun said to a renegade (murtadd) who had become Christian: Tell us what repulsed you from our Deen after having been acquainted with it. If you find the cure for your disease by us, you may adopt it. And if you are not cured and the treatment proves fatal, then you will be excused, and thus

you will not be guilty. If we then slay you, we will do so by requirements of the Shar'i law. (This is your chance to) weigh and deliberate (over the matter) and build confidence within yourself, and thereby know that you have not left any stone unturned to find the truth, and you have done your best to enter through the door of prudence.

Renegade: I was repulsed by all the differences of opinion which exist amongst you.

Ma'mun: We have two types of differences. One are the differences regarding azaan, the takbirs of janaazah salaah, Tashahhud, Eid salaah, takbir-tashriq the variant readings (qira'at), the various verdicts (fataawa), etc. There is no controversy found here, but it is merely a matter of preference, diversity, and easing of trial (by Allaah in simplifying the Shariah). Thus, the one who makes Azaan and Iqamah (by saying each phrase) twice does not attribute deviance to the person reciting (the phrases of the) Azaan twice and that of the Iqamah once. They neither upbraid nor rebuke one another.

Our second type of differences is what pertains to the various interpretations of our Book (i.e. the Qur'aan) and Hadeeth. We are unanimous about the divinity of the Qur'aan, and the authority of the Ahaadeeth itself. If this is what is repulsing you, then there should be no difference of opinion about the interpretation of the Tawrah and Injil, just as there is no difference about their being divinely revealed. Thus there shouldn't be any difference of interpretation amongst the Jews and Christians whatsoever. Also, you should then only speak such a language that may not be interpreted in different ways. And had Allaah desired to reveal His books and make the speech of His messengers such that they require no further elucidation, He would have done so. But nothing of our Deen or dunya (world) has been given to us without further responsibility, otherwise there would have been no test, competition, or rivalry, and nor any basis of superiority. Allaah did not create the world such.

Renegade: I bear testimony to the fact that there is none worthy of worship besides Allaah, that the Messiah (Isa) is his bondsman, that Muhammad is truthful, and that you are truly the leader of the believers.

In fact, these differences were considered a mercy from Allaah

Ibn Qudaamah writes: “Allaah, through His mercy and bounty, created great Imams amongst the predecessors in this Ummah, whom He utilized to arrange the fundamentals of Islam, and through them He elucidated the intricate laws. Their consensus is irrefutable evidence, while their disagreement is the extreme mercy (of Allaah). Hearts are revived by their incidents, and success is reached by treading their footsteps.” (Adabul Ikhtilaaf)

The Sahabah and the salaf (pious predecessors) had difference of opinion in many matters. Never was a concerted effort made to remove these differences, rather they all actually respected and allowed these differences.

When Umar ibn Abdil Aziz was asked to unite all the people on one matter (mazhab), he refused and wrote to the governors of different regions, “Each community should pass judgement in accordance with the unanimous view of its fuqaha. (*Sunan Daarmi*)

Abu Jafar al-Mansoor (the Abbasi khalif) wanted to unite the entire ummah on the mazhab of Imam Malik رَحِمَهُ اللهُ and behead those who opposed it. Imam Malik’s reply in brief was that many sahabah were sent as teachers to different lands. People learnt from them and passed over their knowledge to their descendants up to this day. If you shift them and take them away from their knowledge which they possess to that which they don't know, they will consider it kufr. It would thus be better to reinforce every region with its own knowledge. (*Adabul Ikhtilaaf page 36*).

It should be remembered that these differences are only regarding minor aspects of our deen. There are no differences in fundamental beliefs and actions of Islam between the madhabs.

Are all of the views of these mazhabs correct concurrently?

While only one madhab will arrive at the correct view and understanding in any certain issue or mas'ala, every view of all madhabs will be acceptable in the court of Allaah. To illustrate this, the following example has been given:

Five people are travelling on a cloudy day. One of them is blind. At the time of salaah, they find themselves in a jungle. Four of them begin to discuss the direction of qiblah and each one arrives at totally different conclusion and performs his salaah accordingly. The blind man however is unable to take part in the discussion, but follows the one he regards as most knowledgeable. Whilst only one of them can be correct and be really facing the qiblah, the salaah of each of the five is in perfect order, acceptable in the court of Allaah. There is no need to repeat the salaah, even after the clouds clear and the correct direction is learnt. The four people are like the Imams and the fifth man who is blind is like a muqallid who doesn't possess qualification to make ijtihaad, so he follows one who does.

Rasulullaah ﷺ said, "When a ruler/judge passes a verdict or ruling and makes ijtihaad, if he arrives at the correct ruling, he receives a twofold reward (one for the ijtihaad and one for being correct). If he passes a verdict /ruling and makes ijtihaad, then he errs, he will receive one reward (for ijtihaad and he will be excused for his error).

For more detailed discussions on taqleed, refer to the following kitaabs:

1.) Al-Iqtisaad fi at-Taqleed wa-Al-Ijtihaad by Moulana Ashraf Ali Thanwi

رحمہ اللہ

2.) Khair at-Tanqeed fi Masalat-at-Taqleed by Moulana Khair Muhammad رحمہ اللہ

3.) Inha as-Sakan by Moulana Habeeb Ahmad Kiraanwi رحمہ اللہ

- 4.) Sabeel ar-Rashaad by Moulana Rasheed Ahmad Gangohi رَحْمَةُ اللَّهِ
- 5.) Taqleed Shakhsi by Mufti Muhammad Shafee رَحْمَةُ اللَّهِ
- 6.) Taqleed ki Shar'ee Haythiat by Mufti Taqi Uthmaani
- 7.) Ijtihad awr Taqleed by Qari Muhammad Tayyib رَحْمَةُ اللَّهِ
- 8.) Taqleed awr Ijtihad by Moulana Maseehullaah Khan رَحْمَةُ اللَّهِ
(translated into English by Majlisul-Ulama of South Africa)
- 9.) Taqleed ki Dharoorat by Shaykhul Hadeeth Maulana Fazlur-Rahman A'zmi (daamat barakaatuhu). This was translated into English by MI Sa'd Khan by the title 'The obligation of Taqlid'.
- 10.) Who are the blind followers by Mufti Ayyub Jeena
- 11.) Why should we follow an imaam? By Mufti Zakariya Makada
- 12.) The reality of the Salafis

SERVICE OF AHADEETH IN THE INDIAN SUBCONTINENT

The asaaneed of the subcontinental muhadditheen all meet at Shah Waliyullaah ad-Dehlawi رَحْمَةُ اللَّهِ. Although attention was paid to ilm al-Hadeeth in the Asian subcontinent throughout the ages as those who are acquainted with the history of Hadeeth have written, it was very minimal compared to the attention given in the Arab lands. Only As-Saghaani's Mashaariq al-Anwaar was initially taught. Thereafter Mishkaat al-Masaabeeh was also included in the syllabus.

In the middle of the 10th century, there was a decline in ilm al-Hadeeth in the Arab lands. At the same time, Allaah تَبَارَكَ وَتَعَالَى inspired the people of the Asian subcontinent to acquire and render service to this field. In the 10th century, Allaah تَبَارَكَ وَتَعَالَى chose Ali al-Muttaqi Burhaanpuri (975 AH), the author of Kanz al-Ummaal for the service of Hadeeth. He acquired the knowledge of Hadeeth from the scholars of Hijaz and began propagating it upon his return to India. Thereafter his students like Shaikh Abdul-Wahhaab Burhaanpuri (1001 AH) and Shaikh Muhammad Taahir Pattani (976 AH) (author of Tadhkirah al-Mawdoo'aat and Majma Bihaar al-Anwaar) were divinely chosen for the

service of Hadeeth.

In the 11th century came the era of Shaikh Abdul-Haqq Muhaddith ad-Dehlawi (1052 AH). He acquired the knowledge of Hadeeth from the scholars of Hijaz, and upon returning to India, made Delhi a centre for its propagation. He also authored some great commentaries of Hadeeth. He wrote two commentaries of Mishkaat: Lama'at at-Tanqeeh in Arabic and Ashi'at al-Lama'at in Persian. Many muhadditheen were born in his progeny who also authored commentaries of Hadeeth.

