

# MIFTAAH HADITH INTENSIVE

## Introduction

- We have to do our best to apply the shariah of Allah and establish Deen into our lives. This should be our ultimate objective in everything we do.
- There are different avenues to extract and understand the shariah of Allah. Four pathways to do this:
  - The Qur'an
  - The Sunnah
  - Consensus (ijma)
  - Analogical reasoning (qiyas)

## Understanding the Authority of Hadith

- The tradition of hadith is established through the Qur'an. There are multiple verses in the Qur'an which establishes the Prophet's sunnah. Therefore, we cannot deny the authority of hadith.
- Allah has made it clear:

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلُّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا

*Say, "Obey Allah and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided." (24:54)*

- Allah also said:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مُّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

*But no! By your Lord, they will never be 'true' believers until they accept you 'O Prophet' as the judge in their disputes, and find no resistance within themselves against your decision and submit wholeheartedly. (4:65)*

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتِّبِعُونِي يُحِبِّنِي اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

*Say, 'O Prophet,' "If you 'sincerely' love Allah, then follow me; Allah will love you and forgive your sins. (3:31)*

- According to Ibn Hajar, more than sixty per cent of the details of our Deen derives from hadith, while the principles derive from the Qur'an. This is why the authority of the tradition of hadith should not be downplayed – it is a necessary component for every Muslim.
- Some companions of Mu'adh ibn Jabal said: When the Messenger of Allah (ﷺ) intended to send Mu'adh ibn Jabal to the Yemen, he asked:

"كَيْفَ تَقْضِي إِذَا عَرَضَ لَكَ قَضَاءً" . قَالَ أَقْضِي بِكِتَابِ اللَّهِ . قَالَ "فَإِنْ لَمْ تَجِدْ فِي كِتَابِ اللَّهِ" . قَالَ فَيُسَنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ "فَإِنْ لَمْ تَجِدْ فِي سُنْنَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا فِي كِتَابِ اللَّهِ" . قَالَ أَجْتَهِدْ رَأِيِّي وَلَا آلُو . فَضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدْرَهُ وَقَالَ "الْحَمْدُ لِلَّهِ الَّذِي وَفَقَ رَسُولُ رَسُولِ اللَّهِ لِمَا يُرْضِي رَسُولَ اللَّهِ"

*How will you judge when the occasion of deciding a case arises?*

*He replied: I shall judge in accordance with Allah's Book. He asked: (What will you do) if you do not find any guidance in Allah's Book? He replied: (I shall act) in accordance with the Sunnah of the Messenger of Allah (ﷺ).*

*He asked: (What will you do) if you do not find any guidance in the Sunnah of the Messenger of Allah (ﷺ) and in Allah's Book?*

*He replied: I shall do my best to form an opinion and I shall spare no effort.*

*The Messenger of Allah (ﷺ) then patted him on the breast and said: Praise be to Allah Who has helped the messenger of the Messenger of Allah to find something which pleases the Messenger of Allah (ﷺ). (Sunan Abi Dawud)*

- There are certain details that Allah has intentionally omitted in the Qur'an. These are the reasons:
  - Allah is the ultimate decider. Thus, He decides to reveal His word as He wishes to.
  - It is a manifestation of Allah's love and mercy for His creation, according to Ibn Hajar.
    - Denying anything in the Qur'an will make one leave the fold of Islam (i.e. justifying alcohol is halal). While denying anything from the hadith will make one sinful but it will not take them out of the fold of Islam (i.e. not accepting a certain hadith).
    - Keeping up with the commandments will be too overwhelming and it will be difficult for us to follow and abide. Hence, it was shared by the Prophet (ﷺ) in the hadith.
  - Allah's principles come from His Book. However, the details come from the Prophet (ﷺ), who understands it better than anyone else. Hadith supports the details that are missing in the Quran (i.e. the ways to perform our prayer).
- The Difference Between Sunnah and Hadith:
  - Every sunnah is a hadith. But not every hadith is a sunnah.
- There are two classifications of Sunnah:
  - 1. Sunnah al-huda – the sunnah directly related to our Deen – it is for guidance (e.g. praying two raka'ah before fajr)
    - Two categories of sunnah al-huda:
      - Muakaddah – highly emphasized (e.g. praying witr)
      - Ghair muakkadah – not highly emphasized (e.g. praying ishraq)
  - 2. Sunnah al-zawaiid – sunnah that is related life; it does not pertain to anything to do with worship (e.g. emulating the way the Prophet (ﷺ) dressed etc.)

