CHAPTER 2

HADITH COLLECTION, COMPILATION AND CLASSIFICATION

Regarding the Hadith collection the important thing to know is that, the compilation of the Hadith took place in the same careful and systematic manner which we know about the preservation of the Qur'an. How it was done? It is noteworthy whether the preservation of the Hadith was necessary for the protection of Shari'ah? Definitely it was, it is obvious than that, Allah's contrivance was behind its preservation.

Understanding the meaning of preservation

Preservation does not mean that there will not be any mistake or error in the preserved text but what actually preservation mean is mistake or error will not remain there and whenever mistake is noticed all the means and ways are to be available to remove this mistake and to make it error free. In order to understand how preservation of the Hadith took place it is reasonable to know how preservation of the Qur'an took place.

The responsibility of the preservation of the Qur'an is taken by the Almighty Allah, but hasn't it been heard that while reciting the Qur'an reader forget any verse or commits phonetic error? Do not some unlettered, ignorant persons recite the Qur'an wrongly? Does not calligraphers while writing the Qur'an make mistake in writing? The answer to all these questions is that having some mistake is one thing the continuation of mistake is another. As long as mistake is established in a way which cannot be rectified we can not doubt authenticity and preservation of the Qur'an. But whenever somebody makes or commits some error learned men stopped him and rectified his error if someone is committing it intentionally scholars used to refute him with vigour. That is why we find everywhere perfect reciters of the Qur'an, competent calligraphers of the Qur'an and those who have committed the Qur'an to the memory they will remain dominant and will not allow any body to distort or penetrate mistakes or other errors in the Qur'an.

Imam Ibn Taimiyyah said that, since the Qur'an has been continuously narrated therefore, there is no hope for any one to change its words and syllables but Shaitan wants to penetrate the alternation and change in the meaning of the
Qur'an through interpretation. He desires to bring a change in the Hadith of Muhammad Rasul-Allah, in this way made many people astrayed but Allah Almighty erected a group for the destruction of those who have evil designs about the Qur'an. They are competent enough to distinguish between the true and false statements and by this way they preserve the Sunnah of Muhammad Rasul-Allah and meaning of the Qur'an.

Preservation of the Hadith

When the mistakes and errors during the reciting of the Qur'an does not effect the preservation of the Qur'an. Similarly the mistakes and errors caused by the narrators during the copying or narrating the Ahadith do not effect the preservation of the Ahadith. As the people are available everywhere to point out the mistakes of reciters of the Qur'an in the same way the scholars of the Hadith were there in every period to preserve the Hadith from distortion and mistakes. They never allowed anybody to destroy authenticity and authority of the Hadith, they establish comprehensive system of grading the Hadith by which one can differentiate between sahih and da'if Ahadith. So one who on the basis of da'if and munkir Ahadith casts doubt about the whole stock of Ahadith is not far behind to that person who on the basis of some mistakes in the recitation of the Qur'an challenges very preservation and authenticity of the Qur'an.

What is the Qur'an name of?

What is the Qur'an name of? The peculiar systematic arrangement of words revealed by Allah to His Rasul human being is incapable of producing or compiling the discipline of words like this, the meaning of the Quranic words and verses too are the Qur'an, famous book on principles of Islam Nur al Anwar narrated!

The Qur'an is a name of systematic words and there meanings

Imam Ibn Taimiyyah said

Indeed the Qur'an is word of Allah, revealed, uncreated, Allah revealed the Qur'an upon Muhammad Rasul-Allah. It is the same Qur'an which Muslims
recite and write on their papers. It is the word of Allah not the word of anyone else. The Qur'an is the word of Allah its words and meaning both are included in the Qur'an.2

The Qur'an is the name of peculiar and special systematic arrangement of words, verses and overall meaning. This peculiar and special arrangement of words is its miracle. The lifting of its protection means that the Qur'an does not remain secure. It cannot be that the eternal assurance of the preservation and protection of the Qur'an does not include its meaning.

Meaning of preservation and protection of the Qur'an

Does the protection and preservation of the Qur'an is confined to its words and verses only? Or its meaning too included in this preservation? The answer to this is that the Qur'an is preserved and protected from every angle not only its words and verses but their meaning too is under Divine protection. May anyone recite it wrongly or distort its meaning, Islamic scholars are always there to point out these mistakes whether committed in its reciting or meaning it is not possible that this Divine Book can be tempered or distorted and people will not check this distortion, because its preservation and protection has been guaranteed by Allah. And preservation and protection includes its words, verses and meaning.

Protection to the words only will not serve any purpose

If the change in the meaning is allowed or carried out the preservation and protection is confined to impression of words only then the Divine purpose of preservation and protection of the Qur'an becomes absolutely meaningless and insignificant. The protection of words is for the significance and well being of its meaning otherwise the protection of words in not required by itself. The protection of the words as well as its meaning is related to the eternal promise and prediction. So in this eternal promise it is related with the word dhikr.

إِنَّا نَحْنُ نُحَفِّظُ مَا أَنْزَلْنَا عِنْدَكَ مَثَلًا لِّلَّذِينَ كَفَرُواٌ إِنَّا لَهُمْ لَحَفِيفُونَ

We have, without doubt, sent down the Message; and We will assuredly guard it [from corruption]. (al Hijr 15:9), which includes meaning of the Qur'an also.

Imam Ibn Taimiyah said

يجب أن يعلم أن الدنيا مثابه لا صحة به معاني القرآن كما بشر لهم الناطق، فتقول تعالى:
[We sent them] with Clear Signs and Scriptures and We have sent down unto thee [also] the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought. (al Nahl 16:44)

[Here is] a Book which We have sent down unto thee, full of blessings, that they may meditate on its Signs, and that men of understanding may receive admonition. (al Zumar 39:29)

Do they not consider the Qur'an [with care]?. (al Nisa 4:82)

Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them? (Muhammad 47:24)

Do they not ponder over the Word [of Allah]?

We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom. (Yusuf 12:2)
It is obvious that Nabiyy explained to his Companions meaning of the Qur’an as he used to explain them words of it. It is because of this Abu ‘Abd Rahman al Salmi said that it is narrated to us by those who used to recite the Qur’an like ‘Uthman Ibn ‘Afan ‘Abd Allah Ibn Mas‘ud and others that whenever they learned 10 verses from the Nabiyy they did not go ahead till they learned knowledge as well as practice from these 10 verses. It is said that we learned from the Qur’an both knowledge as well as practice. One can not ponder over words till he knows and understands meaning of these words first. It is obvious that every speech stands for its meaning instead of its words only. Same principle is applicable to the Qur’an. When it is not possible for people to understand the books regarding science and arithmetic without knowing its meaning, the Book on which depends their salvation, and success and on the basis of which they run their world and secure their Hereafter deserves more concentration and understanding which is possible only by understanding its meaning.3

An important aspect of the protection of the Qur’an

Muhammad Rasul-Allah was appointed by Almighty Allah to explain and interpret the Qur’an to mankind (al Nahl 16:44) There are lot of commands in the Qur’an which are abstract like salah and zakah etc until and unless we know explanations and commentaries of Rasul-Allah regarding these verses with there abstractness we can not understand of what we have been made bound of! If the detailed explanations and interpretations regarding these abstracts commands are not preserved and protected and had not been there any responsibility of preserving and protecting it then nobody could have benefited from these abstract verses, and lot of commands of Allah which have been entrusted upon us could have become impracticable hence suspended. Certainly the result would have been our helplessness and in competence to grasp the purpose of these abstract verses and w e w o u l d h a v e n o t i n a position to worship Allah as He wants to worship Him. It would have definitely made preservation of the Qur’an meaning less. So we are bound by logic and sound reasoning to confess that with the protection of the Qur’an its entire meaning, interpretation and explanation which has been practiced, adopted and duly approved by Muhammad Rasul-Allah in presence
of others are preserved also. So it is to be believed that alongwith the protection of the Qur'an the Hadith has been also protected under Divine scheme otherwise it can be presumed that, the Qur'an has failed to preserve its meaning. It is obvious that no Islamic scholar is of this view.

**Quranic version of the Hadith protection**

There are various names of this last revealed Book of Allah when we notice reciting aspect of the Qur'an, the name Qur'an gets prominence. When it is presented against falsehood it's another name, al Furqan becomes dominant al Furqan, one who differentiates between truth and falsehood. When its meaning is under discussion it's another important name, al Dhikr becomes appropriate name of this revealed Book, thus it is distinguished as remembrance al Dhikr through which sense of understanding and wisdom is produced and truth and reality becomes visible. Instead of the name al Qur'an and al Furqan Allah while taking responsibility for its protection calls it al Dhikr.

![Quranic verse](We have, without doubt, sent down the Message; and We will assuredly guard it [from corruption]. (al Hijr 15:9)

Which itself is an ample proof of protection of its words and their meaning.

Thus the word of Allah for the protection of al Dhikr clearly indicates that this protection is not confined to its words only it includes its details also which were presented by Muhammad Rasul-Allah ﷺ who was made duty bound for providing its detail wherever felt necessary:

![Quranic verse](بِالْبَيَانِ وَالْفَرْغِلِ وَأَرْزُلْنَآ إِلَيْكَ الْذِّكْرَ لِشُبُبْنِيْنِ لِكُلِّ نَاسٍ مَا نُزِّلَ إِلَيْهِمْ

![Quranic verse](وَلَعَلَّهُمْ يَتَفَكَّرُونَ

[We sent them] with Clear Signs and Scriptures and We have sent down unto thee [also] the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought. (al Nahl 16:44)

Here (ما نُزِّلَ الْبَيَانِ) 'what is sent down to them' means the Qur'an and (الْفَرْغِلِ) 'you may explain' means the words and actions of Muhammad Rasul-Allah ﷺ this is called Hadith. It is understood by this Quranic verse that the word al Dhikr includes side by side the (الْذِّكْرَ) 'explanation' explanation of the Rasul-Allah ﷺ and
so this explanation too was revealed hence it is also a Divine gift. Imam Ibn Taimiyyah said:

المسلمون يتلقون دينهم كله عن الرسول و عامه ولسانه عليه و لي القرآن و هي أخره هو الحكمة (السننة) كما قال

Muslims receive their religion in toto from Muhammad Rasul-Allah, the Qur’an was revealed to Rasul-Allah and another revelation was of al hikmah (al Sunnah) Rasul-Allah said:

ألا أرى أهابت الكتابة و محتلة معتادة

Beware I have been given al Kitab [the Qur’an] and another thing like it

و قال حسان بن عطية كان جبريل ينزل على النبي بالسننة فيعلمها ايضا كما يعلمه القرآن

Hasan Ibn ‘Atiyah said, jibril used to come to Nabiyy with Sunnah and taught him Sunnah as he used to taught him the Qur’an. Whatever one finds in the Sunnah is basically commentary of the Qur’an.

Hafiz Ibn Hazm writes

All Islamic scholars agree with this, that whatsoever revelation (recited or unrecited) as is evident by this verse which talks about both kinds of revelation has been revealed by Allah. And whole revelation al Dhikr is under Divine protection. The Qur’an is explained, clarified and interpreted by the practice ordained by the Sunnah.

Those who are well versed in the Qur’an and the Hadith are called Ahl al Dhikr, people should follow them and seek guidance from them in their day to day matters.

و ما أرسلنا من فليكن إلا رجالا و جالا توحي إليهم فاستووا أهل الذكر

And before thee also [the Rasul] We sent were but men, to whom We granted inspiration: if ye realise this not, ask of those who possess the Message. (al Nahl16:43 )! Who are Ahl al Dhikr, does this verse talks about those who have committed the Qur’an to memory? Does it mean that whosoever recites the Qur’an properly knows its meaning is a scholars and he needs not to know any thing about Muhammad Rasul-Allah’s teachings (his sayings actions and
approvals)? Answer is obviously no. *Ahl al Dhikr* means only those scholars who are well learned in both the Qur'an and the Hadith. Imam Shafi’i said:

The aggregate treasure of Sunnah is available with the scholars of Hadith. Some of them had vast stock of Ahadith and some had little if we will collect it all we can get whole stock of Sunnah. It is true that if the collection of Ahadith by the *muhaddithun* is taken separately then it is obvious every scholar had missed some Ahadith but if we miss any Hadith from one scholar we can get it from another scholar.7

It is evident from the above mentioned statement of Imam Shafi’i that, overall collection of Ahadith is always preserved and protected. Some differences in various chains of narrators and other ordinary and little differences can not destroy the authority and authenticity of Hadith collection. This evidence is of 2nd century A.H and till that time the scholars, *muhaddithun* like Imam Bukhari and Imam Muslim had not compiled their precious books. In the third era (3rd century A.H) when the *Sahai Sittah* like authentic books were compiled, the Hadith at that time had entered in a secure phase where ‘absolute protection’ term was duly applicable to Hadith.

If this continuity would have been there from *a’imah Sittah* to Muhamad Rasul-Allah‏ (if some Hadith had reached to the followers in the same continuity as the Muhammad Rasul-Allah’s full description was before his Companions) then no doubt it would have been compulsory to have belief on it. Because there is no difference between the Qur’an as far as its authority is concerned because Hadith is practical description of the Qur’an and clarification of its abridgment.

Qadi ‘Ayyad writes

وَكَذَلِكَ تَطْعِمُ بِتَكْنِيَّةٍ كُلَّ مِنْ كَذَبٍ وَانْكَرَ قَوْمَهُ وَمَا عَرَف

يتينًا بالنقل المتنوئ ففعل الرسول ووضع الاجتماع المنصف عليه كما أنكر

وجوب التسوية الخمس وعدد ركعتيها وسجاتيتا.

Like this we consider every such person who denies and refutes any command of *Shari’ah* which is duly established and has been narrated with continuity as an act of Muhammad Rasul-Allah‏ as infidel, like that person who disapproves the obligations of five time *salah* and its genuflexion and prostration.8

Mankind has been given promise for the protection of Hadith

إِنَّا نَحْنُ نَرْوَانَا أَلِيُّ الْدُّخَنِ وَإِنَّا لَهُ وَلَحَدِيفُونَ ٥
We have, without doubt, sent down the Message; and We will assuredly guard it [from corruption]. (al Hijr 15:9) in the Qur’an and whole stock of authentic Ahadith which is available to ummah is witness to this fact that Allah no doubt keeps His promise. How this protection of Hadith became possible, what kind of ways and means were adopted to fulfill this Divine mission, it ranks a milestone for us.

**Under the guidance of the Qur’an**

The Qur’an has advised us that we should accept every advice which we get from the Muhammad Rasul-Allah ﷺ and avoid or keep oneself aloof from that every thing which Muhammd Rasul-Allah ﷺ has prohibited. It is said

![Quranic verse](image)

What Allah has bestowed on His Rasul ﷺ and taken away from the people of the townships, belongs to Allah, to His Rasul ﷺ and to kindred and orphans, the needy and the wayfarer; in order that it may not [merely] make a circuit between the wealthy among you. So take what al Rasul ﷺ assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in punishment. (al Hashr 59:7)

![Quranic verse](image)

Ye have indeed in the Rasul-Allah ﷺ a beautiful pattern [of conduct] for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah. (al Ahzab 33:21)

In the shade of above mentioned verses the Companions of Muhammad Rasul-Allah ﷺ were anxious and very much concerned that they must not miss anything (word or deed) of Muhammad Rasul-Allah ﷺ regarding their religion they not only imitate almost all religious commands of their beloved and highly
respected Rasul-Allah ﷺ sometimes they even tried to follow such acts of Muhammad ﷺ for which they were not made bound to follow naturally practical concern was born for the protection of the Hadith.

**According to the Narrations**

What must be the requisites for rightful narration of any deed or word so that every bit of this narration is fully secured and no change should occur in it and everyone accepts its reliability. Muhammad Rasul-Allah ﷺ adopted every practical method one can think about for the compilation of Hadith.

a) Muhammad Rasul-Allah ﷺ had assigned the responsibility to the Companions that his sayings must be carried forward even though may it be a single word.

b) Muhammad Rasul-Allah ﷺ has not kept the responsibility of propagating the Hadith to certain Companions but to every present Companion, was the responsibility for taking the Hadith to those who were not present.

c) It was a desire of the Muhammad Rasul-Allah ﷺ that each and every narration must reach to others through those who are more able to understand the Hadith so that the actual meaning of the text remains intact.

d) Muhammad Rasul-Allah ﷺ has said there will be a severe punishment for those who intentionally attribute false statement to Muhammad Rasul-Allah ﷺ.

e) Muhammad Rasul-Allah ﷺ had also said there will be a severe punishment to those persons who hide or conceal something from the sayings of Muhammad Rasul-Allah ﷺ (ﷺ) “to hide knowledge” is a major sin in Islam.

f) Some Companions when sought were also permitted to pen down the Ahadith, so that they can memorize them and forward then accordingly.

The Hadith related to above mentioned measures are available in the stock of Ahadith, from this we are able to know how Muhammad Rasul-Allah ﷺ was concerned for the compilation and preservation of his sayings. The world has then practically observed the devotion and manner in which the Companions of Muhammad Rasul-Allah ﷺ made the memorization, compilation and propagation of 'Ilm Hadith (knowledge of the Hadith) the subject of their life, here are some Ahadith regarding these measures:
Narrated ‘Abd Allah Ibn ‘Umar that Rasul-Allah ﷺ said:

بلغوا عني ولون آية

1. Convey to others on my behalf, even though it be a single verse.⁹

This Hadith is ample proof that Rasul-Allah ﷺ was very much concerned about the propagation of Hadith, the word (عن) ‘from me’ indicates that it was sayings of Muhammad Rasul-Allah ﷺ about which they were ordered to carry forward these sayings.