The 12th century saw the blessed era of Shaikh al-Masaayikh, Shah Waliyullaah ad-Dehlawi رَحْمَةُ اللَّهِ (1176 AH). He went to Hijaz and acquired the knowledge of Hadeeth from the scholars there, especially Shaikh Abu Taahir al-Madani. Upon returning to India, he occupied himself in religious duties, especially in the science of Hadeeth. It is from the time of Shah Waliyullaah رَحْمَةُ اللَّهِ that the teaching and learning of the as-Sihaah as-Sittah was initiated in the Subcontinent.

During the 13th century, Shah Waliyullaah's students and offspring continued his legacy, from whom Shah Abdul-Azeez رَحْمَةُ اللَّهِ (1239 AH) proved to be a worthy successor to his great father. Thereafter from his students was his grandson, Shah Muhammad Ishaq (1262 AH). Amongst his students was Shah Abdul Gani Mujaddidi (1296 AH), from whose lectures of Hadeeth, a huge group of muhadditheen were prepared in the Asian subcontinent. From his students was Moulana Qasim Nanotwi and Moulana Rasheed Ahmad Gangohi رَحْمَةُ اللَّهِ.

During the 14th century, the Ulama of Deoband were in the forefront in rendering service to Ahaadeeth.

THE ULAMA OF DEOBAND AND THEIR CONTRIBUTION IN THE FIELD OF AHAADEETH

The Ulama of Deoband had understood that the primary and most important source by which the Qur'aan could be understood is the Ahaadeeth of Rasulullaah ﷺ, since one of the primary duties of Rasulullaah ﷺ was to explain to mankind what had been revealed to them. We have also been commanded to obey and follow Rasulullaah ﷺ, for which one will have no other option but to study the Hadeeth as well. Trying to understand the Qur'aan on one's own without seeking guidance from the Hadeeth is actually deviation. The Ulama of Deoband gave so much importance to this branch of knowledge that they surpassed all others in this field in the last century, as was attested to by Shaykh Abdul Fattah Abu Ghuddah.

In their madaaris, as part of the syllabus, Mishkatul Masaabih is taught, after which lessons on the six Sihah (authentic compilations of Hadeeth), Sharh Ma'anil Aathaar of Imam Abu Jafar Tahaawi, the Shamaail of Imam Tirmizi and the Muwatta of Imam Malik acc. to the narration of Yahya Masmoodi and Muhammad ibn Hasan Shaybaani are imparted during the final year of the course. Other books of Hadeeth are also taught in the initial years. With regards to Usoolul Hadeeth (the principles of Hadeeth), Nuzhatun Nazar, the commentary of Nukhbatul Fikar, both authored by Hafiz Ibn Hajar Asqalaani, as well as the Muqaddamah of Shaykh Abdul Haq Dehlawi are taught.

One speciality with regards to their method of teaching Hadeeth is that they try not to miss a single Hadeeth from the books they are teaching. At the very least, they complete the entire Sahih of Imam Bukhari and Muslim, the entire Sunan of Imam Abu Dawood and the entire Sunan and Shamaail of Imam Tirmidhi. Various portions from the other books are also taught. Their lessons are not centred on a few selected chapters of these books of Hadeeth, as is the common practice in the Islamic Universities nowadays. During the lessons, the students sometimes recite the Ahaadeeth to their teacher, while the teacher sometimes recites it to the students. Their lessons of Ahaadeeth include discussions

on the mazaahib of the different Imams, their proofs, and their understanding of the Ahaadeeth being taught, keeping in mind respect for all the Imams of Fiqh and the Muhadditheen. Every Hadeeth is understood in the light of the statements and explanations of the Salaf (pious predecessors), remaining within their mizaaj (outlook and way of thinking), but at the same time expanding the scope of the Hadeeth by shedding light on current-day matters and deviations, along with their solutions or answers provided within the Hadeeth, proving its relevance to modern times. They endeavour to first ascertain the objectives and temperament of Rasulullaah ﷺ in any given chapter by looking at the deeper meaning or general principle found in all the narrations dealing with that subject, and explain all the related Ahaadeeth accordingly, thereby placing every Hadeeth in its correct context and applying it to its appropriate circumstance and situation. For this reason, they give great attention to reconciling between all such Ahaadeeth which are apparently contradictory. If they opt for a particular view which is the apparent meaning of a certain narration, they do not reject or brand as weak all the other Ahaadeeth on that subject. They prefer to interpret or explain each narration in such a manner which is sensible, logical, and palatable and which appeals to one's heart.

Allamah Zaahid Kawthari writes about the achievements of the Ulama of Deoband, "Their achievements in the field of Hadeeth in the last century has been above all expectations. Their illustrative commentaries on the Sihaah Sittah are vast treasures of Ahaadeeth pertaining to the laws of shari'ah." He goes on to mention by way of example, Fathul Mulhim, Faydhul Baari and Badhlul Majhud, as well as I'laa'us Sunan and Aathaarus Sunan. (Maqaalaatul Kawthari)

Sayyid Rashid Ridhaa, a famous liberal and modernist scholar of Egypt, wrote the following: "Had it not been for the attention which the Ulama of India had devoted to the subject of Hadeeth in this day and age, this subject would have died out in the Eastern countries. In Egypt, Syria, Iraq and Hijaz, this knowledge had been declining from the tenth

century, till this knowledge had weakened to that extent that it had reached its pinnacle of weakness by the beginning of the fourteenth century.” (*Introduction to ‘Miftaah Kunuzis Sunnah’ page 6*)

Let us take a look at some of their scholarly achievements in the science of Hadeeth:

Saheeh Al-Bukhaari

(1) Moulana Ahmad Ali Saharanpuri, after ten years of effort, published a corrected version of Sahih Bukhari from his Ahmadiyyah printing press, upon which he had added many foot notes (which is in actual fact a complete commentary and a unique synopsis of all the commentaries written before). He also had written a wonderful foreword to Sahih Bukhari, which comments on the different characteristics of the kitaab. The last tenth of the kitab was corrected and annotated by Moulana Qasim Nanotwi, from Kitaabul Muhaaribeen till the end (according to the opinion of Shaykh Yunus Jaunpuri). The first volume was printed in 1851, and the second in 1853. It is important to understand that this was the first time in the entire world that Sahih Bukhari was published in printed form. Before this, all existing manuscripts were handwritten. It was not until ten years later that the printing of Sahih Bukhari began in Egypt. (*Al-Furqan page 47-53, vol.80, issue 12, Muharram 1434*) Moulana Ahmad Ali is also known to be the first to have published the *Sahih* of Imam Muslim together with its commentary by Imam Nawawi.

(2) Laami’ud Daraari: This is a compilation of the amazing and insightful lessons of Imam Rabbani Moulana Rashid Ahmad Gangohi which was penned down in Arabic during the course of the lessons by his student Moulana Muhammad Yahya Kandehlawi. His son, Shaykhul Hadeeth Moulana Muhammad Zakariyya Kandehlawi then forwarded the Kitab with a splendid introduction to the science of Usoolul Hadeeth and to Imam Bukhari and his Sahih and added many beneficial footnotes to it.