# The Different Applications of Hadith

- Every hadith is acceptable until proven otherwise. Majority of hadith becomes a practiced tradition which is sunnah – meaning, it is something we should do.
- Based on different categorizations and ranking, a hadith can create different outcomes.

## Outcomes of Affirmation

- 1. Wujub
  - It has the authority to make something fard/wajib (obligatory), which means that it is something we have to do, but only if it comes from the highest level of hadith.
    - Abu Huraira reported: The Messenger of Allah (ﷺ) said, لَوْلَا أَنْ أَشْقَى عَلَى النَّاسِ أَوْ عَلَى أَمَّتِي أَوْ عَلَى أَنْفُسِهِمْ لَأَمْرَتُهُمْ بِالسُّوَالِكِ مَعَ كُلِّ صَلَاةٍ  
*"Were it not a burden upon my nation, I would have ordered them to use the toothstick before every prayer." (Sahih al-Bukhari)*
- 2. Sunnah
  - It is anything the Prophet (ﷺ) said, did or approved of (verbally or silently).
- 3. Mustahab
  - It is anything that is encouraged and it is beloved to the Prophet (ﷺ), which means that it is something that is good for us to do.
  - Mustahab and nafl are used interchangeably. Mustahab pertains to general acts, while nafl is in relation to acts of worship.
  - For example, mustahab is drinking water in three sips, and performing the awwabin after maghrib salah is called nafl.
- 4. Mubah
  - It is able to show permissibility; when something is allowed/permissible to do.
  - Just because the Prophet (ﷺ) allowed something once or a few times, it does not make it sunnah.
    - Narrated Hudhaifa:

لَقَدْ أَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُبَاتَةَ قَوْمٍ فَبَالَ قَائِمًا.

*to the dumps of some (came ﷺ or the Prophet) coming (ﷺ) I saw Allah's Messenger people and urinated there while standing. (Sahih al-Bukhari)*

## Outcomes of Prohibition

- 1. Haram
  - It can make something haram, which means that it can make something impermissible.
- 2. Makruh
  - It can make something makruh (discouraged). This refers to something the Prophet (ﷺ) highly dislikes. Hence, it is better to avoid it.
  - The tiers of makruh are also based upon the strength of the hadith.
    - Makruh Tahrimi – Actions disliked in the same vein as haram actions
    - Makruh Tanzih – Actions disliked in order to keep oneself pure; it is something that is not desirable though not sinful
- 3. Ghair Awla
  - This refers to actions which are not preferred; they are not halal nor haram, and not makruh. For example, haircuts that are uneven.

## The Companions' Application of Hadith:

- The Companions used to accept and act upon any hadith that they heard.
- Sa'd Ibn Waqqas related that they used to not differentiate between the Qur'an and the Prophet's statement.
- They were always cautious and observed the way the Prophet (ﷺ) acted and reacted around them – they constantly carried the Sunnah in their lives.

## The Science of Hadith

- Three main terms used for hadith:
- 1. Hadith
  - It refers to something that is new; in comparison with the Qur'an
- 2. Khabar
  - It means information; predominantly used for the statement of the Companions
- 3. Athar
  - It refers to traces that go back to the Prophet (ﷺ); mainly statements of the tabi'i (followers after the Companions)

- Definition of hadith:
  - A statement, action, tacit approval or characteristics attributed to the Prophet (ﷺ).
- Two branches of the science of hadith:
  - 1. Dirayatul hadith – the science of understanding hadith
    - Refers to understanding the content and context of the hadith; the application in our lives, the know-how of the hadith whether it is sunnah, mustahab etc.
    - This is learnt through the application of the Companions – how they acted upon the hadith in their lives and how we can apply it in the context of our time.
  - 2. Riwayatul hadith – the science of hadith transmission
    - Refers to the knowledge of hadith transmission which primarily has to deal with the chain of transmission (sanad).
    - For example, the chain of narrators, the credibility of narrators etc. according to the sanad.
- Every hadith has two components:
  - Sanad – the chain of transmission (a verified chain which links back to the Prophet (ﷺ))
  - Matn – the text of the hadith

## **Preservation and Compilation of Hadith**

- There is no other religion that is immaculately preserved in all its aspects as our Deen
- When Allah perfected our Deen, He has made arrangements of its preservation until the Day of Judgment.
- After its completion and perfection, no alteration was made. Thus, nothing will change. This is why the Jews are envious as they did not have the seal of finality.
- None can compare to the preservation of Islam; the Qur'an and teachings of the Prophet (ﷺ). For example, the bible is continuously being revised until this day.
- Islam's history and chronology of the revelation of the Qur'an and teachings of the Prophet (ﷺ) set a new standard in the world of religion for what preservation is.

