

Tahammum of the notes	'Assima (awaiting for Ijaaza)
Takhreej of the notes	<p>Isnaad: Umar Shariff heard from Shaykh Shafiq Flynn Notes taken from KIU Spring Semester 2009. To be authenticated by Shaykh Shafiq Flynn and other readers. Total number of Sessions: 25 Version:1.0 / Last updated Date: 27-Jul-09</p>
Narration:	Ahad To be made Tawattur by readers

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Course Objective

- To familiarize the student with the proofs for the authority Hadeeth and its relationship to Quran
- To acquaint the student with the historical influences in the development of Hadeeth criticism
- To give the student a clear framework for understanding the nature of the methods and the processes of the Muhadithun
- To familiarize students with the methodology for dealing with apparently contradictory evidence
- To acquaint the student with the present culmination of earlier initiatives through textual readings of the books of Hadeeth

Chapter 1: Introduction to Usool al Hadeeth

A. Definition of Usool al Hadeeth:

- a. **Asl:** Foundation on which something is built
- b. **Hadeeth:** words, actions, taqreer, Sifat of Muhammad
- c. **Usool al Hadeeth** is the science investigates foundation upon which hadeeth rest upon which includes chain of narrators, text and so on

B. Objectives:

- a. To present introductory information so that student can understand Hadeeth discourse
- b. To give general knowledge about different components of sciences of Hadeeth

C. Definition of Hadeeth:

- a. Linguistic: To speak/ To talk
 - i. Communication (68:4)
 - ii. Story (20:9)
 - iii. Speech (66:33)
- b. Technical: words, actions, taqreer (decisions), Sifat (Moral/Physical Characteristics) of Muhammad

D. Definition of Sunnah

- a. Linguistic: Path
- b. Technical: way of Muhammad

E. Is Sunnah and Hadeeth are Synonymous?

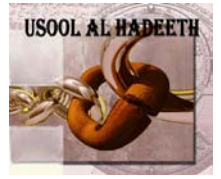
- a. Sunnah and Hadeeth are synonymous in the perspective that it is attributed to Muhammad (s)
- b. Sunnah actually means physical application/Implementation of Sharee'ah
- c. This is because Prophet said "alaikum bi sunnathi wa sunnathi khulafa rashideena, mahdeena, mimba'deena" and which includes Sunnah of Khulafa Rashideen

F. Authority of Sunnah

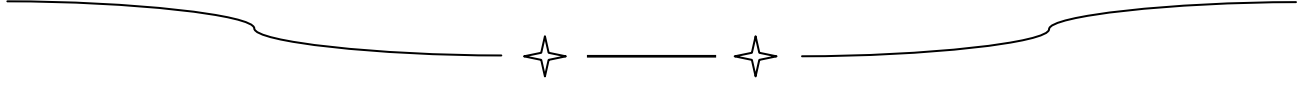
- a. Qur'aan 4:64
- b. Qur'aan 53:3,4
- d. Qur'aan 4:59
- e. Qur'aan 3:31
- f. Qur'aan 72:23
- f. Hadeeth has never been a controversial source of Islaam
- g. Hadeeth and Qur'aan never contradict each other as both are from same sources

G. Hadeeth Complements Qur'aan - Functions of Hadeeth

- a. Hadeeth confirms Qur'aan
 - i. Hadeeth on pillars of Islaam which confirms 2:184
- b. Hadeeth explains Qur'aan
 - i. Hadeeth of how to pray explains 2:83
- c. Hadeeth shows exceptions of the Qur'aan
 - i. 4:11 doesn't apply to the messengers
- d. Hadeeth explains certain terms in Qur'aan
 - i. Explanation of 6:82 by means of 31:13
- e. Hadeeth abrogates earlier injunctions of Qur'aan
 - i. Stages of forbidding intoxicants



- ii. 2:180 - Waseeah needed for all. Hadeeth says it is not required for the default inheritors
- iii. This function is stimuli for Muhadeethun to get into the field of Usool al Hadeeth



Chapter 2: History of Recording of Hadeeth

A. Introductory Comment:

- a. Nothing happens in Isolation in Historical perspective
- b. History of hadeeth recording started with History of Message of Islaam as definition of Hadeeth tells us that sayings/actions/approval/physical characteristics of Muhammad (s)

B. 62:2 - Was all the Arabs unlettered ones?

- a. Qur'aan was preserved in text form by Sahaabah's
- b. Battle of Badr - Ransom is teaching
- c. Treaty of Hudhaybiah was documented
- d. This tells us that preservation is not only in memory but also documented

C. Why hadeeth was not recorded in the first stage of Islaam?

- a. **Initial Ban on documenting** - Fearing people will mess-up with Qur'aan
 - i. Prophet: "Do not write anything other than the Qur'aan. Teach my hadeeth verbally. Whosoever fabricates over me will have his seat reserved in hell fire" (Sahih Muslim)
- b. **Ban lifted** - When recording of Qur'aan was established
 - i. Trap the knowledge. Write it down
- c. **Wisdom behind Initial Ban:**
 - i. Qur'aan is not accused of being contaminated with Hadeeth
 - ii. Sahaabah's focused lot on Qur'aan because of this
 - iii. As Sunnah is more of explanation of Qur'aan, one need to focus on Qur'aan first

D. Early Written Records:

- a. Abullaah ibn Amr ibn al Aaas recorded "Do I have to write even when you are angry?"
- b. Abdullah ibn Saeed ibn al Aas
- c. Saad ibn Ubadah al ansaree
- d. Jabir ibn Abdullaah
- e. Abdullaah ibn Abbas
- f. Saheefa ibn Saadiqa recorded during the time of Prophet

E. System and attitude towards Recording

a. Time of Khulafa Rashideen - Order to write remained absent

- i. Abu Bakr - He never accepted Hadeeth without witness
- ii. Umar ibn al khattab - He never sanctioned Hadeeth recording in books fearing it will undermine the Qur'aan and he feared our religion will become the religion of others where Prophet's words were mixed up. He spent one month of Istikhaara on this.

b. Time of Tabieen and Tabe Tabieen:

- i. Many of the Scholars refrained from documenting, sticking with the traditional approach of Oral transmissions but some Scholars documented
- ii. **Caliph Umar ibn Abdul Azeez** first officially commissioned written recording of the Hadeeth
- iii. It was not his personal opinion but resolve of his discussion with Scholars
- iv. He ordered Scholar in Madeenah, Abu Bakr ibn Muhammad ibn Hazm
- v. Scholar of Hijaz, Ibn Shihaab az Zuhri also requested by the Caliph
- vi. After that, Ibn Shurayj, Ibn Ishaah, Malik ibn Anas, Sufyan ath Thauri, Al Awzae, Abdullaah ibn Mubarak, Layth ibn Saad become forerunner in Hadeeth literature

- vii. These Scholars never focused on other conditions of Saheeh rather Ittisal as sanad alone
- viii. Their works are called Musannaf

F. Early Hadeeth Literature

a. Mussanid (Name of the narrator) work started and compiled by

- i. Ahmad
- ii. Abdullah ibn Abassi
- iii. Albasari
- iv. Al umuwi

b. Sihah work started

- i. Muhammad ibn Ismael al Bukhaaree
- ii. Muslim
- iii. Ibn Majah
- iv. Abu Dawood
- v. Tirimithee
- vi. An Nasaee

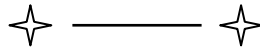
vii. These books were compiled based on conditions and fiqh based

c. Tangent - When the contamination Started?

- i. During this time, People fabricated Hadeeth, mixed up the language, defended their sects with forged hadeeth
- ii. Eg.: Khawaarij developed political views and supported it with their own invented hadeeth
- iii. This is the time Ilm Ar-Rijaal and Jarh wa ta'deel started

G. Features of Hadeeth enquiry at that time

- a. They travelled for collecting Hadeeth
- b. Wider network formed because of exchange of hadeeth among the narrators and Scholars



Chapter 3: Historical Outlook at development of Usool

A. Role of the travelers of Hadeeth

a. Ar Rahala (Travelers)

- i. Came to protect the Hadeeth of the Prophet
- ii. They received the hadeeth first hand from the Source
- iii. They were dedicated travelers who sacrificed a lot for Ahadeeth
- iv. Titles given to venerate these travellers: Raheela watayyeb, Expansive in travel, Rahaal

b. Traders in Hadeeth:

- i. Kind of travelers who traded in the hadeeth. They would charge particular fee for narrating the hadeeth though they narrate the truth
- ii. Imam Ahmad criticized this kind of travelers and deemed impermissible to take hadeeth from these people
- iii. Some criticized that they may fabricate as they are doing it for money

B. Commencement of developing Procedures to protect the Hadeeth

- a. Khateeb al Baghdadee started defining some
- b. Critical consciousness of **quality of the person** narrating hadeeth developed (Ilm Jarh wa ta'deel)
- c. Consciousness of connection of chain developed
- d. Travelling increased the standardization of hadeeth terminologies as it made all parts like one class

C. Role of Public Institutions

- a. In the 6th Century AH, Darul Hadeeth was established by Zinqi in Damascus. Ibn Ashakir was the Teacher
- b. Al Madrasa al Kamiliyah in 622 AH
- c. Al Ashrahiyah in 626 by Imam an Nawawee in Damascus
- d. They were the traditionalists of the society and some were accused of going against of Orthodoxy because of corruption caused by Bayt al Hikmah
- e. Titles given by these institutions:
 - i. **Al Musnid** - He will be able to narrate hadeeth with Isnaad
 - ii. **Al Muhadeeth** - Understands the isnaad, realize Pseudo people, identify people, listened to Kutub Sittah, Mu'jam at tabarane, Musnad Ahmad
 - iii. **Al Haafidh** - One who memorized 100s and 1000s of Hadeeth, knowledge of Science of Men, Knowledge of conditions
 1. Ibn Ubdah - Haafidh of Kufa (d. 382 H) who memorized 400000 hadeeth
 2. Imam Bukharee memorized 300000 hadeeth

D. How conditions of transmission of Hadeeth developed?

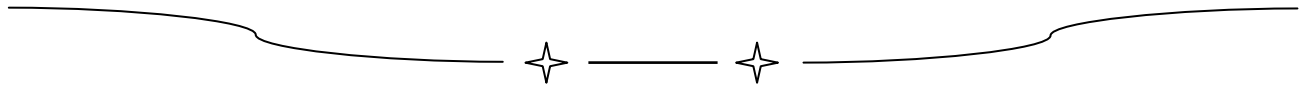
a. Way of Memorization of Hadeeth:

Scholars differed over how hadeeth needs to be memorized - Wording and meaning or meaning alone?

i. In wording and meaning:

1. Scholars memorized the actual wording of the text from their Shaykh in conformation with Albarra ibn Yazeed's hadeeth - Prophet correcting him for "nabeeyuka" when he said "Rasoolika"
2. Wording memorization will avoid common mistakes of words

1. Interchanging of words
 2. Lahn (Incorrect pronunciation)
 3. Safety provision added : Aw kama Qaal
- ii. **Meaning alone is sufficient:**
1. They allowed Hadeeth to be narrated in meaning provided their language is sound, just and other conditions
 2. **Imam Malik:** All those hadeeth that is Marfu should be narrated in Lafdh (same wording). Mauquf Hadeeth (from Sahaabah and others) can be narrated in meaning
 3. **Ibn Salah:** Narration of meaning of the hadeeth is fine in both Marfu and Mauquf . He justified that primary concern among the Sahaabah was its meaning
- iii. **Memorizing the Summary of the Hadeeth**
1. Portion of the Hadeeth and not the complete text.
 2. Imam Bukharee did this in his Saheeh when having similar narration from other root
- b. **Written form communication:**
- i. Once the Student become known to the Shaykh, Shaykh allowed them to relay to others by means of written forms
 - ii. Reached to many by Students
 - iii. It reached to the level of Books



Chapter 4: Transmission of Hadeeth

A. Tahammul al Hadeeth:

- a. the way in which Hadeeth has been received
- b. Two components:
 - i. Al Adaah - How it was delivered to Shaykh
 - ii. Tahammum - How it was received from the students

B. 8 Popular forms: (range in strength and vary in forms)

a. Assima (heard)/Samaa': Reading by the teacher

- i. Four formats:
 1. Recitation from memory by the teacher
 2. Reading from books (his book/books of students compiled from his works)
 3. Question and answers: Student narrating part of the hadeeth and the teacher completes it
 4. Dictation: Sahaabee Waathilah ibn Asqaa was the first one. Az Zuhree used this method
- ii. Forms: Hadathna/Hadathnee/thanaa/naa - he told to us/he told me
 1. Communicated verbally and heard by students
 2. Very strong form
- iii. Akhbaranaa/Aranaa/ana - he told me of some news
 1. Synonymous with Hadathna but commonly refers to method of Ard
- iv. They say Samee'tu and the above forms (eg.: Samee'tu hadathna)

b. 'Ard/Alqir'aa (Student read a hadeeth in front of Shaykh)

- i. Read from written document
- ii. Read from memory
 1. Condition is shaykh should have already memorized the hadeeth
- iii. After reading use the word samee'tu
- iv. Student will first copy Shaykh's material and draw a circle at the end of every hadeeth. Once he reads back to the Shaykh, he will mark the circle
- v. If he transmits without verification, he is called Saariq al Hadeeth (Thief of Hadeeth)
- vi. Similar to copyright law- you can buy as many books but not allowed to make one

Both the above tahammum form will include entire isnaad. Following forms miss this characteristic

c. Ijaaza (Permission to transmit)

- i. Shaykh permits his student to narrate the hadeeth he heard/some of his works without having student read the books back to him
- ii. "I have committed you to narrate of mine"
- iii. Student did not directly hear the hadeeth from the shaykh
- iv. It involves lot of trust upon the students by the Shaykh
- v. If the book is unknown or shaykh who permitted is unknown, then this form of Ijaaza is unacceptable
- vi. Form: Anba'na, naba'nee - He called our attention to
 1. Muhadeeth were cautious to accept this kind of hadeeth because this is the way of Mudallees

2. Mudallees is one who perform tadlees al isnaad (Confusion in the chain) and tadless ash shuyookh (confusion by the name of the shaykh)
3. Mudallees is not fabrication as the person is not intending to fabricate rather wants to strengthen his hadeeth

d. Al Munaawalah (Granting books):

- i. Shaykh gives his verified written document/books to narrate regardless of student is aware, permitting them to narrate
- ii. Three formats:
 1. Al Mun'awala al Ijaaza (Permission in form of document) It is higher form
 2. Student prepares the document, Shaykh reviews and permits to narrate it. It is lower form
 3. Student prepares book and Shaykh allows to permit that particular book without reviewing the book
- iii. Eg.: Az Zuhree granted books to Thawree, Al-Awzaa'ee and ubaydullah ibn umar
- iv. Form: Anba'na, naba'nee

e. Al Mukataba/ Kitaabah (Correspondence) :