Allamah Yusuf Banuri wrote in the introduction to this great commentary, “The Muhaddith and Faqeeh of these times, Shaykh

Rashid Ahmad Gangohi had perfectly combined between the knowledge prevalent amongst the Ulama and the knowledge of the men of hearts (Sufiyaa). He was also blessed with a nur in his heart which would reveal to him that which other people were unable to perceive. He would bring forth such explanations for intricate, confusing matters of Fiqh and Hadeeth which were not to be found in huge voluminous works. He was granted the fortune for his entire blessed life to teach the six Sihaah throughout the day except for a short period in between. For almost half a century, he taught Hadeeth and Sunnah, without ever becoming tired, exhausted or weary, inspite of his preoccupation with spiritual training of the nafs and purification of hearts through the means of azkaar and spiritual attention (towards the seekers)...Along with this, he would also pass fatwa regarding matters which would crop up and answer questions sent to him.” (Muqaddamah Laami’ud Daraari) Allamah Banuri also wrote the following: “The seeds which were planted by Shah Waliullah with regards to Tafaquh fil Hadeeth (creating a deep understanding in the subject matter of the Ahaadeeth) were transformed into a tree by Moulana Gangohi. He was the last person in this chain who were able to understand the Ahaadeeth in the light of the spiritual Nur which they possessed in their hearts and as a result of their deep connection with Allaah. Allaah had blessed him with faqaahatun-nafs (deep understanding of Deen which was an ingrained capability within him). He successfully fulfilled the responsibility of proving the Hanafi mazhab through sound proofs from Hadeeth and correctly interpreting and explaining those Ahaadeeth which apparently seem conflicting. He absolved the Hanafi Fiqh from those minor subsidiary details which were mentioned by some latter-day Hanafi Fuqaha which were in opposition to the Ahaadeeth. He chose a moderate path in Fiqh, between excessive laxity and extreme stringency. He (often) explained the Ahaadeeth in a manner which surpassed the explanations of the (previous) commentators of Hadeeth, including Ibn Battaal, Muhallab, Ibnut-Teen, Ibnul Muneer, Qadhi Iyaadh, Khattaabi, Ibn Hajar and Ayni. There are innumerable examples of this in Al-Kawkabud Durree and Laami’ud Daraari. In particular, with

regards to the chapter headings (of Bukhari), Moulana Gangohi had proffered such explanations which are mind-boggling and by far supersedes what Hafiz Ibn Hajar and Ayni have written." (*Muqaddamah Baaqiyaat Fataawa Rashidiyyah, quoting from Bayyinaat 1398 A.H.*)

(3) Faydhul Baari: The discourses of Allamah Anwar Shah Kashmiri on the Sahih were penned down in Arabic by Moulana Badre-Aalam Meerthi, after attending his lessons for a few years and taking notes.

A renowned Syrian Scholar, Shaykh Abdul Fattah Abu Ghuddah remarked about Faydhul Baari in the following words, "This book is filled with abundant knowledge which one will not be able to find in the previous commentaries of Bukhari." (*Muqaddamah of At-Tasreeh bimaa Tawaatara fee Nuzulil Maseeh*)

(4) Al-Abwaab wat Taraajim: Shaykhul Hadeeth Moulana Muhammad Zakariyya Kandehlawi had herein mentioned seventy principles which will aid one in understanding the chapter headings of the Sahih, after which he commented on every chapter, showing the link between the chapter heading and the Ahaadeeth which follow thereafter.

Allamah Yusuf Banuri has written: "The debt of commentating and explaining the Sahih of Bukhari was certainly a responsibility upon the shoulders of the Ummah, as stated by Ibn Khaldun. Sakhaawi has claimed that the debt had been paid off and fulfilled by the work Fathul Baari. Our teacher, Imam Kashmiri had said that their teacher, Shaykh Mahmudul Hasan Deobandi who was known as Shaykhul Hind, used to say that the debt of commentating and explaining the chapter headings of Bukhari is still a responsibility upon the shoulders of the Ummah which is yet unfulfilled. I used to previously say that had 'Sharh Al-Abwaab wat Taraajim' of Shaykhul Hind been completed, this debt would have been paid off, but it was unfortunately not completed. I now say that this fortune was destined in the lot of Shaykh Zakariyya, who has now fulfilled and paid off this debt (on behalf of the Ummah)." (*Condensed from his foreword on 'Laami'ud Daraari'*)

(5) Anwaarul Baari: Moulana Sayyid Ahmad Ridha Bijnori had written

an Urdu commentary of Bukhari in 19 volumes, in which he only managed to complete till the end of Kitaabus Salaah, along with a discussion on the last chapter regarding Imaan and Tawhid. This kitab is filled with amazing research and knowledge, gleaned mostly from the knowledge of the various Ulama of Deoband and Allamah Anwar Shah Kashmiri in specific.

Sahih Muslim

(1) Fathul Mulhim: This is the masterpiece commentary written by Moulana Shabbeer Ahmad Uthmaani. Allamah Zaahid Kawthari wrote, "It can rightfully be said that there hasn't been a commentary which fully expounds on Sahih Muslim in all aspects. If one finds a commentary which, for example, delves into fiqh or aqaa'id of one specific mazhab, it will overlook the views of all the other mazaahib. This method does not satiate a true student. In some, one will see that disregard was shown to a muqaddamah (introduction), although this was one of the earliest works of the Ulama of Hadeeth, which serves as an introduction to the technical terminology applied by the Muhadditheen and which rightly deserves detailed commentary. One will also find many commentaries which do not comment on the narrators albeit the dire need. I was immensely pleased by this bulky splendid commentary since I found it to be adequate in every aspect and it has successfully filled the void which I have mentioned. We have now found the lost treasure we had been searching for." (He had said much more regarding the kitab which has been left out here for the sake of brevity. One may refer to 'Maqalaatul Kawthari' for more details.)

This book had remained incomplete for many years after the death of Moulana, but has now been completed by Mufti Muhammad Taqi Uthmaani. This completion had earned him praise from the Ulama fraternity worldwide, in which he discussed many modern-day pertinent issues and clarified many misconceptions of the modernists and the western world.

(2) Al-Hallul Mufhim: This is a compilation of the brief commentary delivered by Imam Rabbaani Moulana Rashid Ahmad Gangohi which

was penned down in Arabic during the course of the lessons on Sahih Muslim by his student Moulana Muhammad Yahya Kandehlawi. Foot notes of great benefit were added in by Moulana Muhammad Aaqil.

Sunan Abi Daud

(1) Bazlul Majhud: This commentary was written by Moulana Khaleel Ahmad Saharanpuri. Moulana Ashraf Ali Thanwi had written, " I found this kitab to be sufficient in explaining the subject of sanad (chain of narrators), satisfactory with regards to fiqh and detailed in the discussion of logical and shar'i proofs." (Foreword of Bazlul Majhud) Shaykhul Azhar Dr. Abdul Haleem was requested to write a few introductory words to this kitab. He said, "This great kitab is in no need of any introduction." Similar sentiments were expressed by Shaykh Abu Zuhrah of Egypt. (*Zikre Zakariyya page 216*)

The famous Egyptian Muhaddith and Sufi, Shaykh Muhammad Haafiz Tijaani wrote, "This beautiful commentary is a clear proof of the mastery and talent of the author in the science of Hadeeth, which is only Allaah-given... Allaah opened through him many finer and deep meanings in the beautiful garb of the Arabic language. This commentary is actually a blessing from the blessings of Allaah which has been specially granted to the author. Allaah purified him, his mind and his choice of words, and thereby enabled him to remove any apparent kind of contradiction or confusions within the Sunnah, utilizing strong proofs, impartiality and keeping in mind the respect of Ulama, and abstaining from prejudice which is caused by one's environment and blind following. This commentary of 'The Sunan of Abu Daud' is the 'cherry on the top' of all commentaries, and the author is the 'cherry on the top' of all commentators. He is a symbol of knowledge and sincerity, and a result of Taqwa. In this commentary, you will notice the author implementing the maslak of Imam Maalik with regards to the Sunnah, imbibing the soul of Imam Abu Hanifah in the delicate art of extracting and deducing (laws from the Hadeeth), portraying the knowledge of Imam Shafi'ee in deriving principles and their subsidiary branches (which branch out from the origin) and adopting the piety of imam Ahmad due to his downright

precaution. *(Condensed from his comments, which can be found at the Ikhtitaam of Badhlul Majhud)*

Sunan Tirmizi

(1) Ma'aarifus Sunan: A masterpiece of Allamah Muhammad Yusuf Banuri, which only reached till Kitaabul-Hajj, in which he mainly quoted, explained and referenced the statements and deep, fine knowledge of his teacher Allamah Anwar Shah Kashmiri and also added many valuable points from his own research. This work is a treasure-house of deep and fine knowledge, much of which might not be found elsewhere.

