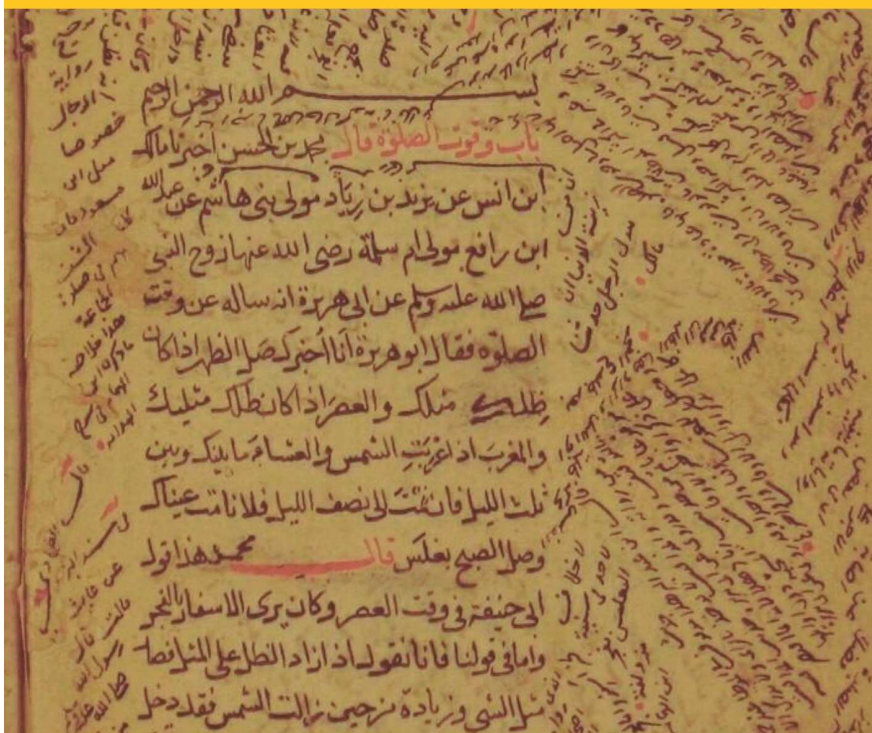


STATUS AND PRESERVATION OF HADITH

ANSWERING THE CONTENTIONS
OF ORIENTALISTS, CHRISTIAN
MISSIONARIES, AND
MODERNISTS ON HADITH



BY SYED NOORUZUHA BARMAYER

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Arriqaaq Publications

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Introduction

All Praise is due to Allah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allah from the evils of our souls and the evils of our actions. Whomsoever Allah guides there is none to misguide and whomsoever Allah misguides there is none to guide. I bear witness that there is none worthy of worship except Allah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

“O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam (as Muslims) with complete submission to Allah.” Al-Quran (3:102)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife, and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not

cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.” Al-Quran (4:1)9

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا . يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

“O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).” Al-Quran (33:70-71)

To proceed, verily the best speech is the Book of Allah and the best of guidance is the guidance of Muhammad (ﷺ). And the worst of affairs are the newly invented matters, every newly-invented matter is an innovation, every innovation is misguidance and all misguidance is in the Hellfire.

Muslims believe *hadith* to be an authority and explanation of the Quran. The task of preserving *hadith* was taken by Allah himself by means of the *Sahabah*, the *Tabieen* and then from generation to generation through unique discipline of *hadith* sciences. The *Sahabah* understood that the Prophet (ﷺ) was the final messenger sent for mankind and

that the task of preserving his teachings would fall upon their shoulders. Prophet (ﷺ) instructed them to spread his teachings to those who were absent. They used to give great concern to sitting with the Prophet (ﷺ) to hear *ahadith* from him as much as possible. They would tell each other what they had learnt from the Prophet (ﷺ). The Prophet (ﷺ) also warned them in strong words about narrating anything from him which is not authentic. At the same time, Prophet (ﷺ) had also warned, that it is a major sin to hide knowledge, whenever it is asked for. Prophet (ﷺ) did not restrict himself to giving sermons, he (ﷺ) also guided the *Sahabah* practically. Whenever they learnt anything from the Prophet (ﷺ) they spared no effort to bring it into practice. A Large number of the *Sahabah* wrote down *ahadith* and compiled *Sahifas* (booklets) after hearing them from the Prophet (ﷺ). A number of young companions devoted themselves to attaining knowledge and then passed it down to the following generations. *Tabieen* followed the example of *Sahabah* in preserving *ahadith*, for example, Urwah bin Zubair (nephew of Aisha), Nafi *Mawla* of Abdullah bin Umar and Thabit bin Aslam al-Bunani spent forty