- i. Shaykh writes a book and send them to the students and allowing them to narrate it
- ii. Form: Person wrote to me/wrote to us
- iii. Ibn Abbas wrote to Ibn Abee Mulyakah and Najdah

f. Al I'laam (Announcement):

- i. Student/Teacher announces he has the permission to narrate the particular text provided he has the original copy signed by the author to do so
- ii. Shaykh goes through with his students and tell them that these are my hadeeth
- iii. No explicit form of permission
- iv. Shaykh may mention here it is forbidden for you to narrate this book then that should not be narrated
- v. A'lamna Shaykh, A'lamna Fu;aan

g. Al Wassiyah (Bequest of Books):

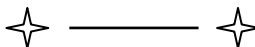
- i. Shaykh on his death bed allows his student to narrate particular hadeeth or some of his works
- ii. Eg.: Abdullaah ibn zayd al Basree (d.104) given wasiyah to Ayoob

h. Ar Riijaala/Wajaadah (Discovery of Books) :

- i. When person finds a written document and finds not the author but he attributes it to some shaykh by means of handwriting/others
- ii. Waja'tu al Fulaan
- iii. Similar to our case - We read from published Bukharee and we have not met the Shaykh but certain it is book of Imam Bukharee

C. Benefits:

- a. From this shima, one can identity the certainty of the hadeeth and derive ahkam respectively
- b. Demonstrates historical evolution
- c. Practical significance



Chapter 5: Ilmul Diraayah and Ilmul Riwayah

A. Two major Sciences of Hadeeth

- a. Ilmul Diraayah
- b. Ilmul Riwayah

B. Definition of Ilmul Riwayah

- a. **Linguistic:** Knowledge of the narrations
- b. **Technical:** Study of correct transmission of all which is attributed to Prophet like sayings, actions, approval, physical characteristics in addition to narration from Sahaabah's, tabieen along with benefits/rules that can be extracted from it
- c. It is the study of actual text
- d. Examples:
 - i. Lahn in matn?
 - ii. Synonyms replaced the matn?
 - iii. Actual memorization/collection of hadeeth
- e. Muhadeeth called Usool al hadeeth as Ilmul Riwayah but it is incomplete with Diraayah

C. Definition of Ilmul Diraayah

- a. **Linguistic:** Knowledge of chains and conditions of hadeeth
- b. **Technical:** study of the chain of the hadeeth, and the principles that are used in determining the acceptability or unacceptability of a hadeeth.
- c. Analytical/historical study
- d. Conditions of the narrator and narrated
- e. **Study of the Rawi (narrator)**
 - i. consists of tahmmul (Delivery), Adah, jarh wa ta'deel (Characteristics of Rawi), history/origin/death of the narrator
- f. **Study of Marwi (narrated)**
 - i. Is the isnaad is muttasil?
 - ii. Any breaks in the links?
 - iii. Conditions pertaining to Tahmmul and adah was performed

D. Sciences related to Ilmul Diraayah

- a. **Ilm Jarh wa ta'deel - conditions of the narrator**
 - i. Started with Ibn Abbas, Anas ibn Malik <= Companions
 - ii. Ibn Sireen (d. 110) <= Tabiee
 - iii. Alhamash (d.148) <= Tabut tabiee
 - iv. Early Writers:
 1. Imam Tabaqat ibn Saad
 2. Imam as sooyuti
 3. Specific Books
 - a. Dhahabee - kashif
- b. **Science of Rijaal al Hadeeth**
 - i. Actual narrators of hadeeth were studied
 - ii. Not particular aspect alone rather a comprehensive study
 - iii. Some of the aspects:
 1. honesty of the narrators
 2. religious conviction of the narrator
 3. trustworthiness of the narrator

4. intellectual skills of the narrators

iv. Some Literature:

1. Imam Bukharee's Tareek al Kabeer
2. Ibn Hajar's Al Isaaba tahmeedh as Sahaabah
3. Imam Sooyuti condensed it to Aynal Isaabah

c. **Science of Muhtaliful Hadeeth**

- i. Certain terms inherent within the hadeeth that seemingly contradict the other hadeeth
- ii. Early writers
 1. Imam Shafiee
 2. Ibn Qutaybah
 3. Ibn al Jawzee

d. **Science of Ilal Hadeeth**

- i. Plural of illaa
- ii. Subtle course which blemishes the hadeeth
- iii. Requires in-depth knowledge and personal acquaintance
- iv. Imam Muslim
- v. Early writers
 1. Ibn Jawzee
 2. Major works by Ibn katheer (d.606) - Nihayah ghareeb al hadeeth
 3. Imam Suyoote condensed it

e. **Ilm naasikhul hadeeth wal mansookhi**

- i. Hadeeth too follows the same pattern as that Qur'aan (gradual and legislative approach)
- ii. Eg.: Prophet forbade his companion to record hadeeth in early stages but later allowed
- iii. Ibn Jawzee (d.597)

a. **Study of Isnaad**

- i. It identifies reports whether acceptable or not
- ii. Ascertain level of strength and authenticity
- iii. Preserves hadeeth literature from blemish and corruption
- iv. Science that tests chain rigorously
- v. Ibn Mubarak "If it is not for isnaad, anybody will say anything"
- vi. Imam tabari's tafseer has lot of Isnaad
- vii. Abu Aliyah al Jilaane "Allaah gave 3 things to this community: Isnaad, lineage, Al I'raab (punctuation)"
- viii. Two major types
 1. Isnaad al Alee
 - a. Few narrators
 - b. Something preferred over Isnaad naazi
 - c. If some one heard the same hadeeth earlier, that would be preferred as Isnaad al Alee
 2. Isnaad naazi
 - a. Many narrators
 - b. Starts from major Imams

E. Literature related to Ilmur Riwayah

Imam Ahmad collected 750,000 hadeeth but recorded around 40,000 hadeeth

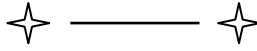
a. **First categorization: Based on the grading of most of the hadeeth**

- i. Saheeh
 1. Bukharee
 2. Muslim
 3. Muwatta Malik
- ii. Hasan
 1. Tirimidhee
 2. Musnad Ahmad
 3. Abu Dawood
 4. Ibn Majah
- iii. Da'ef
 1. Ibn Abishayba
 2. Tayalisee
 3. Tabaraneer

b. **Second categorization**

- i. **Sihah - Mainly of Saheeh hadeeth**
 1. Bukharee
 - a. Mainly ahkam
 - b. He sets two conditions
 - i. Should be a contemporary from Shaykh
 - ii. Should heard directly from Shaykh
 2. Muslim
 - a. Very organized
 - b. Should be a contemporary from Shaykh
 3. Jami tirimidhee
 - a. Gives introduction to Sciences of hadeeth
 4. Abu Dawood
 - a. Mainly ahkam
 5. Ibn Majah
 - a. Systematically organized
 6. Nasaee
 - a. Have every flavour
 7. Muwatta Malik
 - a. Mainly fiqhee aspect
- ii. **Jaami: Books that compiles around these 8 topic**
 1. Aqeedah
 2. Ahkam
 3. Riqaq
 4. Adab
 5. Tafseer
 6. Thareek/Siyar
 7. Fitan (trials and tribulations)
 8. Appreciation and denunciation of persons and places.
Eg.: Tirimidhee
- iii. **Al mustadrikat**
 1. Take the conditions of particular imam and present his hadeeth and adds hadeeth left by original compilers for some reasons

2. Hakim taken condition of Imam Bukharee, Muslim, hadeeth with subtle defects and strange ahadeeth
 3. Eg.: Al Hakim - Addhabee condensed this book
- iv. **Al Mustakhrijat**
1. Collections of Ahadeeth in which a later compiler adds fresh Isnads (chains of narrators) to the traditions already collected by previous compilers.
 2. Abu Nuyam Isfahani's mustakhraj on Bukharee and Muslim
 3. Ibn Abu bakr
- v. **Al Ajzaa (Juz)**
1. Particular Sahabee identified and hadeeth narrated by him are reported
 2. Hadeeth on particular topic
 - a. Imam Suyoote - Benefits of Salatul Dhuhaa



Chapter 6: Conditions for acceptability of Rawi (Narrator)

A. Four Conditions for Legitimacy of the narrator:

a. Aql (intellectual ability/discernment)

- i. Ability to discern right and wrong and ability to perform the functions of Hadeeth like Al ada' (deliver) and Tahammul (receive)
- ii. Based on this they considered age for narration of hadeeth. Scholars have differed in identifying the age required to deliver hadeeth (al-Ada') and receive it (al-tahammul).
 1. People of Basrah allowed age of 10
 2. Kufa allowed age of 20
 3. Shaam allowed age of 30

b. Dabt (accuracy)

- i. Two factors:
 1. Amudahara - Person who has strong ability of memory and observation
 2. One another way by which rawi becomes Dabt is acceptability of him by other Muhadeeth

c. Al Adaalah (Honesty/Justice)

- i. Religious
- ii. It is not a single moment/act rather continuous assessment
- iii. Established by Testimonial
- iv. Established by Witnesses

d. Al Islaam (Spiritual capability)

B. Historical outlook:

- a. In early stages, these 4 conditions were the practical understanding of the environment as the science was at its infancy
- b. Later Scholars formalized the conditions and categorized

C. What is Jarh wa ta'deel?

- a. Jarh means criticism
- b. Ta'deel means praising
- c. Jarh of sectarian group will not be accepted (eg.:Asharites rejecting the Rawi from Ahlus sunnah wal jamah)

D. Conditions of Jarh

- a. Ibtidaa (blemished because of bidah)
- b. Mukhalafatul thiqah (contradicts reliable narrator)
- c. Jahalatul haal (not aware of his own circumstances)
- d. Inqitas sanad (no break in the chain)

E. Conditions of Jarh attached to Adaalah (Honesty)

- a. Accusation of fabrication
- b. Fasiq (Open transgression)

- c. Jahalah - when conditions of Rawi is not clear
- d. Bid'at - person guilty of doing Bid'ah
- e. Muroo'ah - He does things that creates doubt about his personal conduct

F. Conditions of Jarh attached to Dabt (accuracy)

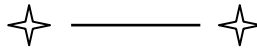
- a. Soo'ul Hifz: Bad Memorization (confuses between the text) -this riwayat or equal to more than his Saheeh riwayat
- b. Prone to make mistakes in memory (names, dates, text, etc)
- c. Extreme Carelessness: Person is not smart (Alghaffalah/Katharul Ghafat)
- d. Al wahm: Person dreams/imagines things
- e. Mukhalafat at thiqah: Report a hadeeth that contradicts the hadeeth of thiqah (Strongly reliable)

G. How to deal with conflicting reports?

- a. Somebody done Jarh (Criticism) and somebody done ta'deel (praise)
- b. We acknowledge/reject based on reasons provided
- c. Person unknown is called Mubham
- d. About those whom we don't know, we see there is no report that threatens their Adaalah.. We don't know about his bad conduct and we don't know about his good conduct as well so we don't accept until something is established

H. Levels of Jarh wa ta'deel

- i. Person might be a outright liar - completely rejected
- ii. Person forgets sometimes/dreams -
- iii. Person doesn't act upon what he knows



Chapter 7: Classifications of Hadeeth terminologies (Ilm Mustalah al Hadeeth)

A. Introduction

- a. Categorized according to different requirements as Hadeeth are of different types
- b. Ibn Salah mentions around 65 classifications in his book Usool al Hadeeth and states these are sciences by itself

B. Ranges of authenticity:

- a. Authenticity ranges between Saheeh and Da'eef
 - i. Saheeh
 1. Al hasan
 - ii. Da'eef

C. Saheeh Hadeeth

a. Conditions:

- i. Hadeeth al musnad (continuous links of narrator) reaches Muhammad that marfu, mauquf, and not mursal, munqati
 1. Muttasil means continuous chain but not necessary that links back to Prophet whereas musnad reaches Muhammad
- ii. Not a hadeeth which is Shadhdh (hadeeth contradicts hadeeth established by thiqaa)
- iii. Not a hadeeth which is Mu'allal (no hidden/subtle defects)
 1. It may be in the text
 2. It may be in chain
- iv. Communicated by alaadil (Honesty)
- v. Communicated by Daabit (accuracy)

b. Saheeh hadeeth can be Ahad or Mutawattir

- i. In general, hadeeth mutawattir means that group of people that it is impossible to conspire a lie
- ii. **Minimum number of reporters for hadeeth to be Mutawattir**
 1. Certain number of people at the beginning, middle and the end of the chain will make Hadeeth Mutawattir
 2. Some scholars said 4 (based on Qur'aan 24:13)
 3. Some said 5
 4. Some said 10 because in arabic anything meets 10 is called Jamah
 5. Some said it is 12 based on Qur'aan 5:11
 6. Some said it is 20 based on Qur'aan 8:
- iii. **Tawattur can happen by two ways:**
 1. **Tawattur bil lafdh** -Text (quote unquote)
 - i. Example: "whoever fabricates a hadeeth can expect a seat from the hell fire" [Bukharee]
 - ii. Narrated by 40 Sahaabah's and among them were 10 promised Jannah
 2. **Tawattur al Ma'naa** - Meaning (found in several supporting hadeeth)
 - i. **Du'aa that indicates prophet raised his hand in du'aa**
 - ii. **"Actions are but by intentions"**
- iv. **Ahad**

1. Individual narrations

Joke: Ahad is like a Muslim and Mutawattir is Muhsin or Mu'min ☺

- c. **Saheeh hadeeth can be Mashhoor (well known) as well as ghareeb (strange)**
- In the chain, there is only thiqaa
 - In hadeeth mashhoor, chain consists of number of thiqaa
- d. **Region of origination:**
One another way to know hadeeth saheeh is from the region of origination of hadeeth (eg. Hadeeth from madeenah is more to be saheeh as Madeenah was free from political/sectarian schism)
- e. **Grades of Hadeeth** (Imam Nawawi's Hierarchy of strength within Saheeh) :
- According to conditions of Imam Bukharee, and Imam Muslim (muttaqun alayh) and recorded by them both
 - Recorded by Imam Bukharee alone
 - Recorded by Imam Muslim alone
 - Not narrated by Imam Bukharee or Muslim but agrees to their condition (eg. : Mustadrak al Hakim)
 - Authenticated Hadeeth according to condition of Imam Bukharee and recorded by others
 - Authenticated Hadeeth according to condition of Imam Muslim and recorded by others
 - Authenticated by Imams of hadeeth and not according to condition of Imam Bukharee/Muslim
- f. **What is Saheehal Isnaad means?**
- Saheeh is pertinent to both matn and isnaad
 - Saheehul Isnaad doesn't mean hadeeth is saheeh rather hadeeth is saheeh in the chain but there are some illa'at in the text
- g. **Golden chains**
- Malik --> naafi --> Ibn Umar --> Prophet [Bukharee's preference]
 - Silsilah adh dhahabee mentions golden chains
 - Imam Ahmad --> Imam Shafi'ee --> Imam Malik --> naafi --> Ibn Umar --> Prophet
- h. **Types:**
- Saheeh li Thaatihi**
 - Saheeh by in and of itself which meets all 5 conditions
 - Saheeh li Ghayrihi**
 - When hadeeth doesn't meet the requirements of Saheeh but there are supporting reports (Al mut'aaba) that elevates
 - Hasan hadeeth which is elevated
 - Eg.: *"If I have not feared for this ummah, I would have ordered them to use miswak before every salah"* [Abu Dawood]
 - Hukm: same as Saheeh li Thaatihi. It obliges the person to obey the injunctions in it