(2) Al-Kawkabud Durree: This is a compilation of the amazing and insightful lessons of Imam Rabbani Moulana Rashid Ahmad Gangohi which was penned down in Arabic during the course of the lessons by his student Moulana Muhammad Yahya Kandehlawi. His son, Shaykhul Hadeeth Moulana Muhammad Zakariyya Kandehlawi then added many beneficial foot notes to it.

Sunan Nasa'ee

(1) Moulana Muhammad Ishfaaqur Rahmaan Kandehlawi has written marginal notes on the Sunan which encompasses all the important points which have been mentioned in the other foot-notes and commentaries and which also contains a lot of details and commentary which is not found in any other commentary on this kitab.

(2) Al-Faydhus Samaa'ee: This is a compilation of the brief commentary given by Imam Rabbani Moulana Rashid Ahmad Gangohi during the lessons of Sunan Nasa'ee which was compiled by his student Moulana Muhammad Yahya Kandehlawi. His son, Shaykhul Hadeeth Moulana Muhammad Zakariyya Kandehlawi had added many additional points to it, which he had heard from his teacher Moulana Khalil Ahmad Saharanpuri or which he had found in commentaries of other books of Hadeeth, in the form of foot-notes. All of this was then collected by Moulana Muhammad Aaqil who also added many supplementary notes and an introduction to it, which has now been completed and published in 3 volumes.

Sunan Ibn Majah

(1) Injaahul Haajah: The Hadeeth teacher of Moulana Qasim Nanotwi and Moulana Rashid Ahmad Gangohi, Moulana Shah Abdul Ghani Mujaddidi had written a concise, but very beneficial, annotation on this Sunan, in which he was helped greatly by his student Mulla Mahmud Deobandi who wrote a major portion of the kitab, and who later became the first teacher of Darul Uloom Deoband.

(2) Maa Tamassu ilaihil Haajah: This is an introduction to Ibn Majah and his Sunan, as well as many other aspects which are linked to the subject of Hadeeth and Hadeeth compilation which was authored by Moulana Abdur Rashid Nu'maani. This book is filled with amazing quotations and rare points. The renowned Syrian Scholar Shaykh Abdul Fattah Abu Ghuddah had written: "When I read it, I was amazed by it, due to its comprehensiveness, detail and the beautiful style in which it was written, inspite of the fact that the Shaykh had written it in twenty odd days, along with his engagements of teaching. Allamah Habibur Rahman Azmi has also generously praised this kitab." *(Foreword of the print published by Shaykh Abdul Fattah Abu Ghuddah)*

Muwatta Imam Maalik

(1) Awjazul Masaalik: This was the magnum opus of Shaykhul Hadeeth Moulana Muhammad Zakariyya Kandehlawi, which he completed in the period of approximately thirty years and which can be regarded as a kind of encyclopaedia on the knowledge of Hadeeth and Fiqh.

Regarding this work, Moulana Sayyid Abul Hasan Ali Nadwi said, "I had heard the Allamah Of Hijaz, the mufti of the Maalikis, Sayyid Alawi Maaliki who is an aalim (a scholar), not only of Hijaz but of (the world) in the present times, a possessor of vast knowledge and a broad vision, whose vast knowledge and splendid memory could be compared to that of Allamah Anwar Shah Kashmiri, I heard him praising Awjaz. He was expressing his amazement over it, amazed at the deep knowledge and precise quotations (by the author) of the views and masaail (laws) of the Maalikis. He said, "Had Shaykh Zakariyya himself not written in the introduction that he was a Hanafi, I would never have believed anyone

who might claim him to be a Hanafi, and would have insisted that he is a Maaliki. The reason for this is that there is such an abundance of juz'iyyaat (minor subsidiary laws) of the Maaliki Fiqh in Awjazul Masaalik which would take us (Maaliki scholars) a long while to locate it in our own books.""(Zikre Zakariyya page 149) He also said regarding it to Sayyid Sulaiman Nadwi, "A similar book cannot be found even from amongst the books of the Mutaqaddimeen (earlier scholars)."

A certain Maliki Aalim had said, "This author has converted the Muwatta into a Hanafi book." (Zikre Zakariyya) A student from Mauritania stated the following: "I have gifted this book to five different Ulama of Mauritania, two of whom are considered among the most qualified Fuqaha here, and the comments I received have been the same each time: 'The person who wrote this is a real Aalim' or 'This book is greatly beneficial.'" (Pearls of the Elders)

Sharh Ma'aanil Aathaar

(1) Amaanil Ahbaar: This was an excellent work of Moulana Muhammad Yusuf Kandehlawi on this difficult and intricate work of Imam Tahaawi. It proved his deep knowledge and profound ability in the science of Hadeeth, since it was an original work, for which he did not have many commentaries to rely on, but which he explained in a most unique manner. He had completed till the end of the chapter on witr, and passed away without completing commentary on even half of the kitab.

Mishkaatul Masaabeeh

(1) At-Ta'leequs Sabeeh: Allamah Anwar Shah Kashmiri had ordered one of his prized students Moulana Muhammad Idrees Kandehlawi to write this commentary on Mishkaatul Masaabeeh. Shaykh Muhammad Haashim Rashid Shafi'ee of Damascus had made the following observation on this kitab, "Most of the discussions herein are sufficient proof and just testimony to the mastery of the author... Whoever compares between many of the discussions brought up in this commentary of his and what Allamah Muhaqqiq Mulla Ali Qari has

written on it will be compelled to exclaim ‘How much work did the former (ulama) leave for those coming later on,’ (Arabic proverb) and it will become clear to him that the commentary of Mulla Ali Qari does not suffice, nor does it make one independent of studying this great beneficial commentary named *At-Ta’leequs Sabeeh*.” (*At-Ta’leequs Sabeeh* - *Maktabah Rasheediyyah* vol.3 page 505-506)

Original works of Hadeeth

(1) Tarjumaanus Sunnah: The author was Moulana Badre-Aalam Meerthi, the famous student of Allamah Anwar Shah Kashmiri. This is a unique kitab in the Urdu language wherein the author had gathered various Ahaadeeth under novel chapter headings which mostly concern aspects of Iman (belief). In it, he has answered many modern ideologies and provided solutions to the challenges faced in these contemporary times.

(2) Ma’aariful Hadeeth: A simple but wonderful kitab in which Moulana Manzur Nu’maani had gathered Ahaadeeth pertaining to every aspect of one’s life, translated it into Urdu, and provided a brief commentary to every Hadeeth. It was written for the benefit of the general public, so that every person can lead his life in accordance to the Sunnah of Rasulullaah ﷺ with insight and understanding.

(3) Hayaatus Sahaabah: This is a priceless and unmatched book in Arabic which has no parallel in the history of Islamic literature, compiled by the great Da’ee of Islam Moulana Muhammad Yusuf Kandehlawi. Moulana Abul Hasan Ali Nadwi writes: “The author has collected in these (three) volumes such reports that cannot be found in any other book, which are all sourced from a myriad of books on Seerah (the life of Rasulullaah ﷺ) and Islamic history. He has prepared an encyclopaedia that depicts the lives, the behaviour and the attributes of those living during the time of Rasulullaah ﷺ. The painstaking details mentioned in this book give it an inspirational effect not felt in books that suffice with brief accounts.” (*Foreword to Hayaatus Sahaabah*)

(4) Fadhaa'ilul A'maal, Fadhaa'ilus Sadaqaat, Fadhaa'ilul Hajj, Fadhaa'il Durood and Fadhaa'il Tijaarat: Shaykhul Hadeeth Moulana Muhammad Zakariyya Kandehlawi had written all of these books on the instruction of his elders, specifically his uncle Moulana Muhammad Ilyas, for the benefit of the general masses and for their spiritual reformation. Fadhaa'ilul A'maal, probably the most widely read kitab after the Qur'aan, is one of his most accepted works which has changed and reformed the lives of millions of people all around the world, and which is the programme of study of all the Jamaats moving throughout the world.

(5) I'laaus Sunan: This book contains immense benefit with regards to the science of Hadeeth and in providing proofs for the Hanafi position. Moulana Ashraf Ali Thanwi was very impressed with the talents of the author and used to say, "My nephew, Moulana Zafar Ahmad is the Imaam Muhammad of this era and the fountainhead of deeni knowledge."