years with Anas bin Malik. Also, Amra bint Abdirrahman grew up with Aisha learning *ahadith*. Like the *Sahabah*, the *Tabieen* also collected and compiled *ahadith* in booklets which were incorporated in books by the next generation and most of those that survive today are in that form as part of other larger books like *Musnad Ahmad*, *Saheeh al-Bukhari*, *Saheeh Muslim*, four *Sunan* and so on. Scholars of *ḥadith* from the time of the *Tabieen* developed the science of *al-Ḥaḥwa Tadeel*. This is the science of examining the narrations of different narrators to make a determination about their trustworthiness and thus authenticity of their narrations.

In India, South-East Asia, and Middle East , I had interactions and academic discussions with many people who were influenced by the ideas of the modernists and *hadith* doubters. Five years ago, I had a passionate discussion with elderly relative of mine on the topic of Hadith. He was heavily influenced by the ideas of modernists and thus rejected any Hadith that he felt was not in accordance with his ideas. In fact he argued that ahadith are just oral tales and it has no authority. He endorsed the claim put forth by Ghamidi, Fazalur Rahman and others that Sunnah is different from Hadith, and Sunnah is an authority but

the Hadith is not. After extensive discussions on validity of his claims, he uttered, ' You have put me into confusion'. Consequently, I decided to write a book addressing the arguments that were encapsulated in his mind. In following years, I met more people who had similar ideas which led to the fruition of this book. I have gathered detailed proofs on status and preservation of *hadith* and answered the doubts of modernists on the Hadith and its sciences.

O Allah, I seek refuge in You lest I misguide others , or I am misguided by others , lest I cause others to err or I am caused to err , lest I abuse others or be abused.

Definition of Sunnah and Hadith

In the context of understanding textual sources “*K̄itab and Sunnah*”, *K̄itab* means the Qur'an, Sunnah means the *hadith*. In this sense, sunnah is strictly synonymous with *hadith* and there is no dispute among scholars about it, rather its agreed upon by unanimous agreement of muslims.

*Sunnah is the way of messenger of Allah and the only source of knowing sunnah are the authentic *ahadith*.

Hadith:

Hadith linguistically means a news, conversation, a tale, a story or a report,' whether historical or legendary, true or false, relating to the present or the past.

Allah says in Quran 79:15

هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ

Has there come to you the **story** of Mûsa

Allah says in Quran 4:140

فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ

“Then sit not with them, until they engage in a **talk** other than that.”

In legislative definition, Hadith is defined as:

“a saying, action or tacit approval ascribed to the Prophet” as mentioned by Shaykhul Islam Ibn Taymiyyah in *Majmoo al-Fatawaa* (18/10).

Sunnah:

Its mentioned in Leesan al-Arab 13/225, Ta'reefat of Jarjaani page 108:

Sunnah linguistically means “way”, “practice” or “example”

Word ‘sunnah’ is used linguistically in Quran in different places.

Allah said:

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ

That has been Allah's **Way** with those who have passed away of (the Prophets of) old (Quran 33:38)

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ

Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven. But if they return (thereto), then the **examples** of those (punished) before them have already preceded (as a warning). (Quran 8:38)

In legislative definition, Sunnah is defined as “Statements, actions or tacit approvals of Prophet”.

This definition is mentioned in number of books like *Minhaaj of Baydaawi* page 96, *As-Sunnah qabl ad Tadween* of Ijaaj Khateeb page 16-18, *Al-Ihkaam* of Ibn Hazm (2/6), *Fath al-Mugheeth* (1/13) etc.

To make it clearer example of each category is provided below.