D. Hadeeth Hasan

a. History of Hadeeth Hasan

- i. Not known in earlier period rather introduced in later period
- ii. In earlier period, Hadeeth hasan belongs to hadeeth Saheeh category but it did not enjoy the level of mastery of Saheeh <-- Ibn Salah
- iii. Ibn Taymiah explains in his explanation of Musnad Ahmad, Hadeeth hasan belongs to Da'ee laysa bi matrook
- iv. Hadeeth Hasan was a term coined by Imam Tirimidhee (Some Scholars say it was started even before)
- v. Any way, Tirimidhee made it popular due to his high usage

b. Definition of Hadeeth Hasan

- i. Hadeeth which has complete isnaad (muttasil) communicated by just but enjoys less accuracy and free from Shaadhhdh and Mu'allal

ii. Difference between Saheeh and Hasan is level of accuracy

c. Imam Tirimidhee's usage (unique):

i. Hasan Saheeh

1. One hadeeth is hasan in itself and there is other hadeeth which meets Saheeh conditions and thus become both hasan and Saheeh. It doesn't become Saheeh because of hasan report

ii. Hasan Saheeh Ghareeb

1. Same as above except one person is Thiqaa

d. Types

i. Hasan li thaathihi

1. Hasan by in and of itself

ii. Hasan li Ghayrihi

1. Needs supporting isnaad to elevate it to the level of hasan
2. Hadeeth which has Mubham (unknown) narrator who was free from jarh of Adaalah and Dabt can be in the chain and can be elevated to this level

e. Titles (Arqaab) indicate both Saheeh and Hasan combinely

- i. Jaeed
- ii. Mujawad
- iii. Salih
- iv. Thaabith
- v. Mahfooth

f. Hukm of Hadeeth Hasan: Treat same as Saheeh, Has authority in daily conduct and legislations

E. Hadeeth Da'eef

a. Definition

- i. Anything doesn't meet the requirements of Saheeh or Hasan
- ii. Weak hadeeth

b. Possibility of Hadeeth to be Da'eef:

- i. Some Scholars identified as 365 ways- not much practical relevance
- ii. Ibn Salah said it is 42

c. Mursal/Maraasil:

- i. Tabi'ee reports from Prophet without mentioning the Sahaabah
- ii. **Hukm:** They are not authorities
- iii. **Types:**
 1. **Maraasil of Sahaabah:**
 - a. Sahabeeh himself did not hear directly from the Prophet rather heard from another Sahaabee but he attributes directly to the Prophet
 - b. Eg. Sahaabee saying Prophet mentioned in Battle of Badr though he did not participated in the battle
 - c. Hukm: Accepted as all Sahaabahs are adool
 2. Maraasil of Tabi'ee
 - a. Those who mastered the Hadeeth like Sa'eed ibn Musayad who learnt from Sahaabah
 3. Maraasil of Senior tabi'ee
 - a. Mujahid and others
 4. Maraasil of later tabi'een
 - a. Who learnt from Senior tabi'ee
- iv. Maraasil can be elevated to Marfoo provided we have supporting narrations
- v. **Reason of weakness:** Missing link in Isnaad (usually the Sahaabah)
- d. **Munqati**
 - i. Hadeeth in which one of the narrators is missing or Mubham (unknown)
 - ii. It misses narrator anywhere in the chain
- e. **Mu'addal:**
 - i. Two people missing (consecutive) in the chain
 - ii. Hukm: no authority
- f. **Mudalees:**
 - i. Using words/terms that causes ambiguity so that they get rid of their weaknesses
 - ii. **Tadlees al Isnaad**
 1. When Rawi claims that he heard/met the person but he did not originally heard/met the person
 2. They mostly use the Sami'aa form of Tahammum
 3. Considered as crime in Hadeeth science as it is purposely confusing isnaad and causing ambiguity
 4. Imam Subah: "to fornicate is dearer to me than tadlees"
 5. Imam Shafi'ee never taken riwayat from anyone who do Tadlees
 6. Other Ulema take from them provided supported by other proofs
 - iii. **Tadlees al Shuyookh**
 1. Purposely refers to Shaykh who is not popularly known by some popular names causing ambiguity
 2. Eg. "My Shaykh Ahmad" but this Ahmad may be not Ahmad ibn Hanbal people perceive
 - iv. Other Categories
 1. Tadlees at Tarf:
 - a. Deception in Tarf
 - i. Hadathna Ahmad

- b. It can be corrected by punctuation
2. Tadlees as Sukt:
 - a. Saying hadathnee and keep quiet
 - b. Causing confusion
3. Tadlees at tasweer:
 - a. Purging the weak people from the isnaad and replacing with stronger Thiqa
- g. **Mu'allil:**
 - i. Hadeeth which has illaa (hidden defects)
 - ii. Illaa is a subtle course which blemishes the Hadeeth
 - iii. Eg.: One Isnaad is exchanged for other Isnaad
 - iv. Requires comprehensive knowledge of Rijaal, language, places, various isnaad of the Hadeeth and long time engagement with Hadeeth and so on to identify this
 - v. Imam Bukharee, Tirimidhee discussed about Mu'allil in some of his works
- F. **According to hidden defect found in the Isnaad or text**
 - a. **Hadeeth al Mudtarib/Idtiraab (Confusion)**
 - i. Reported in number of different ways (chain/reports)
 - ii. All chain share same strength
 - iii. Impossible to prefer one way over another
 - iv. Hukm: considered weak because of inability to choose one isnaad over another which prevents mastery/clarity
 - v. Confusion (Itiraab) will take place in Isnaad/matn of the hadeeth
 - b. **Hadeeth al Maqlub (reversed)**
 - i. Reversal happens in Isnaad or matn
 - ii. Isnaad: Names of narrator will be reversed
 1. Eg.: Instead of Kaab ibn Musayab, one may call musayab ibn Kab
 - iii. Matn: Wording may be of different order from the similar report
 1. Eg.: Hadeeth of seven under the shade
 - iv. Identified from process of comparison and contrast
 - v. Hukm: Considered weak because of less Dabt
 - vi. Historical: Story of Imam Bukharee and 100 reversed hadeeth
- G. **According to nature of the text and Isnaad**
 - a. **Hadeeth al Shadh**
 - i. Narrator is Thiqa presents hadeeth which is contradictory to the hadeeth presented by thiqa who is more than him
 - ii. Singular hadeeth from one person and contradicts one that is stronger than itself
 - iii. Here Rawi is not weak rather he doesn't know the other reports
 - b. **Hadeeth al Munkar:**
 - i. Similar to Shadh in opposition to one who is stronger than itself and but here happens between weak narrator and Thiqa
- H. **Hadeeth al Matrook (Discarded)**
 - a. Narrator who has been accused of fabrication.
 - b. Rawi is prone to make serious mistakes and doesn't enjoy sound character
 - c. Hukm: Rejected
- I. **Rulings of Hadeeth al Mauquf**

- a. Hadeeth that reaches Sahabee not Rasoolullah
- b. Actions/sayings of Sahabah
- c. In matters where there is no possibility of Ijtihad, then they are acceptable as they cannot say themselves except heard from the Prophet
 - i. Eg.: Abdullaah ibn Masood narrated "Whoever meets fortuneteller and believes what he says then disobey Allaah and his Prophet"
- d. Ibn Umar, Ibn Aas narrated Bani Israeeliyat and we do not take from them

J. Rulings of Hadeeth al Maqtu

- a. Hadeeth that reaches Tabi'ee and not Rasoolullah
- b. We do not consider later tabi'ee's narration
- c. Abu Haneefa: We do not have any option when it comes to Rasoolullah and from Sahaabah we have option but with tabi'ee, they are men and we are men

K. Where Da'eef Hadeeth is allowed to be used?

- a. Da'eef hadeeth is allowed in virtuous deeds (Fadail Amal) when there is number of Da'eef hadeeth which supports the hadeeth
- b. Many Scholars refused to use Da'eef hadeeth
- c. Ahmad ibn Hanbal, Abdurahman ibn Mahdee Abdullaah ibn Mubaraq used Da'eef hadeeth in these matters
- d. Historical background: Hadeeth hasan was not identified during this time
- e. To use Da'eef hadeeth, following conditions must be fulfilled:
 - i. Should not be majorly weak
 - ii. Pertain to some of the major categories/themes (abwab) of the hadeeth
 - iii. Should not contradict the stronger report

L. Hadeeth categories which may be Saheeh/Hasan/Da'eef

- a. **Category 1: Marfoo/Musnad/Mutassill**
 - i. **Marfoo** may be Saheeh/Hasan/Da'eef depending upon the investigation
 1. **Marfoo may be**
 - a. Mursal
 - b. Mu'addal
 - c. Munqati
 - ii. **Musnad** (Continuous Chain that reaches the Prophet)
 - iii. **Muttasil** (Continuous chain that not necessarily reaches the Prophet): may be Saheeh/Hasan/Da'eef depending upon the investigation
 1. Mauquf on Sahabee
 2. Maqtu on Tabi'ee
 - b. **Category 2: Ananaa, Al-Muannan, Muallaq**
 - i. **Ananaa:**
 1. "by this person, by this person..."
 2. Used particularly by Sahaabah
 3. Present in Bukharee/ and mainly in Muslim
 4. Used by Mudalees and make it weaker
 - ii. **Amuannan:** enjoys similar experience of Ananaa and this is hadeeth itself
 - iii. **Muallaq:**
 1. one or more people deleted from the beginning of the Isnaad
 2. This kind of Hadeeth present in Bukharee where he used for abbreviation
 - c. **Category 3: Al Fard/Alghareeb**

i. Al Fard: Singular/Solitary

1. Single person narrates the hadeeth
2. Popular form of singularity
 - a. One to One
 - b. One to Region
 - c. Region to Region

ii. Ghareeb

1. One person minimum and one or two at different levels of Isnaad
2. Also called as Alfard misbee

M. How Hadeeth elevated?

- a. Elevation:
 - i. From Da'eef to Hasan li Ghayrihi
 - ii. From Hasan to Shaheeh li Ghayrihi
- b. Way: By means of supporting evidences: Hadeeth al Mutaabih/AsShahidh and other requirements

N. Hadeeth al Mutaabih

- a. Mutaabih is what has been narrated in exact wording
 - i. Mutaabih at Taam (complete)
 1. Hadeeth which supports from the level of the narrator himself
 - ii. Mutaabih al qaasir (incomplete)
 1. Rawi is not included in the chain
 2. the supporting chain begins with the sheikh of the narrator not the narrator

O. Hadeeth as Shahidh

- a. Shahid can either be in wording (al lahwi) or meaning (al manawi) of the text

P. Hadeeth al Mudaraj

- a. Interpolation in the text of the hadeeth
- b. This is unintended interpolation and happens during explanation
- c. If there is deliberate interpolation, then it is similar to fabrication
- d. **Two forms:**
 - i. Form 1:
 1. Hadeeth that has more than one isnaad is presented without making it clear that there exists more than one isnaad.
 2. Person will confuse with one isnaad with over another
 - ii. Form 2:
 1. Person has more than one hadeeth without respective isnaad
 2. Confusing Matn with isnaad and vice versa
- e. **Ways to identify Idraaj:**
 - i. Wording of hadeeth - certain words indicate that it would not have been spoken by the Prophet
 - ii. Sahaabah themselves - this is not the actual word rather insertion
 - iii. Narrators themselves identified
- f. **Hukm:** It can be Saheeh/hasan/Da'eef

Q. Hadeeth Musalsal

- a. Certain particular act will be continued when tahammul and aadah will take place
- b. Particular characteristics will remain in hadeeth
- c. Eg.: Ahmad ibn Husain put his hands together, similarly his teacher, his teacher, Ibn Umar, Abu Hurayrah and upto Prophet
- d. It can be verbal/physical
- e. Hukm: It can be Saheeh/hasan/Da'eef

R. Hadeeth al Musahhaf

- a. The hadeeth in which contamination takes place due to the scribing of hadeeth
- b. When you scribe the word, you may miss out dots but actual form stays the same

S. Hadeeth al Muharaf:

- a. Actual form of the letter itself does change and changing the wording and meaning
- b. Gives farfetched meaning
- c. Hukm: Da'eef

T. Points on Criticism

- a. Criticism is the key thing that gave raise to different classifications
- b. Muhadeeth never adjudged based on face value of the terminology rather they investigated each hadeeth

U. Mawdoo

a. Overview

- i. Realm of Imposters
- ii. Doesn't even fall under the analysis of authenticity
- iii. They fabricated hadeeth for their own benefits
- iv. Fabrication is a greatest crime in institution of hadeeth
- v. Fabricator will fail to have basic moral character and they are enemies to hadeeth

b. Historical development:

- i. During the time of Abu Bakr and Umar, unity was intact and community remain protected from Fitnah
- ii. During the time of Uthman, seeds of fitnah began building
- iii. Fitnah accumulated at his death and violently burst during the time of Ali
- iv. Khawaarij, Shi'ah, Murjiah and other political parties developed
- v. These groups are mutually opposing groups
- vi. Reasons
 1. Money
 2. Make something popular
 3. Fame in quoting the hadeeth
- vii. This atmosphere tarnished the atmosphere of honesty and truthfulness
- viii. In this time, people become skeptic about taking the hadeeth
- ix. Several principles and Isnaad evolved to identify the right hadeeth

c. Ways to identify Mawdoo

- i. Self admission - "I fabricated the hadeeth"
- ii. Text itself - Muhadeeth identify by comparing with conventional stream/style/trend of the hadeeth
- iii. Compliance to established facts and conformity with Qur'aan