Allamah Kawthari writes: "M Ashraf Ali Thanwi advised his nephew, Moulana Zafar Ahmad Thanwi that he should bring together the proofs for hanafi fiqh by gathering the Ahaadeeth used as proof and commenting on their authenticity according to the laws of the field of Hadeeth. This zealous aalim engaged in this difficult task and was perpetually engrossed in it for approximately twenty years until it was marvellously completed by the grace of Allaah تَبَارَكَ وَتَعَالَى in twenty volumes. It was compiled in the very format of 'Aatharus Sunan' and was named 'I'laaus Sunan'. He also added an extra volume as an introduction to the laws and principles of Hadeeth which is extremely beneficial in this subject. Actually, I was shocked at this compilation, the author's thorough research and complete discussion on every Hadeeth in compliance with all the laws and principles (of the Fuqaha and Muhadditheen), relating to both the text and the chain of narration without the slightest manifestation of establishing a biased view. Fairness was his guide whilst speaking about the view of other mazaahib. I was extremely pleased with this kitab. This is the courage of

the mighty and perseverance of the brave. This is just a small example of the achievements of our Indian brothers (i.e. the Deobandi Ulama). For the like of this competitors should compete for.” (*Maqaalaatul Kawthari*) Moulana Ashraf Ali Thanwi had said that if this madrassah of Thanabowan accomplishes no other work besides the writing of this book, this book will be sufficient as an achievement, because of its unique nature. (*Eminent Ulama page 61*)

Publishing, researching and annotating rare works

Moulana Aashiq Ilaahi Meerthi was the first person to publish ‘Jam’ul Fawaa'id’ of Allamah Muhammad Maghribi, which is a collection of the Ahaadeeth mentioned in Jaamiul Usool and Majmauz Zawaaid.

Al-Majlisul Ilmi, by the instruction of Allamah Anwar Shah Kashmiri, published ‘Nasbur Raayah’ with foot-notes entitled ‘Bughyatul Alma’ee’.

Sayyid Moulana Mahdi Hasan Shahjahapuri also edited and added foot notes on ‘Kitaabul Hujjah alaa Ahilil Madinah’ which Imam Muhammad Ibnul Hasan Shaybani wrote as an answer to some opinions of Imam Maalik and the Ulama of Madinah, which is filled with Ahaadeeth and deep knowledge. This kitab was lost to the majority of the academic world for hundreds of years, till Moulana completed his work on it and it was published by Lajnatu Ihyaail Ma’arifin Nu’maaniyyah.

Allamah Habibur Rahmaan A’zmi was the foremost from the Ulama of Deoband in collecting, researching, annotating and comparing the rare works of the Muhadditheen of the past which were in manuscript form, after which they would be sent for publishing. Some of them are; (1) Musnadul Humaidi (2) Volume two of Sunan Saeed ibn Mansur (3) Kitaabuz Zuhd war Riqaaq of Abdullah ibnul Mubaarak (4) Al-Mataalibul Aaliyah (5) Mukhtasar of At-Targheeb wat Tarheeb of Hafiz Ibn Hajar (6) Kashful Astaar of Hafiz Haithami (7) Musannaf Ibn Abi Shaibah (8) Musannaf Abdir Razzaaq- This book, which Hafiz Zahabi has called ‘a treasure chest of knowledge’, a collection of about twenty one thousand Ahaadeeth and statements of Sahaabah and Tabieen, which was lost to the vast majority of the Ulama for approximately six hundred

years. After ten years of research, editing and annotating by Allamah Azmi, it was published in eleven volumes. This kitab is considered to be his magnum opus and greatest achievement.²¹⁴

SOME GREAT MUHADDITHEEN FROM AMONGST THE ULAMA OF DEOBAND

1.) Mawlana Rashid Ahmad Gangohi (1323 AH) - He 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 Ahaadeeth and tafseer under Shaykh Abdul-Ghani of India. He memorized the entire Qur'aan in one year. He used to teach all the As-Sihaah As-Sittah by himself in one year. He had a firm grounding in understanding the meanings of Ahaadeeth. Among his monumental works are Al-Kawkab Ad-Durri (a commentary on Sunan At-Tirmidhi) and Laami' Ad-Daraari (a commentary on Saheeh Al-Bukhaari) which are a collection of his class lectures.

2) Shaykhul Hind Moulana Mahmudul Hasan Deobandi: He was the first student of Darul Uloom Deoband, and studied Hadeeth under the tutorship of Moulana Muhammad Qasim Nanotwi and Moulana Ahmad Ali Saharanpuri. He began teaching the books of Hadeeth at the age of 25 and became the Sadr Mudarris (head-teacher) and Shaykhul Hadeeth of Deoband at the age of about 37. He had taught in the Darul Uloom (from the age of twenty) for a period of almost 44 years and produced students who were geniuses and masters in the different subjects of Islamic sciences. He was an expert in all fields, but his expertise and depth in the science of Hadeeth was outstanding. He produced students who were geniuses and masters in the different subjects of Islamic sciences.

Regarding Shaykhul Hind's lessons and its peculiarities, Sayyid Mia Asghar Husain has written: "He would deliver the lesson in a most

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dignified and respectful manner. During the lesson, there would be no useless or vain talk. There was no sign of self-adoration and self-praise during the lesson, nor would he contemptfully deride others...Weak students would fear reading the text before him, and none would dare ask an inappropriate question. Capable students would continuously present their doubts and objections, which would sometimes result in the lesson turning into a debate. He would sometimes give a silencing reply, while on other occasions he would reply comprehensively in a manner which would satisfy the hearts. Many talented, intelligent students, after having studied under different teachers, used to come to Hadhrat Maulana, and, on finding satisfactory answers to their doubts and hearing the deep meanings and lofty topics concerning the Qur'aanic verses and the Ahaadeeth on the tongue of Moulana, would bow their head in submission and admit that such knowledge was directly from Allaah and that they had not seen such a research scholar in the world.

Seeing his lessons, the lessons of Hadeeth of the pious predecessors and great Muhadditheen used to come to life before one's eyes. He had learnt by heart (many verses of) the Qur'aan and (many) Ahaadeeth (which he would constantly quote from during the lesson), the Mazaahib of the four Imams were on his tongue, while the statements of the Sahabah, Tabi'een and Mujtahideen were stored in his mind. While lecturing, neither would the veins of his neck swell, nor did his mouth foam, nor would he make his lecture incomprehensible and difficult by the use of technical and difficult words. He would use such light and easy words in idiomatic Urdu and speak with such fluency and order that it would seem as if a strong river was gushing forth and overflowing. There is no exaggeration in this. Thousands of those who had seen him are present (to testify) that the same humble, skeletal, weak and frail man of Allaah, who seemed like an ordinary, poor student in the saffs (rows) of salaah and who would often be seen lying down on the masjid carpet without any bedding, used to appear while teaching as if he was a lion of Allaah who was proclaiming the truth with force and might. There was no striking high-pitched tone, but his clear audible

voice easily reached up to the door of the Madrasah. There was not a bit of pretence and artificial show in his tone, never would he simulate tears, nor would his face change shape, but Allaah had endowed his speech with effect, due to which the subject matter would be remembered and the listener would rise up being convinced that what he was saying was true...He would quote the knowledge and subtle points of his teacher (Moulana Qasim Nanotwi), and would explain his own unique research and lofty subject matter, while at the same time keeping in mind the respect of the Mufasssireen, Muhadditheen, commentators and authors to that extent that no bit of disregard and contempt might ever be felt for them.

In those masaa'il wherein difference of opinion exists, he would explain the Mazaahib of the **Three Imams** (may Allaah's mercy be on them) and that of other Mujtahids and used to quote their arguments briefly, but when the mazhab of **Imam Abu Hanifah was discussed**, his heart would expand, his face would shine, his speech would flow and his tone would raise higher. He would go on stating proof upon proof, and reason after reason; and he would explain the great Imam's **Mazhab** in such a way that a fair-minded student with sound nature would just rock with admiration. Presenting Ahaadeeth on different topics which minds had never conceived (its link to this subject), he would prove his claim in such a way that it would sink into the heart. In spite of all the above, respect and reverence of the Imams of Islam and acknowledging of their accomplishments had become an inseparable part of his lessons. He would himself lecture in such a manner and would clearly instil in the minds of all the listeners that all the mazaahib of the Mujtahid Imams are true and proven through the Qur'aan and Sunnah, and that to find fault with them is a cause of misfortune, and disrespect towards them is the cause of loss.