Example of statement of Messenger of Allah (ﷺ) is the *hadith* reported by Imam Abu Dawood in his *Sunan*

no. 4782 with an authentic chain that Messenger of Allah (ﷺ) said:

" إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلَّا فَلْيَضْطَجِعْ "

When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down.

Example of action of Messenger of Allah (ﷺ) is the *hadith* reported in *Sunan Abu Dawood* no.272 with an authentic chain of narration

عَنْ عِكْرَمَةَ، عَنْ بَعْضِ، أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ مِنَ الْحَائِضِ شَيْئًا أَلْفَى عَلَى . فَرَجَهَا ثَوْبًا .

Ikrimah reported on the authority of one of the wives of the Prophet (ﷺ) saying: When the Prophet (ﷺ) wanted to do something (i.e. kissing, embracing) with (his) menstruating wife, he would put a garment on her private part.

Example of silent approval is the *hadith* reported in *Sunan Abu Dawood* no.1267 with an authentic chain:

عَنْ قَيْسِ بْنِ عَمْرٍو، قَالَ رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يُصَلِّي بَعْدَ صَلَاةِ الصُّبْحِ رُكْعَتَيْنِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " صَلَاةُ الصُّبْحِ رُكْعَتَانِ " . فَقَالَ الرَّجُلُ إِنِّي لَمْ أَكُنْ صَلَّيْتُ الرُّكْعَتَيْنِ اللَّتَيْنِ قَبْلَهُمَا فَصَلَّيْتُهُمَا الْآنَ . فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

Narrated Qays ibn Amr: The Messenger of Allah (ﷺ) saw a person praying after the congregational prayer at dawn was over. The Messenger of Allah (ﷺ) said: There are two *rak'ahs* of the dawn prayer (i.e. the prescribed *rak'ahs*). The man replied: I did not pray the two *rak'ahs* before the dawn prayer. Hence I offered them now. The Messenger of Allah (ﷺ) kept silent.

Other explanations of Sunnah by scholars of Islam

* Scholars also used term ‘*Sunnah*’ to refer to the principles and foundations of the correct *aqeedah* (Islamic belief), since the *Salafus-Saalih* (pious predecessors) would apply this term to matters of *aqeedah* as can be seen from their books and writings like *Usool As- Sunnah* of Imam Ahmad Ibn Hanbal, *As-Sunnah* of al-Athram, *As-Sunnah* of al-Khallal (d.311H) etc.

* The term ‘*Sunnah*’ was employed in the context to differentiate people upon truth (correct *aqeedah* and *manhaj* of the *Salafus-Saalih*) from that which was innovated by the deviant and misguided sects.

Eg: It is related by al-Laalikaa’ee in *Sharh Usoolul-I’tiqaad Ahlus-Sunnah wal-Jamaa’ah* (no. 30):

Imam Ayyoob as-Sakhtiyaanee *rahimahullaah* – said, “From the success of a youth, or a non-Arab is that Allah guides him to a Scholar of the *Sunnah*.”

In this context, *Sunnah* is the opposite of *bid‘ah* (innovation)

*The Jurists of Islam (*Fuqaha*) use the word “*Sunnah*” when explaining the ruling on doing a specific action

as being *mustahabb* (recommended); they do not use the word “*hadith*” in this context.

*When the scholars speak of reports and whether they are authentic or weak, they only use the word “*hadith*”; they do not use the word “*Sunnah*.” So they say “This is a *da‘eef* (weak) *hadith*”; they do not say “This is a *da‘eef* *Sunnah*”, because of them the *Sunnah* is that which is proven in the *ahadith*. So *Sunnah* is *ahadith* established with authentic chain of narrations.