2. Abu Sa‘id Khudri narrated that Muhammad Rasul-Allah ﷺ was eager to educate his followers he had ordered them in this regard.

إِنَّ النَّاسَ لَكُمْ تَبَيَّنَ وَإِنَّ رَجُالًا يُنْهَوْكُمُ مِنْ أَفْرَاطِ الْأَرْضِ يَنْفَفِهُمُ
في الدُّنِيَا فَإِذَا أَنْفَفُوكُمُ فَاستَوْضَاعُوا بِهِمْ خَيْرًا

Coming generations will follow you, people will come to you from every corner of the world to learn religion, when they come to you, teach them good things.¹⁰

3. Abu Bakrah said: Rasul-Allah ﷺ in his last hajj while presenting human rights charter said:

لا يبتغوا الشاهد منكم الفائدة فان الشاهد عسک ان يبلغ من هو وعى له منه

Those present should convey [my Sunnah] to those absent, he may convey to a person who can understand it more than him.¹¹

4. ‘Abd Allah Ibn Mas‘ud narrated: Rasul-Allah ﷺ said:

ْقَضَرَ اللَّهُ امْرَأَ سَمَعَ مِنَا خَيْبَتَا فَخَفَفَهَا خَلَتْ بَلَّغَهَا عَبْرَة

May Allah grants vigour to a person who listens to my saying and learns it by heart until he conveys it to others.¹²

5. Anas Ibn Malik narrated that, Rasul-Allah ﷺ said:

أن البيت صلى الله عليه وسلم كان إذا حدث خيبينا أعادته ثلاث مرات

Whenever (Rasul-Allah ﷺ) says something he used to repeat it thrice.¹³
6. Zubair narrated that Rasul-Allah\textsuperscript{4} said:

\textit{من كذب علي فلْيُحْمَنَّفأ مقَعَدَةٌ مَن النَّارِ}\textsuperscript{14}

Whoever attributes a lie to me, he should prepare his seat in the fire.

\textbf{Compilation of Ahadith}

It is exaggeration to say that in pre-Qur’anic age people of Makkah totally rely on their memory for their day to day matters and they were absolutely unaware with the art of reading and writing. It is established historical research that the northern part of Arab was literate enough to read and write. As we know the Makkah was the famous business centre and there where more educated (knowing art of reading and writing) persons than in Madinah, thus, this saying is unconceivable that at that time the number of people knowing how to read and write were little more than ten (10). This kind of narration seems to be a mere guess, a presumption. And it is obvious that the decision of important matters cannot be carried out on the basis of mere presumption or unauthentic narrations.

\textbf{Scarcity of writing attitude in the period of Muhammad Rasul-Allah}\textsuperscript{4}

There is no doubt that, before the advent of Muhammad Rasul-Allah\textsuperscript{4} in spite of to what extend the Arabs were competent of reading and writing, the number of educated people was more in Makkah than Madinah. The proof to it is that the prisoners who were arrested during the ‘\textit{ghazwa badr}’ were ordered by Muhammad Rasul-Allah\textsuperscript{4} that whosoever know reading and writing, if teaches the art of reading and writing to 10 (ten) children of Madinah will be released. This explanation is enough for us to believe that the number of writers of revelation had reached up to forty (40) and mostly among them were the citizens of Makkah. They were the persons who pen had downed those parts of the Qur’an which were revealed till migration.

When Muhammad Rasul-Allah\textsuperscript{4} laid the foundation of ‘\textit{suffah}’ near the ‘Masjid Nabwi’ ‘Abd Allah Ibn Sa’id Ibn ‘As started teaching reading and writing to the people thus number of people became learned in reading and writing in Madinah. The strong presumption is that in the period of Muhammad Rasul-Allah\textsuperscript{4}, for the propagation of knowledge nine (9) mosques in Madinah were functioning as academic centres also. This narration gets more confirmation by this saying about Muhammad Rasul-Allah\textsuperscript{4} that he used to persuade children to learn (reading and writing) in these mosques who were functioning as academic centres also.
As we know that, for the preservation of Hadith the Companions of Muhammad Rasul-Allah used to rely on their memory instead of writing. It became necessary for us that along with these customary causes we must also search for some other causes and should not confine ourselves only to those causes which the general public used to discuss regarding this subject. Since we do not except explanation that during the period of Muhammad Rasul-Allah the reason for the scarcity of compilation of Hadith was lack and shortage of means of writing, and enough sources were not available to put all Ahadith into writing, but the truth is that lack of writing material was only one cause for the scarcity of compilation. It is evident that, Companions of Muhammad Rasul-Allah faced various kinds of difficulties when they put the Quranic verses into writing, if they would have felt that Hadith writing is also necessary they would have certainly created such resources with every possible way to compile the Hadith. But it is obvious that, while writing the Qur'an they were temporarily discouraged in Hadith writing that's why there was no official and collective effort as far as Hadith writing is concerned.16

The Companions of Muhammad Rasul-Allah were engaged to learn the Qur'an, its reciting and meaning they were memorizing the Qur'an throughout the day not only in the mosque (Masjid Nabwi) but in their houses also. They were told to concentrate on the Qur'an, whenever Sahabah used to meet each other they used to listen each other whatever they had memorized from the Qur'an till then. It was not considered suitable for them to make them bound for Hadith writing also neither it was possible for every Companion to remain with Rasul-Allah every time to write down whatever he did, said or approved. Another important factor to note here is that it would have been impossible for writers to differentiate between the Quranic verses and sayings of Muhammad Rasul-Allah thus; it would have affected the Qur'an.

It is true that some of the Companions of Muhammad Rasul-Allah were eager to write down each and every word and deed of Muhammad Rasul-Allah some of them even compiled booklets based on sayings and doings of Muhammad Rasul-Allah but it was absolutely their personal wish and effort. When the danger of resemblance between the Qur'an and the Hadith did not remain then they were allowed and encouraged to write Hadith also. Imam Ibn Taimmiyyah writes:

فان الناس على عهد رسول الله كانوا يكتبون القرآن. وكان النبي قال:
قد نباههم أن يكتبوا عونه غير القرآن وقال:
Abu Sa‘id Khudri reported that, Allah’s Rasul ﷺ said: Do not take down anything from me, and he who took down anything from me except the Qur’an, he should efface that and narrate from me, for there is no harm in it and he who attributed any falsehood to me, and Hammam said: I think he also said: ‘deliberately’ he should in fact find his abode in the Hell Fire.17

And ‘Amr Ibn Hazm wrote a book and said:19

Rasul-Allah ﷺ had prohibited Hadith writing at beginning because it was feared that it would lend to confuse the Quranic text with the Hadith, when this fear remained no more people used to write Hadith whenever they wish to write.

It is narrated that ‘Abd Allah Ibn ‘Amr used to write whatever he heard from Rasul-Allah ﷺ, some people dissuaded him and said, sometimes Rasul-Allah ﷺ says (something) in anger, do not write every thing you heard’ so he asked Rasul-Allah ﷺ in this regard. In reply Rasul-Allah ﷺ pointed to his lips and said:

I swear by the one in whose hands is the soul of Muhammad ﷺ, nothing comes out from these two [lips] except truth. So, do write.
During the period of Muhammad Rasul-Allah people used to write the Qur’an as Rasul-Allah had prohibited them to write anything from his except the Qur’an he said: whoever has written something (he heard) from one he should rub it. According to majority of scholars this Hadith was abrogated when ‘Abd Allah Ibn ‘Amr was given permission to write down Hadith as is evident by above mentioned Hadith.20

The need of Compilation

Authority of Hadith demands that, Hadith must have been compiled. Its meaning must remain open, so that the laws of derivation and creative exertion remain alive forever. Islam is revealed religion and Shari‘ah of Muhammad Rasul-Allah is last proof (hujjah) over mankind and it has to remain proof for all times to come. It was because of this proof (hujjah) one feels need of compilation of total Shari‘ah. As it is agreed and established principle that Sunnah has a legal authority naturally its preservation becomes necessary and obligatory that’s why some Companions who were competent enough to differentiate between the word of Allah (the Qur’an) and sayings of Muhammad (Hadith) used to write and compile sayings and actions of Muhammad Rasul-Allah at their individual level and it is beyond any doubt, know that many booklets of Hadith came into existence during the lifetime of Muhammad Rasul-Allah and prohibition for Hadith writing as we said above was just a temporary phase.

The Preservation of Hadith

It is absolutely baseless story that Hadith of Muhammad Rasul-Allah was compiled for the first time in the third century when Imam Bukhari and Imam Muslim compiled their books of Hadith. In fact, the compilation had begun in the very days of Muhammad Rasul-Allah as we shall see little later in this chapter, though the compilation in a written form were not the sole measure adopted for the preservation of the Hadith. There were many other reliable sources of preservation also.

1. Preservation through practice

The first reliable way of preservation of Hadith was to bring it into practice. The knowledge of Sunnah/Hadith was not merely a theoretical knowledge, nor was the teachings of the Muhammad Rasul-Allah merely philosophical. They related to practical life. Muhammad Rasul-Allah did not confine himself to
giving lessons and sermons only, he also trained his Companions practically, and following Hadith are ample proof of it.

Offer salah as you see me offering salah.21

[I am here] to teach you rituals of hajj22

Whatever they learnt from Muhammad Rasul-Allah they spared no effort to bring it into actual practice and some times they even imitate Muhammad Rasul-Allah in such matters which were of non-legal (ghair tashri‘i) nature. Each Companion was so enthusiastic in practicing the Sunnah that he tried his best to obey and imitate each and every act of Muhammad Rasul-Allah. Thus the whole concentration was on following the Sunnah. The Sunnah was not a verbal report only it was a living practice, a widespread behaviour and a correct fashion demonstrating itself everywhere in the society, in all the affairs of their daily life.

The Sunnah was not an oral service carried out by the Companions; they brought it into their daily practice. The Sunnah was the centre of gravity for all their activities. How could they forget the Sunnah of Muhammad Rasul-Allah around which they built the structure of their whole lives?

Thus constant practice in accordance with the dictates of the Sunnah was another factor which advanced the process of preserving the Sunnah and protected it from the foreign elements aiming at its distortion.23

2. Preservation through memorization

The Companions used to listen every word of Muhammad Rasul-Allah with utmost care. They used to learn the Qur’an and the Hadith from Muhammad Rasul-Allah, mostly in the mosque they used to learn them by heart. Muhammad Rasul-Allah said:

May Allah brighten a man who hears a Hadith from us, gets it by heart and passes it onto others. Many a bearer of knowledge conveys it to one who is more versed than he is; and many a bearer of knowledge is not versed in it.24

The Companion of Muhammad Rasul-Allah were eager to follow this Hadith and used to devout considerable time for committing Ahadith to their memories. A large number of them left their homes and began to live in the
Mosque of Muhammad Rasul-Allah so that they may hear the Ahadith directly from Muhammad Rasul-Allah. They spent all their time exclusively in securing the Ahadith in their hearts. They are called Ashab al suffah.

The Arabs had such strong memories that they would easily memorize hundreds of verses of their poetry. Nearly all of them know by heart detailed pedigrees of not only themselves, but also of their horses and camels. The Arabs were so proud of their memory power that they placed more their confidence on it than on writing. Some poets deemed it a blemish to preserve their poetry in writing. They believe that writing on papers can be tempered with, while the memory cannot be distorted by any one. If some poets have written some of their poems they did not like to disclose this, because it would be indicative of a defect in their memory.

The Companions of Muhammad Rasul-Allah utilized this memory for preserving Ahadith which they deemed to be the only guidance after the Qur'an. It is obvious that their enthusiasm to preserve the Ahadith exceeded their zeal for preserving their poetry and literature. They therefore, used their memory in respect of Ahadith with more vigour and more precaution.

Abu Hurairah, the famous Companion of Muhammad Rasul-Allah, who has reported 5374 Ahadith, says:

ِجرأت الليل ثلاثينه، أجزاه ثلاثاً أصلي، وثلاثاً أتاني، وثلاثاً أذكر فيه حديث رسول الله ﷺ.

I have divided my night into three parts. In one third of the night, I perform salah, in one third I sleep and in one third I memorize the Ahadith of Muhammad Rasul-Allah ﷺ.

Abu Hurairah, after embracing Islam, devoted his life exclusively for learning the Ahadith. Scholars of the science of Hadith developed the science of Asma al Rijal by which they have deduced reliable means to test the memory power of each narrator of Ahadith. They never accepted any Hadith as reliable unless all of its narrators were proved to be pious and have retentive memory. Thus, memory power in the science of Hadith is not a vague term of general nature. It is a technical term having specified criteria to test the veracity of narrators. A great number of scholars of the science of Asma al Rijal and ‘jarah and ta’dil’ have devoted their lives to examine the reporters of Hadith on that criteria. Their task was to examine their character and to judge the memory power of each narrator and to record objective opinions about them.

Memories of the Ahadith reporters cannot be compared with the memory of a layman today who witnesses an event or hears some news and conveys it to others in a careless manner seldom paying due attention to the correctness of his narration. The following points in this respect are worth mentioning.
1. The reporters of Ahadith were fully cognizant of the
great importance and the delicate nature of what they intended to
report. They wholeheartedly believed that any misstatement or
negligent reporting in this field would cause them to be
condemned both in this world and in Hereafter. This belief
equipped them with a very strong sense of responsibility. It is
evident that such a strong sense of responsibility makes a
reporter more accurate in his reports. It cannot be denied that the
Companions of Muhammad Rasul-Allah and other reliable narrators of Ahadith believed with their heart and
soul that the importance of a Hadith to Muhammad Rasul-Allah exceeds the importance of any other report whatsoever.
They believed that it is a source of Islamic law which will
govern the ummah for all times to come. They believed that any
negligence in this respect will land them to the severe
punishment of Hell. So, their sense of responsibility while
reporting Ahadith was far higher than that of a newsman.

2. The interest of the reporter in the reported events and his
ability to understand them correctly is another important factor
which affects the accuracy of his report. If the reporter is
indifferent or negligent about what he reports, little reliability
can be placed on his memory or any subsequent report based on
it. But if the reporter is not only honest serious and intelligent
but also interested and involved in the event, his report can easily
be relied upon. The deep interest of the Companions of
Muhammad Rasul-Allah in his sayings and acts, rather even
in his gesture is beyond any doubt. Their understanding of what
he said, and their close knowledge and observation of the
background and environment under which he spoke or act cannot
be questioned. Thus all the basic factors which help mobilize
one's memory were present in them.

3. The standard of retentive memory required for the
authenticity of a report is not, as mentioned earlier, a vague
concept for which no specific criteria exist. The scholars of the
science of Hadith have laid down hard and fast rules to ascertain
the memory standard of each reporter. Unless a reporter of a
Hadith has retentive memory, his reports are not accepted as
reliable.

4. There is a big difference between memorizing a fact
which incidentally came to the knowledge of someone who ever
cared to remember it any more, and memorizing of a fact which
is learnt by someone with eagerness, with an objective purpose
to remember it and with a constant effort to keep it in memory.

The Companions of Muhammad Rasul-Allah did not listen to him
incidentally nor were they careless in remembering what they heard. Instead, they
daily spared specific time for learning the Ahadith by heart. The example of Abu
Hurairah has already been cited above. He used to spare one third of every night in repeating the Ahadith he learnt from Muhammad Rasul-Allah ﷺ.

The memorization was not a weaker source of preservation of Ahadith, as sometimes is presumed by those who have no proper knowledge of the science of Hadith. Looked at in its true perspective, the memories of the reliable reporters of Ahadith were no less reliable a source of preservation than compiling the Ahadith in book form.

**Preservation through writing**

The third source of Ahadith preservation was writing quite a large number of the Companions of Muhammad Rasul-Allah ﷺ reduced the Ahadith in writing after hearing them from Muhammad Rasul-Allah ﷺ.

It is true that in the beginning Muhammad Rasul-Allah ﷺ had prohibited some of his Companions from writing anything other than the verses of the Qur’an but as we mentioned earlier it was a temporary prohibition and this prohibition was not because the Ahadith had no authoritative value, but because Muhammad Rasul-Allah ﷺ had in the same breath ordered them to narrate his Ahadith orally. The full text of this Hadith is as follows:

لا تكتبوا عني ومن كتب عنى غير القرآن فليتحمه وحدثوا عنه ولا خرج وص

ক্ষুব্ধ এ বলিল যে আমি ফলকপ্রায় স্তুতিতে ফলিতেং মুখে মুখে মুখে

Do not write [what you hear] from me, and whoever has written something [he heard] from me, he should rub it. Narrate to others from me: and whoever deliberately attributes a lie to me, he should prepare his seat in the fire.²⁷

The underlined phrase of the Hadith clarifies that prohibition for writing Hadith was not on account of negating its authority. The actual reason was that in the beginning of the revelation of the Qur’an, the Companions of Muhammad Rasul-Allah ﷺ were not fully familiar with the Quranic style, nor was the Qur’an compiled in a separate book form. In those days some Companions began to write the Ahadith along with the Qur’anic text. Some explanations of the Qur’an given by Muhammad Rasul-Allah ﷺ were written by some of them and mixed them with the Quranic verses without any distinctions between the two. It was therefore feared that it would lead to confuse the Quranic text with the Ahadith.

It was in this background that Muhammad Rasul-Allah ﷺ stopped this practice and ordered that anything written other than the Qur’an should be rubbed or omitted. It should be kept in mind that in those days’ Companions used to compile every thing they heard from Muhammad Rasul-Allah ﷺ.
But this was temporary phase of the earlier period of his *Nubuwah*. When the Companions became fully conversant of the style of the Qur'an, this transitory measure of precaution was taken back, because the danger of confusion between the Qur'an and the Ahadith no longer existed.