- iv. Severe punishment for trivial acts
 - 1. Popularly found in works of Qasas (story tellers)
 - 2. Shameless jurists who wants to defend their mathhab
- v. Knowledge about who is popularly known as fabricator

d. **Some stories**

i. **Ahmad ibn Hanbal and Yahya ibn Muin**

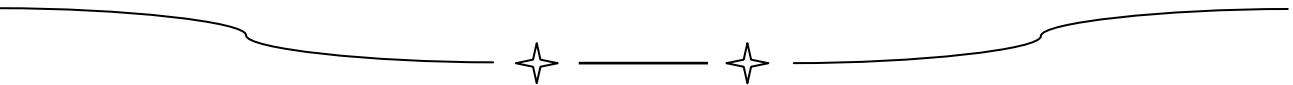
Both hearing someone during their wudoo narrating hadeeth in reference to them. they went and sat in his circle. Yahya asked "Did you hear from Yahya ibn Muin?" He replied "No" When Yahya told he was Yahya, then the fabricator replied "I heard yaha ibn muin is a foo"l and he was schocked. He added "I narrate from 17 Ahmad ibn Hanbal and Yahya ibn Muin and do you think you are the only one"

ii. **Abdul kareem ibn Abi awjah**

- 1. During the time of Mahdee, abbasid caliph
- 2. He was killed and he accepted that he narrated 400 fabricated hadeeth in which he made halal as haram and vice versa
- 3. This is the time, Muhadeeth developed a science called Ilmu Rijaal

e. **Our Position:**

- i. Don't get despaired by these fabrications, Hadeeth was preserved by Allaah (15:9)
- ii. Before Mushaf, some people tried to fabricate Qur'aan as well
- iii. Fabricators may have good intention in the heart but fabricate to draw attention to what they perceived to be good
 - 1. Eg.: Sufees fabricated a lot in Fadail-e-Amal



Chapter 8: Shuboohath(Controversies) leveled against Hadeeth

- A. **Declaration:** Islaam is a protected source of learning and safeguarded from controversies
- B. **Enemies who leveled controversies:**
- a. **Orientalists**
 - i. They were non Muslims who do not accept prophethood of Muhammad or atheists or biased individuals
 - ii. They are coming from different experience and background
 - iii. They suffer tainted understanding because of translations
 - iv. Some are sincere and some are insincere
 - v. Sometimes funded by body which works against Islaam
 - b. **Muslims who are influenced by external factors**
 - i. Those who learned from Orientalists
 - ii. Those who were fired with their desires and whims
- C. **Historical background of Shuboohath:**
- a. Shedding doubts in the religion started with the time of Muhammad (s)
 - b. Eg.: In Qur'aan 25:46, Mushrikoon trying to shed doubt about prophet hood of Muhammad by different ways
- D. **Reason for Shuboohath:**
- Primary reasons are to
- i. Attack legitimate authority of Sunnah
 - ii. Preservation of Sunnah
- a. Secondary reasons:
- i. vested government interests in such scholarship
 - ii. cultural ignorance
 - iii. enmity towards Islam
 - iv. challenges of translation
- E. **Shuboohath 1: Qur'aan alone is sufficient and no need for Sunnah**
- a. **Evidence for allegation:**
 - i. 6:38/16:85 - Dhikr (Qur'aan) which explains everything <-- so no need for the sunnah
 - ii. This is questioning the authority of Prophet
 - b. **Goals of this Shuboohath:**
 - i. There is no need for the Sunnah
 - ii. Qur'aan alone is authoritative
 - c. **Response:**
 - i. Ibn Hazm's response: 53:3,4 | 16:44
 - ii. Ibnul Qayyim: Sahaabah's practically demonstrated Sunnah in their life (7:15 | 4:8)
 - d. **Key:** Allaah made Sunnah as explanation of Qur'aan and declared authority of Sunnah in Qur'aan

F. Shuboohath 2: Sunnah was not preserved as promise was to preserve the Qur'aan

a. Evidence for allegation:

- i. 15:9 says it is "Dhikr" which is protected and not Qur'aan alone.
- ii. Dhikr means Qur'aan and Sunnah

b. Response:

- i. Status of the Prophet?
- ii. 5:3|3:85|3:19 - How can there be Islaam without Sunnah, perfect example of the Prophet?
- iii. 16:44 --> If sunnah is not preserved, then explanation of Qur'aan is lost
- iv. Usool al Hadeeth exemplifies preservation of Hadeeth

c. Key: Sunnah is part of the religion

G. Shuboohath 3: Prohibition to write Hadeeth

a. Evidence for allegation:

- i. They quote "Do not write my hadeeth..."
- ii. Abu Bakr's statement after death of Prophet where he's referring to Qur'aan as source of authority [Hadeeth Mursal]

b. Response:

- i. This prohibition took place during initial period of the Prophet to preserve Qur'aan from mixing and keep them focussed
- ii. This prohibition to record hadeeth was abrogated later
- iii. Some of the senior companions like Abu Bakr (Saheefah Abu Bakr), Abu hoorayrah recorded Hadeeth
- iv. Prophet asked some of his companions to write for a person who asked Prophet's statement in the recorded format
- v. Not all members of that early community were illiterate
- vi. there existed some tools enabling written recording
- vii. Contract between Prophet and Ansaars was written down

H. Shuboohath 4: Later publications/written recording of Hadeeth

- a. Above response will be sufficient

I. Shuboohath 5: Fabrications of Hadeeth

a. Evidence for allegation: Due to many fabricated hadeeth, hadeeth as a source is not pure

b. Response:

- i. Various Mustalah purified the hadeeth
- ii. Ulema developed different sciences like Jarh wa ta'deel, Ilm ar Rijaal and others to identify true hadeeth
- iii. Comprehensive system of Hadeeth criticism developed, from individual to community and to culture and so on
- iv. Hallmark of Islaamic scholarship
- v. Vast amount of Hadeeth literature

c. Key: Ilm al Mustalah

d. Fabricators:

- i. Qasas
- ii. Wavered jurists
- iii. Sufis who encouraged 'righteous acts' by fabricating hadeeth
- iv. Theological and political oriented groups

- v. Ignorant who wants to elevate their standards
- e. **Hukm about Fabricator:**
 - i. Crime against own soul and community
 - ii. Shun away from the community
 - iii. It doesn't lead them to become a kafir but believer whose belief is doubted
 - 1. Abi Muhammad al Juhainee said fabricator's blood is permissible and he bases it from "whosoever fabricates will have his seat in hell fire"

J. Shuboothath 6: Ulema of hadeeth focused only on purifying Isnaad and not on purifying Matn

- a. **Evidence for allegation:** They said this because of certain weak hadeeth in Saheeh literature and it means they have not focused on Matn
- b. **Goals of this Shuboothath:**
 - i. Aql is the decisive factor
 - 1. If aql is criteria, then we have to deny unseen world as mind cannot perceive Ilmul Ghayb
 - 2. If aql is criteria, then whose mind is the criteria?
 - ii. They want to make teachings of Prophet like teachings of other great men
 - iii. Belittle efforts and energies of the Ulema
 - 1. They want to discard Saheeh Bukharee
- c. **Response:** Isnaad is the ladder that narrates the hadeeth, therefore Hadeeth is highly likely to be Saheeh if ladder is Saheeh
- d. **Key:** Focus on Isnaad is based on the fact that sound hadeeth reaches us through sound communication

K. Shuboothath 7: Prophet never written letter (Hadeeth) to other rulers

- a. **Evidence for allegation:** They claimed these letters were not found with the rulers
- b. **Goals of this Shuboothath:** They want to make this religion as religion of Arabs alone and not an universal religion
- c. **Response:**
 - i. Islaam is universal religion 7:158 | 13:28 | Allaah addresses people as "Ya Ayyuhannas or Ya Banee Adam"
 - ii. We have Suhaib from Rome, Bilal from Abyssinia, Salman from Persia
 - iii. All of the Seerah books records these letters
 - iv. Kisrah of Persia torn out the letter and Allaah torn out his empire by Kisrah being killed by his own son

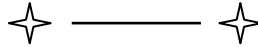
L. Factors that led to these controversies

- a. **Language:**
 - i. Language is coding of information
 - ii. When it speaks about physical entity like tree, there in no other way of interpretation whereas when it speaks about culture, language becomes sensitive
 - iii. Origins of Language:
 - 1. Toshihiko Izutsu's theory
 - 2. Refer to "Ethico-Religious Concepts in the Qur'an" by him
 - iv. Arabic Culture was redefined
 - 1. Karam doesn't mean you starve and give all to guests rather you take and give what remains off to the guests
 - v. Language has ethical and religious significance
 - 1. We go back to Arab poetry before Islaam for the meaning of the words

vi. Orientalist come up with understanding that is not inline with Author's intention and they do not come from this culture as well

b. Orientalists attitude towards religions:

- i. They have strong opposition to religions because of forcing of ideologies and unquestionable things from the Church
- ii. They considered unseen world as tales and not the reality
- iii. Their view about knowledge, metaphysical reality plays a role in their works



Chapter 9: Practice of Storytelling in Islaam

- A. **Why do we study?**
- To understand the process of story telling as it is
 - Not to get influenced that this is the bad institution ignoring its good characteristics
- B. **Definition of Qasas/Qussas**
- Qas means "to cut/to follow/ to narrate a story"
 - Popularly considered as form of public address
- C. **Benefits of Story telling**
- Serves religious purpose by attracting common man
 - Natural instinct of inclination towards story
 - Tool of Da'wah
- D. **In Al Qussas wal mudhakeerin, Ibn al Jawzi divides Qussas as follows:**
- Al Wa'idh - Preachers
 - Al Mudhakeerin - One who reminds
 - Al Qusas - do not restrict themselves to Halal and Haram rather introduce for some other purpose
 - Difference: al-Wa'idh invites one to come closer to Allah while according to the limits of Islam while al-Qaas will use any tool available to attract people
- E. **Criticism about Story tellers:**
- Bid'ah -Gathering people and narrating story is not the way of Prophet and his righteous companions
 - Many of ancient stories/inherited stories are free from any truth
 - Form of entertainment that deviates people from studying Qur'aan and sunnah
 - It corrupted several Muslim minds by means of fabricated/false reports
 - Story telling implies Qur'aan and Sunnah are not sufficient as sources
 - Story tellers do not have critical understanding of reports so they just attracted with the reports they received
- F. **Term Qussas is not a bad term by itself**
- 12:3 - We are the ones who narrate you best story
 - 7:176
 - This term includes Waidh, al mudhakara, tadrees (instruction)
- G. **Historical Origin of this Practice**
- Prior to Hasan al Basari, religious instruction took place within the Masjid
 - Hasan al Basri went to public roads and started calling people by means of less formal ways
 - He was al Wai'dh within the bounds of Halal and Haram
 - From here, story telling/public preaching started
 - Later hijacked by ignorant
 - Qussas used story telling as propaganda tool for their vested interests like politics, fiqh, Sufi, wealth fame etc
 - This made the noble institution as form of fabrication and manipulation of general masses

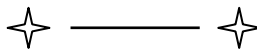
- h. This is due to widespread introduction of hadeeth, mostly inauthentic, in their stories

H. Conditions pertaining to Qussas (actually Al Wai'dh) (Ibn al Jawzee)

- a. Knowledge of various sciences that will appeal to the audience
- b. Knowledge of Hadeeth
- c. Knowledge of Thareek (History)
- d. Knowledge of Fiqh (their instruction should confirm with legal limits of Fiqh)
- e. Knowledge of language of Arabic
- f. Piety and Sincerity
- g. Aabidh (Worshipper)
- h. To abstain from luxurious life rather lead a simple life (in order he's not narrating for material benefits)

I. Significance of Storytelling today

- a. Media, movies of today are form of story telling
- b. It is possible that we can use these tools to attract people to Allaah azawajal



Chapter 10: Ilm Jarh wa ta'deel (Criticism and Praise)

"Isnaad is pivotal part of Hadeeth and its discussion comprises every parts of Hadeeth"

A. Definition of Jarh wa ta'deel

- a. Jarh means criticism of narrators
- b. Ta'deel means validation/praise
- c. Jarh wa ta'deel is the science that tests narrators of Isnaad in terms of Adaalah and Dabt

B. Authority from which Science extends

- a. Qur'aan 49:6 - Jarh
- b. Qur'aan 9:100 - Ta'deel (Validation)

C. Classification Schemes overview:

- a. Organization structure which presents various level of Ta'deel and Jarh in terms of strength and weakness
- b. Various schemes were developed by Scholars
- c. First to identify was Imam Ibn Abi Hatim ar Razi

D. Imam Ibn Abi Hatim ar Razi's Scheme

a. Level 1: Sahabaah

- i. Level that needs no test and all are just and accurate
- ii. Doesn't fall under Jarh wa ta'deel

b. Level 2: Maktab Adaalah

- i. Covers rest of People, from Tabieen to so on

ii. Levels of Ta'deel (From strongest to Lowest)

1. Thiqah/Hafidh (Reliable/Memorizer)
2. Sadooq (Honest Person)
3. Shaykh (Authority but his Dabt and Adaalah are little less)
4. Salih

iii. Levels of Jarh (From least weak to worst)

1. Laylal Hadeeth wa yuktab itibaaran
 - a. Lenient Hadeeth, written and considered
 - b. Not an authority in and of itself.
 - c. It could be authoritative with supporting evidence
2. Laysa bil Qawi wa yuktab itibaaran
 - a. he means the narrator has not attained a level of being strong and firmly established
3. Da'eef al Hadeeth
 - a. Weak hadeeth which is not written down but considered later on
4. Matrook al Hadeeth
 - a. Not written and not contemplated

E. Imam Ibn Salah:

- a. He was from Iraq and came later
- b. He just elaborated the system of Imam Ibn Abi Hatim

F. Al Hafidh adh Dhahabee

- a. He was born in Damascus in 673 H
- b. He presented different classification system and his level of organization was different

c. Levels of Ta'deel (From Strongest to lowest)

- i. Thiqah Hujjah/Thiqah Hafidh/Thiqah Mutqan
- ii. Thiqah Sadooq
 1. He's okay and no problems with him.
 2. He has skills but lacks mastery of the skills
- iii. Mahilluhu as Sadooq/Ja'ed al Hadeeth/Salih al Hadeeth/Shaykh al Hadeeth
 1. Mastery is less than previous

d. Observations:

- i. He used "Summa" to indicate lower level
- ii. He used terminologies of Imam Abi Hatim at different levels
- iii. He did fused categories of 3rd and 4th level into one

e. Levels of Jarh (From worst to least weak)

- i. Dajjal/Kaththab (Outright liar/fabriactor)
- ii. Muttahim bil kathib (accused of fabrication)
- iii. Matruk laysa bi Thiqah
 1. His hadeeth is gone
- iv. Da'eef Jiddah/Munkar al Hadeeth
- v. Laysa bi Qawi (not strong)
 1. This closest to Ta'deel category

f. Observations:

- i. It is much easier to do Ta'deel than Jarh with Imam Dhahabee**
- ii. Imam Dhahabee uses certain ambiguous terms and we are not clear about it**