He would, with great effort, engage himself in studying and reading kitabs, into the late hours of the night. He had specifically studied the commentaries written on the books of Hadeeth with deep thought and perfect understanding, many of which he had read quite a few times

(from amongst which were Al-Binaayah of Ayni, as he himself had admitted)... However, he would not confine his lessons upon what the commentators had written in their commentaries, but would also expound on those amazing topics which would descend into his pure mind based on what he had read in those commentaries and foot-notes. He would extract and present the essence and core of what was mentioned in the commentaries, and would elucidate in great depth and detail on the concise and vague proofs mentioned by the Fuqaha and commentators. He had a special attachment to **Imam Bukhari** from amongst the Muhadditheen and to **Imam Abu Hanifah** from amongst the Mujtahid Imams. Allaah had opened upon him great knowledge regarding Imam Bukhari, to the extent that, in the solitude of the Malta jail during his arrest, he was forced by an Allaah-inspired urge to begin writing on the chapter-headings of Sahih Bukhari (and their connection to the Ahaadeeth mentioned thereafter).” (He was unable to complete this before his death, but the subject matter was later used and elucidated upon by Shaykhul Hadeeth Moulana Muhammad Zakariyya Kandehlawi in his ‘Al-Abwaab wat Taraajim’, which has already been discussed.) *(Condensed from ‘Hayaat Shaykhul Hind’ of Sayyid Mia Asghar Husain page 34-36)*

3) Allamah Anwar Shah Kashmiri : (1352 AH) – He was born in Kashmir. He had acquired the necessary skills of Arabic, fiqh, usool, tafsir and Hadeeth, all of which he understood very well, by the time he had reached the age of thirteen. He used to issue fataawa at the age of only twelve years which were agreed to and attested by the senior scholars of Kashmir. He then travelled to Deoband to study under the great muhadditheen there. After graduating from Darul Uloom Deoband, he taught for a few years in Delhi and thereafter in Kashmir. He was then appointed as a teacher of Hadeeth in Darul Uloom Deoband. He later assumed the post of Shaykhul Hadeeth in Darul Uloom Deoband after being appointed to this position by his teacher, Shaykhul Hind, who regarded this student of his as most suitable for this grand post, even though some of the senior teachers of Allamah were still living. He taught the books of Hadeeth in Deoband for 18 years, and towards the

end of his life taught Hadeeth in Jaami'ah Islaamiyyah Dabhel. More than 2000 students graduated as Ulama under his tutelage. He contributed greatly to the Hanafi Mazhab and was able to provide substantial evidence from the Sunnah for almost any issue. He once said, "Alhamdulillah, after thirty years of effort, I am now confident that our fiqh is totally in accordance to the Qur'aan and Hadeeth."

In his old age (when one's memory usually deteriorates), his condition was such that after just merely perusing through a kitab once and taking a superficial glance at its contents, he would remember the subject matter mentioned therein, as well as their page numbers for at least the next fifteen years. He once quoted during his lessons a lengthy Arabic passage from Fathul Qadeer, a voluminous technical work of Hanafi Fiqh, and mentioned to the students that he had read the book 26 years ago in 26 days, and never again got a chance to look over it.

In the court case of Bahawalpur against the Qadiyanis, Allamah delivered a unique speech to prove their kufr. During that speech, he stated, "Such a person is a kaafir who rejects any matter of Deen which is proven by tawaatur." The representative of the Qadiyanis objected, "In that case, you ought to brand Imam Raazi as kaafir too, since Allamah Bahrul Uloom has written in Fawaatihur Rahamoot, the commentary of Musallamus Thuboot, that Imam Raazi has rejected Tawaatur Ma'nawi (as being a proof in Shari'ah). The Ulama present were shocked, stunned and were rendered speechless. None had any idea how to answer that objection. Allamah Kashmiri's voice rang out, "Dear judge, I had seen this book some 32 years ago. At the present moment, we do not have this book with us. Imam Raazi had written that the Hadeeth "My Ummah will never unite on misguidance' has not reached the level of Tawaatur Ma'nawi, whereby he has denied the fact that this Hadeeth is Mutawaatir in meaning, and not that he has denied Tawaatur Ma'nawi being a proof (in Shari'ah). This man has tried to deceive us in his quotation. Ask him to read out the text, or else I will take the book from him and read it out before all." When the Qadiyani read out the text, the crowd realized that it meant exactly what Allamah had explained. The audience were dazzled. Allamah then commented, "Dear judge.

This man wishes to silence us. Since I am a student, and have studied a few kitabs, I will, In-sha-Allaah, never be silenced and left speechless.” On one occasion, Qari Muhammad Tayyib needed some information on Abul Hasan Kazzab (a historical figure notorious for lying, who had no association with knowledge). He enquired from Allamah Kashmiri, who referred him to eight or ten books on history and literature, wherein his details are mentioned. Qari Tayyib requested Allamah to relate just a few incidents concerning this man, which was all that he needed. Allamah smiled and, after mentioning his date of birth, began expounding on every year of Abul Hasan’s life, including within the discussion the amazing and strange incidents of his lying sprees in sequence. He ended off by mentioning the date of his demise, and the incident of how he died telling a lie. It seemed to Qari Tayyib as if Allamah had read his biography just the night before. He enquired, “It seems as if Hadhrat had seen his biography recently?” Allamah replied in his simple manner, “Not at all. About forty years ago, during my visit to Egypt, I happened to see a biography of Abul Hasan Kazzab in the Khadyawi library, which I read. Whatever I had seen in that book was retained in my memory, which today came to the fore due to your question. That is what I have related to you.” This was just a few weeks before his demise, when weakness had already taken hold of him during his final illness. *(Akaabir-e-Deoband kya thei?, Taqaddus-e-Anwar)*

Allamah Zaahid Kawthari, commenting on Allamah Anwar Shah stated, “No scholar the like of Allamah Kashmiri has graced the world since the demise of Shaykh Ibnul Humam in the expertise of extracting extraordinary and rare delicate discussions from the Ahaadeeth - and that is a long period of time.” *(At-Tasreeh bima Tawaatara fi Nuzulil Maseeh page 26)*

Allamah Ali Misri Hanbali who had memorised Bukhari and Muslim, during a visit to India, attended the lessons of Allamah Anwar Shah. Allamah rendered the lecture in Arabic. During the lesson, he posed many questions which Allamah answered. After witnessing this ocean of knowledge, he commented, “I’ve travelled the Arab countries and

met the great Ulama of this time. I myself have taught Hadeeth for many years in Egypt. I haven't seen a muhaddith or an aalim the like of Allamah Anwar Shah anywhere, from Shaam right up to India". He also exclaimed, "If I have to take an oath that Allamah Anwar Shah is more knowledgeable than Abu Hanifah, I would not be lying." However Allamah expressed great dislike to this statement and said, "We are completely unable to even understand the ijtihaad of Imam Abu Hanifah." Shaykh Rashid Ridha of Egypt said that he had never previously met a greater Muhaddith than Shah Sahib. (*Malfoozaat Muhaddith Kashmiri page 41-42*)

