

MIFTAAH HADITH INTENSIVE



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SESSION 1

Introduction

- The objective of studying the science of hadith:
 - To know how hadith came to us – what allowed us to have the sacred text of hadith we have today.
 - To know the processes of the hadith tradition; the way it was protected and how it was protected – understanding why this science is well protected.
 - To teach us and give us an understanding about every aspect of our lives – understanding our shariah.
- Our shariah is not inconsistent because the source of it is the Qur'an. It is the way of life Allah has set for us as believers.
- Sources of shariah:
 - Primary source: Qur'an
 - The book of Allah, that is a main source of all our answers and it explains every aspect of our life.
 - It sets a foundation and is sent as a framework so we can follow it.
 - Everything has been summarized in some manner about details of religion.
 - Some details were intentionally omitted, but are detailed in the hadith. It is not insufficient.

- Second source: Hadith
 - The lifestyle and the tradition of the Prophet (ﷺ) was taught through sunnah and seerah.
 - It supplements and supports the additional details that the Qur'an left out.
 - For example, the Qur'an speaks about praying five times daily, but does not tell us how to pray.
- Third source: Consensus (Ijma')
 - If one uses the Qur'an as their source but then denies hadith, they need details to supplement it with ijma'.
 - Looking towards the consensus of what the Companions have agreed upon.
- Fourth source: Analogical Reasoning (Qiyas)
 - If there is no consensus, one should use their intellect to come to a conclusion.
 - It is the job of scholars to come to a rational conclusion based on the Qur'an and hadith.
 - Implementing new reasoning after finding similarities or reasons between them.
- Our goal of learning the science of hadith is to verify and validate the authority of the science but not to verify the virtue of the science.
- When we hear about a hadith, we should immediately accept it, and then we can validate its authenticity.
- A hadith is proven to be authentic until we can verify that it is not from a credible source.
- Hadith was given because it was an authority for us, without it we cannot know how to believe as Muslim.
- Ibn Hajar said more than sixty percent of our religion comes from hadith, while the principles derive from the Qur'an.

- Ibn Hajar also opined that Allah left out the details in Qur'an as a source of His mercy for us. If the same details were mentioned in the Qur'an, it would cause a greater punishment.
- For example, if a person denies the authority of Islam that is within the Qur'an, a person can leave the fold of Islam. But if they deny the hadith, they are still considered to be a Muslim.

Definition of Hadith

- Hadith is a validated and verified source of authority that defines the way we live our lives. Without it, we cannot live like Muslims.
- It refers to the statements, actions and tactical approvals, and characteristics of the Prophet (ﷺ).
- In our deen we have clear processes; to look to the Qur'an, hadith, consensus and intellect, and make rational decisions based upon the Qur'an and hadith.
- The objective is to understand the source, so we understand why we do what we do; shariah (Allah's deen) and fiqh (process of understanding shariah).
- Hadith is established through the Qur'an. Therefore, if one believes in the Qur'an, they cannot deny the statements of the Prophet (ﷺ).
- There are multiple verses in the Qur'an which establishes the Prophet's sunnah and hadith.
 - In Surah Al-Hashr, Allah said:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

And whatever the Messenger has given you – take; and what he has forbidden you – refrain from. (59:7)

- In Surah An-Nisa, Allah asserted:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

O you who have believed, obey Allah and obey the Messenger and those in authority among you. (4:59)

- Similarly, in Surah Ali Imran Allah reminds us:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. (3:31)

Science of Hadith

- Learning the science of hadith gives us the confidence to understand hadith as well as the ability to respond to those that question the need of hadith.
- There is no difference of opinion in the science of hadith (i.e. no different madhab like in fiqh).
- The source of hadith is based upon what the Prophet (ﷺ) did, said or approved/part of his personality trait. If it was a habit, we call it shama'il – and it is still considered a hadith.
- Difference between hadith and sunnah:
 - Not every hadith becomes sunnah, which is a verified practice of the Prophet (ﷺ). But every sunnah comes from hadith.
 - Sunnah is a rewarding act, but hadith is a concession act.
 - Two types of sunnah:
 - Sunnah al-huda
 - Sunnah that is directly related to our deen (i.e. acts of worship, halal/harm etc.)
 - Sunnah al-zawaid
 - Sunnah that is related to life, which has no relation to the Prophet's worship, preaching or message.
 - They are rather his actions that he did as a human being (i.e. the way he dressed)