G. Al Hafidh al Iraquee

- a. Born in 735 H in Egypt and died 809 H
- b. Memorized Qur'aan in very early age
- c. His student was Imam Ibn Hajar al Asqalane
- d. Al Iraquee's first Ijaaza was given to Ibn Hajar
- e. His scheme is closer Imam Dhahabee's scheme

f. Levels of Ta'deel (From Highest to lowest)

- i. Thiqah Thiqah
- ii. Thiqah/Mutqan/Alhafidh
- iii. Sadooq
- iv. Salih al Hadeeth/Hasan al Hadeeth/Shaykh wasat (Mediocre Shaykh)

g. Levels of Jarh (From worst to least weak)

- i. Fulan al Kathab
 1. Seriously rejected

- ii. Fulan
- iii. Mardoo al Hadeeth
- iv. Fulan Da'eef
- v. Fulan feehe makal
 - 1. He could be okay but lack of proficiency surrounding him which causes doubt to accept him

H. Imam Ibn Hajar al Asqalane

- a. Born in Cairo in 773 H
- b. Learnt under Imam Iraquee and travelled with him in search of Hadeeth
- c. He doesn't clearly identified Jarh wa ta'deel as others
- d. He presents 12 levels which combines both Jarh wa ta'deel (From strong to worst)

CLASS	DESCRIPTION	TERMINOLOGY
1st	The companions of the Prophet (ﷺ)	<i>Sahaabee/Sahaabeeyyah; Lahu Suhbah</i>
2nd	Highly praised narrators due to their impeccable memories	<i>Thiqah thiqah; Thiqah Haafith; or Awthaq an-Naas</i>
3rd	Generally reliable narrators	<i>Thiqah; Mutqin; Thabt or 'Adl</i>
4th	Truthful narrators whose reliability is slightly tainted because of occasional mistakes	<i>Sadooq; Laa bas bih or Laysa bihi bas</i>
5th	Truthful narrators known to make mistakes due to poor memories, senility, misinterpretations or the like. Also included in this group are those accused of any of the following forms of Bid'ah <i>Tashayyu', Qadr, Nasb, Irjaa</i> or <i>Tajahhum</i> .	<i>Sadooq yukhti; Yahim; Sayyi al-Hifth; Lahu awhaam or Taghayyara bi aakhirah</i>
6th	A narrator of only a few <i>hadeeths</i> whose rejected <i>hadeeths</i> are not due to defects found in him. His <i>hadeeths</i> should be checked out	<i>Maqbool / Maqboolah</i>
7th	One from whom more than one narrator has reported <i>hadeeths</i> but he has not been classified as <i>Thiqah</i> .	<i>Mastoor or Majhool al-haal</i>
8th	A narrator who has been criticized of being unreliable	<i>Da'eef</i>
9th	A narrator from whom only one other narrator has reported <i>hadeeths</i> and he or she is not considered <i>Thiqah</i> .	<i>Majool</i>
10th	An unreliable narrator in the opinion of all	<i>Matrook; Saaqit; Matrooq al-hadeeth or Waahin al-hadeeth</i>
11th	One accused of lies	<i>Uttuhima bil-kathib</i>

12th	One who is classified as a liar or fabricator	<i>Kaththaab or Waddaa'</i>
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e. As Imam Ibn Hajar came much later, these many levels and focus

I. Al Hafidh as Sahawi

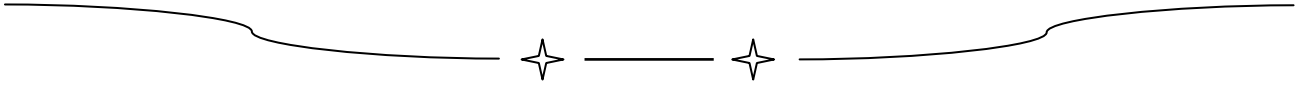
- a. Born in Cairo in 831 H
- b. Student of Ibn Hajar
- c. **Levels of Ta'deel**
 - i. Sihatul Mubalaha
 - ii. Individual in Skills
 - iii. Repeats the terms
 - iv. Term is singular
 - v. Sudoq
 - vi. Erwi anhoo (from whom he narrates)
 - vii. 1-4 are authoritative
 - viii. 5 & 6 written but not Authoritative

d. Levels of Jarh

- i. Worst
- ii. Kathab
- iii. Yusraq al Hadeeth
- iv. Mukab
- v. Da'eef
- vi.

J. All Imam's agreed on these three points:

- a. Hadeeth which is rejected completely
- b. Hadeeth rejected but recorded
- c. Hadeeth that are recorded and considered as authority in religion



Chapter 11: Treatment of Hadeeth by Fiqhi Schools

A. Wahy

- a. Qur'aan
 - i. contains all Usool ad deen
 - ii. general maxims
 - iii. Comprehensive guide
- b. Hadeeth
 - i. Contributes to Qur'aan with explanation of Muhammad Sallaalahualayhiwasallam
 - ii. Consists two major aspects: Official and mundane
 1. One which provides Ahkam (Tashree) and other is part of his daily life
 2. Fuqaha and Usooli Scholars are interested in Tashree aspect of Hadeeth
 3. Usooli - interested in legal maxims
 4. Fuqaha - interested in hadeeth that demonstrates practical implementation of law
- c. Hadeeth is authoritative but different in constitution from Qur'aan i.e., miraculous nature,

B. Hanafi Math-hab:

- a. Founded by Nu'man ibn Thaabit who born in Kufa
- b. It is School of Ar-Rai (Opinion)
- c. Imam Abu Haneefa first educated in Aqlaniyaat before Fiqh and Hadeeth
- d. In many cases, they prefer Qiyaas, Istisnaa over Hadeeth that is not being very strong or suitable for legislative purpose
- e. **Kufa and Hadeeth**
 - i. Limited availability of Hadeeth in Kufa
 - ii. Fabrication of Hadeeth
 - iii. Persians who accepted hadeeth but not very convinced
- f. **Abu Haneefa's conditions in accepting Hadeeth:**
 - i. Should be narrated by Jama'ah
 1. He doesnot accept Hadeeth Ahad
 - ii. Hadeeth should be Mashhoor (generally known)
 - iii. Hadeeth should be used by other Scholars
 - iv. If one Sahaabah narrates, it should be heard by other Sahaabah's and they should not have opposed it

C. Maliki Math-hab:

- a. Imam Malik ibn Anas was a Madeenite Scholar
- b. It is School of Ahlul Hadeeth
- c. He's from centre of Hadeeth learning
- d. **Hadeeth and Madeenah:**
 - i. Freely available
 - ii. High number of Scholars
- e. **Silent Hadeeth: Amal Ahlul Madeenah**
 - i. Inhabitants of Madeenah are inhabitant's of Prophet's city and they modeled their life according to Prophet's conduct
 - ii. He used Amal-e-Madeenah over Ahad Hadeeth at times

D. Shafi'ee Math-hab:

- a. He combined Ra'i and Ahlul Hadeeth
- b. Close student of Imam Malik
- c. He is first to use the term Qiyaas itself

E. Qiyaas:

a. Definition

- i. Linguistic: Value something
- ii. Technical: Attaching hukm to the situation which is not textually recorded
- iii. Example: Drugs haram because it is something like Alcohol

b. Conditions:

- i. Asl: there should be textual reference to Qur'aan or sunnah or Ijma
- ii. Far: It must be a new situation
- iii. Illaa: follows the same line of reasoning of the original hukm
- iv. There must be hukm like halal, haram for the Asl

c. Criticism:

- i. We are applying our own reason and logic
- ii. Response:
 1. If our qiyaas is not made on Qur'aan and Sunnah, then argument is valid
 2. We are working within the framework of Qur'aan and Sunnah
 3. Process of Qiyaas will make subtle haram more apparent. It is not creation of Hukm rather systematic tool to make subtleties clear

- d. Hadeeth played a important role in ruling based on Qiyaas

Various approach in using Ahad and Mursal Hadeeth

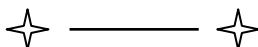
A. Ahad Hadeeth

- a. Sahaabahs unanimously agreed to its usage
- b. **Examples from Major Sahaabah's**
 - i. Abu Bakr:
 1. "Prophets should be buried where they died"
 2. Report of Mugheera was used to rule that grand mother's share is 1/6th of inheritance. He asked who can support Mugheera's statement? Muhammad ibn maslama given a witness
 - ii. Umar ibn al Khattab:
 1. Taking Jizya from Majus based on hadeeth narrated by Abdur Rahman ibn Auf that they should be treated as like Ahlul Kitab
 2. Aboo moosa al Asharee leaving Umar's home after knocking three times. Umar asking Aboo Moosa should find someone to support this else he will be dealt. Abu Saeed Sudan witnessed
 - iii. Uthman: Widow to continue her iddah though her husband was deceased
 - iv. Hadeeth of Aisha on Ghusl for two private part touching each other even without ejaculation

B. Exceptions where Ahad rejected

- a. Narrator is not a Thiqa

- i. Umar rejecting Fatima bint Qays case because he did not trust her
 - b. Hadeeth is against stronger evidence
 - i. Aisha rejected the Ahad hadeeth from Ibn Umar hadeeth on wailing that it will affect the dead on the account that no one will carry sin of other person
- C. Imam Shaafi'ee's response**
- a. For the argument, Qur'aan says witness as one male and two females. He responded principle is to take witness if they don't have any mistakes
 - b. Prophet asked us to memorize, preach the Hadeeth
 - c. During time of Prophet, Sahaabah's shared Ahad hadeeth and the Prophet was silent (eg.: Changing of Kabah)
 - d. Prophet sending 12 messengers to 12 kings (Ahad)
 - e. Sahaabah's enacted upon hadeeth which were singular
- D. Treatment of Ahad hadeeth by various Schools**
- a. **Hanafi - Stringent**
 - i. Rawi should not contradict the reliable reports (eg. Abu Hurayrah washing 3 times for najis of dog when the known position is 7 times with one time being with dirt)
 - ii. It should not be about serious matter as those will be narrated by tawattur due to needs
 - b. **Maliki:**
 - i. It should not contradict Amal-e-Madeenah
 - c. **Shafi'ee:**
 - i. Narrator should be Thiqa
 - ii. He should be aware of what he is narrating (Lafdh)
 - iii. It should have precession - Dabt
 - iv. Should not contradict to other authentic Hadeeth
 - d. **Hanbali**
 - i. They have no conditions except it should be authentic
- E. Mursal**
- a. Tabi'ee narrates directly from Prophet omitting sahabee who is intermediary between tabi'ee and prophet ie without sahabee name
 - b. Mursal of Sahaabah will be accepted - Jamhoor opinion
 - c. Shafi'ee:
 - i. It should be from Senior Tabiee
 - ii. Supported by hadeeth which is Musnad
 - iii. Mursal should be accepted by other Scholars
 - iv. Mursal can be strengthened by people of Knowledge
 - d. **Hukm:** accepted as an authority but still remains as a weaker authority compared with Ahaadi hadeeth which are musnad i.e., hadeeth of complete chain of narrators.



Chapter 12: Ilm Naasikh wal Mansookhi (Abrogation and Abrogated in Hadeeth)

A. Definition of Naskh:

- a. Linguistic Meaning:
 - i. Remove/get away (22:52)
 - ii. To Transfer/Copy (45:29)
- b. Technical Meaning:
 - i. It is to remove legal injunction by legal evidence that comes later (after the original Hukm)
 - ii. Exceptions:
 1. It is not merely any legal text rather Hukm
 2. It is not Takhsees (Specification)
 3. One who can abrogate is Allaah and not anyone
 - iii. Example:
 1. Abrogation of Hadeeth recording in writing after fear is removed that Qur'aan will mix with the hadeeth

B. Condition of Abrogating text:

- a. Abrogating evidence should be kitab shar'ee (Evidence from Qur'aan and Sunnah) and not Qiyaas
- b. Abrogation must be by text of equal strength
 - i. Qur'aan abrogated by Qur'aan
 - ii. Hadeeth Mutawattir can be abrogated by Mutawattir and not ahaad hadeeth
- c. It should take place after the original text
- d. What is being lifted should be legal injunction
- e. Legal injunction should be practical injunction and cannot be legal maxims or matters of Aqeedah
- f. Abrogated Hukm should not be a permanent hukm or temporary hukm
- g. There must be apparent contradiction between Naasikh and Mansookh

C. Something that sounds like Naskh but not:

a. Takhsees

S.No	Takshees	Naskh
1	Takhsees specifies some part of earlier hukm	Naskh completely abrogates earlier text
2	Takhsees can take place by Daleel Aql (logical evidence)	Naskh take place by Naql
3	Takhsees not necessarily need to be a later Hukm	Naskh must be a later Hukm
4	Takhsees gives explanation of earlier text	Naskh does away with the earlier text

b. Taqyeed (Restriction)

- i. No conflict with original text
- ii. Can happen initial or later

iii. It will not do away with original Hukm rather just restricts

c. **Bad'aa**

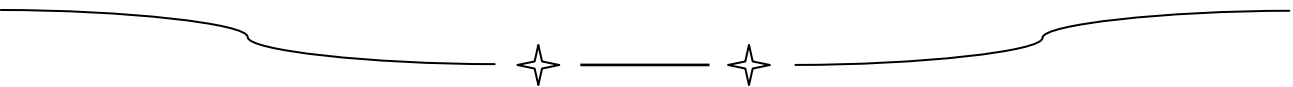
- i. Making something apparent (39:47)
- ii. New opinion is presented when there is no initial idea (12:35 - knowledge of something which was not once there)
- iii. It is known according to circumstance
- iv. It is to do away with the text
- v. Bad'aa comes from created being whereas Naskh comes from Allaah alone as it undermines Allaah of perfect Knowledge

D. **Manifestation in Hadeeth Science**

- a. Mutawattir abrogated by Mutawattir
- b. Mutawattir abrogated by Ahad
- c. Ahad abrogated by Ahad
 - i. Exists mainly here
- d. Ahad abrogated by Mutawattir

E. **Ways to identify Naskh in Hadeeth**

- a. Explicit mention of Prophet
 - i. "I forbade you to visit graves and now you can visit now..."
- b. Indication by Sahaabah
 - i. Explicit
 1. Jabir said "last of deeds of Prophet whether to take wudoo from water changed by..."
 - ii. Fails to explain which text is Naskh
 1. Opinion 1: Sahaabah may be practicing Ijtihad and not an authority by itself
 2. Opinion 2: Naskh happens only Naql so Sahaabah cannot make their own Naskh
 3. Opinion 3: It is acceptable when there is some supporting evidence that conflicts with the Mansookh



Chapter 13: Ilm at-Ta'arud waTarjeeh (Conflict and Preference)