Moulana Shabbeer Ahmad Uthmaani expressed his sentiments on the death of Allamah as follows, "If an Egyptian or Syrian man had to ask me if I had seen Hafiz Ibn Hajar Asqalaani, Shaykh Taqiyyud Deen ibn Daqeeqil Eid or Sultaanul Ulama Izzud Deen ibn Abdis Salaam, I would reply that figuratively, I had seen them, since between them and Allamah was only a difference of era. Had Shah Sahib lived in the sixth or seventh century, his virtues and praises too would have been a valuable addition to the books of history. It seems to me today that Hafiz Ibn Hajar, Shaykh Taqiyyud Deen and Sultaanul Ulama (of our times) have left the world." (*Taqadduse-Anwar page 427*) Moulana Shabbeer Ahmad also referred to Allamah in the following words, "The Shaykh, Allamah, Taqiy (abstinent) and Naqiy (pure) personality, who is such that people have never seen anyone like him, nor did he ever see anyone like himself. Had he lived in the past eras, he would have enjoyed a great rank and status amongst the people of knowledge. I am referring to our leader, Moulana Anwar Kashmiri Deobandi." (Fathul Mulhim) Moulana Husain Ahmad Madani had said, "I know such Ulama who have memorized one hundred thousand Ahaadeeth, and such Ulama who have memorized Bukhari and Muslim. However, besides Moulana Anwar Shah, I have never seen anyone in whose chest libraries and libraries of books are recorded and stored. (*Taqaddus-e-Anwar page 439*)

4) Shaykhul Islam Moulana Husain Ahmad Madani: He went to

Deoband at the tender age of thirteen and was fortunate enough to receive the great affection of Shaykhul Hind who insisted that he would teach Moulana Madani the basic kitabs. Maulana studied sixty-seven kitabs in Deoband over a period of six and a half years. He then moved to Madinah Munawwarah. He began teaching in Masjidun Nabawi and was so engrossed in teaching that he would only rest for three hours daily. He delivered fourteen to fifteen lessons a day. Once, en route to Madinah, Maulana was blessed with a dream of Nabi ﷺ. He asked Nabi ﷺ to make dua for him, for he wished to remember the kitabs he had studied and understand the kitabs he hadn't studied. Nabi ﷺ replied, "That has been granted for you." He taught Hadeeth in Masjidun Nabawi for a period of eighteen years. In these eighteen years, he made three trips to India, due to which his teaching was interrupted, all in all, for about four years. During this period, many Ulama from around the world benefitted from him.

The Algerian Shaykh Al-Bashir Al-Ibrahimi had attended many lessons of different Ulama in Masjidun Nabawi, but later preferred two of them whose lessons he began to frequent: Shaykh Muhammad Aziz Wazeer of Tunisia and Shaykh Husain Ahmad of India. This was after he had memorised much and had acquired a firm grip on Islamic knowledge. He said, "I bear testimony that I have not seen any of the Ulama of Islam who can compare to these two personalities till today. I have never seen anyone similar to these two in clarity of expression, deep insight, extracting the actual meanings, clearness of thought, elucidating of difficult aspects and simplifying difficult meanings. (Darul Uloom Deoband page 286, quoting from Al-Bashir Al-Ibrahimi Nidhaaluhu wa Adabuhu)

From 1335 A.H to 1338 A.H., Moulana was imprisoned in Malta together with his beloved teacher, Shaykhul Hind. Upon his release, he returned to India and a few years later was requested up the post of Shaykhul Hadeeth at Deoband in 1346 A.H. He continued teaching here and benefiting the ummah until 1377 A.H., the year of his demise. During this period, almost 4000-5000 students had the honour of studying

under him.

5) Moulana Khaleel Ahmad Saharanpuri: (1346 AH) - He studied under reputable scholars like Shaykh Muhammad Mazhar Nanotwi, Shaykh Abdul-Ghani Al-Mujaddidi, etc. He taught Hadeeth for many years. He lectured in Deoband for six years and thereafter lectured in Mazhaahir Al-Uloom in Saharanpur. He dedicated most of his time for Hadeeth in research, lecturing and teaching. His celebrated work in the field of Hadeeth is Bazl Al-Majhood (a commentary of Sunan Abu Dawood) which was printed in Egypt and consists of 20 volumes. He passed away in Madinah and is buried in Al-Baqi' cemetery.

6) Shaykhul Hadeeth Moulana Muhammad Zakariyya Kandehlawi:(1402 AH) He was born in Kandhla, 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 Moulana Yahya. In his childhood, he was blessed with the esteemed company of the great muhaddith, Moulana Rasheed Ahmad Gangoh. In 1328 AH, he attended the Islamic university called Mazhaahir Al-Uloom where he studied a number of books in Hadeeth under his father and finally completed Saheeh Al-Bukhaari and Sunan At- Tirmidhi under the auspices of the muhaddith, Moulana Khaleel Ahmad Saharanpuri. 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 Hadeeth that remained his passion and focus of attention throughout his life.

He had dedicated his entire life for Hadeeth, from the time he studied Mishkaat, until close to his death, which was a period of approximately sixty-five years. He was constantly involved in teaching or writing during this time. This was as a result of the duas his father had made for him before he began Mishkaat under the tutelage of his father, who at that time took ghusl and performed two rakaats of salaah, after which he implored and entreated Allaah to accept his son for the service of Hadeeth from that moment until the end of his life. He assisted Moulana

Khalil Ahmad in the compilation of 'Bazlul Majhud', a commentary on Sunan Abu Daud. On completing this, he began a commentary on the Muwatta of Imaam Maalik titled 'Awjazul Masaalik'.

He remained the Shaykhul Hadeeth of Mazaahirul Uloom Saharanpur for approximately forty years. He taught the first half of Bukhari twenty five times, the entire Bukhari sixteen times and Abu Dawood thirty times. He had written many other books on the subject of Hadeeth. His Ustaadh (teacher) of Hadeeth, Moulana Khalil Ahmad Saharanpuri, conferred upon him the title of 'Shaykhul Hadeeth', after which it became synonymous with him and even surpassed his name in fame.

Moulana Abul Hasan Ali Nadwi had stated that 'Hadeeth' was not only a profession or science for him, but was an obsession in which he lived and a passion which he lived for. Moulana Saeed Ahmad Akbarabadi, one of his contemporaries, writes, " It is evident to one who takes a look at his works that he had a brilliancy, both in knowledge and in the quantity and quality (depth) of his writings, like that of Ibnul Jawzi and Imaam Ghazaali. Of the scholars of his era, except Imam Abdul Hayy Farangi Mahalli (of Lucknow) I know no one comparable to him in this regard." (*Zikr-e-Zakariyya page 147, 148*) Shaykh Abdul Fattah Abu Ghuddah had conferred upon him the title of 'Rayhaanatul Hind wal Hijaz' (the fragrant flower and sweet basil of India and Hijaz). Allamah Yusuf Banuri, a contemporary Hadeeth scholar, commented, "Indeed, there are some remnants of the scholars of past generations living today amongst present-day scholars. They have been granted the ability to accomplish praiseworthy efforts in multiple aspects of ilm (knowledge) and fiqh. They are living examples of those of the previous generations in their knowledge, excellence, piety and abstinence. They stir up memories of the blessed golden age of ilm. Amongst these scholars is a unique figure, admirable for his excellence in knowledge and practice, the author of outstanding, beneficial works and beautiful superb commentaries; Hadhrat Shaykh Muhammad Zakariyya Kandehlawi Saharanpuri." (*Zikr-e-Zakariyya page 141*)

7) Moulana Habibur Rahmaan A'zmi: (1412 AH) He was amongst the greatest Muhadditheen of recent times. He obtained his initial education from the expert scholars of his district. The respected Shaykh later pursued higher Islamic studies in Darul Uloom Deoband under Allaamah Anwar Shah Al-Kashmiri, Mawlana Shabir Ahmad Al-Uthmaani 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 muhaddithīn (traditionists) of his time, globally. Shaykh Al-A'zmi is responsible for much proofreading, corrections and explanatory notes on classical works of Ahaadeeth like Musannaf Abdul Razzaq, Musnad Al-Humaidi, Al-Mataalib Al-'Aaliyah, Kashf Al-Astaar and Sunan Saeed 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.

He had a deep interest in rare manuscripts, especially those relating to collections of Hadeeth. During his extensive travels, he would make it a point to visit libraries, institutes and museums in search of manuscripts. He had published a score of rare manuscripts, coupled with his valuable annotations, and all of this during the last thirty years of his life. This formidable output, comprising 30 volumes and over 10,000 printed pages, was accomplished almost single-handedly and with extremely meagre resources. It will be no exaggeration to say that Maulana individually accomplished what an institute or academy could have done with abundant resources.