At this stage, Muhammad Rasul-Allah ﷺ himself directed his Companion to write down the Ahadith. Some of his instructions in this respect are quoted below:

1. One Companion from the *ansar* complained to Muhammad Rasul-Allah ﷺ that he hears from him some Ahadith, but he sometimes forgets them. Muhammad Rasul-Allah ﷺ said:

   \[
   أَسْتَعِنْ بِيْمَضْكَ وَأَوَّلًا بِيْمَضْكِ لِلْخَطْ
   \]

   Seek help from your right hand and pointed out to writing.  

2. Rafi’ Ibn Khadij says: I said to Muhammad Rasul-Allah ﷺ we hear from you many things, should we write them down? He replied:

   أَكْتِبْواَ لَحَرَج

   You may write, there is no harm.  

3. Anas Ibn Malik reports that Muhammad Rasul-Allah ﷺ said:

   قِنَّدِ اللَّهِمَّ بِالْكَتَاب

   Preserve knowledge by writing.  

4. Abu Rafi’ sought permission from Muhammad Rasul-Allah ﷺ to write Ahadith, Muhammad Rasul-Allah ﷺ permitted him to do so. It is reported that the Ahadith written by Abu Rafi’ were copied by other Companions too, Salma, a pupil of Ibn Abbas says:

   رَأَيْتُ عَبْدِ اللَّهِ بْنِ عَبْنَاسِ مَعَهُ الْوَاجِ يَكْتَبُ عَلَيْهِ، عَنِ اَبِي رَافِعِ شَيَّاءٍ مِّنْ فَعْلِ رَسُولِ اللَّهِ ﷺ

   I saw some wooden boards with ‘Abd Allah Ibn ‘Abbas. He was writing on them some reports of the acts of Muhammad Rasul-Allah ﷺ which he acquired from Abu Rafi’.  

5. ‘Abd Allah Ibn ‘Amr Ibn al ‘As reports that Muhammad Rasul-Allah ﷺ said to him:

   قِنَّدِ اللَّهِمَّ

   Preserve knowledge.  

   قَلْتُ: وَمَا تَنْبِئُهُ؟ قَالَ: كَنَابِهُ

   I asked how it should be preserved, he replied ‘by writing it’

6. It was for this reason that he used to write Ahadith frequently. He himself says:
I used to write whatever I heard from the Prophet and wanted to learn it by heart. Some people of the Quraish dissuaded me and said, ‘Do you write everything you hear from Muhammad Rasul-Allah, while he is a human being and sometimes he may be in anger as any other human being may be?’ ‘Abd Allah Ibn ‘Amr conveyed their opinion to Muhammad Rasul-Allah in reply. Muhammad Rasul-Allah pointed to his lips and said:

I swear by the one in whose hands is the soul of Muhammad, nothing comes out from these two [lips] except truth, so do write.

It was a clear and absolute order given by Muhammad Rasul-Allah to write each and every saying of him without any hesitation or doubt; it speaks authoritative nature of the Ahadith.

In compliance to this order, ‘Abd Allah Ibn ‘Amr wrote a large number of Ahadith and compiled them in a book which he named al Sahifah al sadiqah.

7. During the conquest of Makkah (8 A.H) Muhammad Rasul-Allah delivered a detailed sermon containing a number of Shar’i imperatives, including human rights. One Yemeni person from the gathering, namely Abu Shah requested Muhammad Rasul-Allah to provide him the sermon in a written form. Muhammad Rasul-Allah thereafter ordered his Companions as follows:

Write it down for Abu Shah.

For diffusion of Sunnah Muhammad Rasul-Allah himself had ordered his Companions to write down the Ahadith on various occasions. Some instances of these orders are given below:

‘Abd Allah Ibn ‘Umar reports:

Rasul-Allah compiled [on his order book was compiled] Kitab al sadqah.

9. Abu Rashid al Harani reports that, ‘Abd Allah Ibn ‘Amr Ibn ‘as presented a book before me and said:
Rasul-Allah compiled this book and handed over it to me.  

10. ‘A’isha Sidiqah reports that:

وجد في قاليب سيف رسول الله كتابة

Two written leaves were found under the handle of Rasul-Allah’s sword.

11. Yazid Ibn ‘Abd Allah reports that, a person had a piece of red leather, various commands were written over it, and we asked him:

من كتب لك هذا الكتاب! قال رسول الله

Who wrote this book for you: he replied Muhammad Rasul-Allah.

12. Musa Ibn Talha reports that:

عندنا كتاب معاذ عن النبي

We have Mu’adh’s book which he got [heard] from Nabiyy.

13. Jabir reports that:

Muhammad Rasul-Allah made it obligatory for every tribe [the payment] of blood wit; he then also made it explicit that it is not permissible for a Muslim to make himself the ally [of the slave emancipated by another] Muslim without his permission. He [the narrators further added] I was informed that he cursed the one who did that [it was recorded in a journal].

14. A leaf let was written for all believers:

وشهد على نسخته هذه الصحيفته صحيفته رسول الله

To ensure it that it is a journal of Muhammad Rasul-Allah there were signatures of ‘Aliyy Ibn Abi Talib, Hasan Ibn ‘Aliyy and Husain Ibn ‘Aliyy over it.
15. Imam Taw’us reports:


In a book of Muhammad Rasul-Allah which we had, it was written in it that if front portion of nose is cut-off, the blood money will be hundred (100) camels.  


16. Journal based on details of fariaid, sunan and diyat was sent to people of Yemen, when Rasul-Allah sent ‘Amar Ibn Hazam as a governor to Yemen.  


Imam Zuhri reports that I have read this journal it was in the custody of Abu Bakr Ibn Hazam.  


17. Imam Muhammad Ibn Muslim says:


This [book] is copy of Muhammad Rasul-Allah’s book which he wrote about sadqah this book was under the custody of ‘Umar Ibn Khatab’s family.  


18. ‘Abd Allah Ibn ‘Umar reports that:


We were sitting around Muhammad Rasul-Allah and were writing when Rasul-Allah was asked which town/city will be taken over first, Qastantaniyah or Rome? Rasul-Allah replied no, but Harquls city will be taken over first.  


19. Abu Bakr’s written journal:


Anas reported that, when I was sent to Bahrin as governor by Abu Bakr he gave me this journal in which it was written ‘These are the commands about sadqah which Rasul-Allah had made obligatory over Muslims about which Allah ordered His Rasul’.  


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20. Abu Bakr narrates that Rasul-Allah ﷺ said:

مر کتب عنٰی علماً و کتب معه صلواته لم يزل في اجر ماؤه قرى ذالك الكتاب.

One who writes down knowledge [Hadith] from me and with it writes down also blessings on me, he will get reward continuously as long as [people] read this book.48

These twenty examples are more than sufficient to prove that writing of Ahadith was not only permitted but also ordered by Muhammad Rasul-Allah ﷺ and that the earlier prohibition against writing was only for a temporary period to avoid any possible confusion between the verses of the Qur'an and the Ahadith. After this temporary period the fear of confusion ended, the ban was lifted and the Companions were persuaded to preserve Ahadith in a written form.

‘Umar Faruq’s written booklet:

‘Umar had also compiled a book regarding zakah, Muhammad Ansari reports:

عمر بن عبد العزيز حين استخلف ارسل إلى المدينة يطلب عهود رسول الله ﷺ في الصفقات ووجد عند عمرو حrases كتاب النبي ﷺ إلى عمرو بن حزم في الصفقات ووجد عند عمرو خطي الكتاب عمر إلى عمالة في الصفقات بمثل كتاب النبي ﷺ على عمرو بن حزم تأمر عمر بن عبد العزيز عماله على الصفقات لن يأخذوا بما يذهب الكتابين فكفايدياً.

When ‘Umar Ibn ‘Abd ‘Aziz became the khalifah, he send some people to Madinah in search of Rasul-Allah’s kitab al sadqah. It was obtained in the family of ‘Amr Ibn Hazam, it was the book which was written for ‘Amr Ibn Hazm and ‘Umar’s book was obtained from the family of ‘Umar Ibn Khitab, ‘Umar’s book regarding sadqah was similar to Muhammad Rasul-Allah’s book. ‘Umar Ibn ‘Abd al ‘Aziz ordered his collectors to collect sadqah accordingly to commands of these two books.49

Another booklet of ‘Umar:
'Umar wrote to Abu 'Ubiadah with Abu' Umamah that, Muhammad Rasul-Allah has said, Allah and His Rasul is the heir of that person who has no successor [heir] and the maternal uncle is the heir of one who had no heir.

Written commands of 'Umar:

Written journal was sent to 'Uthman:

Ibn Hanfiyah said, my father send me with written book to 'Uthman the book was based on the commands of Rasul-Allah regarding sadqah.
Written book of ‘Aliyy:

أَءِنَّا مَكَّةً بِنَ سَلَامٍ قَالَ أَحْبَرُنَا وَكِيْلُكَ عَنْ شَفَائِي عَنْ مَعْلُوْفٍ عَنْ الشَّافِعِي عَنْ أَبِي جُعْفَانَيْنَ قَالَ فَلَدَّ تَفْتَنَّ أَبِي طَالِبًا هُنَّ عَنْ قَالَهُمَّ كَتَابًا قَالَ لَأِلاَّ كَتَابُ اللَّهِ أَوْ فَهُمْ أَفْتَهُهُمْ رَجُلً مُّسْلِمٍ أَوْ مَا فِي هَذِهِ الصُّحَمِيْفَةُ قَالَ فَلَدَّ فَنَا فِي هَذِهِ الصُّحَمِيْفَةِ قَالَ الطَّفْلُ وَفَكَّاهُ الأَبِي وَلَا يَفَقُّ مَسْلِمٍ بِكُفَاوِرٍ

Abi Juhaifah narrates that I asked to ‘Aliyy, Do you have any book? He said, No but whatever is in this booklet, I asked: what is in this booklet? He said (something) about blood money, release of prisoner and that Muslim will not be killed against the infidel.55

‘Aliyy used to say:

إِذَا كَتَبْتُمُ الْحَدِيَّثَ فَاَكْتِبْوُ بِخَاتِمٍ
Write Hadith with its chain of narrators.56

‘Abd Allah Ibn ‘Amr Ibn al ‘As’s book:


لَبَنَ أَحْدَى مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلِ اللهُ وَسَلَّمَ أَكْثَرَ خَيْبًا عَنْ رَسُولِ اللَّهِ صَلِ اللهُ وَسَلَّمَ مِنْ إِلَّا عَبْدُ اللَّهِ بْنِ عُمَرٍ فَقَالَ كَانَ يَكْسِبُ وَكَانَ لَا أَكْسِبُ

No one among the Companions of Rasul-Allah use to narrate Ahadith from Nabiyy more than me except ‘Abd Allah Ibn ‘Amr because he used to write down [Ahadith] I did not write.57

Abu Huriarah’s book of Hadith:

Although Abu Huriarah did not write Ahadith during the life time of Muhammad Rasul-Allah but after Rasul-Allah’s demise he too wrote books of Ahadith. Ibn Wahb narrates from tabi‘.

فَأَخْذَهُ بِالْعِدْنَى إِلَى يَدِهِ فَأَراَنَا كَتَبَمَا حَدِيْثٍ لَّدَيْنَا وَقَالَ هَذَا هُوَ مَكْتُوبٌ عَنْدِنَا

Abu Hurairah holds my hand and took me to his home and showed me the books of Hadith and said: It is also [available] with me in writing.58

Abu Hurairah had compiled a book for his disciple Hamam called Sahifah Hammam it has been published with foreword written by Dr. Hamid Allah.
‘Abd al ‘Aziz Ibn Marwan, governor of Egypt wrote to Kathir Ibn Murah which ever the Ahadith of Companions of Muhammad Rasul-Allah ﷺ is available to you send then to me in writing.⁵⁹

One book of Ahadith of Abu Hurairah was edited and compiled by his disciple, Bashir Ibn Nahik, Darmi narrated from him that he said: whatever I use to hear from Abu Hurairah I use to put it in writing and when I wish to left him.

اضن كتبك فقلت هذا سمعته منك قال نعم.

I presented this book before him and recite it before him, and told him this is what I heard from you, he replied yes.⁶⁰

Dr. Hamid Allah reports that, son of ‘Amr, Ibn Umayah who was disciple of Abu Hurairah narrates that:

ارئنا كتبنا كثيره من حديث رسول الله ﷺ

Abu Hurairah showed us a number of Hadith books.⁶¹

‘Abd Allah Ibn Awfa’s book of Hadith:

Dr. Hamid Allah writes that, ‘Abd Allah Ibn Awfa used to write down Ahadith and it seems he used to teach people through letters and journals, as is evident from various chapter of Sahih Bukhari.⁶²

Samurah Ibn Jundb’s Hadith:

Samurah Ibn Jundb had also compiled a book and this book was with Imam Hasan Basri.

اناما يحدث عن صحيفته سمره

And he used to read out Hadith from Samrah’s book.⁶³

Dr. Hamid Allah writes that Samrah Ibn Jundb had also collected Ahadith which Sulaiman Ibn Samrah, his son, got in the legacy. Ibn Hajr had written that Sulaiman in reference to his father narrated a large booklet. Ibn Sarin says, there was lot of knowledge in this booklet which Samrah wrote for his son.

Sa‘id Ibn ‘Ibadah’s book of Hadith:

وجدنا في كتاب سعد بن النجبي قضى با ليمين مع اللهد

We have seen in the Sa‘id’s book that Nabiyy ﷺ had given decision on one witness and a oath.⁶⁴
‘Abd Allah Ibn ‘Abbas’s book of Hadith:

‘Abd Allah Ibn ‘Abbas wrote number of books of Hadith, these books became widely known in his lifetime itself. ‘Ikramah writes:

[Arabic text]

Few persons from Tai‘f brought one of the books from Ibn ‘Abbas’s book before him, he readout this book to them.65

Dr. Hamid Allah writes that it is clear by mutawatir narration that, when Ibn ‘Abbas passed away he left so much books, which were loaded on a camel.66

Anas Ibn Malik’s book of Hadith: Sa‘id Ibn Hilal narrates:

[Arabic text]

Whenever we questioned Anas [about Hadith] he used to bring out large quantity of Hadith [in written form] and said: These are the Ahadith which I heard from Rasul-Allah ﷺ and write down them in his life time and presented them before him (Rasul-Allah ﷺ).67

Anas used to preserve Hadith in written form:

In Sunan al Darimi a narrator says that:

[Arabic text]

I have seen Abban used to write [Hadith] in front of Anas.68

Anas used to say to his disciples:

[Arabic text]

O! My children preserve this knowledge in writing.69

Jabir’s book of Hadith:

Jabir too had written a book, Sulaiman Taimi said:

[Arabic text]

Jabir’s book was presented to Hasan al Basri he committed this to his memory.70
Collection of ‘A’isha’s Ahadith:

Her nephew ‘Aarwah Ibn Zubair had collected her Ahadith.\(^71\)

‘Umrah bint ‘Abd Rahman and Qasim Ibn Muhammad were brought up by ‘A’isha and were adorn by the treasure of knowledge. All Ahadith of ‘Umrah were compiled by the orders of ‘Umar Ibn ‘Abd al ‘Aziz and thus were preserved.\(^72\)

Dr. Hamid Allah writes that the narration of Suliaman Ibn Musa is that, he had seen Nafi’[freed slave of Ibn ‘Umar] Ibn ‘Umar was dictating him and Nafi’was writing.\(^73\)

‘Abd Allah Ibn Mas‘ud’s book of Hadith:

Ibn Mas‘ud had also written a book. His son ‘Abd al Rahman brought a book and swear that it has been written by Ibn Mas‘ud.

هل في حفظ لي اتين خطابيه بيد

He swears before us that this is my father’s hand writing.\(^74\)

Disciples of Bra’ used to write Ahadith:

People used to write down Ahadith [which they hear from Bra’] in front of him.\(^75\)

Sa‘id Ibn Rabi’’s book of Hadith:

Sa‘id Ibn Rabi‘ too had written book, Dr Hamid Allah has discussed his book in foreword of Sahifah Hamam.\(^75\)

Hadith Book of Mu‘adh Ibn Jabal:

It is leant from the compiled books of Ahadith that Mu‘adh had compiled book of Ahadith Ibn Tawus from his father Tawus Ibn Kaisan narrates:

في كتاب معاذ بن جبل من ارثه ارضاً فيه بحسب ثمرها لصاحب الرين

It was in the book of Mu‘adh Ibn Jabal that the person who mortgages the land will remain owner of the land with its fruits.\(^77\)

Journals of Hasan and Husain:

Muhammad Ibn Ishaq has written in Kitab al Fahrist that I have seen the written Ahadith (which were written on the orders of Rasul-Allah) and some
Ahadith which were written by ‘Aliyy, Hasan and Husain and other Companions.\textsuperscript{78}

Zaid Ibn Thabit’s Hadith book:

It is in \textit{Tawjih al Nazar} that Zaid Ibn Thabit had written a book about the laws of inheritance.\textsuperscript{79}

We have discussed three major methods undertaken by the Companions of Muhammad Rasul-Allah\(^\circ\) to preserve the Ahadith. An objective study of these methods would prove that although writing was not the sole method of their preservation, yet it was never neglected in this process. Inspired by Muhammad Rasul-Allah\(^\circ\) himself, a large number of his Companions as we mentioned above in detail used to secure the Ahadith in written form. When we study individual efforts of the Companions for compiling Ahadith, and his four successors. These authentic narrations had proved it beyond any doubt that the propaganda of some orientalists and \textit{Munkir-i-Hadith} ‘those who did not except Ahadith as legal authority’ that Hadith collection took place only under the rule of ‘Umar Ibn ‘Abd al ‘Aziz and book of Ahadith were compiled only in 3\textsuperscript{rd} and 4\textsuperscript{th} century A.H till then people used to rely on their memory only, is absolutely baseless. As far as narration of Ahadith is concerned before we conclude first phase of this chapter we wish to write down some dictations of Muhammad Rasul-Allah\(^\circ\) which were put into writing by his Companions.