- Dhikr in this verse pertains to the preservation of the words of the Qur'an as well as its meanings.
- Allah safeguarded the Qur'an after revealing it. And hikmah in the Qur'an denotes the Sunnah of the Prophet (ﷺ).
- The only way one can understand it, is through the teachings of the Prophet (ﷺ)
- The Qur'an is brief and concise in its commandments and its details to implement it are only found in the Sunnah. For example, the general timing of salah is given in the Qur'an, but the details are in the hadith.
- The Prophet's teachings are comprehensive and they touch every facet of human life.
- The Prophet (ﷺ) does not bring teachings out of his own whim; it was revealed by Allah – it is unrevealed revelation. Allah confirms this in many places in the Qur'an.

## **Preservation of Hadith in the first era: Life of the Prophet (ﷺ)**

- The preservation of hadith can be seen:
- 1. In the practice of the Prophet (ﷺ)
- 2. In the practice of those who took from the Prophet (ﷺ)
  - This refers to whoever who heard the Prophet (ﷺ) instructing or prohibiting etc. – they would implement it immediately. Hence, the preservation was immediate in terms of its actions and deeds.
  - This preservation is the practice of the people who came in contact with the Prophet (ﷺ) in his lifetime. Through their amal, people learned how the Qur'an is supposed to be implemented.
  - The Prophet (ﷺ) did not leave a society rich with knowledge that he passed on. He created a society that was designed to convey the knowledge he had passed on. Hence, the Companions were mandated to convey any information they received.
  - This knowledge is entrusted to us to transmit. This is why the Prophet (ﷺ) also made du'a for the one who conveys the knowledge, regardless of our level of understanding.

- On the other hand, he gave severe warnings. If one conceals the knowledge that they learn or lies about knowledge they did not receive, they will be punished.
- In the process of transmitting knowledge, we must be very careful and diligent in attributing anything to the Prophet (ﷺ). This is why the Companions were cautious when they relayed or narrated anything from the Prophet (ﷺ).
- For example, Abu Hurairah fainted due to fear of narrating something he heard directly from the Prophet (ﷺ) because he understood the cruciality of the task.
- The Companions had an understanding of the Deen – this stems from what they gained from the Prophet (ﷺ). Hence, their statements is the direct teachings from the Prophet (ﷺ).
  - Narrated Malik bin Huwairith: I came to the Prophet (ﷺ) with some men from my tribe and stayed with him for twenty nights. He was kind and merciful to us. When he realized our longing for our families, he said to us,

اْرْجِعُوْا فَكُوْنُوا فِيْهِمْ وَعَلَّمُوْهُمْ وَصَلُّوْا، فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤْذِنْ لَكُمْ أَحَدُكُمْ وَلِيُؤْمَكُمْ أَكْبَرُكُمْ

*"Go back and stay with your families and teach them the religion, and offer the prayer and one of you should pronounce the Adhan for the prayer when its time is due and the oldest one amongst you should lead the prayer." (Sahih al-Bukhari)'*

- This shows us that the Prophet (ﷺ) not only imparted knowledge, but he made sure his Companions were demonstrating what they learned to others.
- For example, Ali RA demonstrated wudu to the people of Iraq. Thus, their teachings are connected directly to the Prophet's actions.
- The hadith is also preserved in very specific applications in fiqh. Our shariah is grounded in hadith – we cannot have shariah in the absence of hadith.
- The entire framework of Islam revolves around hadith. This is why there are various views in fiqh which stem from various hadith of the Prophet (ﷺ) whereby he performed specific actions at specific occasions.