He had also written many valuable works on a host of subjects, specifically in refutation of the rejecters of Hadeeth and the ghair muqallideen. His book 'Nusratul Hadeeth' was of such a high academic level that Moulana Ashraf Ali Thanwi commented on seeing it, "Whatever my eyes fell on in this book, I had to acknowledge that I could not have written a book so thoroughly researched and comprehensive like this." (*Allamah Habibur Rahmaan Azmi page 65*)

Once, someone asked him, "Hadhrat, most of the pious predecessors made some special dua in the Hateem and at the Mulatazam. What dua

did you make?” After seeing the questioner’s insistence, he replied, “Ibn Hajar, while drinking Zam, asked for the knowledge of Allamah Zahabi. While I was at all the places of acceptance, I asked for the knowledge of both Hafiz Ibn Hajar and Allamah Zahabi. I thank Allaah that he has granted it to me.” (*ibid page 39*)

When Shaykh Ahmad Shaakir, the famous Egyptian scholar, published a corrected and critical edition of the Musnad of Imam Ahmad, this earned him acclaim and admiration from Muslim scholars across the world. After perusing through the volumes, Moulana forwarded to the Shaykh his corrections, critical evaluation and detailed comments on the errors found in it. Shaykh Ahmad Shakir expressed his appreciation to this rejoinder, which he discussed in the 15th volume and wrote to him, thanking him. One sentence of his letter reads thus: The impression that I have gathered from your present writing is that you are one of the greatest scholars of Hadeeth in the present era. (*ibid page 80*) Allamah Yusuf Banuri who had travelled the world and met the great Ulama would say regarding Moulana, “In my opinion, at the present moment, there is no greater Muhaddith than Moulana on the face of the earth.” (The compiler heard this from Moulana Muhammad Mazhar of Karachi, the son of Moulana Shah Hakeem Muhammad Akhtar of Karachi) Once, during a Jalsah in Dabhel, an official from Egypt Shaykh Mahmood Husain Zahabi pointed towards Moulana and said, “This is the greatest Muhaddith of India.” At this, Shaykhul Azhar Dr. Zaakir Abdul Haleem Mahmood remarked, “No, as far as we know, he has no equal in the whole world.” He also once said, “I testify that if anyone deserved the title of ‘Al-Muhaddithul A’zam’ (the greatest Muhaddith), then it is this man,” referring to Moulana. (*Allamah Habibur Rahmaan Azmi page 95-96*)

8) Allaamah Yusuf Al-Binnori (1397 AH): He studied basic and primary Islamic studies in Peshawar and Kabul. Thereafter he went to Darul 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, Allaamah Anwar Shah Al-

Kashmiri and Allaamah Shabeer Ahmad Al-Uthmaani. It was under them that Shaykh Yusuf gained proficiency in the field of Hadīth. Thereafter he began lecturing at the same institute. He remained as the professor of Hadeeth in Dhabel until he migrated to Pakistan where he later on established the famous Islamic University in Karachi; Madrasah Arabiyyah Islamiyyah Binnori Town. He also had firm grounding in the fields of tafseer and fiqh. Ma'aarif As-Sunan (a commentary of Sunan Al-Tirmidhi) 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.

9) Al-Muhaddith Zafar Ahmad Al-Uthmaani (1394 AH): 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 to teach in the same institute. Thereafter, he lectured Hadeeth in many places like ThanaBowan, Burma, Bangladesh and Pakistan. He spent a lot of time in the company of his uncle, Moulana Ashraf Ali Thaanwi رَحْمَةُ اللَّهِ عَلَيْهِ. Amongst his famous compilation is the book entitled l'laa As-Sunan, which he compiled in 18 volumes proving the laws of jurisprudence through the Qur'aan and Sunnah. Other compilations of his are Kashf Al-Duja 'an Wajh Al-Riba, Fadhaail Al-Qur'aan, Shaq Al-Ghain 'an Haqqi Raf' Al-Yadain, etc.

These are just a few examples of our elders and their association with the knowledge of Hadeeth.²¹⁵

²¹⁵ Extracted from The legacy of the Ulama of Deoband by Ml. Imraan Kajee and Introduction to Hadith by Mufti Ebrahim Desai

ISNAAD-A SPECIALITY OF THIS UMMAH

Ulama have written that isnaad i.e. the formal recording of chains from transmitter to transmitter from the beginning to the end, in such a way that in every era, every narrator can link every narration back to Rasulullaah ﷺ, is the speciality of this ummah. The previous nations were not granted this blessing. Allaamah Suyooti رحمه الله in *Tadreeb ar-Raawi (vol. 2 page 604)* mentions that even though intermittent chains with dropped portions could be found with many Jews, they are unable to link it to the end i.e. with Moosa عليه السلام. There are many missing links between them and Moosa عليه السلام which they are unable to fill.

بَلْ يَقِفُونَ بِحَيْثُ يَكُونُ بَيْنَهُمْ وَبَيْنَ مُوسَى أَكْثَرُ مِنْ ثَلَاثِينَ عَصْرًا، وَإِنَّمَا يَبْلُغُونَ إِلَى شَمْعُونَ وَخَوْدِهِ

Similarly, he writes regarding the Christians that they are unable to trace their traditions beyond Simon and Paul. It is solely the speciality of this ummah that they transmitted every saying, action and condition of their Nabi extremely cautiously with an uninterrupted chain of transmission. Imam Muslim has narrated the saying of Abdullaah ibn Mubaarak in the *Muqaddimah of Muslim*,

الْإِسْنَادُ مِنَ الدِّينِ، وَلَوْلَا الْإِسْنَادُ لَقَالَ مَنْ شَاءَ مَا شَاءَ

The muhadditheen were also very particular about narrating the statements of the amah with an established chain. This can be found abundantly in Tirmidhi. Imaam Tirmidhi رحمه الله will mention the statements of the imams and thereafter, mention a chain of narration for these statements too.

THE NECESSITY OF MENTIONING ISNAAD

It is apparent that a Hadeeth, whether marfoo' or mawqoof cannot be reliable without a chain of narration. The prestige of any person, scholar or muhaddith cannot absolve them of their duty to mention their isnaad. It was the condition of many Sahaabah that if another Sahaabi mentioned a Hadeeth to them, they would make them take an oath upon having heard it directly from Rasulullaah ﷺ. This is well-

known regarding Ali عليه السلام. Our tradition has reached us with this extreme level of caution and care. Some fuqaha and Sufis have mentioned narrations in their books without a chain of narration for purposes of testimony and proof, for which ulama who came later authored books solely to mention the chains of narration. For example, Nasb ar-Raayah (for Hidaayah), At-Talkhees al-Habeer (for Ar-Raafi'ee al-Kabeer), Al-Mughni (for Ihya), etc.

During the time when printing presses never existed in the world, and the muhadditheen would narrate their Ahaadeeth from memory or from their original manuscripts, every person was responsible of listening to the Hadeeth with its chain, ensuring its preservation, and then mentioning the entire chain when narrating. However, now that the books of Ahaadeeth have been printed with the texts of Ahaadeeth and their chains, the era of narrating from memory and hand written originals is no more. The narrator narrates from the printed book, and the students follow in the printed book. The authorship and ascription of these books to their authors has been well established. Thus, it is no longer necessary for the student or muhaddith to mention his sanad or preserve it to prove the authenticity of the narration. The part of the chain from the author to Rasulullaah صلى الله عليه وسلم is already mentioned in the book.

In summary, it is sufficient in this day and age to give a reference to a particular book to prove the authenticity of the narration or to establish its fitness for purposes of proof. However, there is no doubt that the preservation of our isnaad is a means of blessings and a source of pride. Therefore, it has remained the practise of our elders to mention their asaaneed at the beginning of the year before commencing a book.

Note: The above information has been extracted from Kashful-Baari, Ad-Durrul-Mandood, Dars Tirmidhi, Misfaatul-Yanaabee', as well as other sources which have been mentioned above.

جِئْنَا بِبِضَاعَةٍ مُّزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