

MIFTAAH HADITH INTENSIVE



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SESSION 2

Uloom Ul Hadith

- Why is it important to study?
 - If the source for something is consistent, then the outcome will also be consistent.
- Shariah is something that is perfect and absolute; it is from Allah and there is no conflict or contradiction within the shariah.
- Fiqh is our attempt to understand Shariah, and it does have conflict/differences of opinions.
- The first source we use to understand the Shariah is Quran, and right after that comes Hadith.
- Hadith can never contradict quran, but when the Quran is silent on a topic then the hadith can fill in the gaps
- There are two opinions about Hadith when regarding legal authority:
 - Hadith doesn't have the power to make something fardh, but it can make something sunnah (this is not a strong opinion)
 - The second opinion is that Hadith does have the same power of authority over legal rulings depending on its authenticity (this is the accepted opinion).
- Without hadith, our deen doesn't have a proper foundation, it won't be consistent because its source is inconsistent. That is why hadith are so important.

- We don't have a choice except to accept hadith as evidence for our religion.
- Conflicts can only be solved by deen (quran and hadith), and if we look to other sources to try and resolve it, it will just cause more conflict.
- All the technicalities of hadith come AFTER establishing the authority of hadith
- Hadith can establish waajib, sunnah, mustahab, and ibaahah (permissibility)
- When concessions become the norm, then the original act will seem extreme, and that's why we can't take concessions as everyday acts.
- Silence for people of knowledge is a form of approval
- There are 4 parts of hadith: the statements, consistent actions, tacit approval, or characteristics of the Prophet (SAW).
- There are two branches of uloom ul hadith
 - Science of Hadith transmission
 - Narrators of hadith play a huge role. Every small aspect of their lives were looked at when it comes to narrators. If a narrator was unknown amongst scholars, it was generally a negative thing
 - Science of understanding hadith
 - This is about the actual text
- There are two parts of hadith: The matan (text) and the sanad (chain)
- Once the sahabas started to pass away, then the sanad became an important aspect because people had started to fabricate hadith to prove their own political agendas.
- Mutawaatir means there are several chains, and Ahaad means there are 3 or more chains

- How can you use hadith as evidence when it was never recorded in the prophet's time?
 - The preservation of hadith had 4 stages: the life of the prophet, the era of sahabas, the era of successors, and the era of formal compilation
 - It was encouraged for sahabas to record hadith in madinah (and many did) but in makkah they were told not to write it because revelation was still very new.
 - The life of the prophet (saw): The prophet had methods of ensuring that all of his teachings were preserved. The sahabas would sit in gatherings and memorize hadiths as well as teach others about hadith through the encouragement of the prophet. The prophet encouraged preserving his actions and teachings. There were many instances where the prophet told the sahabas to pass on his information to others--there was verbal transmission all throughout the prophet's life. The prophet would also do practical demonstrations; for example with wudhu. The prophet showed the sahabas how to do wudhu properly through himself doing it. Thirdly, there were written records. Recording hadith was a very normal practice.

The Era of Sahabas

- During this time, writing down and recording hadith became much more widespread.
- They would write down whatever they had memorized from the prophet (saw).
- Abu Hurayra RA narrated the most hadith, he was with the prophet for 3-4 years and he made it the goal of his life to learn as much as he could from the prophet.
- Then there's Ibn Umar, Anas bin Malik, Aisha (ra), and Ibn Abbas.

The Era of Successors

- Since sahabas were starting to pass away, there was a lot of worry surrounding how hadith would be collected and recorded.
- Umar bin Abd-ul-Aziz officially sent people to collect and record hadith from sahabas.
- By the end of the first century, there were multiple hadith collections.
- One notable collection is the one of Muhammad ibn Muslim Ibn Shihab al-Zuhri, who was the teacher of Imam Malik.
 - He passed away before he was able to fully finish, so his student Imam Malik started that project again and finished it.
 - A lot of these earlier collections were recorded for the sake of Fiqh, so it wasn't just a book of hadith rather it contained statements from sahabas and other scholars.

Hadith Literature

- Sahih Bukhari: Most authentic. Every single hadith is authentic.
- Sahih Muslim: better flow which made it easier to look up hadith
- Hadith Compilation types:
 - Saheefah: the notes of a sahabi
 - Musannaf: hadith organized by topic
 - Musnad: hadith organized by the first narrator (based on the names of sahabas)
 - Mu'jam: hadith organized by teacher (the last narrator)
 - Juz'i: organized by one specific narrator or subject
 - Jaami': includes hadith on all major topics
 - Sunan: organized by well known fiqh chapters, and the topics changed based on the need of people
 - Mustadrak and Mustakhraj: based on existing compilations
- The worst thing that a person can do is isolate a single hadith from its collection/commentary