Sunnah and Hadith : Definition according to False Prophet and some modernists and its refutation

Many modernists and false prophet Mirza Ghulam Ahmad Qadiani¹ differentiate Sunnah and Hadith with the sole intention to reject authentic *ahadith* and *ahadith* whose authenticity is agreed upon by Muslims stating that “Hadith is not sunnah, and we are bound

¹ He claimed to have been divinely appointed as the promised Messiah and Mahdi, in the likeness of Jesus. He was defeated in many debates by Shaykh Thanauallah Amritsari (who wrote more than 33 books exposing Ahmadiyyah sect). The Shaykh debated with him and refuted his arguments, revealing his ulterior motives, Kufr and the deviation of his way. In Fiqh Mirza Ghulam followed hanafi madhab as he said in his “*Malfoozaat*” volume 5 page 124: “My Madhab is that the Hanafi fiqh must be acted upon”. On 15th April 1908 False Prophet Mirza Ghulam Ahmad Qadian challenged Shaykh Thanauallah Amritsari for Mubahala and wrote a pamphlet entitled “*Final decision regarding Thanauallah*” as present in the collection of pamphlets published by Mirza Ghulam “*Majmoo'ah Ishtiharaat*” volume 2, page 705-706. Pamphlet no.285. He said in it addressing Shaykh Thanauallah: “If I am *Kadhab* (arch-liar) as you address in most of your articles then I will perish in your life because I know that the life of *Kadhab* is not long and he perishes and fails during the lifetime of his worst enemies, and it is correct that he perishes, so that he does not destroy servants of Allah, and if I am not *Kadhab*, and a promised Messiah honoured with Allah’s message, then by Allah’s grace, I am hopeful that according to way of Allah, you will not escape the punishment (for denying me)...This is my invocation to Allah and I invoke my Lord, Al-Baseer, Al-Qadeer, Al-Aleem, Al-Khabeer, who knows intentions of heart, that if this claim of being the promised Messiah is purely a lie from myself and that I am corrupt and *Kadhab* in your eyes, O my Malik, I supplicate with humility to destroy me in the lifespan of Thanauallah and make him and his party happy with my death”

One month 10 days later on 26 May 1908 Mirza Ghulam passed away. And Shaykh Thanauallah lived 40 more years after this Mubahala. Shaykh Thanauallah Amritsari rahimahullah recited these poetic lines after his death.

لکھا تھا کاذب مرے گا پیشتر
کذب میں پکا تھا پہلے مر گیا

He wrote that the liar would die before.

He was steadfast in lying, so died early.

(Tadhkirah Abil Wafaa page 96). For more information see: “*Qadiyaniat: an analytical survey*” by Ehsan Elahi Zaheer

to accept sunnah not Hadith”. Thus they have defined Sunnah in peculiar way without any precedence.

False Prophet Mirza Ghulam Ahmad Qadiani said as reported in collection of his books and articles entitled “*Roohani Khazaayn*” vol.19 page 61:

“Don’t be deceived that *Sunnah* and *hadith* are same thing as *hadith* was compiled 100-150 years later”

Orientalists like Ignaz Goldziher and his followers also defined Sunnah as the normative conduct of the community. Fazlur Rahman Malik followed same path of Goldziher in defining Sunnah.

Fazlur Rahman Malik² said in his book “*Islamic Methodology in History*” page 1: “According to the view dominant among more recent Western scholars, Sunnah denotes the actual practice which, through being long established over successive generations, gains the status of normativeness and becomes

² Fazlur Rahman is a philosopher belonging to rationalist school of thought. He studied Arabic at Punjab University, and went on to Oxford University, where he wrote a dissertation on Ibn Sina. Afterwards, he began a teaching career, first at Durham University, where he taught Persian and Islamic philosophy, and then at McGill University, where he taught Islamic studies until 1961. He rejected many authentic *hadith*. He accepted the conclusion of Goldziher that *hadith*, by and large are not historical. He died in Chicago, Illinois July 26, 1988 at the University of Chicago Medical Center. In his memory, the Center for Middle Eastern Studies at the University of Chicago named its common area after him, due to his many years of service at the Center and at the University of Chicago at large.

“Sunnah”.” and in later pages he tries to justify this definition.

Similarly Amin Islahi³ and his followers gave unique definition to Sunnah in order to reject many authentic and established *ahadith* which is against their intellect or reasoning.