1. Muhammad Rasul-Allah\(^\circ\) has dictated documents containing rules of \textit{Shari‘ah} about the levy of zakah, and specifying the quantum and the rate of zakah in respect of different assets. This document was named \textit{Kitab al Sadqah}\textsuperscript{80}

2. In 10 A.H when Najran was conquered by the Muslims, Muhammad Rasul-Allah\(^\circ\) appointed his Companion ‘Amr Ibn Hazm as governor of the province of Yemen, at this time Muhammad Rasul-Allah\(^\circ\) dictated a detailed book to Ubai Ibn Ka‘b and handed it over to ‘Amr Ibn Hazm.

3. When Muhammad Rasul-Allah\(^\circ\) appointed some of his Companions as governors of different provinces he used to dictate to them similar documents as his directives which they could follow while performing their duties as rulers or as judges. When he appointed Abu Hurairah and Ala‘ Ibn al Hazrami as his envoy to the Zoroastrians of Hajar, he
dictated to them a directive containing certain rules of *Shari‘ah* about *zakah* and ‘*ushr*.

4. Certain Arab tribes who lived in remote areas far from Madinah, after embracing Islam used to send their delegations to Muhammad Rasul-Allah. These delegations used to stay at Madinah for a considerable period during which they would learn the teachings of Islam, read the Qur’an and listen the sayings of Muhammad Rasul-Allah. When they returned to their homes, some of them requested Muhammad Rasul-Allah to dictate some instructions for them and for their tribes. Muhammad Rasul-Allah used to accept these requests and would dictate some directions containing rules of *Shari‘ah*.

1. Wa‘il Ibn Hujr came from Yemen and before leaving for home, requested Muhammad Rasul-Allah.

أكتب لي إلى قومي كتاباً

*Write me a book addressed to my tribe.*

Muhammad Rasul-Allah dictated three documents to Ma‘wiyyah one of these documents pertained to personal problems of Wa‘il Ibn Hujr, while the other two consisted of certain general precepts of *Shari‘ah* concerning *salah*, *zakah*, prohibition of wine, usury and certain matters.

2. Munqiz Ibn Hayyan, a member of the tribe of ‘*Abd al Qais* came to the Muhammad Rasul-Allah and embraced Islam, while returning to home he was given a written document by Muhammad Rasul-Allah which he carried to his tribe but initially he did not disclose it to anyone when, due to his efforts his father-in-law embraced Islam, he handed over the document to him who in turn read it before his tribe which subsequently embraced Islam.

3. The delegation of the tribe of Ghamid came to Muhammad Rasul-Allah and embraced Islam. Muhammad Rasul-Allah sent them to Ubai Ibn Ka‘b who taught them the Qur’an and:

وكتب لهم رسول الله صحاباً فيه شرائع الإسلام

*Rasul-Allah* wrote document for them regarding the teachings of Islam.
4. The delegation of the tribe Khath'am came to Muhammad Rasul-Allah while discussing their arrival Ibn Sa'id reports on the authority of different reliable narrators.

فقالوا آمنا بالله ورسوله وما جاء من عند الله فكتب لنا كتاباً نتبع ما فيه.

They said ‘We believe in Allah, His Rasul and whatever has come from Allah’. So write for us a document that we may follow. Muhammad Rasul-Allah wrote a document for them, Jarir Ibn ‘Abd Allah and those present stood as witnesses to that document.

5. The delegation of the tribe of Sumalah and Huddan came after the conquest of Makkah. They embraced Islam. Muhammad Rasul-Allah dictated for them a document containing Islamic injunctions about zakah, Thabit Ibn Qais had written the document and Sa‘id Ibn ‘Ubadah and Muhammad Ibn Masllamah stood as witnesses.

6. The same Thabit Ibn Qais also wrote a document dictated by Muhammad Rasul-Allah for the delegation of the tribe of Aslam. The witnesses were Abu ‘Ubadah Ibn Jarah and ‘Umar Ibn Khittab.

We have seen how Muhammad Rasul-Allah taught his Ahadith and Sunnah and how it was received by the Companions. As the Companions were direct disciples of Muhammad Rasul-Allah, they had the special privilege and duty to spread his teachings. However in later days, (in the period of tab'in and tab'tab'in which we will discuss little later) as the knowledge of Ahadith spread all over the Muslim world, gathering of knowledge or collection of Ahadith required much more extensive travelling, so new methods of learning had to be developed. Imam Ibn Taimiyyah discussed them in his Fatawa at length; we will discuss them here briefly:

1. Haddathana: He narrated to us.
2. Akhbarana: He informed us.
3. Anb'ana: We were told.
4. Sama': Listening.
5. Arid (Qira't): Reading.
6. al Mushafah wal Munawahah: Handing over the book.
7. al Makatibah: Correspondence.
8. al Ijazah: Permission.
10. Wasiyah: To make some one trustworthy.
There are many terms employed by *muhadditun* for this purpose. As every *isnad* contains many names therefore these terms are repeated frequently brief definition of these terms is as follows:

1. **Haddathana**: is used mostly to denote learning through the reading by teacher. (1st method)
2. **Akhbarana**: is used to denote learning through the second method, though some of the scholars used these two terms interchangeably.
3. **Anb’ana**: is used in *Ijazah* and *Munawalah* and sometimes even *Haddathana, Ijazatana* is used in *Munawalah*.

   According to Imam Ibn Taimiyyah all these terms are not of equal value, *Sami’tu Haddathana, Haddathani, Akhbarana* and *Akhbarani* are the most superior, though the authorities differ about which is best among them. However, ‘ān is very inferior.

4. **Sama’**: reading by the teacher to students, this method has the following features, oral recitation, reading from books, question and answer and dictation.

   a) Oral recitation of Ahadith by the teacher

   This practice began to decline from the second half of the second century A.H, through it persisted to a much lesser extent for a long period. Usually, the students more attached to a certain teacher for a very long time, until they were believed to be authorities on the Ahadith of their teachers. Some times they were called *rawi*, or *sahib* of so and so. Even if regular meetings were held for the teaching, only a few Ahadith were taught in one lesson say about three or four.

   b) Reading from books

   Reading by the teacher from his work, this method had great pitfalls for the teachers who did not learn their Ahadith by heart. Some students and scholars played tricks. They would insert Ahadith here and there into the teacher’s Ahadith and hand over the book to the teacher for reading, to examine the soundness of his knowledge and memory. Teachers who failed to recognize the additional material were denounced and declared untrustworthy.

   c) Question and answer

   In this method students used to read a part of the Hadith and the teacher read it in full.
d) Dictating the Ahadith

Apart from Muhammad Rasul-Allah’s dictation and his Companion’s rare dictation of Ahadith, perhaps the Companion Wathilah Ibn Asqa was the first who held classes for dictation. There were certain scholars who had an extreme distaste for dictation and did not allow writing down the Ahadith. There were others who did not transmit Ahadith until the students wrote them down. Some of them even refused to dictate Ahadith if the students used wooden boards from which the writing could be erased. There were some students who wrote down Ahadith and after memorizing them, erase them, and some used to learn them by heart and write down them only after memorizing them.

e) The method of dictation

For dictation, two methods were employed either from a book or by memory. In some cases the students refused to write Ahadith being dictated from memory. Yet it seems that it was the fashion of the time to rely on memory in transmitting or dictating Ahadith.

f) The Mustamils

The dictation method, due to large audience, gave rise to a new type of work for certain people who were called Mustamils. They used to repeat the words of Shaikh in a loud voice to the audience.

g) To select someone for writing

As all the students could not write rapidly, sometimes a fast writer was chosen to write down Ahadith, while other watched him writing, lest he should make any mistake. Later, either they borrowed the books or copied them in presence of the owner, in literary circles a class of scribes or warraqun was found for the purpose of copying.

h) The correction of written copies

It seems that the scholars were aware of the importance of revision after copying. Therefore we find them constantly advising their students, even helping them, in revision after copying. After copying or dictating, either the students helped each other to correct the copies or did so under the supervision of their teachers.
i) The writing materials:

It seems that wooden boards were mostly used for writing dictation and taking notes, from which, later on, faire copies were made. A special shorthand method was sometimes used to save time and space.

5. ‘Ard : reading to teachers:

Another method was that the book was read by the students to the teacher or by a certain man called a qari and other students’ compared Ahadith with their books or only listened attentively. Later they copied from the books. This book method was called ‘Ard unfamiliarity with this terminology may cause misunderstanding even to Arabs.

It seems that ‘Ard was the most common practice from the beginning of the second century A.H. In this case either copy were provided by the teachers themselves as many of them had their own scribes, katib or warraq or students had their own books, copied earlier either from the original or from another copy of the same work. In copying they usually made a circular mark after every Hadith. Whenever a student finished the reading of a Hadith he makes a sign in the circle or somewhere else to show that this Hadith had been read to the teacher. This was necessary because even when a student knew Ahadith through books he was not entitled to use these materials for teaching or for his own compilation till he received them through properly recognized methods of learning. If one did not follow this method, he could be accused of stealing Hadith, sariq al Hadith which meant that a scholar used materials in teaching or in compiling his book which even though genuine, were not obtained through the proper way.

When a Hadith was read more than once the students made additional marks for every reading. Sometimes scholars read the same book several times.

6. al Ijazah : permission.

In Hadith terminology ijazah means to permit someone to transmit a Hadith or a book on the authority of a certain scholar who gave this permission, without having read the book to him. There have been different kinds of ijazah. Until the third century A.H it is difficult to find signs of the ijazah system, but after that it was widely used. There have been differences of opinion about its validity.

This system in certain cases provided a kind of safeguard for the text also.

7. al Munawalah : Handing over the book to a student.
When teacher gave a student a manuscript along with the authority to transmit it, for example, Zuhri gave his manuscript to several scholars, like Thauri, Auzai and ‘Ubaid Allah Ibn ‘Umar. It was called munawalah. This was not a common practice in the early days.

8. *al Makatibah*: Correspondence.

This means to handover Ahadith to someone else to transmit them. In modern terminology this could be called learning by correspondence. There were quite good deals of activities of this sort. This practice started from very early days, and can be assumed to have started from the very beginning. Official letters of the rightly guided Khulfah contained many Ahadith which were transmitted by scholars. Besides this many Companions and their followers wrote down Ahadith and sent them to their students.


That is to find someone’s book without any sort of permission to transmit on anyone’s authority. This was not a recognized way of learning a Hadith. According to the standard of the muhaddithun one must state explicitly that the information he presented had been taken from the book of such a man.

10. *I‘lam*: to inform about Ahadith:

*I‘lam* to inform someone that informer has permission to transmit a certain book on certain scholars’ authority. Some of the scholars permitted this method of transmitting a Hadith while others rejected it. The only benefit from it was that the second person had to find the original copy which bore the certificate and the name of the person who gave permission.

11. *Wasiyah*: to make someone trust worthy:

To entrust someone the book which may be transmitted on the authority of the one who entrusted the books.

**Compilation of Ahadith in Tab‘in**

1. ‘Umar Ibn ‘Abd al ‘Aziz in his Khilafah draw the attention of some of the scholars, who were famous for Hadith narration that, they should collect Ahadith in written form, Imam Bukhari narrates:
Umar Ibn ‘Abd al ‘Aziz wrote to Abu Bakr Ibn Hazm that keep watch on the Hadith of Muhammad Rasul-Allah and put them in writing. I am afraid that religious knowledge will vanish and the learned men will decrease. Do not accept any narration other than Hadith of Muhammad Rasul-Allah and you must spread knowledge and do not take rest until people come to know what they do not know, knowledge dies only when concealed.

Allamah Ibn al Birr writes that Abu Bakr Hazm in accordance to this order compiled a book of Ahadith but Umar Ibn ‘Abd al ‘Aziz passed away before this book reached to him. Umar Ibn ‘Abd al ‘Aziz had also directed similar order to Imam Zuhri. Orders of Umar Ibn ‘Abd al ‘Aziz about Hadith collection reached everywhere after collecting these Ahadith copies of compiled Ahadith were sent to every Muslim city.

2. Hammam Ibn Munabbih was also contemporary to Umar Ibn ‘Abd al ‘Aziz, he also had obtained collection of Ahadith from his teacher Abu Hurairah and later-on not only narrated these Ahadith to his disciple Mu’amar Ibn Rashid but also handed over to him all these Ahadith after him this collection of Ahadith passed on to his disciple ‘Abd al Rahman Ibn Haman Ibn Nafi’ Imam Ahmad Ibn Hanbal got it from him and put it in his famous Musnad Ahmad two manuscripts of this Sahifah Hammam Ibn Munabbih has been recovered from the libraries of Berlin and Damascus. Dr. Hamid Allah has done good research work on it.

3. Allamah Ibn Shahab Zuhri also started Hadith writing on the instructions of Umar Ibn ‘Abd al ‘Aziz, Saleh Ibn Kaysan also used to write Hadith with him, he said:

اجتمعت أنا وأبي شهاب ونحن نطلب العلم فاجتمعنا أن تكتب السند فكتبت
كل شني سمعناه عن النبي ﷺ ثم كتبنا أيضاً ما جاء عن أصحابه فقلت
لا ليس بسنته فكتب ولم أكتب فافهم وضعيت

Ibn Shahab Zuhri and I used to search for Ahadith jointly, we were in agreement that we will write down Ahadith thus, we wrote every thing we heard of Muhammad Rasul-Allah then we decided to write narrations of Companions too but I said I will not write it as it is not Sunnah, Zuhri replied that it is also Sunnah thus, he wrote and succeeded and I wasted my time.

4. Collection of Imam Sha‘bi was compiled by Allamah Sha‘bi he himself has done its chapterization. It was the first book of Ahadith which was compiled in
chapters; this book has been discussed in *al Kifayah* of Khatib Baghdadi and *Fatah al Bari* of Hafiz Ibn Hajar.

*Muhaddithun among the Tab’in*

Among the *tab’in* Hasan Basri (d.110, A.H) Makhul (d.111 A.H) Salim (d.104 A.H) ‘Atta Ibn Rabah (d.115 A.H) Sa’id Ibn Musaib (d.93 A.H) Sa’id Ibn Jubair (d.95 A.H) Qais Ibn Abi Hazim (d.118 A.H) and Hisham Ibn ‘Arwah (d.146 A.H) were known *muhaddithun* who worked sincerely and courageously for the collection and preservation of Ahadith. It is true that the compilation of Ahadith in an organized way and systematic manner took place only in the latter period of *tab’in* but to claim that collection and writing of Ahadith started in this latter period and nothing was done for the compilation of Ahadith before it, is absolutely baseless claim. We have seen above with certain continuity that the collection and compilation of Ahadith was carried out from the period of Rasul-Allah himself, and with every passing day this work was done in more and more disciplined way and very soon it got official patronage which ultimately paved the way for its concrete preservation.

*I‘lm al Hadith in 2nd Century A.H*

After *tab’in* this mission was carried on by their successors (*tab’tab’in*) it was in this period when *taba’tab’in* compiled book of Ahadith, those who earn name in this regard were: Musa Ibn ‘Aqbah (d.144 A.H) writer of *Maghazi*, Ibn Juraij Romu (d.150 A.H), Mu’mar Ibn Rashid (d.184 A.H) in Makkah, Imam ‘Awzai (d.157 A.H) in Yemen, Sa’id Ibn ‘Aruba (d.156 A.H) in Syria, Imam Malik (d.179 A.H) and Ibn Abi Zai’b (d.159 A.H) in Madinah, Rabih Ibn Sabih (d.160 A.H) and Hamad Ibn Salma (d.167 A.H) in Basra, Sufiyan Thouri (d.181 A.H) Imam Abu Yusuf (d.182 A.H), Imam Muhammad (d.189 A.H) Hashim Ibn Bashir (d.183 A.H) Imam ‘Abd Allah Ibn Mubarak (d.182 A.H) Mu’mar Ibn Suliaman (d.187 A.H) in Kufah writer of *Maghazi* Jarir Ibn ‘Abd al Hamid Razi (d.188 A.H), Imam Waki’ Ibn al Jarah (d.196 A.H) and Sufyan Ibn ‘Uuyaynah (d.198 A.H) etc.

All these were contemporary it is difficult to point out any one specifically among them for writing systematic book of Ahadith, but three names are on the top of the list: Ibn Juraij writer of *Kitab al Athar*, Mu’mar Ibn Rashid writer of *al Jami’* and Imam Malik writer of *Muwatta*.