- As a result, there are different madhahib; different schools of thoughts which all stem from the same teachings.
- 3. In the practices of the ummah
  - The preservation of hadith is through the continuation of the Deen for all of this time.
  - The implication of hadith is known; it is clear what is Islam and what isn't, what needs to be practiced or not.
  - The fact that the Deen has been consistently practiced is a manifestation of the preservation of hadith.
  - For the Companions, Allah has specifically commanded them to hold on to the practices.
  - The Companions loved the Prophet (ﷺ) more than they loved their most beloved people. Hence, they would go to great lengths to preserve anything that is affiliated with the Prophet (ﷺ).
  - For example, Abdullah ibn Umar used to specifically stop to pray at the spot in which the Prophet (ﷺ) incidentally stopped to pray on his way to hajj.

## Methods of Preservation

- Tadwin al-hadith refers to the transmission and documentation of ahadith.
- There are two methods of preservation:
  - 1. By memory
    - This was a common method used in the past and a common feature of Arabs at that time.
    - They used to rely on their memory for preserving an immense amount of information all at once.
    - They used to preserve their genealogies of their tribes, bloodlines of their animals etc.
    - They had tremendous memorizing capacities.
    - They would be able to hear something once and remember it for the rest of their lives – they prided themselves on this.

- For example, once, Abdullah ibn Abbas heard a poem with seventy verses and it was committed to his memory.
- Qatadah relayed that whenever he heard something, it would be sealed in his memory. He never had to write down anything or have anything repeated.
- Imam Shafi'i said he never had to put black to white, meaning ink to paper. Whatever he wanted to memorize would be effortless and he frequently recited poetry from memory.
- Ubaidullah bin 'Adi went to see Wahshi in Syria. Ubaidullah was wearing his turban and Wahshi could not see except his eyes and feet. Ubaidullah said, "O Wahshi! Do you know me?" Wahshi looked at him and then said, "No, by Allah! But I know that 'Adi bin Al-Khiyar married a woman called Um Qital, the daughter of Abu Al-Is, and she delivered a boy for him at Mecca, and I looked for a wet nurse for that child. (Once) I carried that child along with his mother and then I handed him over to her, and your feet resemble that child's feet."
- Although some of them, like Abu Hurairah, had trouble memorizing, he was blessed with the miracle of the Prophet (ﷺ) to preserve his memory.
- This shows us that Allah has gifted them in this manner and therefore, they were able to memorize thousands of ahadith based on how much time they spent with the Prophet (ﷺ).
- Abu Hurairah became the leading transmitter of hadith which surpassed all the other Companions. Many have argued that he narrated too many hadith even though he knew the Prophet (ﷺ) for such a short time.
- Top narrators of hadith:
  - 1. Abu Hurairah: 5,374 narrations
  - 2. Abdullah Ibn Umar: 2,630 narrations
  - 3. Anas ibn Malik: 2,286 narrations
  - 4. Aisha: 2,210: narrations
  - 5. Abdullah ibn Abbas: 1,660 narrations
  - 6. Jabir ibn Abdullah: 1,540 narrations

- 7. Abu Said al-Khudri: 1,170 narrations
- 8. Abdullah bin Mas'ud: 848 narrations
- 9. Abdullah ibn 'Amru ibn Al-'Ash: 700 narrations
- 10. Umar ibn al-Khattab 537: narrations
- 2. In writing:
  - The Prophet (ﷺ) would instruct people to write down what they heard when they could not memorize or forget his narrations.
  - For example, he told his Companions to write down his khutbah for a new Muslim.
  - Abu Hurairah said: When Mecca was conquered, the Holy Prophet (peace be upon him) stood up. He (Abu Hurairah) then mentioned the sermon of the Holy Prophet (ﷺ). He said: A man of Yemen, who was called Abu Shah, got up and said: Messenger of Allah! Write it for me. He said: "Write it for Abu Shah" (Sunan Abi Dawud)
  - Abu Rafi asked permission from the Prophet (ﷺ) if he could write down hadith, and he was granted permission. His collection was relied upon that Abdullah ibn Abbas would copy down his writings.
  - Abdullah ibn Amr reported:

كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعْهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرِيدُ حِفْظَهُ فَنَهَيْنِي  
 قُرَيْشٌ وَقَالُوا أَتَكْتُبُ كُلَّ شَيْءٍ تَسْمَعُهُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَشَرٌ يَتَكَلَّمُ فِي  
 الْغَضَبِ وَالرِّضَا فَأَمْسَكْتُ عَنِ الْكِتَابِ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 فَأَوْمَأْتُ بِأَصْبَعِهِ إِلَى فِيهِ فَقَالَ أَكْتُبْ فَوَالَّذِي نَفِيَ بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلَّا حَقٌّ