Amin Islahi says in his book “*Fundamentals of hadith interpretation*” (*Mubaadi Tadabbur-e-Hadith*) in first chapter “Difference Between Ḥadith and Sunnah” page 15 :

“Generally people take *ḥadith* and *sunnah* as synonymous terms. This is not a correct impression for there is a great difference between these two terms. *Ḥadith* and *Sunnah* occupy distinct status and different station in the religious knowledge. Taking them as synonyms complicates our perception of the religious knowledge. With a view to understanding *aḥadith* this

³ Amin Ahsan Islahi (1904–1997) is famous for his Urdu exegeses of Quran, *Tadabbur-e-Qur’an*—an exegesis that he based on Hamiduddin Farahi’s (1863–1930) idea of thematic and structural coherence in the Qur’an. He rejected many authentic *ahadith* based on intellect. Infact he said in his book “*Mubadi Tadabbur hadith*” page 74: “All *ahadith* which are against intellect will be rejected”. Scholar of *hadith* Shaykh Muhammad Ismail Gunranwala *rahimahullah* said about him: “His views are not only against methodology of *Ahlul-hadith*, rather they are contrary to views of all *Ai’mma* (scholars) of *hadith* and germs of modern *Ptizaal* (referring to *Mu’tazilah*) is hidden in him. (*Muhaddith magazine* vol.33 article 8)

difference between the two terms is extremely important to understand”

He defines *ḥadith* in same page as “The term *ḥadith* is used to denote a saying, act or tacit approval, validly or invalidly, ascribed to the Prophet”

He says in page 19: under heading “Nature and Scope of the *Sunnah*”: “The *Sunnah* relates only to the practical aspects of human life. It deals only with the religious practices. Muslim beliefs, history and occasion of revelation of the *Quranic* verses do not form the *Sunnah*.”

On page 22 he further explains *Sunnah* under heading “The *Sunnah* is not based on *Aḥadith*”: “The *Sunnah* is not based on *aḥadith* which can either be true or false. The *Sunnah*, on the contrary, is based on the perpetual practice of the *Ummah*. All the Muslim generations, from the Prophet to us, have followed it without a break. Historicity of the Qur’an is established by its generality-to- generality transmission as the word of mouth. The Book has been first transferred from the Prophet to the generation of his Companions who passed it on to the next generation with consensus. This process of continuous transmission of the Qur’an has continued in each

generation of the Muslim *Ummah* till it has reached us. The Sunnah too has been transmitted through generality-to-generality by practical adherence of the entire generation in each successive layer. We have, for example, not adopted Prayer and *hajj* because we have learnt from some individual narrators (aḥad) that the Prophet practiced and taught these worship rituals. We have, on the contrary, followed these practices because the Prophet performed and instituted them in the generation of the Companions . The successors to the Companions learnt these from the Companions and the coming generation learnt from the successors, so on and so forth, till these reached us.”

Similarly his student Javed Ghamidi⁴ followed him in this innovation (*Bid'ah*) by differentiating *Sunnah* and *Hadith*.

He defines ‘*Hadith*’ in his book “Islam –A Comprehensive Introduction” under chapter “Principles of Understanding the *Hadith*” : “*Ahadith*

⁴ Javed Ahmad Ghamidi (born 1952) is a Pakistani educationist, who extended the work of his tutor, Amin Ahsan Islahi, He rejects all ahadith that opposes his intellect. Ghamidi is the founder of Al-Mawrid Institute of Islamic Sciences and its sister organisation Danish Sara. He became a member of Council of Islamic Ideology on 28 January 2006 for a couple of years, a constitutional body responsible for giving legal advice on Islamic issues to Pakistan Government and the Parliament. Ghamidi had appeared on several TV Channels and appears regularly on dedicated programs. Some of his belief are:

- 1) He rejects 7 *Qiraat* of Quran which is agreed upon by unanimous agreement of Muslims. He said in his book “*Meezan*” pages 25-26: “There is only one *Qiraat* of Quran, rest all are *fitna* and creation of non-arabs.
- 2) He said in his book *Meezan* page 10: “Sunnah is limited to only 27 acts.”
- 3) He said in his monthly *Al-Ishraq May 2005* pages 35-46: “Women can lead men in prayer”.By this he opposes consensus of Muslim scholars.
- 4) He said in *Qanoot Ibadaat* page 119 : “ There is no Nisaab for Zakah” thus opposing consensus of Muslims.
- 5) He believes like Qadianis that Prophet Eesa has died as mentioned in his book *Meezan* page 21.
- 6) *Yajuj,Majuj* and *Dajjal* refers to western nations (*Ishraq January 1996* page 61)