Maulana ‘Abd al Hai is of the opinion that the first systematic book of Ahadith is Ibn Juraij’s *Kitab al Athar*, copy of *Jami’* Mu’mar’s manuscript is available in Turkey. Mu’mar was disciple of Hamam Ibn Munabbih whose book
Sahifah Hammam Ibn Munabbih is available now scholars consider it most ancient book of Ahadith available in these days. Comprehensive and systematic book of Ahadith is no doubt Muwatta of Imam Malik, scholars consider this Muwatta first complete book of Ahadith after this, credit goes to Imam Abu Yusuf and Imam Muhammad who edited Kitab al Athar according to juristic chapters and collected all Ahadith favourable or unfavourable regarding this book thus, laid foundation for research and creative exertion Qadi Yusuf in known as Musanif fil Hadith (Author of Ahadith) Kitab al Hujjah and Muwatta of Imam Muhammad are also very ancient books of Ahadith.94

After this period, begins period of Masanid where Ahadith were compiled on the basis of Companions names: these Hadith books are named Masanid (pl.of Musanad) Musanad Abu Dawud Taiyalisi (d.204 A.H) Musanad Imam Shafi’i (d.204 A.H) Musanad Asad Ibn Musa al Amwi (d.212 A.H) Musanad ‘Abd Allah Ibn Musa (d.213 A.H) Na‘im Ibn Hamad al Khuzai‘ (d.228 A.H) Ishaq Ibn Rahwiyyah (d.238 A.H) ‘Uthman Ibn ‘Aliyy Sha’iba (d.239 A.H) and Imam Ahmad Ibn Hanbal (d.241 A.H) are very known.

Technical aspect of Hadith Compilation or Golden era of Hadith Compilation

After the period of tab‘ tab‘in collection of Hadith reaches on its peak when distinguished scholars of Hadith like Imam Bukhari (d.256 A.H), Imam Muslim (d.261 A.H), Imam Abu Dawud (d.275 A.H), Imam Abu ‘Isa (d.279 A.H), Imam Nasa’i (d.303 A.H), and Imam Ibn Majah (d.273 A.H), compiled their authentic and reliable books of Ahadith called Sihai Sittah. There were other scholars also who compiled Hadith books like Darimi (d.255 A.H) Dhahi (d.258 A.H) Muzni (d.274 A.H) Abu Yala Mousali (d.307 A.H) Ibn Jarir Tabri (d.310 A.H) ‘Allamah Abu Ja’far Tahawi (d.321 A.H) Ibn Khuzima (d.321 A.H) Abu ‘Awana (d.316 A.H) but their books did not get as reputation as Sihai Sittah.

Fourth phase of Hadith Compilation

The Hadith compilation of 4th phase ends in the 5th century A.H the traces of the first era Hadith compilations are found in the afterward compilations almost everywhere. The material of 2nd era Hadith books is available in the Hadith books of 3rd era. And now this whole stock of Ahadith of every period spread over thousands of pages is available to us. Among the known muhaddithun of forth phase were Ibn Abi al ‘Awam (d.335 A.H) Abu Muhammad al Harthi (d.340 A.H) Ibn Hayan (d.354 A.H) Tabrani (d.360 A.H) Abu Muhammad Hasan Ibn Muhammad (d.360 A.H) Ibn ‘Idi (d.365 A.H) Ibn Shahin (d.370 A.H) Ibn Hazm (d.454 A.H) Hakim (d.405 A.H) Abu Na‘im Asfahani (d.430 A.H) al Baihaqi
Khatib Baghdadi (d.403 A.H) Ibn 'Abd al Bir (d.463 A.H) whose services to 'Ilm al Hadith will be remembered all times to come.

**Fifth phase of Hadith Compilation**

From the last half of the 5th century A.H up to the 7th century A.H is 5th era of muhaddithun with this period comes to an end to technical efforts and works, after this phase their remains no field for serving 'Ilm Hadith as far as its technical and creative aspect is concerned except 'Ilm Asma al Rijal, takhrijat and commentaries. Famous and reputed muhaddithun of this last phase were Baghwi (d.516 A.H) Qadi ‘Ayyad (d.544 A.H) Ibn Asakar (d.571 A.H) Hafiz ‘Abd al Ghani al Muqadasi (d.600 A.H) Ibn Salah (d.693 A.H) Imam Ibn Taimiyyah (d.727 A.H) Imam Nawawi (d.676 A.H) Ibn al Qayyim (d.751 A.H) who with other fields of Islam served 'Ilm Hadith in various capacities.

By narrating above details about Hadith compilation our primary objective is to highlight the efforts of Hadith compilation right from the days of Muhammad Rasul-Allah up to 7th century A.H. All the procedures and methods which were possible and practicable in order to collect any knowledge were adopted to collect and compile the Ahadith of Rasul-Allah, grading of muhaddithun and Ahadith gives more authenticity, accuracy and reliability to Ahadith a complete and comprehensive 'Ilm regarding Ahadith came into existence called 'Ilm al Hadith which discusses each and every aspect of Ahadith, not only the chain of narrators but some times very text of the Hadith comes under scrutiny. By the grace of Allah and His promise for the preservation of the Qur’an and the Hadith, it became possible for us even after 14 hundred years to know the sayings and actions of Muhammad Rasul-Allah without any ambiguity and confusion and being a last revelation it will remain available to mankind for guidance for ever.

**Hadith and Sunnah**

In the religious literature of Islam these two terms are considered to be synonymous with each other. We have discussed term Sunnah in chapter one of this research work in detail here we will discuss literal and technical meaning of Hadith only.

**The meaning of word Hadith in the Qur’an**

The Arabic word Hadith literally means communication, story, conversations, religious or secular, historical or recent. It has been used in the Qur’an 23 times. Here are few examples:
a) Religious communication

Allah has revealed (from time to time) the most beautiful Message in the form of a Book. (al Zumar 39:23)

b) Story of a secular or general nature

When thou seest men engaged in vain discourse about Our Signs, turn away from them unless they turn to a different theme. (al An'am 6:68)

c) Historical story

Has the Hadith [story] of Musa reached thee? (al Nazi'at 79:15)

d) Current story or conversation

When Nabiiyy confided a Hadith [a secret] to one of his wives (al Tahrim 66:3)

The meaning of word Hadith in the Hadith

The word was used in the same sense by Muhammad Rasul-Allah, as it has been used in the Qur’an. Here are some examples:

a) Religious communication

The best Hadith is the Book of Allah.

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b) Secular a general conversation or tale

من استمع إلى حديث قوم وهم له كارمون أوبنرون منه، صب في ذنه الاتك

One who tries to eavesdrop on the Hadith (conversation) of the people when they dislike his doing and want to keep away from him, in the Hereafter hot copper will be poured in his ear. 

96

c) Historical story

خذلوا عن بن نايف إسرائيل.

You may transmit Hadith from Banu Isra'il. 

97

d) Current story, secret or conversation

اذاححت الرجل الحديث ثم التثبت فهى إمانه

If someone tells a Hadith [secret] then goes his way, his words become a trust. 

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In the early days of Muhammad Rasul-Allah’s Nubuwah the stories and communications of Muhammad Rasul-Allah (Hadith) dominated all other kinds of communications, so this word began to be used almost exclusively for the narration about or from Muhammad.

The meaning of Hadith according to muhaddithun and jurists

According to muhaddithun it stands for what was transmitted on the authority of Muhammad Rasul-Allah’s, his deeds, sayings, tacit approvals, or description of his Sifat (features) meaning his physical appearance. However, physical appearance of Muhammad is not included in the definition used by the jurists.

Imam Ibn Taimiyyah’s definition of word Hadith

While replying to a question what is limt (hadd) of Hadith? Imam said: All praise to Allah; Hadith Nabawi means whatever has been reported from Muhammad Rasul-Allah after his Nubuwah, his sayings, deeds and what he approved, the Hadith, consists all these three aspects. Whatever he said even if it is mere information, its affirmation is obligatory and when he prescribes anything as lawful or unlawful, undesirable or permissible obedience to his commands is obligatory also. There are many Quranic verses which not only speak about the Nubuwah of Anbiya’ but their infallibility also when they narrate anything from Allah thus, their information is nothing but truth.
(haqq) that’s what Nubuwah stands for. Rasul-Allah ﷺ is bound to invite people to Allah’s religion and to convey His teachings and commands to them. In nutshell the word Hadith consist every thing Nabiy - said, did or approved after his Nubuwah, particularly when there is a clear direction for us to follow what he said or did.100

صلوا كما زُعنا تعلمنا أصلى

Offer salah as you see me offering salah.101

إني آخذكم [I am here] so that you learn your rituals from me.102

What the Allah has made lawful or unlawful for him is lawful or unlawful for ummah also, except there is concrete exception about any thing.

وإِذْ تَقَلَّبْ لَدَيْكَ أنَّمَ أَنْفِعَ اللَّهُ عَلَيْهِ وَأَنْفِعَتْ عَلَيْهِ أَسْبَكاً عَلَيْهِ زَوْجَكَ وَأَنْفَُّ اللَّهُ وَتَخْفَى فِي نَفْسِكَ مَا اللَّهُ مُكَبَّرُهُ وَتَخْفَى أَلْفَادُ وَاللَّهُ أَحْقَ أَنْ تَخْفَى فِلَشَا فَقَضَى زَيْدَ بِنَتِيْجَةَ وَطَرَأً زَوْجَتُكَ لِكُنَّ لا يُكُونُ عَلَى أَلْمُؤُمِّينِ حَرْجٌ فِي أَرْوَاجٍ أَنْ عَيَّاهُمْ إِذًا فِرْضًا بِهِمْ وَرَأْيُ وَكَانَ أُمُّرُ اللَّهِ مَفْعُوْلاً

Behold! thou didst say to one who had received the grace of Allah and thy favour: Retain thou [in wedlock] thy wife, and fear Allah. But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved [his marriage] with her, with the necessary [formality], We joined her in marriage to thee: in order that [in future] there may be no difficulty to the Believers in [the matter of] marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled. (al Ahzab 33:37)
O Nabiyyullah! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee; and daughters of thy paternal uncles and aunts, and daughters of thy maternal uncles and aunts, who migrated [from Makkah] with thee; and any believing woman who dedicates her soul to the Nabiyyullah if the Nabiyyullah wishes to wed her; this only for thee, and not for the Believers [at large]: We know what We have appointed for them as to their wives and the captives whom their right hands Possess; in order that there should be no difficulty for thee. And Allah is Oft-Forgiving, Most Merciful. (al Ahzab 33:50)

Hadith also consists Rasul-Allah's assent, Rasul-Allah's assent about madariba as it was common practice in his days, his assent over 'A'isha's play with her friends and dolls, his assent for singing by little girls etc. all these things are included in Hadith because objective or Hadith is to provide religious proof and it can be derived from Rasul-Allah's sayings, deeds and what he has approved.

Some pre-Nubuwah happenings of Rasul-Allah and his sirah tayyibah (life history of Rasul-Allah) is also included in the technical meaning of the Hadith, his confinement in Hira cave and hilf al Fadul etc. and his excellent morals and good manners about which Khadijah reported:

By Allah! Allah will never disgrace you, that you, tie kinship, help the poor and, serve your guests generously and aid the needy.

According to Imam Ibn Taimiyyah all these things give help in recognition and truthfulness of his Nubuwah, it is because scholars of sirah included all these things in sirah books, all these things too are included in the meaning of the Hadith.
Scholars have narrated in *sirah* books various *pre-Nubuwah* happenings of Muhammad Rasul-Allah ﷺ also but they did not mentioned these happenings as *Sha'ri hujjah* (religious proof) neither one can derive religious proof from these *pre-Nubuwah* happenings, Muhammad Rasul Allah ﷺ used to visit Hira cave as it was lawful then to remain in confinement as far as one wishes but after *Nubuwah* Muhammad Rasul-Allah ﷺ gave up this practice thus, it is not permissible for anyone today to make this practice, religious proof or justification for his self styled confinement because *salah bil jam'at* and *salah al jum'a* was not obligatory then as it is now there is a consensus that Muslims have to bear witness to these *pre-Nubuwah* happenings if proved authentically but as for as derivation of religious proof is concerned one has to get it only from *post-Nubuwah* sayings, deeds and approvals of Muhammad Rasul-Allah ﷺ.\(^\text{104}\)

**Types of Ahadith**

Every Hadith consists two parts; the first part is called *isnad* (chain) while the actual statement or information relating to Muhammad Rasul-Allah ﷺ is called *matn* (text) *isnad*, according to Arabic lexicography, means the thing on which another relies. As we rely on the narrators for the knowledge of the statement of Muhammad Rasul-Allah ﷺ, this chain is called *isnad* mostly Hadith grading takes place on the basis of narrators, here we will narrate chart of Hadith grading with brief definitions.

As we mentioned above Hadith is primarily of three kinds:

a) Sayings which Muhammad Rasul-Allah ﷺ uttered (*Hadith qawli*)

b) Actions which Muhammad Rasul-Allah ﷺ did and Companions reported those in their own language (*Hadith fi 'li*)

c) Confirmation or approval which he made to an act which takes place in his presence and he raised no objections. (*Hadith taqriri*)

Hadith has again been divided mainly into two important classes:

a) *Mutawatir*: literal meaning: to be one after another.

b) *Ahad*: literal meaning: one

Technical meaning of *Mutawatir*:

Is a report of a large number of narrators whose agreement upon a lie is inconceivable. This condition must be met in the entire chain from the origin of the report to the very end.
In the view of Muslim scholars any Hadith which has been transmitted by *tawatur* and whose reporters based their reports on direct, unambiguous perception, unmixed with rationalization would produce knowledge with certainty.\(^{105}\)

According to Imam Ibn Taimiyyah main objective of *tawatur* is to produce knowledge with certainty, but some scholars defined *mutawatir* Hadith, only such Hadith which has been narrated by many narrators because they think certainty of knowledge can be obtained only when more narrators narrate the Hadith, according to Imam Ibn Taimiyyah this version of *mutawatir* Hadith is weak, the truth is what majority of scholars have said about the information (*khābr*) sometimes knowledge can be obtained by their piety and memory and sometimes even circumstance around information can provide knowledge thus knowledge can be obtained by all these means.\(^{106}\)

There is a difference of opinion about the required number of narrators for *mutawatir* Hadith, some scholars have given specific number ranging from four (4) to three hundred and thirteen (313) but these are baseless claims.\(^{107}\)

*Mutawatir* Hadith is classified into two sub-divisions:

a) *Mutawatir* in words: It is a Hadith whose words are narrated by such a large number, in a manner that all the narrators are unanimous in reporting it with the same words without any substantial discrepancy.

Example:

\[من كَذَبَ عَلَى فَلَيْتْنَوا مَفَعَدَةً من النَّارَ\]

Whoever attributed lie to me [intentionally] he will occupy, a seat in Hell-fire.\(^{108}\)

b) *Mutawatir* in meaning: It is a *mutawatir* Hadith which is not reported by the narrators in the same words. The words of the narrators are different. Sometimes even the reported events are not the same. But all the narrators are unanimous in reporting a basic concept/meaning which is common in all the reports.

Example:

\[عَنْ عَبْدِ الله رَضِيَ الله عَمَّن أَرْسَلَهُ مَعَ النَّبيَّةِ سَلَّمَ الله عَلَيْهِ وَرَحْمَاتُ الله عَلَيْهِ وُسْلَمَ قَالَ أَقَامَ أَنَّا فَرَطْكَمْ عَلَى الْحَجْرِ\]

‘Abd Allah Narrated: Nabiyy\(^{6}\) said: I am your predecessor at lake fount.\(^{109}\)
As we mentioned above *mutawatir* is a Hadith reported by a large number of people in different times, so as to make it impossible for having any falsehood crept into it. The fact is that it is commonly accepted, makes its authority unquestionable. To this category belong the Ahadith that have been accepted by every Muslim generation form the time of Muhammad Rasul-Allah ﷺ. It is not compulsory to discuss its narrators, but it is the extensive and universal acceptance of a Hadith which raises it to the rank of *mutawatir*.

Technical meaning of *Ahad*: it is that information which does not fall on the conditions of the Hadith *mutawatir*.

The authenticity of this kind of Hadith depends on the veracity of its narrators. If the narrator is trustworthy in all respects, the report given by him can be accepted, but if the single reporter is believed to be doubtful, the entire report subsequently remains doubtful.

There is a difference of opinion whether Hadith *ahad* can produce certain knowledge or not? Imam Nawawi is of the opinion that it can provide speculative knowledge only, but majority of *muhaddithun* are of the opinion that if Hadith *wahid* has been narrated by Imam Bukhari and Imam Muslim it can produce certain knowledge, some scholars are of the opinion that if Hadith *wahid* is *sahih* whether narrated by Imam Bukhari or Imam Muslims or other *muhaddithun* it will provide certain knowledge as Hadith *mutawatir* is producing certain knowledge Imam Ibn Taimiyyah as we mentioned earlier is of the same opinion according that if the text is *sahih* it will definitely produce certain knowledge.110

Three kinds of Hadith *Ahad*:

a) *Mashhur*: well known
b) *'Aziz*: powerful, corroborative.
c) *Gharib*: strange, loneliness, unfamiliar.

*Mashhur*: is a Hadith transmitted by three or more transmitters in every stage. To this class, sometimes also known as *al mustafid*, belong a large number of Ahadith which are included in all the collections of Ahadith and constitute the main foundations of Islamic law.

Example:

إِنَّ اللَّهَ لَا يَفْقِحُ الْعُلُومَ انْبِرْ أَنْ تَنْقُضْ عَنْهُ مِنْ النَّاسِ وَلَا يَكْبِرْ تَفْقِحُ الْعُلُومَ يُقْضِيّ الْعُلُومَ

Allah does not take the knowledge, by taking it away from the people.111
Ghair istalahi mashhur: non technical

Ghair istalahi mashhur Hadith is a Hadith which does not carry conditions of mashhur Hadith but it becomes very common and known among the elites as well as in commons.