- A. **Declaration:** Two sound hadeeth will not contradict each other as both are from Allaah
- B. **T'a'arud or Alman'aa (Prevention/conflict)**
- Muhadeeth call it as *Mukhtaliful Hadeeth*
 - Defintion:**
 - Linguistic Meaning: Stems from the word "*Ikhtilaaf*" which means disagreement (6:141)
 - Technical Meaning:
 - Two prophetic hadeeth that conflict in a way that prohibits each of others implication and meaning
 - They are not Maqtu or Mursal
 - Number of terminologies developed in this science
 - Mukhtalaf* will happen only in authentic reports (Saheeh, hasan, ahad, Musnad)

C. Two kinds of Conflict



- D. **Ways to resolve Conflict:**
- Jam* (Combining two conflicting hadeeth)
 - Tarjeeh* (Preferring one hadeeth over another)
 - Naskh* (One hadeeth would have abrogated another)

E. Usage of *Mukhtaliful Hadeeth*

- Ibn Hajar used to mean only for *Jam*
- Imam Shafi'ee does not include *Naskh*

F. **Mushkalul Hadeeth (Confusion in Hadeeth)**

Happens in sound texts

S.No.	<i>Mukhtalif al Hadeeth</i>	<i>Mushkalul Hadeeth</i>
1	" <i>Ikhtilaaf</i> " means contradiction	" <i>Ishkaal</i> " means confusion
2	Only conflict	It could include <i>Mukhtalif</i> and may also contradict the Qur'aan
3	Meaning will be clear	absurdity in the language due to use of <i>Majaz</i> (metaphor) and others
4	we go for 3 ways to resolve	other evidences are sorted out to explain the intention of

		the statement
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G. Qualities of Taa'rud

- a. Tadaad : opposite
- b. Authority: Of same authority

H. Ta'arud al Haqeeqe (Real conflict) doesn't take place in Qur'aan & Sunnah (Jamhooir)

- a. Sunnah is nothing but Wahy (53:3,4 | 21:45)
- b. If it is from other than Allaah, you would have found contradictions (4:72)
- c. Takleef: Man cannot do two opposite orders at the same time
- d. It implies ignorance of Allaah. Subhanallaah
- e. Why do we have Naskh and Tarjeeh? These Tools indicate that real conflict will never take place

I. Reasons why conflict appears: (Imam Shafi'ee)

a. Regarding Narrator:

- i. **Lack of Memorization:** Narrator asks question to Prophet but he memorize answer alone. (eg.: Hadeeth of Ubaadah ibn Samit. Prohibited sale of something for its value)
- ii. **Question of Adaa:** How narrator delivers hadeeth (Hadeeth on engagement. Engage somebody already engaged and about permission)

b. Ignorance of Language and its usages

- i. Knowledge of Aam and Khaas is important
- ii. Eg.: "From a Muslim, his fellow Muslim's honor and blood are protected." It seems conflicting with the hadeeth "Neighbour is not permitted to stop his neighbour to plant trees in his property" First one is general and second one is specific
- iii. Eg.: "Whoever changes religion, person should be put to death". In another hadeeth, Prophet prohibited killing of women. Here it is Tahsees (Particularization)

c. Ignorance of Naskh

d. Ignorance about changes in circumstances and environment

J. How to deal with Ta'arud? (Order of Approach)

a. Jamhooir (All Madh-hab and portion of Ahnaf)

- i. Jam
- ii. Tarjeeh
- iii. Naskh
- iv. Tawaquf (Stop and leave it as they are)
- v. Choose one over another - Dangerous as it may imply naskh by us
- vi. Al Baraa al Asliyaa (Going to permission first: Origin of everything is permissible) - Dangerous as we may make something haram as halal

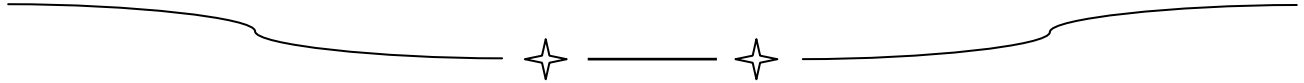
b. Hanafee

- i. Naskh
- ii. Tarjeeh
- iii. At Tasakut (Leave both of the hadeeth rather search for other hadeeth)
 - 1. In terms of tawaquf, we stop and don't search for other text

- iv. Search for Asl
- v. Jam (Combination of various hadeeth)
 - 1. Strange: Jam helps in respecting both authorities so this should be the preference
 - 2. Hanfee claim Sahaabahs engaged in Tarjeeh first before others

K. Conclusions:

- a. These conflicts are apparent and not real.
- b. Apparent conflict appears mostly due to lack of skill



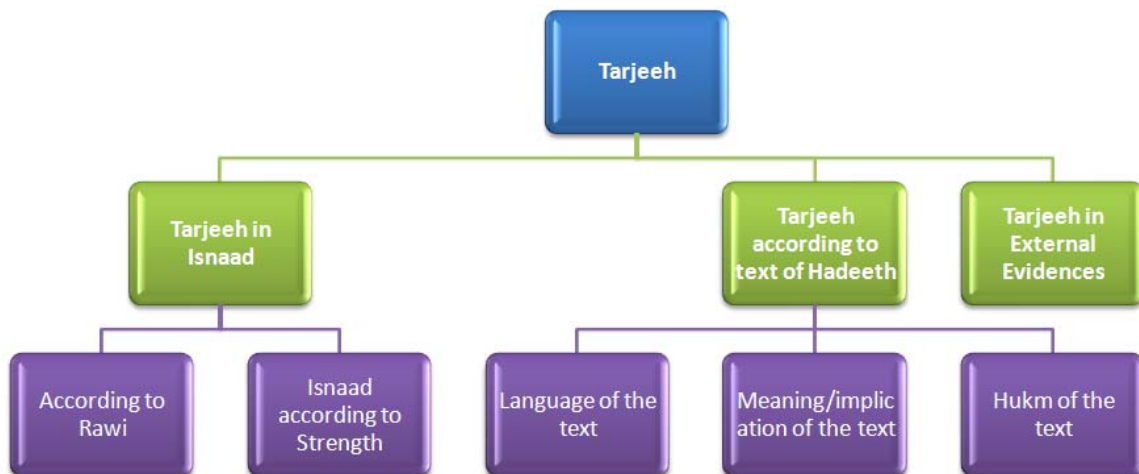
Chapter 14: Tarjeeh Discourse (Ways of Preference)

A. Definition:

- a. Linguistic: Preference, weightier
- b. Technical:
 - i. Explanation of the Mujtahid of the extra strength in one of the zanee evidences that are contradicting each other which he tried to combine
 - ii. Mujtahid:
 1. Consideration of the necessary information (Aware of sciences of hadeeth, jarh wa ta'deel, Fiqh, usool and so on)
 2. its acceptability
 3. the correct method of investigation is observed
 4. the conclusions are authoritative by virtue of his/her observation of the necessary procedures
 5. Searching for potentiality of hadeeth
 - iii. Ta'aarud Daahir:
 1. Apparent contradiction
 2. Happens in Ahad text
 - iv. Objective of Murajih is not to make ruling rather try to benefit from it

B. Three components of Tarjeeh

- a. Number of different ways to do Tarjeeh which goes back to the Scholar involved. The below three components broadly covers all
 - i. Respect to Isnaad
 - ii. Respect to Matn
 - iii. Respect to External evidence



C. Conditions related to performing Tarjeeh

- a. Person should be a Mujtahid
- b. Text shouldn't be Qatee rather it should be Zanee
 - i. Saheeh not with Da'eef
 - ii. Muttasil not with athar
- c. There shouldn't be possibility to combine both reports

- d. There shouldn't be Naskh
- e. It shouldn't be Mutawattir hadeeth

D. Hukm regarding Tarjeeh

- a. Jamhoor: It is incumbent (wajib) upon us to act upon preferred hadeeth (Tarjeeh) over weaker hadeeth (Da'eef)
 - i. Practice of the companions
 - ii. When Mu'adh was sent to Yemen, he was asked several questions by the Prophet on how he would judge. Mu'adh said : Qur'aan is first recourse, then hadeeth, then Ijtihad
 - iii. Fasting in the state of impurity (wet dream) of the Prophet was preferred by Sahaabah over hadeeth which prohibits fasting in the state of janaba, narrated by Abu Hurayrah.

E. Tarjeeh in Isnaad

- a. According to Rawi
 - i. Rawi's whose Adaalah was agreed upon over whose adaalah was not agreed upon
 - ii. Rawi who was praised high over the less acknowledgment of Mastery
 - iii. Whoever is better in memory (Ahfaf) over the one who recorded in written documents
 - iv. Rawi who is knowledgeable in Fiqh over who has lesser understanding of Fiqh
 - v. Person who is concerned in the Hadeeth over who is not directly involved in the hadeeth
 - vi. Person who directly heard the hadeeth and narrated it over just heard from others or in public
 - vii. Person who is older preferred over younger person on the assumption younger one doesn't have exposure, maturity as that of the older one
 - viii. Person whose name has no confusion (kalam) over person whose name has some confusion
 - ix. Person who is popularly known for his Thiqah and Adaalah over the one who is not popularly known but he is Thiqah and Adaalah
 - x. Whoever indeed studied from circles of Muhadithoon over who have not studied from the circles
 - xi. Geographical closeness to the Prophet
- b. Isnaad according to Strength
 - i. Mutawattir preferred over Ahad
 - ii. Mashhoor over Ahad/Ghareeb
 - 1. Hanafi disagree with this conditions as truth can be with one single person
 - iii. Muttasil over Mursal
 - iv. Unanimous agreement (Maqfu) over where some dispute taken place
 - v. Saheehayn (Bukharee and Mulim) over others
 - vi. Sanad al Alee (less tabaqat) over Sanad an Nazil (more tabaqat)
 - vii. Isnaad Hijaazi (from Arabia) over Isnaad Shaami (from Iraq)

F. Tarjeeh according to text of Hadeeth

- a. Language of the text
 - i. Verbally communicated is preferred over that is communicated in meaning
 - ii. What has been unanimously agreed upon about its wording
 - iii. One which is free from I'tiraab (confusion) over that has some I'tiraab
 - iv. Explicit address over implicit one
 - v. Hadeeth which doesn't have illa

- vi. Hadeeth which gives us reason over one doesn't give us reason
- vii. Qawli (direct speech) over Fe'l (Actions)
- viii. Qawli over Taqreer (approval)
- ix. Fe'l over Taqreer (approval)

b. Meaning/implication of the text

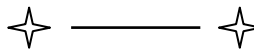
- i. Mahfoom Muwafaka (wording that means directly) over Mahfoom Mukhalafa (exclusions)
- ii. Whatever intends clear meaning over which lacks this quality

c. Hukm of the text

- i. Whatever is affirming is preferred over the hukm which negates
- ii. Whatever is lighter in burden is preferred over the hukm which is easier in the burden
- iii. Whatever does away with Al Baraa al Asliyah (everyone is innocent unless proven guilty)
- iv. Prohibition over order (Nahy is to prevent any harm whereas order is to do something good)
- v. Hukm of Haram over Ibaaha (permissible). Origin of everything over permissibility

G. Tarjeeh in External Evidences

- a. Supports meaning
- b. Similar chains
- c. Don't support the meaning in addition to the practice of Madeenah
- d. Whatever suits people of the time and Historical Scheme



Chapter 15: Takhreej al Hadeeth (FIR of Hadeeth)

A. Definition:

- a. Way of attaching hadeeth to particular book, or to its narrator among Imam along with its authenticity, strength and Hukm
- b. Eg.: So and so Hadeeth is in Bukharee volume 1 Book 1 and Hadeeth 1

B. Practical Benefit:

- Help us in knowing the:
- a. Source
 - b. Authenticity
 - c. Strength
 - d. Hukm of the Hadeeth
 - e. Precise Location of the hadeeth

C. Importance:

- a. Every Islaamic student should be aware of.
- b. It shows his level of Scholarship

D. Three Main form of Sources (pertaining to Takhreej)

a. Original Sources

1. Bukharee, Muslim, Kutub Sittah and so on which present hadeeth with sanad

b. Close to Original Sources

1. It also presents to Isnaad
2. It refers to Original sources

c. Non Original Sources

1. No complete Isnaad
2. Reference to books

E. Requirements to understand Takhreej:

- a. Researcher must have some understanding of Arabic Language
- b. Fair acquaintance with Hadeeth itself

F. Benefits of Hadeeth Takhreej

- a. Gives you similar Hadeeth (more than one source)
- b. Discussion about Ta'aarud at Tarjeeh
- c. Status of Hadeeth
- d. To understand conflicting reports
- e. Knowing Tadlees
- f. Various texts of Mutun (asbab an nuzool, ahkam, usooli aspect and so on)
- g. Retrieval system of Hadeeth

G. Books of Takhreej

- a. Musannafat – chapter arrangement
- b. Musnad – Narrators Organization
- c. Sihah – Authentic Hadeeth organization
- d. Sunan – Fiqhee Organization

- e. Mustadrikat – Very helpful in Takhreej. Presents same hadeeth with its own Isnaad and others
- f. Mustakhrijaat – Books for Takhreej.
 - 1. Imam Daaraqutnee – First person
 - i. He says “my shaykh mentioned this hadeeth and this hadeeth is in so an so sunan
 - 2. Isnaad was still sought in earlier books
 - 3. These days Isnaad is not presented anymore rather they are attaching the hadeeth to the book
 - 4. Why the shift in approach of Takhreej?
 - i. Hadeeth were well documented
 - ii. Lack of Scholars
 - iii. Availability of Hadeeth
 - iv. Not belittling the credibility of earlier Scholars

H. Retrieval Process:

i. Searching for particular word in the hadeeth (Language)

1. Ghareeb al Hadeeth

- i. gives hadeeth according to strange words

2. Mu'jam al Mufaharass

- i. Alphabetical index dictionary of hadeeth terms
- iii. Compiled by the Orientalist, Ant Gen Wensink along with Muhammad Faad al Bakhee
- iv. It consists 8 books
 - i. Kutub sittah
 - ii. Muwatta
 - iii. Musnad Ahmad
 - iv. Sunan of Daarimee
- v. For each “word”, this book gives various hadeeth and its chain
- vi. Tree of various chain gives thorough knowledge of the Hadeeth
- vii. Saves your time

ii. Beginning of the Text (Matn)

- 1. Knowledge of the beginning of the text is required
- 2. Jaami as Sagheer of Imam Suyootee
 - i. Egyptian
 - ii. Died 911 H
 - iii. He managed to combine all of the existing collection
 - iv. This book is major window to various books
 - v. Criticism: Lacks lot of profound critic
 - vi. His objective is to collect, categorize and systemize
 - vii. Collected from more than 80 books
 - viii. Contains 46,624 hadeeth
 - ix. Divided into two main categories
 - i. Fe'liyah
 - ii. Qawliyah
 - iii. Not completely Qawliyah may contain taqreer and everything
 - x. Weakness: way it is arranged. Not easy system
 - i. Hadeeth
 - ii. Shahidh hadeeth (witness)
 - iii. Supporting evidences