(plural of Hadith) are narratives which record the words, deeds and tacit approvals of the Prophet Muhammad”

He explains ‘*Sunnah*’ in same book in “Principles of Determining the Sunnah” under heading “The Second Principle”: “The Sunnah entirely relates to practical affairs of life. Belief, ideology, history, occasions of revelation (*sha’n al-nuzul*) and other similar things do not fall in its sphere”

He further explains “Sunnah” under “seventh principle” : “the source of the Sunnah is the consensus of the *Ummah*, just as the source of the Qur’an is the consensus of the *Ummah*. Just as the Qur’an has been transmitted to the *Ummah* by the consensus and verbal perpetuation of the Companions of the Prophet, the Sunnah is transmitted to the *Ummah* by the their consensus and their practical perpetuation.”

Islahi in page 13 of his book “Fundamentals of *hadith* interpretation” states: “I have not introduced a single new thing in these. All these principles have been taken from the primary and the most reliable works by the great scholars of the science of *hadith* criticism”

I say: *Hadith* and *Sunnah* are synonyms and authentic *hadith* is the only source of knowing sunnah.

Islahi or Ghamidi could not provide single scholar of *hadith* in support of this newly invented distinction between *Sunnah* and *Hadith*. Nor did they give reference to any great work by reliable scholars of the science of *hadith* criticism such as Ibn ul Madeeni, Al-Bukhari, Muslim, At-Tirmidhi, Ahmad bin Hanbal, Abu Haatim ar-Razee, Abu Zurah ar-Razee, Ad-Daraqutnee etc. Its is astonishing that he could not even quote later ones from scholars of *hadith* like Dhahabi, Ibn Taymiyyah, Ibn Abdul Haadi, Ibn Hajr etc!!

They have also claimed that *ahadith* pertaining to beliefs, *ahadith* explaining occasion of revelation of the *Quranic* verses are not sunnah!! There is no one from scholars of *hadith* who made this distinction. These people have no precedence in this. In fact its against consensus of muslims.

There is a consensus of *Ahlus-Sunnah* that the only source of sunnah are authentic narrations.

1) Imam Ahmad bin Hanbal⁵ (164-241H) said in in page 2 of his famous treatise “*Usool us-Sunnah*” where he has mentioned fundamental beliefs of *Ahlus-Sunnah* based on unanimous agreement of Muslims.

والسنة عندنا آثار رسول الله صلى الله عليه وسلم ، والسنة تفسر
القرآن ،

⁵ Abu Abdillah Ahmad bin Muhammad bin Hanbal ash-Shaybani born in 164 A.H. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (11/177) and said: “Truly an *Imam*, The true *Shaykhul Islam*..” Imam Ibn Hibban said in *ath-Thiqaat* (8/18): “He was *Haafidh*, exquisite, pious, *Faqeeh*. He strictly adhered observing acts of worship in seclusion and persevering in continuous act of worship. Allah helped the *Ummah* of Muhammad (ﷺ) through him. This is (true) by (the fact) that he remained firm in times of trial, and devoted himself to Allah, and got ready to be martyred. He was beaten by stones. Allah saved him from *Kufr*, and made him a person worth following. He was such a shelter that people used to find shelter under him.” Imam Abu Haatim said as reported in *Al-Jarh wa Tadeel* (1/308): “When you see a man loving Ahmad bin Hanbal, then know that this man is a man of Sunnah.” Muhanna bin Yahya said as reported in *Hilyatul Awliya* (9/165) with an authentic chain: “I have not seen anyone who is embodied with all goodness than Ahmad bin Hanbal; and I have seen Sufyan bin Uyaynah, Wakee, Abdur Razzaaq, Baqiyyah bin al-Waleed, Damrah bin Rabecah, and many other Scholars; but I have not seen anyone similar to Ahmad bin Hanbal in his knowledge, his *Fiqh*, his *Zuhd* and his piety.”