Example:
a) known among the muhaddithun:

فَتَبَتَّ الرَّبِّينَ صلِّي الله عليه وسلم نَزِهَا وَدَفْعَا عَلَى رَعْلٍ وَذَكَوَانَ

Rasul-Allah  recited the despair invocation for a period of one month asking Allah to punish the tribes of Ra’il and Dhakwan.\(^{112}\)

b) Known among the muhaddithun, scholars and common people as well.
Example:

المُسْلِمُ مَنْ سَلَامُ الْمُسْلِمُونَ مِنْ لَيْتِهِ وَبِيدهِ

Muslim is one from whose tongue and hand other Muslims are safe.\(^{113}\)

c) known among the jurists:
Example:

أَبْقِ أَحْلَالُ اللَّهِ إِلَى اللَّهِ تَعَالَى الطَّلَاقُ

The most detestable of lawful things near Allah is divorce.\(^{114}\)

d) known among the jurists of Asul fiqh:
Example:

رفع عن امتي الخطأ والنسيا واما استكربواعليه

My ummah will not be, accountable for what they do unintentionally, for forgetfulness and upon what they were forced.\(^{115}\)

e) Known among the grammarian:
Example:

نعم العبود صليب لم يخف الله يعصه صليب

How nice is Suhaib if he would have not afraid of Allah even then he would have not commit sin.\(^{116}\)

f) known among the common people:
Example:

اختلاف امتي رحمة

Differences among my ummah is blessing.\(^{174}\)
It is not possible to declare Ahadith whether mashhur or ghair istalahi mashhur as sahih or ghair sahih. It is also possible some of them may be sahih, hasan, da’if or even maudu’. Also if it is sahih then it will be given priority over ‘aziz and gharib.

‘Aziz: that is a Hadith transmitted by at least two narrators in every generation.
Example:

لاَ يَوْمَ نَأْتِمُ أَحَدَ كَمْ لَتَأْكُونُ أَحَبَّاً إِلَّا إِلَيْهِ يَمْنُونَ وَلَدَيْه وَالِيَدَوَالْبَثِّ وَالْكَاسِ أَحْمِيَانِ

None of you is believer till I am dearer to him than his child, his father and the whole of mankind.

Gharib: if an isnad had a single narrator either throughout its isnad after the Companion or in any stage, it is called gharib.

Gharib mutalq: is a narration in which only one person narrates from the beginning of the isnad, only one Companion narrates from Rasul-Allah ﷺ.
Example:

إِنَّمَا الأَعْمَالَ بَالْعُيُوبِ

But the deeds depend upon the intentions.

Gharib nasbi: at the beginning of isnad more than one person narrated Hadith but and then after only one person narrated from them.
Example:

أنَّ النَّبِيَّ صلى الله عليه وسلم خَلَّ مَكَّةَ بِنَوْمٍ نَافِعٍ وَعَلَّ رَأْيَهُ الْمَعَيْرِ

Nabiyy entered Makkah, wearing a helmet on his head.

The legal importance of these three degrees (mashhur, ‘aziz, gharib) of Ahadith are abundantly discussed in the works of Islamic jurisprudence. The first two classes are recognized by all the important Sunni jurists as the second source of Islamic law, after the Qur’an. The ahad which too can produce certain knowledge if proved sahih are accepted as taking precedence over qiyas (analogical induction) by all Sunni schools of thought.

Grading of Ahadith

Hadith ahad can be graded into two groups as far as their authenticity or weakness is concerned:
Maqbul : accepted
Mardud : rejected

Maqbul: the Maqbul may be divided into two groups:

Sahih : authentic
Hasan : agreeable

Both groups are sub-divided into two sub-groups:

Sahih li dhathi : authentic by itself.
Sahih li ghairihi : authentic owing to presence of others.
Hasan li dhatihi : agreeable by itself.
Hasan li ghairihi : agreeable owing to the existence of others.

Muhadithun has also graded Ahadith in three different kinds they gave priority to this grading over above mentioned grading as there is no Hadith which does not falls in one of these three grades:

a) Sahih : correct
b) Hasan : approved
c) Da’if : weak

Imam Ibn Taimiyah’s views about this Grading

As far as grading of Ahadith in saih, hasan and da’if are concerned, first person who introduced this grading was Abu ‘Isa Tirmidhi nobody was aware of this grading before him, scholars of Ahadith used to grade Ahadith only in two categories saih and hasan. Imam Tirmidhi not only introduced this three type grading but also defined them in detail. According to him Hadith hasan is a Hadith which has been narrated by more than one chain of narrators and none among the narrators of this Hadith has been accused of falsehood nor this Hadith is shadh, It’s grading is only next to saih Hadith. Imam Tirmidhi’s view about da’if Hadith is that the da’if Hadith is a Hadith whose
narrators are accused of unintentional errors or weak memory, similarly when an unknown person narrates Hadith according to Imam Ibn Taimiyyah it is possible he may be liar or he may have weak memory.122

According to Imam Ibn Taimiyyah some scholars did not accept Imam Tirmidhi’s this Hadith grading, according to them Imam Tirmidhi claims *hasan gharib* is a Hadith from which *ahad* is separate and Hadith *sahih* can be *gharib* also.

\[
\text{إِنَّمَا الْأَعْمَالَ بِالْنِّيَاتِ.}
\]

But the deeds depend upon the intentions.123

\[
\text{أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنِ نَبِيعَ الْوَلَاءِ وَعَنِ هِبَتِهِ.}
\]

Rasul-Allah had forbidden the selling or donation the loyalty of a freed slave.124

These Ahadith are *sahih* although first Hadith was narrated by ‘Umar only and second Hadith was narrated by his son ‘Abd Allah Ibn ‘Umar alone, according to Imam Ibn Taimiyyah, those who argues with Imam Tirmidhi actually fail to understand his views regarding this grading because when *muhaddithun* said ‘this Hadith is *gharib*’ what actually they mean is that, this Hadith by this particular *isnad* (chain) is *gharib* but Hadith has been narrated by another *isnad* which made it *sahih* when text of the Hadith narrated by two chains is authentic Imam Tirmidhi calls it *hasan gharib*.125

There are some Ahadith which has been graded by Imam Tirmidhi as *sahih* but other *muhaddithun* differ with him, similarly sometimes Imam Tirmidhi grades any Hadith as *da’if* but Imam Bukhari calls it *sahih* Hadith.

Example:

\[
\text{سَمَعَ أُبُو عُمَرْ نَعْمَةَ فَقَالَ حَذَّنَا رَجُلٌ عَنْ أُمِّي إِسْتَخْرَاجَ فَالَّذِي أَنْبِيَتُنَا أَنْبِيَتُنَا دَكَرَهُةَ وَلَكِنَّ عَنْدَ الْرَّحْمَانِ نَاسِئَةَ عَنْ}
\]

\[
\text{أَمِينُ أَنْبَتَ أَنْبَتُ نَعْمَةَ سَمَعَ عَنْ أُمِّي إِسْتَخْرَاجَ فَالَّذِي أَنْبِيَتُنَا أَنْبِيَتُنَا دَكَرَهُةَ وَلَكِنَّ عَنْدَ الْرَّحْمَانِ نَاسِئَةَ عَنْ}
\]

\[
\text{وَأَلْقَىَا النَّاَفِئِ ثَلَاثَ أَجَّادَةً فَأَخَذَ رَوَآءَةً فَأَرْتَبَهَا بِيَدِ فَاخْتَحَّ الْحَجَرَيْنِ وَأَلْقَىَ الْرُّؤْوَةَ وَقَالَ هَذَا رَكْسٌ.}
\]

‘Abd Allah narrated: Nabiyy felt need to answer the call of nature. He asked me to bring three stones. I found only two stones and searched for the third, but could not find it. So I took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said: this is filthy thing.126

About one narrator A bi Ishaq there is a difference of opinion among the *muhaddithun*, Imam Tirmidhi presented this difference of opinion as *‘Ilah* thus, grade this Hadith as *da’if* but Imam Bukhari while narrating the same Hadith with another chain graded it as *sahih* Hadith.
Definition of *sahih Hadith*:

الحديث المسند الذي ينتمي إلى رسول الله صلى الله عليه وسلم أو إلى منتقاه من صحابي أو من دونه ولا يكون شاذًا ولا معطلاً

*Sahih Hadith* means *musnad* Hadith which has been narrated by a pious person who has a firm memory from a pious person who is good in his memory till it reaches to Rasul-Allah ﷺ or his Companion or to *taba' tab' in*, it is neither *shadh* nor *mu'allal*.127

Requirements for *sahih Hadith*:

a) *Itisal sanad*: continuity of the chain must be preserved, which means the completeness of the chain of transmitters all the way back to the final authority.

b) *'Adalat*: every narrator of the chain must be sane and pious Muslim who saves himself from sinfulness and impiety.

c) *Hifz*: every narrator of the chain must have firm memory whether he committed Hadith to memory or preserve it in a written form.

d) *'Adm shadh*: should not be as isolated one, which means that particular Hadith must not be in contradiction with the narrations of the other authorities who were more in number while belonging to the same group or must not be in disagreement with an authority that has higher reputation than the one under discussion.128

e) *'Adm 'Ilah*: should not have any hidden defect.

**Grades of Sahih Hadith**

Imam Nawawi has divided Hadith *sahih* into seven categories:

a) A Hadith accepted and narrated both by Imam Bukhari and Imam Muslim in their books is the most authentic and has been described as *mutafaqun 'aliah* (agreed upon).

b) A Hadith narrated by Imam Bukhari alone in his *Sahih Bukhari*.

c) A Hadith narrated by Imam Muslim alone in his *Sahih Muslim*.

d) A Hadith based on the conditions laid down in *Sahih Bukhari* and *Sahih Muslim*.

e) A Hadith based on the conditions of *Sahih Bukhari* alone.

f) A Hadith based on the conditions of *Sahih Muslim* alone.

g) A Hadith accepted by all other *muhaddithun* except Imam Bukhari and Imam Muslim.129
Different cities too had a role in the grading of *sahih Ahadith*. Some scholars claim without any hesitation that, most authentic narrations are those which have been narrated by *ahl Madinah* (narrators from Madinah) because Madinah Tayyibah is like home for Hadith and Sunnah. Imam Ibn Taimiyyah said:

There is an agreement among the *muhaddithun* that, most authentic Ahadith are those which have been narrated by *ahl Madinah*, after them it is *ahl Basrah* and third grade is for *ahl Syriah.*

**General qualifications for Narrators**

a) The name, nickname, title, parentage and occupation of a narrator must have been known.
b) He must not have spoken lie in relating any Hadith from Muhammad Rasul-Allah ﷺ.
c) He must not have been accused of any crime or known to have been a liar.
d) He must not have committed frequent mistakes and blunders.
e) He must not have been careless in relating Ahadith.
f) He must not have been wicked in words and deeds.
g) He must not have spoken from Imaginations.
h) He must not have spoken anything against reliable persons.
i) He must not have been illiterate and fool.
j) He must not have held any peculiar religious view of his own.
k) He must not have had bad memory.
l) He must have examined every report minutely.

**Sahih lidhatihv:**

Literal meaning: word *sahih* (authentic) is used in opposite to word ('illah), metaphorically word *sahih* is used for authentic Hadith.

Technical definition:

Hadith narrated by such chain of narrators where every narrator right from the beginning to end, is pious and having retentive memory. Hadith is neither shadh nor *mua'llal*.

Example:

٦٦٦

Jubair Ibn Mut''im narrated: My father said, I heard Rasul-Allah ﷺ reciting *al Tur* in the sunset *salah*.
Sahih ligharihi:

Is a Hadith which is basically hasan lidhatihi but due to another authentic chain of narrators this Hadith becomes sahih. This Hadith is called sahih ligharihi because it got grade of sahih Hadith due to another sanad (chain).

Status of sahih lighairihi: Its status is higher than hasan lidhatihi but less than sahih lidhatihi.

Example:

 Abu Hurriarah narrated: Rasul-Allah ﷺ said: If I had not found it hard for my followers, I would have ordered them to brush their teeth with Siwak for every Salah.\(^{133}\)

Definition of Hadith hasan:

Hasan Hadith: Hadith with continuous chain and every narrator of this chain is sane and pious Muslim with common memory, Hadith is neither shadh nor mua’llal.\(^{134}\)

Technical definition: there are different sayings of Hadith scholars about the exact definition of Hadith hasan because this Hadith is middle link in between Hadith sahih and Hadith da’if, here we will narrate the comprehensive definition of Hadith hasan which has been quoted by Imam Ibn Taimiyah from Imam Tirmidhi, hasan is that Hadith whose narrators are equitable, upright and having retentive memory, its chain must be continuous and it must not be shadh it is called then sahih lidhatihi but if its memory is weak it becomes hasan lidhahtihi.\(^{135}\)

Example:

Hasan lidhatihi:

Literal meaning: agreeable by itself; beauty, elegance.

Technical definition: there are different sayings of Hadith scholars about the exact definition of Hadith hasan because this Hadith is middle link in between Hadith sahih and Hadith da’if, here we will narrate the comprehensive definition of Hadith hasan which has been quoted by Imam Ibn Taimiyah from Imam Tirmidhi, hasan is that Hadith whose narrators are equitable, upright and having retentive memory, its chain must be continuous and it must not be shadh it is called then sahih lidhatihi but if its memory is weak it becomes hasan lidhahtihi.\(^{135}\)
‘Abd Allah Ibn Awfa narrated that, Rasul-Allah[^1] said: no doubt doors of paradise are under the shades of swords.\(^{136}\)

**Hasan lighairihi:** is a da’if Hadith, which has more than one chain of narrators which makes it hasan lighairihi, its weakness is not due to narrators falsehood or impiety but due to narrators weak memory, discontinuation the chain or infamouness of any narrator of the chain.

Status of Hadith hasan lighairihi : it is lower in status than hasan lidhatihi but higher than da’if Hadith.

Example :

‘Amir Ibn Rabi‘ narrated from his father that a woman from Bani Fazarah tribe married herself against alimony of one pair shoes, Rasul-Allah[^1] asked her, are you satisfied with this pair of shoes, ‘she replied yes’, thus he made her marriage lawful.\(^{137}\)

**Two more groups of Maqbul Hadith:**

1. Muhkam and Mukhtalaf.
2. Nasikh and Mansukh.

1) **Muhkam Hadith:**

Literal meaning :strong, powerful.

Technical meaning : hadith maqbul is a hadith which does contradict with a Hadith having similar (maqbul) status, although they are contradictory to each other muhaddithun used to create tatbiq (harmonization) between them.

Example:

\[\text{لَا غَدٌّ وَلَا طَيِّبَةٌ} \]

There is no contagious disease which is conveyed, nor is there any bad omen (from bird).\(^{138}\)

\[\text{وِفَرَّ مِنَ المَجْذَبِ} \text{كَمَا تُفَرَّ مِنَ الأَلْبَدِ} \]

And one should run away from the leper as one runs away from a lion.\(^{139}\)

Hafiz Ibn Hajar has given tatbiq between these two Ahadith in such a way that there remains no contradiction between the two.
2) Hadith Nasikh

Literal meaning: abrogation, transfer.

Technical meaning: abrogation of any previous or existing religious order by Rasul-Allah \( \text{р} \) by issuing new order.

Abrogated order is called mansukh and one who abrogates is called nasikh.

Example:

I used to stop you from visiting graves, now you visit them, it reminds death.

*Mardud*:

Definition of Hadith *da‘if*:

Ma la yijyewu fiti shariah al-salehe wla shariah al-hassan.

Hadith *da‘if* means a Hadith which does not carry qualities of Hadith sahih or hadith hasan.

**Hadith Da‘if**:

Literal meaning: weak, feeble.

Technical meaning: *da‘if* Hadith is that in which there is some defect either in the chain of transmission, or in the proper understanding of the transmitter, or its contents are not in perfect agreement with Islamic beliefs and practices. It is in fact a Hadith of weak or less reliable authority.

Example:

Whoever has intercourse with a woman during her menstrual periods, or in her rectum, visits wizard he nullifies what have been revealed on Muhammad \( \text{р} \).

According to Imam Ibn Taimiyyah there are two types of *da‘if* Ahadith, a) *da‘if* Hadith whose (*du‘af*) weakness did not stop us to accept this Hadith and we can act on it also. This kind of weak Hadith is same Hadith for which Imam Tirmidhi used term *hasan*. Second type of *da‘if* Hadith is neither acceptable nor one can act on it, it is absolutely baseless narration.
We have discussed earlier the requirements and conditions for accepting any Hadith. Ahadith which did not possess anyone of these was rejected (mardud). However, the causes of rejection may be derived into two groups:

a) Weakness owing to discontinuity of isnad.
b) Rejection owing to defect in narrator.

Group ‘A’ (weakness owing to discontinuity of isnad) is divided into six (6) types of Ahadith.

Group A:  
A.1) Mu’allaq  
A.2) Mursal  
A.3) Mu’dal  
A.4) Munqat'  
A.5) Mudllas  
A.6) Mursal Khafi

a) Hadith Mu’allaq:

Literal meaning : hanging, suspended.

Technical meaning : an isnad in which one or more authorities (narrators) from the beginning is omitted or unknown.

Example:

قال أبو موسى غطى النبي ركبتيه حين دخل عثمان

Abu Musa reported, Nabiyy reported, Rasul-Allah covered his leg when ‘Uthman entered.144

Note: this Hadith is mu’allaq because Imam Bukhari quote Abu Musa (Companion) only and omitted whole chain.

b) Hadith Mursal:

Literal meaning : which has been left, defective.

Technical meaning : transmission of a successor from Muhammad Rasul-Allah directly, dropping the Companion from the isnad.