- iv. Relationship (related meanings)
- xi. Hukm arrangement
 - i. Sihah hadeeth first [Saheeh Books]
 - ii. Contains Saheeh, Hasan, Da'eef Hadeeth [Like Tirmidhee and so on]
 - iii. Weak Hadeeth [Thareek Baghdad and so on]
- iii. **Searching by Narrators**
 - 1. Musnad Ahmad
 - i. Arranged in name of Sahabee or Tabiee
 - ii. Not in Alphabetical order
 - iii. Not in arrangement of Senior Sahabaahs to later Sahaabahs
 - 2. Ma'ajim as Sahabah
 - i. Sahaabah's names in Alphabetical order
 - 3. Atraf:
 - i. Top Rawi and then presents parts of hadeeth
 - ii. Atraf of Ibn Masud ad Damashqee
 - 4. Fiqh classification
 - 5. Muwatta Imam Malik
 - 6. In which book and in which chapter, this fiqhee hadeeth is
- iv. **Character of the Hadeeth**
 - 1. Mu'allal, Mutawattir and so on
 - 2. Difficult form
- v. **Random Retrieval**
 - 1. Internet
 - 2. Beware some site may be dubious
 - 3. Not reliable
- i. **Three forms of presenting Takhreej**
 - a. **Concise way:** Author of the Book, name of the book, chapter of the book, number (eg.: Imam Bukharee)
 - b. **Middle way:** all the above, various chains, different text according to Isnaad. Any point of reference to particular way
 - c. **Thorough way:**
 - i. Sources in chronological order
 - ii. What chain is Aalee and what chain is Naazil
 - iii. Other above details

Chapter 16: Life of Great Hadeeth Scholars

A. Imam Al Bukharee

1. **Name:** Muhammad ibn Ismaeel ibn Ibraheem ibn Mugheerah ibn Bardazee
2. Born in 194 H in Bukhara
3. **Early Life:**
 - a. His father Ismaeel:
 - i. He was scholar in his own right.
 - ii. Ismael met Imam Malik in Hajj
 - iii. He was known as Thiqaah.
 - iv. Passed away when Imam Bukharee was a kid leaving books and some wealth
 - b. From very young age, he possessed quality of memory and genius
 - c. He was very critical in accepting hadeeth from the young age
 - d. He performed Hajj in 215H with his mother and brother Ahmad
4. **First Book:**
 - a. Imam Bukharee composed his Thareek in Nabawi. His Thareek is not like history rather hadeeth book which has hadeeth related to History
5. **Knowledge Transmission:**
 - a. He was a Rahal (traveller) to ascertain hadeeth.
 - b. He become Network of hadeeth between various hadeeth scholars all around the World
 - c. He took hadeeth from 1080 people.
 - d. He memorized no hadeeth without Isnaad
 - e. Imam Bukharee was three generations away from the Prophet (Atba atba tabi'een)
6. **His teachers:**
 - a. Alee ibn al Madanee (161 -264H) – He likened Imam Bukharee to himself
 - b. Ahmad ibn Handbal
 - c. Yahya ibn Mu'in
 - d. Ishaq ibn Raghawayah
7. **Adab Consciousness:**
 - a. He was a pious person
 - b. He was very cautious to not to perform any act which cause *Shubuhath* whether it remains halal or Mubah
8. **Challenges**
 - a. He was not free from envy of others
 - b. Muhammad ibn yahya ibn Duhlee in Naisapur
 - i. Students preferred Bukharee to learn than him so this made him envious
 - c. Governor, Khaliq ibn Ahmad ad Duhlee
 - i. He requested Imam Bukharee to come to his place to reach the hadeeth
 - ii. Imam Bukharee replied "Knowledge is taken and not given"
 - iii. Governor requested for private audience for his children
 - iv. Imam Bukharee replied "I dont want to limit knowledge"
 - v. Governor got agitated. He and Yahya ad Duhalee created controversy in his name "Khalq al Qur'aan"

- vi. Imam Bukharee replied "Qur'aan is word of Allaah and asking question in this area is Bid'ah"

9. Compilation of Sahih Bukharee:

- a. Ishaq ibn Raghaway made a casual statement to compile only a Saheeh hadeeth.
- b. Saheeh contains more than 6400 hadeeth
- c. He taken 16 years to compile his Saheeh
- d. Before recording any hadeeth, he would make wudoo and pray and then write down
- e. Original name "*Jaami as Saheeh*"
 - i. Containing Saheeh hadeeth (no hasan or Da'ef or anything)
 - ii. Musnad Hadeeth (not to Sahabee or Tabi'ee)
 - iii. Taa wal Muasarah
- f. His compilation set a new paradox in hadeeth field focusing on Saheeh hadeeth
- g. He benefited from earlier works like Muwatta
- h. Some of hadeeth isnaad are Muallaqat

B. Imam Muslim

1. Abul Hussain ibn Hallaaj al Muslim an Naysaburee (203 to 261 AH)
2. Contemporary, student, colleague of Imam Bukharee
3. His Book: *Jaami as Saheeh*
4. Contents: Only Authentic Hadeeth
5. Muslim's conditions:
 - i. Ananah form of Tahammum is used which is mainly used by Mudalliseen
 - ii. It is not for required the levels of narrators should have met rather it is fine if they are contemporaries (Mu'asara). Here Imam Bukharee differs
6. Mulazama (long audience with Shaykh) is from
 - i. Imam Bukharee - 1st and 2nd Level
 - ii. Imam Muslim - 1st and predominantly 2nd and 3rd
7. In his preface, he mentioned his process of selection of Hadeeth
8. Highly educated in Illal Hadeeth (subtle blemish)
9. Arranged in Fiqhee order
10. Sahih Muslim helps in identifying a strong hadeeth as it combines various other isnaads
11. Mut'abat and Shawahidh Hadeeth are there in Sahih Muslim. These weak hadeeth are made strong with supporting evidences
12. Origin of this approach can be traced back to Risalah of Imam Shafi'ee. He discusses about this in his Mursal discussion

B. Imam Abu Dawood

1. **Name:** Abu Dawood ibn Sulaiman ibn Ash'ath ibn Amrul ash'ath as Sijjastanee (202 - 275 AH)
2. **Teachers:**
 - i. Ahmad ibn Hanbal
 - ii. Yahya ibn Mu'in (teachers of Imam Bukharee)
3. **Testimony:** Ibrahim al Harbi said "*Hadeeth is elastic in hands of Abu Dawood like metal in the hands of Prophet Dawood*"

4. **His Book:** Sunan al Kubra
5. **Sunan contains**
 - i. Musnad and Muttasil - 4008
 - ii. Mursal -600
 - iii. Total Hadeeth - 5274
6. **Ahkam al Hadeeth**
 - i. Hadeeth compiled on Fiqhee aspect
 - ii. Abu Yusuf compiled a book on Ahkam al Hadeeth
 - iii. Abi Dawood's book contains Ahkam al Hadeeth and overshadowed Abu Yusuf's compilation
 - iv. He follows organization like of Muwatta
7. He introduces category of Saleh hadeeth which is equivalent to Hasan Da'eef. Major part of his book is of this hadeeth
8. **Criticism:** He accepted lot of Mursal Hadeeth
9. His sub headings indicate his vast knowledge of Fiqh. In the category of Etiquette, he mentions 108 sub heading
10. Hadeeth of Fe'liyah, Qawliyah, Taqreer are in Abu Dawood

C. **Imam An Nasaee**

1. Name: Abu Abdur rahman Ahmad ibn Shuvayb an Nasa'ee (215 -303 AH)
2. He met Shaykh Harith al Maskhin but he never allows anyone who is wearing quba to attend his as he thinks them to be from authority. So Shaykh Harith denied class for Nasa'ee who is wearing Quba
3. So Imam an Nasa'ee records his hadeeth stating "heard at the doors of al Haarith"
4. Sunan al Kubra is his book which has different topics
5. Another Book Al Mujtaba - " The chosen" which contains hadeeth on Ahkam. It is now known as Sunan an Nasaee
6. He does lot of repetition
7. Lot of hadeeth found in Nasa'ee is in Shaheehayn

D. **Imam Tirimidhee**

1. Aboo Eesa Muhammaad ibnEeasa ibn Saura at Tirimidhee (209 -279 AH)
2. **Teachers:**
 - a. Ishaaq ibn Raghaway
 - b. Studied under teachers of Imam Bukharee and Muslim
3. Introduced new category: Hasan
4. Scholar of Illal hadeeth
5. He's able to navigate between Saheeh and Da'eef
6. Book: Jaami at Tirimidhee
7. He presents usool al Fiqh, Usool al Hadeeth in his work
8. He had different ranges of Hasan
9. He mentioned reason for rejecting the Hadeeth
10. One would be able to narrate hadeeth with strong memory but deteriorates after time; hadeeth will be taken when they are strong. We wont rule all their Hadeeth outright
11. He categorized hadeeth in Thematic approach

E. Imam Ibn Hajar al Asqalani

1. Early Life of Imam Ibn Hajar asqalani

- a. Ahmad ibn Ali Muhammaad ibn Ali ibn Muhammad ibn Ahmad Shihabudeen Asqalane
- b. Born in 27 Shabban 773H
- c. Name Ibn Hajar has number of theories
 - i. Particular tribe
 - ii. This tribe is being Yemen
 - iii. Testimony of Ibn Hajar: It is name given to one of the ancestors and he doesn't know to whom it was given
- d. Egyptian and lived in Cairo

2. Education:

- a. Lived after the time of Salahudeen al Ayoobee and under the reign of Malmuks
- b. Under this reign, Scholarship flourished
- c. He came from the family of Merchants
- d. His father passed away when he was less than four and brought up in the guardianship of Zaqiudeen and then under Ibn Khattan who is a Scholar by himself
- e. He travelled to Makkah for Hajj (785 AH) and he spent 1 years there
- f. He listened to Sahih Bukharee there in the house of his gaurdian
- g. He learnt Fiqh, History, poetry, logic and this helped him in bringing wide birth of sciences into his work
- h. His Guardian passed away in 1385 and he stopped his formal education for three years
- i. He resumed when he was put under guardianship of Ibn Kattan who was a Scholar

3. His Teachers

- a. IbnKhalidun, Historian who written Muqaddima
- b. In 796 AH, He received Ijaaza from Aburrahman al Iraquee
- c. Ibn Hajar travelled with him (Mulazama)

4. Overview of Fath al Barea:

- a. He written Fath al Barea which is explanation of Sahih Bukharee consisting of 18 volumes where final two volumes are just index
- b. Introduction to Life of Imam Bukharee
- c. Good explanation of Imam Bukharee's methodology
- f. He explained systematic way of compilation and Systematic classification
- g. Two voluminous index (550 -600 pages each)
 - i. Matn arranged alphabetically
 - ii. Arrangement according to Rawi
- h. List of various kunyas
- i. Appreciation of Imam al Bukharee

5. His Scholarship

- a. He analyze the Hadeeth with very sharp scale
- b. He collects from wide range of sources like rest of works of Imam Bukharee, works of Sunan, Imam Muslim and so on
- c. He is Imam in Jarh wa ta'deel
- d. He mentions History of Isnaad in Fath and various form of criticism
- e. Almost, all kind of sciences are presented in this work

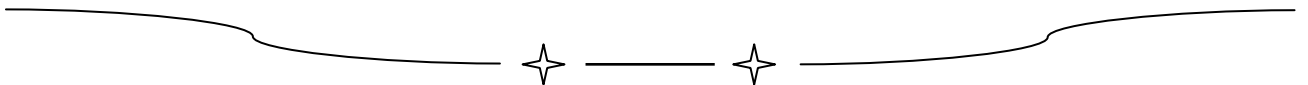
f. Some say: "There is no Hijrah after Fath and no Hijrah after Fath al baree" :)

6. Sample: Hadeeth of intention

- Alqama is Sahabah so this hadeeth contains two sahaabah and 3 tabi'ee
- Why Imam Bukharee chose this hadeeth as part of the chapter Revelation?
- Imam Bayhaqee explains how it is third of Islaam because it is part of action of the heart which one among action of tongue and limbs
- He breaks the hadeeth into clause and discuss in detail

S.No	Clause	Explanation
1	"The reward of deeds depends upon the intentions	<ol style="list-style-type: none"> He discusses whether "Intention" is rukoon or Shart Discusses about Intention from different dimension in detail What is covered in "intention" and what is not? Discusses about contention of Intention
2	and every person will get the reward according to what he has intended	Deeds
3	So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."	Types of Hijrah

e. In addition he explains history of chain and its criticism



Chapter 17: Role of Women in the institution of Hadeeth

A. Role of Women before Islaam

- a. Custom to bury female new born as they believed it will bring burden to the family (16:28, 29)
- b. Misfortunes

B. Role of Women in Qur'aan

- a. Qur'aan views women in virtue of their creation
- b. They are like men who have certain rights (4:1-4)
- c. We share in abilities, rights and so on
- d. Women are not inferior in Islaam
- e. There is no original Sin or sin of man
- f. Islaam viewed women with independent status
- g. She has right to worship Allaah and accountable for her acts on Day of judgment
- h. Allaah attaches certain respect to Women (Luqman 31:14)
 - i. Hadeeth about one's mother ["Your Mother" three times...]
 - ii. Pregnancy, child birth are praised

C. Difference between Riwayah and Shahadha

- a. Riwayah is narration
- b. Shahadha is witnessing
 - i. In general, two women's witness equal to one men's witness (Business agreements)
 - ii. Men are more knowledgeable in contracts than women as they travel much and aware of idioms
 - iii. This verse is not denying women rather gives her power

D. Women in narrating Hadeeth

- a. In conditions of Rawi, it has nothing to do with gender
 - i. Among the major narrators were Aisha, Umm Salama
 - ii. Some of the Golden chains trace back to Aisha or Umm Salama
- b. Narration:
 - i. No difference between Man and Women
 - ii. Issue: Fatima Bint Qays and Umar. Umar rejected as she has not met the conditions (Mukhtafal Qur'aan) and not for being women

E. Active Roles:

- a. Umm kalthum performed Hijrah
- b. Surah Mumtahinah:13 - Muslim Women cannot be returned to Non Muslim relatives
- c. Women have participated in Hijrah, Bayyatul Aqaba, Sharjah, upbringing of children and society
- d. Women asked questions to Prophet regarding
 - i. Wet dream
 - ii. Hayd
 - iii. Nifaas
 - iv. If you take Fiqh books and read on these chapters, you can see number of women narrating the Hadeeth
- e. Aisha praised Ansar women for not being shy in seeking knowledge

f. Memorization:

- i. Fatima bint Qays narrated Hadeeth regarding Dajjal which was the dialogue between Prophet and Tamim ad Dari. Tabari written a book compiling long hadeeth
- i. Imam Malik's daughter memorized Muwatta and she will correct anyone who makes mistakes by sitting on the side room of the class
- g. **Addeeba al Madaneeyah**
 - i. Started her career as slave women
 - ii. Well versed in Hadeeth literature
 - ii. Early scholar who memorized Muwatta
 - iii. Daughter of the scholar of Baghdad. Abu Nasar Deenawari known for Hadeeth narrations and calligraphy
- h. Ummul Kareemah al Marwaziyah
 - i. One of her Isnaad is strongest Isnaad

F. Learning Forums for Women

- a. Teaching of Prophet was directed to Men and Women
- b. Public Lectures
- c. Hadeeth Conferences held in Hajj, Damascus, Madeenah in those days
- d. Hadeeth Schools
- e. Masjids
- f. There were travelers for Hadeeth also
 - i. Kareemah binth al Marwaziyah
 - ii. Umm Abdur Rahman andalusee
 - iii. Fatimah binth Saad
 1. She transported knowledge from Mangol attacked area to other parts of world like Isbahan and so on
- g. Muslim History is a masculine History, denying the rights of women is a absurd Myth

G. Historical Development of Hadeeth among Women

- a. **Stage 1:** Sahaabiyaath (1-2 AH)
- b. **Stage 2:** More Men and less Women (2-5 AH)
 - i. Required lot of travelling so there was decline among Women
 - ii. Women Muhadeethath remained in their homes
- c. **Stage 3:** Women Muhadeethath in large number (6-9 AH)
 - i. Crusades in Palestine
 - ii. Mangol Invasion
 - iii. Lot of Men were engaged in Jihad
 - iv. Centers of learning were migrated where some Muhadeethath were already there
 - v. Ibn Najjar, Hadeeth scholar received Hadeeth from 400 women
 - vi. Ibn asakir, author of Tareekh ad Damishkh received from 80 women
- d. **Stage 4:** General decline of Muslim Scholarship (10-15 AH)
 - i. Quraysh at Tabaria in Makkah. Many received knowledge from her
 - ii. Ummul Khayr Khaleed al Damshqeeyah (mentioned in book of Suyoot that some strong chain declined because of her death)

Appendix A: Textual reading from Jaami al Uloom al Hikam

A. Overview of Jaami al Uloom al Hikam

- a. Written by Ibn Rajab al Hanbalee (d.795 AH)
- b. Compilation of knowledge in different fields
- c. It contains 50 Hadeeth (40 Hadeeth an Nawawee + 10 Hadeeth)
- d. Difference between this work and Fath al Baree
 - i. Fath focus on Saheeh Bukharee and massive work
 - ii. Jami al Uloom picks hadeeth and smaller work
 - iii. Both have similar approach
- e. Systematic approach and have consistency all through the work
- f. It does repetition of different riwayat, similar opinions, Ahkam

B. Sample: Hadeeth of Eeman/Jibreel

- a. Imam Muslim is the single person who has done Takhreej of hadeeth from Imam Bukharee
- b. Presents all related hadeeth which has similarity in meaning (Shahidh) and gives clear picture
- c. He prefers some hadeeth in the list of hadeeth he mentioned

d. Explanation of Hadeeth

- i. First testimony
- ii. Aamal al Daahirah: Islam is inclusive of verbal, physical, financial and mixture form of act
- iii. Linguistic understanding and he supports it with the text from Kitaab and Sunnah
- iv. Whether Islaam and Iman mean the same thing?
- v. He presents views of different Schools with evidences
- vi. If Islaam used independently, we mean Islaam, Eeman and Ihsan
- vii. If Emaan used independently, we mean Eeman and Ihsan
- viii. When Islaam and Emaan are used together, Eeman is in the heart and Islaam is apparent physical manifestation of the belief (49:14)
- ix. Ehsan is used in Qur'aan to mean Islaam and Eeman (5:93)
- x. If we don't know we have to say "I don know"
- xi. Conditions that leads to the Day of judgement
 1. People will disrespect their mothers
 2. Barefoot naked people who become role model for the society

e. Takhreej

- i. Isnaad: He given related Isnaad (Comparative study)
- ii. Tarjeeh for Isnaad
- iii. Mentions some of Ilm Rijal

Appendix B: Sciences of Hadeeth as critical apparatus in preserving Hadeeth

“If Allaah have not given any science to this Ummah except Uloom al Hadeeth, it is sufficient as a proof for Islaam”

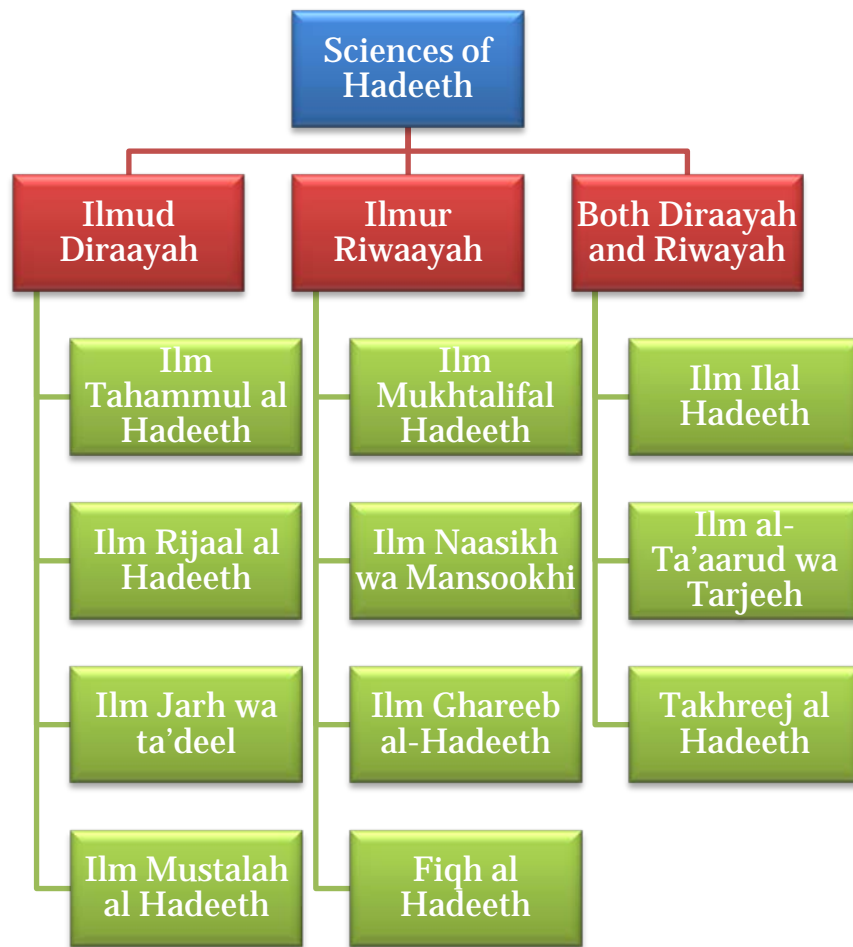
Islaam is the religion which is blessed with number of sciences. Among it, Uloom al Hadeeth has different branches of sciences which preserves the Hadeeth of the Prophet for more than 1400 years and will preserve it till the day of Judgement.

Though Uloom al hadeeth is rich with ample amount of sciences¹, it can be categorized as follows

A. Broader Sciences:

- a. Any Hadeeth is comprised basically of two components
 - i. Isnaad (Chain)
 - ii. Matn (Text)
- b. The science which deals with Chains and scrutinize it from different angles with different tools to confirm its origin is called **Ilmud Diraayah**
- c. The Science which studies reality/original text of the hadeeth from different dimensions to give practical implication in our life is called **Ilmur Riwayah**
- d. There are certain sciences which absorbs both the above mentioned sciences in giving different benefits such as Ta'arud wa tarjeeh which deals with chain and text in terms of preference when there is apparent conflict
- e. Now let us see how each science played a role of critical apparatus

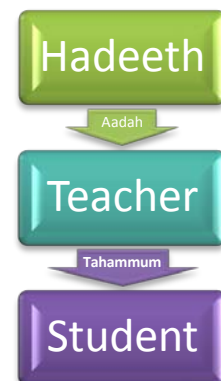
¹ Muhaddith Ibn Salaah mentions 65 types in his book Uloom al-Hadeeth.



B. Ilmud Diraayah (Testing the Chain)

a. Ilm Tahammul al Hadeeth (Process of Transmission)

- i. This Science with very precise wordings such as *Haddathna*, *Akhbarna* indicates to the reader how the hadeeth was received or transmitted
- ii. Further this science indicates certainty which helps in deriving ahkam in addition to the demonstration of Historical evolution of that particular hadeeth



b. Ilm Rijaal al Hadeeth/Asmaa ar Rijaal (History of the narrator)

- i. In the due course of transmission process, there developed an science *Asmaa ar Rijaal*, which captured the historical background of the one who narrates the hadeeth from birth to death, character to manners and so on to the effect of history of the *Rawi* (narrator).
- ii. This helped in protecting the credibility of authentic chains of the hadeeth

c. Ilm Jarh wa ta'deel (Condition of the narrator)

- i. With the help of knowledge from Rijaal al Hadeeth, Jarh wa ta'deel helped in scrutinizing the chain from the perspective of the narrator whether he is the praised one (ta'deel) or he is dispraised (Jarh)
- ii. This dictates conditions of the narrator
- iii. Oldest name of this science is Naqd al Hadeeth

d. Ilm Mustalah al Hadeeth (Principles of Hadeeth)

- i. This is really a usool of Hadeeth which gives the comprehensive information about Hadeeth with the help of terminologies
- ii. This Science clarifies the following
 1. From where the hadeeth is originated? eg.: Qudsi, Marfu
 2. How good the link between the levels (Tabaqat)? eg.: Musnad, Mursal
 3. How many narrators involved in the transmission? eg.: Mutawattir, Ahad
 4. What is the nature of the text and the Isnaad? eg.: Musnad, Mudraj
 5. What is the reliability level and memory of the narrator? eg.: Sahih, Da'eef
- iii. Greatest benefit of this science is that it gives us the Hukm of the hadeeth whether we have to accept or reject

C. Ilmur Riwayah (Testing the Text)

a. Ilm Mukhtalifal Hadeeth (Handling Conflict)

- i. After Hadeeth is confirmed with the help of sciences of Riwayah that it is truly the hadeeth from the Prophet, then focus is turned to text of the hadeeth
- ii. Mukhtalifal Hadeeth informs us how one should handle when there is apparent conflict between two authentic hadeeth
- iii. Tools this Science provides for resolution are as follows:
 1. Can we combine two hadeeth? – **Jam**
 2. If not, Can we prefer one hadeeth over the other? – **Tarjeeh**
 3. If not, Check whether any of the hadeeth was abrogated? – **Naskh**
- iv. This Science helps saves us from the greatest sin of rejection of Hadeeth and derives benefit of the hadeeth

b. Ilm Ghareeb al Hadeeth (Strange words are no more strange)

- i. This science helps one to understand the strange words in the hadeeth and helps in studying the hadeeth from linguistic dimension for proper understanding

c. Ilm Naasikh wa Mansookhi

- i. This science helps in deriving the legislation of the hadeeth and demonstrates how hadeeth also followed Qur'aans gradual way of legislation and bringing/abrogating law based on needs and necessities
- ii. This informs us which hadeeth abrogates which hadeeth and so on

d. Fiqh al Hadeeth (Ruling from the Hadeeth)

- i. This science tries to compile all the hadeeth that are relevant for Fiqh rulings such as the books of Abu Yusuf, Abu Dawood, *A'laam al-Muwaqqi'een* of Ibn al-Qayyim al-Jawziyyah and others
- ii. This science ultimately gives the fruit of the hadeeth

D. Both Diraayah and Riwayah

After studying the Isnaad and text from different dimensions, there are certain sciences which studies in combination of text and chain and gives us numerous benefits

a. Ilm Ilal Hadeeth (Microscopic Lens)

- a. This science helps in finding any subtle defects either in Isnaad or in the text.
- ii. Challenging study which requires sound knowledge of different sciences of hadeeth and specialists like Imam Muslim, Abu Dawood and later scholars like Shaykh Albanee are known for it

b. Ilm al Ta'arud wa tarjeeh (Conflict and Preference)

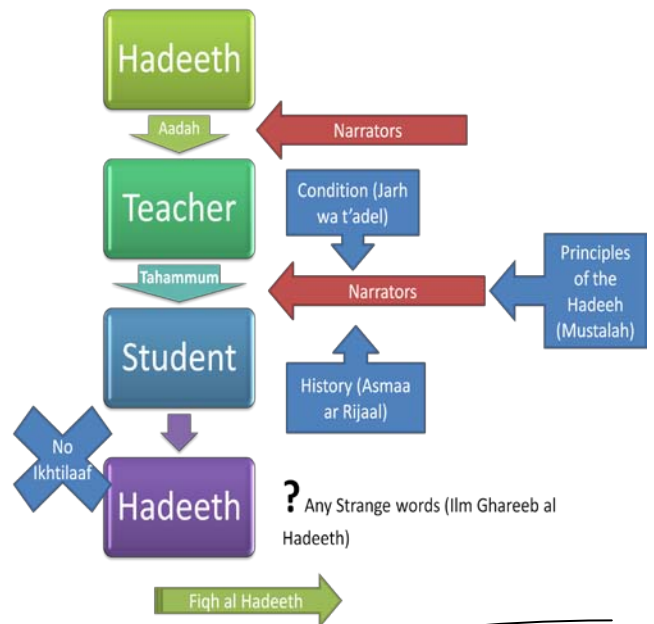
- i. When there is apparent conflict, this science helps in determining which hadeeth can be preferred over the other by means of following preferences
 - 1. Tarjeeh in Isnaad according to Rawi and strength of the chain
 - 2. Tarjeeh in the text according to language, meaning and implication
 - 3. Whether Tarjeeh can be determined from the external sources

c. Ilm Takhreej al Hadeeth (Retrieval Process)

- i. This science helps in retrieving the hadeeth and gives one stop information about the hadeeth such as
 - 1. Where this hadeeth can be found?
 - 2. Condition of the Rawi
 - 3. Hukm of the hadeeth
 - 4. Related hadeeth and versions
 - 5. Supporting hadeeth and so on

E. Conclusion

Thus the above sciences tests/critically analyses the hadeeth from the perspective of components of the hadeeth producing authoritative results and establishes hadeeth as the credible source for knowledge and implementation. All this scrutiny has been employed not only to ascertain the originality of the revelation but also eases the way for most part of Islaamic Sciences such as Fiqh which highly depends on Uloom al Hadeeth.



For corrections/suggestions, please email me at er.umarshariff@gmail.com