- Two sub-categories of sunnah al-huda:
 - Muakaddah – Highly emphasized
 - These are the practices which the Prophet (ﷺ) performed continuously and rarely left (i.e. praying two rak'ah before fajr)
 - Ghair muakkadah – Not highly emphasized
 - These are the practices which the Prophet (ﷺ) sometimes performed and sometimes abandoned (i.e. praying two rak'ah before the isha)
- Different applications of hadith:
 - Not everything mentioned in a hadith will have the same application.
 - It is important to understand the different categorizations of hadith based upon its application.
 - Application has nothing to do with the authenticity of the hadith, but rather, it was applied through the life of the Companions.
 - Not applying a hadith correctly, will either push people further away from the deen or compromise the authority of the tradition.
 - A hadith can be:
 - Sunnah
 - This means that it is something we should do.
 - Fard/wajib (obligatory)
 - This means that it is something we have to do – only if it comes from the highest level of hadith.
 - Mustahab (encouraged)
 - This means that it is something that is good for us to do.
 - Mustahab and nafl are the same. But mustahab pertains to everyday life, while nafl is in relation to aspects of worship.

- Hence, any hadith that speaks about worship is called nafl, while any hadith that speaks about social etiquettes is called mustahab.
- Mubah (permissible)
 - This means that it is something that is allowed or permissible to do.
 - For example, if the Prophet (ﷺ) allowed something once or a few times, it does not make it sunnah.
- Haram
 - This means that it can make something impermissible.
- Makruh
 - This means that it is discouraged. Hence, it is better to avoid it.
 - For example, something the Prophet (ﷺ) did not like; eating garlic before praying in the masjid.
- Three main terms used for hadith:
 - Hadith – It refers to something that is new; in comparison with the Qur'an
 - Khabar – It means information or news
 - Athar – It refers to traces that go back to the Prophet; mainly to denote statements from the Companions
- Two branches of the science of hadith:
 - Dirayatul hadith – the science of understanding hadith
 - Refers to understanding the context, application, the know-how of the hadith, if it makes the hadith sunnah etc.
 - Riwayatul hadith – the science of hadith transmission
 - Refers to the knowledge of the hadith transmission which primarily has to deal with the narrators. For example, the chain of narrators, the credibility of narrators etc.
- Two components of hadith:
 - Sanad – the chain of transmission

- This refers to a verified chain which links back to the Prophet (ﷺ)
- Different narrators of the hadith that make the chain.
- The chain of the hadith may become weak due to doubtful narrators.
- However, the matn may be sound if one finds another similar hadith with a strong chain.
- Matn – the text of the hadith
 - This refers to the statement of that are related to the Prophet (ﷺ)
- Hadith came through a specific, meticulous process of compilation and was protected in its preservation and compilation.
- Narrated Salama: I heard the Prophet (ﷺ) saying,

"مَنْ يَقُلْ عَلَى مَا لَمْ أَقُلْ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ."

"Whoever (intentionally) ascribes to me what I have not said then (surely) let him occupy his seat in Hell-fire." (Sahih al-Bukhari)

Four Stages of Preservation and Compilation

The Era of the Prophet (ﷺ)

- The Prophet (ﷺ) told the Companions not to write hadith on the same page as the Qur'an was written.
- He made sure the way he transmitted the Qur'an was different from the way the hadith was transmitted – this is to make sure it is not mixed with the Qur'an.
- There was a hadith in which he told them not to write as at that time revelation was being revealed.
- Proof that the Prophet (ﷺ) allowed the writing of hadith were due to the written compilations by Companions such as Amr ibn al-As, Ali ibn Talib, Abu Bakr and Anas ibn Malik etc.
- To verify this, there was a clear proof in a hadith in Sahih al-Bukhari in which the Prophet (ﷺ) had dictated for a Companion to write his speech during Fatah Makkah.