Example:

عن سعيد بن المسبب أن رسول الله صلى الله عليه وسلم نهى عن البيضاء

Rasul-Allah had forbidden the sale of muzabana.139

Note: this Hadith is mursal because Sa‘id Ibn Musaib (tab‘i) narrated it from Rasul-Allah thus, omitted sahabi.
c) **Hadith Mu‘ddal**:

Literal meaning : problematic.

Technical meaning : an *isnad* in which two continuous links are missing in one or more than one place.

Example:

\[
\text{عَنْ الْعَلِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ:} \text{يَا بْنَ بِرَيْدُرَ} \text{قَالَ:} \text{يَا بْنُ مَالِكَ} \text{غَيُّوْلُ الْمَلَكَ}.
\]

Abu Hurairah reported: Rasul-Allah 

Note: this Hadith is *mu‘dal* because two narrators (Muhammad Ibn ‘Ajlan and his father) between Imam Malik and Abu Hurairah have been omitted.

d) **Hadith Munqat**:

Literal meaning : broken.

Technical meaning : an *isnad* having a single link missing somewhere in the middle, in one place or more.

Example:

\[
\text{عَنْ الأَبْنَائِ} \text{أَبِي عَسَّاح عِنْ زَيدِ بْنِ بَكْرِ ابْنٍ يَشْعُرُ عِنْ حَذِينِهِ مُرْفَعًا:} \text{إِنَّ وَلِيَّتُهَا أَبَا بَكْرُ فَتَوَى أَمِينٌ}.
\]

Note: this Hadith is *munqat* because one narrator (Sharik) who actually narrated this Hadith to al Thauri is missing in this chain.

e) **Hadith Mudallas** : there are two types of *tadlis*  

a) *mudallas alasnad*  
b) *mudallas al shayukh*.

Literal meaning : concealment of defect.

**Mudallas al asnad**:

- Technical meaning : a transmitter narrated a Hadith from an authority whom he met but from whom he did not learned that particular Hadith. Thus he did not mention the immediate authority and transmitted it from higher authority using a term which can be used for both direct and indirect learning.
Example:

\[
\text{عَنْ عَلِيَّ بْنِ مُهَارَمَةَ عَنْ أَبِي عَبْدِهِمَّ عَنْ الزُّهُرِيِّ}
\]

Note: while narrating the Hadith Ibn Uyayanah used word (عن) he was asked! Did you hear this Hadith directly from Zuhri? He replied no this Hadith was narrated to me by Add al Razaq. But word (عن) which he used gave impression to reader as the (Ibn Uyayanah) had learned this Hadith directly from Zuhri which was not fact.  

\textit{Mudallas al shayukh:}

technical meaning : narrator used a scholar's name, alias which was not commonly known instead of using the name for which he was famous just to conceal his identity.

Example:

\[
\text{قَالَ أَبُو بْكَرُ بْنُ مُجَابِدِ هُدَّدَنا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ}
\]

'Abd Allah Ibn Abu 'Abd Allah is actually Abu Dawud Sajistani well known \textit{muhaddith} but he is not known by his actual name which Abu Bakr used in this narration.

f) \textit{Hadith Mursal Khafi:}

Literal meaning : to leave something loose.

Technical meaning : narrator narrated Hadith from his contemporary whom he used to even meet but did not listen that particular Hadith from him, but when he narrated that Hadith he used word (قال) which gives impression that he had heard Hadith from him.

Example:

\[
\text{عَنْ عُمَرَ بْنِ عَبْدِ العَزْيَرِ عَنْ عَتِيْبَةَ بْنِ عَمَّارَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: رَحْمَتُ اللَّهِ حَارِسَ الْحَرَّسِ}
\]

Aqbah Ibn 'Amir narrated that Rasul-Allah ﷺ said: May Allah show mercy to protector of guardians.  

Group 'B'(rejection owing to defect in narrator) is divided into two sub-groups.

B.1) Regarding \textit{Adalah} : piety
B.2) Regarding \textit{Dabt} : memory, discipline.
Again group B.1 is sub-divided into five categories.

Regarding ‘Adalat:

B.1.1: Kidhb : falsehood.
B.1.2: Tuahmat Kidhb: accusation of kidhb.
B.1.3: Fisq: impiety.
B.1.4: Bid‘ah: innovation.
B.1.5: Jahalah: ignorance.151

Group B 11: is sub-divided into five categories.

Regarding Dabt:

B.11.1: Ktharat ghalt: erroneous.
B.11.3: Ghflat: negligence.
B.11.4: Waham: negligence.
B.11.5: Mukhalafat thaqat: opposition to reliable persons.152

Imam Ibn Taimiyyah’s views regarding khabar (information)

According to Imam Ibn Taimiyyah error in khabar takes place due to its narrator either by mistake (ٍٖٕٕٔ) or intentionally (ٍٖٕٕٔ). That’s why ‘Adalah (piety in its comprehensive sense) has been made an obligatory quality for the narrators, so that Ahadith can be saved from intentional falsehood and accordingly reventive memory and sharpness has been also made necessary qualities for narrators to same Ahadith from (ٍٖٕٕٔ) unintentional mistakes.

Imam Ibn Taimiyyah said khabar may be either true or false. He finds some reasons responsible for narrator’s unintentional mistakes.

a) When narrator besides ‘Ilm Hadith involves himself in other Islamic sciences resultant his memory regarding Hadith does not remain intact.
b) He gives up his attachment to ‘Ilm Hadith due to some reasons.
c) One who listens Hadith, but everyone can not memorize everything he heard.
d) Text of Hadith he narrates carry such words which were not actual part of the text thus, he speaks lie.
e) While narrating Ahadith to his disciples, sometimes disciples consider his words as part of the Hadith, he does not clarify this thing to them.

f) Sometimes narrator reads from his written book where differences exist, which causes error.

g) When he narrates Hadith against his wish, thus commits error.

Intentional error or falsehood:

a) Hypocrisy and heresy.

b) To support any particular fiqhi Madhhab or sect or for another evil desires, this trend is common in juristic principles and its branches.

c) In tariqib and tarih (inducement and persuasion) when narrator thinks it permissible to narrate weak or false Ahadith.

d) For vested interests and worldly gains.

e) Lust for power, to fabricate Ahadith to achieve this goal.

Titles of Ahadith which came into existence due to reasons mentioned above.

B.1) Maudu‘.

B.2) Mattruk.

B.3) Munkar

B.4) Mu‘alal.

B.5) Mudrij.

B.6) Maqlub.

B.7) Mazid fi Mutsil al asanid.

B.8) Muddarab.

B.9) Musahaf.

B.10) Shadh.

B.11) Majhul.

Rejection owing to defect in narrators.

B.1) Maudu‘ hadith:

Literal meaning: to pull down some thing.

Technical meaning: is a Hadith of which the narrator is known for fabrication of Hadith and falsehood, absolutely baseless narration.

Example:

حضر رسول الله ﷺ جلس لمجلسًا للنقاش ورقص حتّى شق قميصه

Rasul-Allah ﷺ went to group of saints and danced till he tore his shirt.
The attribution of false statements to Muhammad Rasul-Allah may be divided into the categories.

a) Intentional fabrication of Hadith. That is usually called Hadith maudu'.

b) Unintentional attribution of a false Hadith to Muhammad Rasul-Allah by mistake despite due care or due to carelessness. That is usually called Hadith batil.

Example:

من عرف نفسه فقد عرف ربه

One who knows himself thus, knows his Rabb.156

Scholars have laid down certain rules according to which one could reach conclusions about the spurious or genuineness of Hadith even without going into detailed study of isnad. Here is a summary of the method described by Ibn al Qayyim.

a) If the Hadith contains an exaggerated statement that the Muhammad Rasul-Allah could not have made.

b) Experiment rejects it.

c) Ridiculous kind of attribution.

d) Contradicts a well known Sunnah.

e) Attributes a statement to Muhammad Rasul-Allah which was supposed to have been made in the present of a thousand Companions but all of them supposedly concealed it.

f) The statement has no resemblance to other statements of Muhammad. Sounds like the saying of mystics or medical practitioners.

g) Contradicts the clear and obvious meanings of the Qur'an inadequate in its style.

Besides these general rules, the entire system of isnad was applied to detect the fabrication157

Ibn Jauzi said

ما حسر قول القائل إذا رأيت الحديث يبدي المعنوي أو يخالف
المعنوي أو ينافى الأصول فا علم أنه موضوع

Somebody has said nice thing that, when you find any Hadith against reason, established narration and against principle, mind it, it is fabricated one.158
B.2) *Matruk hadith:*

Literal meaning: useless thing.

Technical meaning: is a Hadith of which the narrators are accused for lie or falsehood in other matters but not in narrating Hadith.

Example:

> عمر بن نير عن حبان عن أبي الطفيل عن علي وعمران بن النبي ﷺ

> يقترب في الفجروييجر يوم عرفته من صلاة الغداء ويتضع صناعة العصر وهي أخبار التشريق

Imam Nasai’ and Darqutni reported that, ‘Amar Ibn Shumr is *matruk al Hadith.*

B.3) *Munkar hadith:*

Literal meaning: to refuse

Technical meaning: is a Hadith as opposed to *maruf* in which narrator is known for his impiety or mistakes in narration or is negligent.

Example:

> عن أبي ذكير يحيى بن محمد بن قيس عن علي بن عمرو عن أبيه عن عائشه

> كلما البلح يتأمر فانه بن آدم إذا أكله غضب السبطان

‘Arwah reported from his father he reported from ‘A’isha that: eat unripe dates with dry dates if anyone eats unripe dates only Shaitan (devil) becomes furious.

According to Imam Nasai’ this Hadith is *munkar* because this Hadith has been narrated by Abi Zakir alone and when he narrates Hadith alone he is not reliable.

B.4) *Mu‘allal hadith:*

Literal meaning: to presume.

Technical meaning: is a Hadith which apparently seems accurate but has some hidden defect. This defect occurs mostly in isnad. Sometimes it occurs in the text itself.
Abu Hurairah reported that Rasul-Allah ﷺ took hold of my hands and said: Allah, the Exalted and Glorious, created the clay on Saturday and created the mountains on Sunday and created the trees on Monday and created the things entailing labour on Tuesday and created light on Wednesday and he caused the animals to spread on Thursday and created Adam on Friday.\(^{162}\)

According to Imam Ibn Taimiyyah this Hadith is \textit{mu‘allal}, due to one of its narrator.\(^{163}\)

Rejection owing to opposition to reliable narrators

\section*{B.5) Mudrij hadith:}

Literal meaning : to insert one thing into another thing.

Two types of \textit{Hadith mudrij}:

\begin{itemize}
  \item \textit{Mudrij al asnad}.
  \item \textit{Mudrij al matn}.
\end{itemize}

\textit{Mudrij al asnad:}

Technical meaning : a Hadith whose chain of narrators has been changed.

Example:

\begin{quote}
\textit{عن أبي مهدي عن الثورى عن الواصل ومنصور و إعمش}
\end{quote}

Wasil in his narration did not mentioned ‘Amr Ibn Shurjail he narrated directly from Abu Wa‘il and he narrated from Ibn Mas‘ud thus in Wai‘l’s narration ‘Amr Ibn Shurjail’s name has been inserted in the chain.\(^{164}\)
Mudrij al matn:

Technical meaning: is a Hadith in whose text (matn) words mostly of its narrator have been inserted.
Example:

عَنِ ابِي هُرَيْرَةَ أَسْبَغَ الْوَضُوءَ وَأَخَذَ لِلْعَفَافِ بِنَفْسِهِ

Abu Hurrairah narrated perform ablution properly woe to the heels from the Hell fire.165

Underlined words are not of Muhammad Rasul-Allah ﷺ, these are its narrator’s (Abu Hurairah’s) words which creep into original text (matn).166

B.6) Maqlub hadith:

Literal meaning: to upside down anything.

Two types of Hadith maqlub.

a) Maqlub al sanad
b) Maqlub al matn.

Maqlub al sanad: is a Hadith in whose chain names of one or more than one narrator have been reversed.
Example:

عَنُ حَمَّادِ الْبَصَارِيِّعَنِ اعْمَشَ عِنِ أَبِي صَالِحٍ عِنِ أَبِي هُرَيْرَةَ... أَنَّ اللَّهَ اِنْتَصَّمَ
المَسْتَرِكِينَ فِي طِرِيقٍ فَلَا تَبِدِعُمْ بِالسَّلَامِ

When you meet polytheists do not initiate greetings to them.167

Imam Bukhari calls al Nasibi munkar al hadith, Imam Nasai’ calls him matruk and Imam Zargani a s liar. He (al Nasibi) used name of A’ mash in the chain while actual person who narrated this Hadith from his father was Suhail Ibn Abi Salih.

Maqlub al matn: is a Hadith whose text (matn) has been changed by reversing its words.
Example:

وَرَجُلًا تَصَدَّرَ بِصَدْرَةٍ فَأَخَفَّاقَهَا حَتَّى لَا تَتَعْلَمَ تَبَيَّنَهَا مَا تَنْهِقُ شَيْتَانُهُ
A person who gives sadqah and conceals it, that the right hand does not know what the left has given. Some narrators reversed this text while the actual words of matn are:168

\[ \text{ال左手不知右手所施} \]

The left hand does not know what the right hand has given.169

B.7) al Mazid fi mustsil al asanid.

Literal meaning: attach.

Technical meaning: is a Hadith whose chain is mustsil (continuous) and one extra narrator has been added to this chain.

Example:

Abu Marthad Ghanawi reported that: I heard Rasul-Allah ﷺ as saying: Do not sit on the graves and do not pray towards them.170

Two underlined narrators have been added in this chain due to anxiety of Ibn Mubarak and other narrators.

B.8) Mudtarab hadith:

Literal meaning: discomfort, clash of sea waves.

Technical meaning: is a Hadith in which narrating authority differed to each other and it was not possible to prefer one narration to another, as both narrators were of equal standard.

Two types of Mudtarab:

a) Mudtarab al sanad.
b) Mudtarab al matn

Mudtarab al sanad:

Technical meaning: is a Hadith in whose chain is idtirab (anxiety) this defect occurs mostly in isnad.
Abu Bakr said: Rasul-Allah ﷺ you are looking old, he replied, it is because of [chapter] Hud and its sister [chapters].

According to Imam Darqutni this Hadith is mudtarb because some have narrated this Hadith from Sa‘îd and some from ‘A’isha.

**Mudtarab al matn:**

Technical meaning: is a Hadith in whose text (matn) is _idtirab_ (anxiety).

Example:

Fatimah bint Qaiys reported Rasul-Allah ﷺ was asked about _zakah_ he said there is a right [of poor] in ones money besides _zakah._

Ibn Majah narrated this Hadith by similar chain but words are:

There is nothing obligatory to pay from _money_ except _zakah._

**B.9) Musahaf hadith:**

Literal meaning: mistake in reciting.

Technical meaning: is a Hadith whose text narrated by reliable narrators has been changed either by different words or in meaning.

_Musahaf hadith_ is divided into three sub-groups every sub-group has two types.

**Group A-1** *Musahaf al basar.*

**A-2** *Musahaf al sama’.*
Group B-1  
Musahaf al sanad.
B-2  
Musahaf al matn.

Group C-1  
Musahaf al lafz.
C-2  
Musahaf al mani'

A-1 Musahaf al basar

Technical meaning  : is a Hadith in whose text _tashif_ (mistake in reciting) takes place because of poor hand writing or due to lack of _nuqat_ (points or dots).

Example:

> من صام رمضان فلم آتبحه يسنا من سوال

He who keeps _sawm_ for the month of _Ramadan_ and then followed it with six days of _Shawwal_.

Abu Bakr Sauli committed mistake and narrated this as:

> من صام رمضان فلم آتبحه يسنا من سوال

He who keeps _sawm_ for the month of _Ramadan_ and then followed it with anything from _Shawal_.

He narrated word (anything) instead of (six days).

A.2 Musahaf al sama'

Technical meaning  : is a Hadith in which narrator commits mistake in listening either by his weak _sama'it_ (listening) or by any other reason.

Example:

> عاصم الاحول

Narrator instead of 'Asim al Ahwal committed mistake in listening and narrated narrators name as 'Asim al Ahdab.

B.1 Musahaf al sanad

Technical meaning  : is a Hadith in whose chain _tashif_ takes place.

Example:

Shaba narrates Hadith from 'Awam Ibn Marajam but Ibn Mu 'in committed mistake and narrated his name as 'Awam Ibn Mazaham.
B.2 Musahaf al matn.

Technical meaning: is a Hadith in whose text *tashif* takes place.

Example:

Zaid Ibn Thabit narrated Hadith:

\[ \text{Rasul-Allah constructed small room in mosque.} \]

Ibn Lahi'ya committed mistake and narrated the same Hadith with following words.

\[ \text{Rasul-Allah took copping in mosque.} \]

C-1 Musahaf al lafzi:

Technical meaning: is a Hadith where *tashif* takes place in its words.

Note: above mentioned examples are of the same kind.

C-2 Musahaf al ma'nwi:

Technical meaning: is a Hadith whose meaning has been changed by its narrator.

Example:

Abu Musa 'Anzi reported that our nation got honour as Muhammad Rasul-Allah offered *salah* in direction of our nation 'Anazah. He was talking about Hadith where it has been narrated that Rasul-Allah put 'Anazah (stick with iron curve which Rasul-Allah used as *sutra*) before himself and offered *salah*. Abu Musa 'Anazi misunderstood meaning of 'Anazah and instead of stick he meant it as his nation.\(^{175}\)

\[ \text{بعن ابن عمران النشي كان يركب الحائزة ويصلُ إلى البيا} \]

Ibn 'Umar narrated that: Nabiyy used to pitch stick [as *salah* hedge] and offered *salah* towards it.\(^{176}\)

B.10) *Shadh hadith*:

Literal meaning: apart from majority, unique.

