

# MIFTAAB HADITH

## INTENSIVE - DAY 2



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SESSION 2

### Preservation and Compilation of Hadith

#### The Era of the Successors

- The successors were the ones that went towards the knowledge – they came from faraway lands to learn from the Companions.
  - Narrated Kathir ibn Qays: Kathir ibn Qays said: I was sitting with Abu Darda' in the mosque of Damascus.
  - A man came to him and said: Abu Darda, I have come to you from the town of the Messenger of Allah (ﷺ) for a tradition that I have heard you relate from the Messenger of Allah (ﷺ). I have come for no other purpose. He said:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهَ بِهِ طَرِيقًا مِّنْ طُرُقِ الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُّ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ الْعَالَمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالْجِنَّاتِ فِي حَوْفِ الْمَاءِ وَإِنَّ فَضْلَ الْعَالَمِ عَلَى الْعَابِدِ كَفْضِلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأُنْبِيَاءِ وَإِنَّ الْأُنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلَا دِرْهَمًا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحَظٍ وَأَفِرِّ " .

*I heard the Messenger of Allah (ﷺ) say: If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise. The angels will lower their wings in their great pleasure with one who seeks knowledge, the inhabitants of the heavens and the Earth and the fish in the deep waters will ask forgiveness for the learned man. The superiority of the learned man over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the Prophets, and the Prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion. (Sunan Abi Dawud)*

- Each of these successors were special in their own way. According to some, the greatest successors of the Companions were defined by their regions.
- For example, in Basra, the greatest successor was Hasan al-Basri, Madinah; Said ibn al-Musayyib, and in Kufa; Owais al-Qarani. Others say it was Nafi'.

## The Era of Formal Compilation

### First & Second Generation of Successors

- In the time of Umar bin Abd-al-Aziz, he officially sanctioned the recording of hadith as the Companions were leaving this world.
- Ibn Shihab al-Zuhri, the teacher of Imam Malik, was one of the main figures tasked to preserve hadith in book format. However, he passed away before its completion.
- Imam Malik continued the preservation. His collection was considered one of the most authentic books in this time as there were only two narrators between him and the Prophet (ﷺ).
- This book was known as Muwatta Imam Malik. Until this day, the scholars of hadith opined, after the Qur'an, the most authentic books of hadith are Sahih al-Bukhari, Sahih Muslim and Muwatta Imam Malik.
- His compilation was focused on fiqh. Hence, his chapters were titled based upon laws. It served a very unique purpose.
- Musnad of Imam Ahmad was one of the greatest compilation of hadith – it has more than 30 volumes; with 30,000 narrations.
- Imam Ahmad was the student of Imam Shafi'i, and the teacher of Imam Bukhari.

## Third Generation of Successors

- This was the era of Like Imam Bukhari, Muslim and Tirmidhi – in which hadith studies flourished between 200 and 271 AD.
- They collected narrations then structured and compiled them into books.
- The six recognized books known as al-Sihah al-Sittah:
  - Sahih Al-Bukhari
  - Sahih Muslim
  - Jami' al-Tirmidhi
  - Sunan Abu Dawud
  - Sunan ibn Majah
  - Sunan al-Nasa'i
- All these books were compiled in the same era, in accordance with the needs of their era, and they were all from the same region – Transoxiana.
- Each one of them had different objectives for the compilation of their books, and different conditions.
- Authenticity of hadith:
  - The most authentic hadith are those found in Sahih al-Bukhari and Sahih Muslim. A hadith that is narrated by both books is termed muttafaqun 'alayh (agreed upon) – is more authentic.
  - The second authentic hadith are found in Sahih al-Bukhari but not in Sahih Muslim.
  - The third are those found in Sahih Muslim but not in Sahih al-Bukhari.
  - The fourth are those that are sahih but not mentioned in either of them. They follow the conditions that Imam Bukhari had set.

- For example: Imam Bukhari would not include a narration if there was no proof that the student and teacher physically met in their lifetime.
- The fifth are those that follow the conditions set by Imam Muslim.
  - For example: Imam Muslim differed from his teacher. His condition was not to prove that they physically met, but that they could have possibly physically met, so long as they are in the same era and same region.
- Jami' al-Tirmidhi and Sunan Abu Dawud are also authentic – but they compiled their books based on the chapters of fiqh (salah, zakah, hajj etc.).
- The authenticity of hadith was based upon the processes that they have put in place to choose one over the other based on what is preferred, but not a must.

## Classification of Ahad with Respect to Strength & Weakness

- Two categories of ahad according to its strength and weakness:
  - Accepted
    - Sahih Li Thatihi
    - Sahih Li Ghayrihi
    - Hasan Li Thatihi
    - Hasan Li Ghayrihi
  - Not accepted
    - Da'if
- Sahih and Hasan:
  - Sahih is authentic hadith, while hasan is a level below sahīh. It is lower because one of the narrators was not as known, or some aspect of his adalah is questionable at times, he was accused but it was never verified, and there are supporting narrations to support the hadith.
  - The second condition of hasan is supporting riwayat, if there are two or three chains.
  - Hasan and sahīh are equally used for laws of fiqh, laws of ahkam, aqaid and beliefs and give the same acceptability in these two categories. Hasan is used mainly for laws and ahkam.
  - We can use hasan the same way we use sahīh hadith.

- Da'if:
  - The default of da'if is that it should not render a hadith to automatically be unacceptable. Instead, we should be ready to accept it if the conditions are applied correctly. There are ways to interact with it and an application for it.
  - There are four categories of da'if:
    - Khafif (light) – the narrator was easy-going at times; primarily deals with dabt
    - Mutawassit (intermediate) – a narrator made a lot of mistakes; primarily deals with dabt
    - Shadid (extreme) – a narrator was accused of lying or openly sin within seeking forgiveness
    - Mawdu' (fabricated) – a narrator was convicted of lying in shariah and deen