- Those companions, in particular, who had weaker memories used to write them down for memorizing and preservation. These were also dictated to their disciples.
- Methods of compilation:
 - Verbal transmission
 - It was established through narrations to one another after the Prophet would narrate to them.
 - The Companions would sit in large groups and they would memorize and cross-check with one another.
 - Practical demonstration
 - For example, the Prophet (ﷺ) would teach them how to pray and they would follow.

The Era of the Companions

- The writing down of the sunnah occurred during the lifetime of the Prophet (ﷺ). Some Companions were known to record hadiths.
- There were more than 17 Companions that were known to narrate over a thousand narrations.
- Abu Hurairah only spent between two to three years of his life with the Prophet (ﷺ) when he was alive, but he collected and narrated the most hadith – over 5,000 hadith.
- He would observe and record the Prophet (ﷺ) in every aspect of his life, and he would try memorize his narrations but would forget them. Hence, the Prophet (ﷺ) made du'a for him.
 - Abu Hurairah reported: I said, "O Messenger of Allah, I hear many traditions from you and I forget them." The Prophet said, *ابْسُطْ رِدَاءَكَ فَبَسَطْتُ فَعَرَفَ بِيَدِهِ فِيهِ ثُمَّ قَالَ ضُمَّهُ فَضَمَّمْتُهُ فَمَا نَسِيتُ حَدِيثًا بَعْدُ* "Spread open your garment." I spread it and then he placed something from his hand into it, saying, "Wrap it." I wrapped it around me and I never forgot a tradition ever again. (Sahih al-Bukhari)

- The other Companions that had more narrations were Anas ibn Malik and Abdullah ibn Amr ibn al-As.
 - Narrated Abu Hurairah:

مَا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدٌ أَكْثَرَ حَدِيثًا عَنْهُ مِنِّي، إِلَّا مَا كَانَ مِنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو فَإِنَّهُ كَانَ يَكْتُبُ وَلَا أَكْتُبُ. تَابَعَهُ مَعْمَرٌ عَنْ هَمَّامٍ عَنْ أَبِي هُرَيْرَةَ.

There is none among the companions of the Prophet (ﷺ) who has narrated more Hadiths than I except `Abdullah bin `Amr (bin Al- `As) who used to write them and I never did the same. (Sahih al-Bukhari)

- Anas spent his time in the Prophet's service and therefore, he was able to memorize a large number of his words.
- Abdullah ibn Amr ibn al-As wrote the sahfah (suhuf) or possessed manuscripts. The original manuscripts have been lost, but a very few copies have survived.
- Abdullah ibn Umar was young and spent a lot of time with the Prophet (ﷺ). This gave him an opportunity to learn, teach and spread the hadith.
- A'isha enjoyed the company of the Prophet (ﷺ) and was known for her extensive knowledge of hadith. She learned a large number of hadiths from her husband and also showed critical appreciation of them and corrected many Companions' mistakes in understanding.
- Abdullah ibn `Abbas learned a few hadiths directly from the Prophet and he learned many hadiths through years of hard labor.
- The commonality between all these top narrators were that they not only spent the most time with the Prophet (ﷺ), but they were youthful in age and therefore have the ability to retain more knowledge.
- This shows us that the preservation of our prophetic tradition begins with the youth.

- The narrations by Companions varied at times because they were with the Prophet (ﷺ) at different times, and this was to show permissibility. However, all of them were authentic as they stemmed from the Prophet (ﷺ).
- For example, Abdullah ibn Mas'ud and Ali ibn Talib came to Iraq. Therefore, imam Abu Hanifa who was residing there, had majority of his fiqh referenced back to these Companions who lived there.