Technical meaning: is a Hadith although narrated by a trustworthy narrator but it is contradictory to more trustworthy narration.
Two types of Shadh hadith:

a) Shadh al sanad.
b) Shadh al matn.

Shadh al sanad:

Technical meaning: is a Hadith in whose chain is shadhudh (uniqueness).
Example:

‘Awsajah narrated from Ibn ‘Abbas that: a person passes away during the life time of Muhammad Rasul-Allah ﷺ he did not left any heir except his slave whom he had freed.177

In above mentioned two narrations Ibn Uyayanah’s narration is mutsil [joined] as he mentioned Ibn Abbas’s name in his narration. Hamad Ibn Zaid too narrated the same Hadith but as mursal [defective] narration, he did not mention Ibn Abbas’s name in his narration although Hamad Ibn Zaid is pious and reliable but those narrators who mentioned Ibn ‘Abbas’s name are known reliable and trustworthy narrators thus, Hamad Ibn Zaid’s narration is shadh narration. And Ibn Uyayanah’s narration is mahfuz.

Shadh al matn:

Technical meaning: is a Hadith in whose text is shadhudh.
Example:

Abu Hurairah narrated that: Rasul-Allah ﷺ said: when anyone among you offer fajar salah [Sunnah] he should lie down on his right side.178

According to Imam Baihaqi ‘Abd al Wahid has opposed many pious and reliable narrators as for as this Hadith is concerned, who has narrated this Hadith
as *(Fi'l Rasul)* (Rasul-Allah’s act) not as *(Qwal Rasul)* (Rasul-Allah’s saying) as ‘Abd al Wahid has narrated in above mentioned narration thus, ‘Abd al Wahid’s narration is *shadh*.

`اَمَّا أَيُّهَا النَّبِيُّ فَقُولُوا نَسْأَلُكَ عَنِ الْزِّرْهْرِ إِذَا أَخْضُبْتُمْ عَنْ عَقَرَةَ أَنَّ اللَّهَ مَلَكَ الْعَرْشِ وَهُوَ الْحَقُّ الْقَانُوتُ وَإِنَّ الْمَلَائِكَةَ لَخُدُوشُهُ وَإِنَّ الْمُلَائِكَةَ لَيَكُونُوا مَلَكَتَهُمْ بِإِنْطَهَا فَرْحًا وَرَضْيَةً وَيَقُولُوا وَقَدْ أَخَذْتُمُ الْكَرَامَةَ فَتَلَّهُ أَزْهَقْنَا لَعَلَّهُ أَحْمَدَهُ مُحْمَدًا أَيُّهَا النَّبِيُّ فَخَافُّ عَنِ الْعُقَرَةِ وَخَافُّ عَنِ الْمُلَائِكَةِ الْمُرْجَعِ فَلَمْ يَضْطَجَعَ عَلَى يَدْهُ الْأَيْمَانَ حَشْرًا`

`A'isha narrated: Rasul-Allah used to lie down on his right side, after offering two *rak'at* of *fajr* Sunnah till *maudhin* proclaims *adhan*.

**B.11) Majhul hadith:**

Literal meaning : ignorance.

Technical meaning : is a Hadith which has been narrated by unknown narrator.

Some narrators have attributed Muhammad Ibn Sa’ib Ibn Bashr Kalbi to his grandfather and named his Muhammad Ibn Bashir some narrators mentioned his name as Hamad, and some as Abu Nasr, Abu Sa’id, Abu Hisham thus there is a lot of ambiguity about his name.

As for attribution of *khabar* (information) is concerned there are four types of *akhbar*.

1. *Hadith al qudsi*.
2. *Marfu‘*
3. *Mauquf*
4. *Maqtu‘*

**a) Hadith al Qudsi:**

Literal meaning : cleanliness, chastity.

Technical meaning : is a Hadith narrated by Muhammad Rasul-Allah, saying that Allah says so and so. These Ahadith are called *Hadith al qudsi*.

Example

`وَمَا زَوَّا عَزَّ الْلَّهُ الْمَلَائِكَةَ الْمُخْلِصَةَ فَلَا تُخَافُوا وَلَا تَثْبَثُوا وَلَا تَفْخِرُوا إِنَّ اللَّهَ وَعَهَّلَ مَا كَانَ بِهِ مَاعُونًا`

Abi Dhar reported that Rasul-Allah had said that Allah, the Exalted and Glorious, said: My servants, I have forbidden oppression on me and also between you, so do not commit oppression.
b) Hadith Marfu‘:

Literal meaning : raised one.

Technical meaning : is a Hadith attributed to Muhammad Rasul-Allah without any break or defect in transmission.

Four types of Marfu’ hadith:

a) Marfu’ qawli: sayings of Rasul-Allah.

Example: Abu Musa reported that Rasul-Allah said: feed the hungry, visit the sick and free the captive.

b) Marfu’ fi’li: actions of Rasul-Allah.

Example: Ibn ‘Abbas reported that Rasul-Allah went to see a desert ‘Arab in his sickness.

c) Marfu’ taqriri: approvals of Rasul-Allah.

Example: Jabir narrated: we used to practice coitus interrupts during the life time of Muhammad Rasul-Allah.

d) Marfu’ wasfi: physical, spiritual or moral virtues of Rasul-Allah.

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Marfu' wasfi:
Example:

Abu Tufail reported: I saw Muhammad Rasul-Allah, He had an elegant white colour and he was of an average height.186

C) Hadith Mauquf:

Literal meaning: suspended, depended.

Technical meaning: the isnad of Hadith goes back to the Companion only.

Three types of Hadith mauquf:

a) Mauquf qawli: sayings of Companion.
b) Mauquf fi 'li: actions of Companion.
c) Mauquf taqriri: approvals of Companion.187

a) Mauquf qawli:
Example:

‘Aliyy Ibn Talib said: talk to people in a way they can understand you, do you want they should falsify Allah and His Rasul?188

b) Mauquf Fi 'li:
Example:

Ibn 'Abbas led the Salah while he had tayyamum.189

c) Mauquf taqriri:
Example:

A successor reported that: I did this in presence of Companions they did not prohibit me.190
d) Hadith Maqtu‘

Literal meaning: broken.

Technical meaning: a Hadith going back to successor only.

Two types of Hadith maqtu‘:

a) **Maqtu‘ qawli**: sayings of Successor.

b) **Maqtu‘ fi ‘li**: actions of Successor.

a) **Maqtu‘ qawli**:

Example:

Imam Hasan Basri was asked whether it is permissible to follow *mubtadi* (innovator) a *salah* he replied:

صل وعليه بدعيه

Offer [your *salah*] he is himself accountable for his innovation.¹⁹²

b) **Maqtu‘ fi ‘li**:

قَالَ إِبْرَاهِيمُ بْنُ مُنْتَشِرٍ مَسْرُوقٌ بِرْخَى الْسِّتْرِ بِبَيْنِ اهْلِهِ وَيَتَّبِعُ عَلَى صَلاَتِهِ وَيَخْلِيْهِمْ دُنِيَاهُمْ

Ibrahim Ibn Muntashir reported that Masruq used to draw a curtain between himself and his family and engaged himself in Salat thus remained unaware about them and their world.¹⁹²

1. **Hadith Muttasil**:

Literal meaning: attached.

Technical meaning: that is, *isnad* of the Hadith is unbroken.

Example:

مالكُ عِنْ أبِي شِهَابٍ عِنْ سَالِمَ بْنِ عَبَّادِ اللهٍ عَنْ أبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ

It is a complete chain from Malik to Rasul-Allah ﷺ thus, it is *muttasil*.

2. **Hadith Musanad**:

Literal meaning: attribution.

Technical meaning: that is, *isnad* of the Hadith is uninterrupted and goes back to Muhammad Rasul-Allah ﷺ.
Abu Hurairah reported that: Rasul-Allah \( 	ext{ﷺ} \) said: when dog drank from your utensil wash it seven times.\(^{193} \)

3. Hadith Maruf:

Literal meaning : known, famous.

Technical meaning : is Hadith narrated from pious and trustworthy narrator and contradicts narration of weak narrator, opposed to munkar.

4. Hadith Muttafaqun aliah:

Literal meaning : agreed upon.

Technical meaning : a Hadith accepted and narrated by Imam Bukhari and Imam Muslim in their respective collections.

Example:

\[ ... \]

Ka'\(b \) Ibn Malik reported: whenever Rasul-Allah \( 	ext{ﷺ} \) became pleased, his face turned shinning, so that his face become as it were a bit of the moon, and we were familiar with that.\(^{194} \)

We have discussed above in detail how the Ahadith were compiled, collected, preserved and practically put in the shape of books in which we find them now. The present collections in the six authentic books (Sihah Sittah) are no doubt correct and can be unhesitatingly taken as authentic, the most authentic
books on Ahadith according to Imam Ibn Taimiyyah are the Sahih of Imam Bukhari and Imam Muslim, there place is next to the Qur’an from a religious point of view and as such they command universal respect.

It is true that though Muhammad Rasul-Allah moved in an historical age, all his Ahadith were not recorded in black and white during his life time. Nevertheless these Ahadith were faithfully kept in repositories of memories which formed the chief historical back ground for recording Ahadith of Muhammad Rasul-Allah. Muhammad Rasul-Allah’s pious life being a (أسوه حسنة).

And recite what is rehearsed to you in your homes, of the Signs of Allah and His hikmah: for Allah understands the finest mysteries and is well-acquainted [with them]. (al Ahzab 33:34)
and they faithfully transmitted them to the public for guidance. His servant, Anas who served him for nearly ten (10) years, his daughter Fatimah, his wives ‘A’isha, Maimunah Umm Salma, Hafsa, Zainab and others were the depositaries of Ahadith concerning domestic life, and thus hundreds of Ahadith were narrated by them. Thirdly preservation of Ahadith was greatly assured by the fact that Muhammad Rasul-Allah had a band of devoted followers and adherents from the beginning of his Nubuwah up to his demise particularly Ashab ahl Sufah who devoted their whole lives for Hadith learning who not only sacrificed their lives, properties, hearth and home, for the propagation of Islam. So great was their devotion, fidelity, respect, love and attachment for Muhammad Rasul-Allah that they held his life dearer to them than their own lives and there was nothing which they could not do for the preservation of his sayings and deeds. Thus it is no wondered therefore that the sayings and doings of Muhammad Rasul-Allah were preserved by his Companions and followed in their practical life without any doubt or question. These were the chief causes that we find every thing of Muhammad Rasul-Allah’s sayings and deeds recorded either in their minds depository or on tangible something.

The Ahadith came down from Companions of Muhammad Rasul-Allah to their successors (tab‘in) and for them to their successors (taba‘ tab‘in) who had them recorded in books.

In the selection of sahih Ahadith muhaddithun established certain methods in order to gather the authentic Ahadith from vast treasure of Ahadith then existing. We have mentioned earlier some conditions and rules adopted by the muhaddithun which shows how particular, laborious, sincere and strict were they in taking the Ahadith as authentic. Muhaddithun approached the subject in various ways and it developed into a system of complete science. The narrators had certain qualifications which were known to public. Anybody and everybody did not collect Ahadith; and if they collected, they would not be heard on account of their character not being established. In addition to this muhaddithun, were at pains to ascertain, whether the narrator had conveyed the sense of what he had heard from the actual words of Muhammad Rasul-Allah. Only in the case of a person who is proved to have been known for his piety, knowledge and retentive memory narrations were accepted.

According to Imam Ibn Taimiyyah ‘Ilm jarah wal tad‘il (science of scrutiny of the reporters of Ahadith) became source of preservation of religion, some among the Islamic scholars are narrators of Ahadith and some have deep understanding of Ahadith and darayat (knowledge of Ahadith particularly its texts), some have committed Ahadith to their memory and some have specialization in its meaning.
In this way, they felt the necessity of knowing the biographies of the narrators, and thus there grew the science of *Asma al Rijal* (comprehensive biographies of narrators). It is said that the lives of nearly 19,000 narrators have been put in black and white by experts of *Ilm Asm al Rijal*.

*Muhaddithun* also made a distinction between Hadith relating to matters of faith and jurisprudence and other Hadith relating to persuasion for good deeds, history and biography. With regard to the former, they were more strict. Imam Ibn Taimiyyah quoted Imam Ahmad Ibn Hanbal:

> When we narrate from Muhammad Rasul-Allah about what is lawful or prohibited, we are strict about the chain of transmission and in the criticism of narrators, but when we relate reports on the merits of people and about *targhib wa tarhib* (persuasion and prohibition), we are lenient about transmission and overlook the defects of the narrators.196

Imam Ibn Taimiyyah says that if it is proved that Hadith is not *maudu* but weak only, it is permissible to narrate and to act on this Hadith. He says: as every person knows that business is always profitable than he come to know that this business gives huge profit, if this is true he will get this huge benefit and if this (information) is false it will not harm him anyway (even then he will get what is due benefit from it).197

About *Ilm al sanad* Imam Ibn Taimiyyah said it is distinctive feature of *Ummat-i-Muhammadi* that they introduced *Ilm al sanad* which became stairs for understanding and differentiating between *sahih* (authentic) and *saqim* (poor), established and baseless narrations, *Ilm al sanad* and *Ilm al riwayat* is Allah’s favour unto *Ummat-i-Muhammadi, ahl al Kitab* (Jews and Christians) were deprived of this favour and some misguided sects too are deprived of this favour.198
CHAPTER NOTES II

4. AD,3988.
9. TM,2593.
10. TM,2574.
12. TM,2580.
13. AD,3168.
17. MU,5326.
18. TM,2591.
20. AD,3161.
21. BU,595.
22. MU,2286.
24. AD,3175.
25. DM,vol.1, p.82.
27. MU,5326.
28. TM,2590.
33. AD,3161.
34. Idem.
35. TM,2592.
36. AD,983.
38. DQ,343.
40. Idem.
41. MU,2271.
44. NS,vol.2, p.218.
46. DM, p.68.
47. BU,1448.
50. TM, 2090.
51. TM, 1643.
52. AD, 2528.
53. DM, 2726.
54. Mas'ud, op.cit., p. 42.
55. BU, 108.
57. BU, 110.
60. Ibid, p. 46.
61. Idem.
65. Mas'ud, op.cit., p. 54.
67. Khalis Islam, p. 27.
68. Mas'ud, op.cit., p. 43.
69. Ibn ‘Abd al Birr, op.cit., vol. 1, p. 73
71. Ibid, p. 40.
72. Ibid, pp. 31, 32.
73. Ibid, p. 40.
75. DM, p. 69.
76. Hamid Allah, op.cit., p. 42.
77. AD, 3761
78. Mas'ud, op.cit., p. 57.
80. TM, chapter al Zakah, p. 249.
81. Ibn Sa’d, op.cit., vol. 1, p. 263.
82. Mas'ud, op.cit., p. 41.
83. Ibid, p. 28.
84. Ibid, p. 348.
86. Ibid, p. 353.
91. BU, 97.
94. Ibid, p. 178.
95. BU, 93.
96. Ibid, 94.
97. TM, 2593.
98. TM, 39.
101. BU, 631.
102. MU,1297.
103. BU,3.
105. Azmi, op.cit., p.47.
108. BU,107.
109. Ibid,6575.
111. BU,100.
112. Ibid,102.
113. Ibid,9.
114. AD,410.
115. Mahmud al Tahan, Istillahat Hadith, Islamic Book Foundation, New Delhi, p.34.
117. Idem.
118. al Tahan, Mahmud, op.cit., pp.33,34.
119. MU,44.
120. BU,1.
121. BU,4780.
123. BU,1.
124. MU,2770.
126. BU,152.
128. al Tahan, op.cit., p.41.
131. Fazlul Karim, al Hadith, (tr. of Mishkat al Masabih), New Delhi, Islamic Book Service 2001, p.23.
132. BU,723.
133. TM,22.
136. BU,2607.
137. TM,1031.
138. BU,5272.
139. Idem.
140. AD,2816.
141. Salih, op.cit., p.194.
142. TM,125.
144. BU,12.
145. MU,2856.
146. MT,1271.
147. al Tahan, op.cit., p.227.
149. Ibid, p.77.
150. Ibid, p.68.
154. al Tahan, op.cit., p. 85.
155. Ibid, p. 87.
156. Salih, op.cit., p. 270.
157. Azmi, op.cit., p. 79.
159. Salih, op.cit., p. 163.
162. MU, 2789.
164. Salih, op.cit., p. 286.
165. BU, 165.
166. Salih, op.cit., p. 175.
167. MU, 1031.
168. Ibid, 1712.
169. Salih, op.cit., p. 179.
170. MU, 972.
171. TM, 56.
172. IM, 1779.
174. MU, 1184.
175. Salih, op.cit., pp. 185, 187.
176. MU, 743.
177. AD, 2515.
178. TM, 385.
179. BU, 1160.
180. Salih, op.cit., p. 197.
181. MU, 4674.
182. al Tahan, op.cit., p. 120.
183. BU, 5649.
184. BU, 5656.
185. Ibid, 5207.
186. MU, 2340.
187. Salih, op.cit., pp. 120, 121.
188. BU, 49.
189. BU, 6.
190. Salih, op.cit., pp. 46, 47.
193. MU, 418.
194. Ibid, 3292.
197. Idem.