*I would write down everything I heard from the Messenger of Allah, peace and blessings be upon him, wanting to memorize it, but the Quraysh told me not to do it. They said, "Do you write down everything you hear from him? The Prophet is a human being! He speaks when he is angry and pleased." So, I stopped writing things down. I mentioned it to the Prophet, and he pointed to his mouth and said, "Write, for by the One in whose hand is my soul, nothing comes out of it but the truth." (Sunan Abi Dawud)*

- Anas ibn Malik, who was the servant of the Prophet (ﷺ) narrated that the Prophet (ﷺ) told them to preserve knowledge by writing it down. Hence, whenever he heard hadith directly from the Prophet (ﷺ), he would write them down. He also advised his students, "Whenever you find people with knowledge, write down the knowledge they convey to you."

- Some who dispute about hadith used the argument that the Prophet ﷺ forbade his Companions to write anything from him, based on the following hadith:

- Abu Sa'id Khudri reported that Allah's Messenger ﷺ said:

" لَا تَكْتُبُوا عَنِّي وَمَنْ كَتَبَ عَنِّي غَيْرُ الْقُرْآنِ فَلْيَمْحُهُ وَحَدَّثُوا عَنِّي وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ - قَالَ هَمَّامٌ أَخْبِسْتُهُ قَالَ - مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ " .

*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. (Sahih Muslim)*

- The background of this hadith:
  - Whenever revelation was revealed, the Prophet ﷺ would dictate it to his one of his scribes. They were then copied onto scrolls to be shared with others.
  - After transcribing, everyone would gather in the masjid to recite the newly revealed verses and the Prophet ﷺ would explain it.
  - In order to make sure the explanation of the Qur'an was separate from the hadith, the Prophet ﷺ prohibited them to write it at that time – he did not want them to mix it up.
  - The prohibition to write hadith was later abrogated, although the Prophet ﷺ forbade it at an earlier time.
- The Companions would compile their writings and it was actively used and narrated at that time. Many are passed down and studied. For example:
  - Abdullah ibn Amr ibn al-As had a compilation of hadith called Sahifah al-Sadiqah (The Truthful Scripture). His son had passed away and therefore, after his demise, the compilation was passed down to his grandson, Shuayb, who later passed it down to his son, Amr. Hence, the muhaditheen agree this is a very strong chain.

- Similarly, there was a set of instructions pertaining to sadaqah which the Prophet (ﷺ) had dictated to be sent out to all his governors but he passed away before he could implement it. Nevertheless, Abu Bakr implemented it, followed by Umar etc. because the Companions had made copies and it was sent out to various areas where Muslims ruled. Today, we find these instructions quoted in various books of hadith; Sahih al-Bukhari, Al-Tirmidhi etc.
- Amr ibn Hazm was sent to Yemen while dictating instructions for him to implement. He had his own compilation. The Sahifah Amr ibn Hazm which was widely known at that time. Umar would issue rulings based upon it. Today, we can find quotations of it in existing books of hadith; Sunan an-Nasai etc.
- Other Companions who had their own compilations were Abdullah ibn Abbas, Jabir ibn Abdullah, Samura ibn Jundub, Muadh ibn Jabal, Abdullah ibn Umar, Sa'd ibn Ubadah, among others.
- The Companions would often reference these compilations, while the tabi'i would travel to hear these narrations from the Companions, and if they allowed, they would make a copy for themselves.
- The hadith was preserved at many different levels simultaneously. The ummah felt the weight of their duty to pass down the tradition, and they were very committed to it.
  - For example, Hammam ibn Munabbih was one of the students of Abu Hurairah. Before Abu Hurairah's passing, he recited every narration he learnt and confirmed the authenticity of his narrations. Hammam had his own Sahifah which became sought after.
  - Imam Ahmad later produced in his Musnad, Hammam's Sahifah almost in its entirety. The original manuscript later fell into the hands of the Orientalists, which can be found in the University of Berlin.
  - One of the Muslim scholars published a copy of Hammam's Sahifah and now it is widely available. This is one of the obvious proofs that hadith was preserved from the earliest era.

- The Companions were truly passionate and devoted to preserving hadith; they were followers unlike any other followers of prophets before. Their amal became ilm for those who came after them and they disseminated knowledge to the world. If they did not fulfill their duty, we would not have Islam in its preserved form today – this is an immense legacy.