Scholar of *hadith* Abul Hasan Idrees said as reported in *Hilyatul Awliya* (9/171) with an authentic chain: I have seen our Scholars like Haytham bin Kharijah, Musab az-Zubayri, Yahya bin Ma’een, Abu Bakr bin Abee Shaybah, Uthmaan bin Abee Shaybah, Abdul Ala bin Hammad al-Narsi, Muhammad bin Abdul Malik bin Abi ash-Shawarib, Ali bin al-Madeeni, Ubaydullah bin Umar al-Qawareeri, Abu Khaythamah Zuhayr bin Harb, Abu Mamar al-Qatece’ee, Muhammad bin Jafar al-Warkaani, Ahmad bin Muhammad bin Ayyoob *Saahib al- Maghaazi*, Muhammad bin Bakkar ar-Rayyan, Amr bin Muhammad an-Naqid, Yahya bin Ayyoob al-Maqaabiri al-Aabid, Surayj bin Yoonus, Khalf bin Hisham al-Bazzaar, Abu ar-Rabee al-Zaahirani and many other people of knowledge and *Fiqh*. They all used to praise Ahmad bin Hanbal. They used to respect, revere and honour and admire him, and they would often seek to convey their greetings to him.” He died in Baghdad in the year 241 A.H.

“And the Sunnah with us are the narrations of the Messenger of Allah. And the Sunnah *Tufassir* (explains and clarifies) the Qur’an.”

2) Imam Malik bin Anas⁶ and Imam Ibn Wahb⁷ understood “*Hadith*” and “*Sunnah*” as synonyms. They are one and the same as its reported in Introduction of *al Jarh wa Ta’deel*’ by Ibn Abee Hatim page 31-32

⁶ Abu Abdillah Malik bin Anas bin Abee Amir al-Madani is famously known as *Imam Darul Hijrah* “Imam of the abode of *Hijrah*”. He was born in the year 93 A.H. He was raised in a family widely known for their scholarly contributions. Imam Ahmad bin Hanbal said in his book *Al-Ilal* (no. 2543) : “Malik is *Thiqah* (precise and trustworthy) in every science.” It is reported in the book *al-Jarh wa Tadeel* (1/11) with an authentic chain that a man came to great scholar Abdurrahman bin Mahdi and said, “I have come to know that you declare Maalik bin Anas to be a greater scholar than Abu Haneefah?” So Imam Abdurrahman Mahdi replied, “I did not say that, rather I say: Malik is greater scholar than even the teacher of Abu Haneefah i.e., Hammad.” Ibn Abee Hatim reported an interesting story with an authentic chain in his book *al-Jarh wa Tadeel* (1/2): Imam Muhammad bin Hasan ash-Shaybani once said to Imam ash-Shafi Is our teacher (Abu Haneefah) greater or your teacher (Malik bin Anas)? Imam Shafi said, ‘By the right of Allah, I ask you who was more knowledgeable regarding Quran, Imam Malik or Abu Haneefah? Imam Muhammad replied, Imam Malik was more knowledgeable regarding Quran. Imam Shafi asked: Was Imam Malik greater scholar of *Sunnah* or Imam Abu Haneefah? Imam Muhammad replied: Imam Malik was the greater scholar of *Sunnah*. Imam Shafi asked: Who was more knowledgeable regarding narrations of *Sahabah*? Imam Muhammad replied that it was Imam Malik. Imam Shafi said, now, *Qiyas* (analogical reasoning) is left, and *Qiyas* is only performed on basis of these things (meaning Quran, *Sunnah* and narrations of *Sahabah*) Imam Muhammad remained silent.” Scholars unanimously agreed regarding credibility of Imam Malik in *hadith*. He died in the year 179 A.H.

⁷ Abdullah bin Wahb better known as Ibn Wahb was an Egyptian scholar of *hadith* and jurist. He was born in the year 125 A.H. He was one of the close companions of Imam Malik. Scholars of *hadith* agreed regarding his credibility in *hadith*. He died in the year 197 A.H.

with an authentic chain of narration.

حدثنا عبد الرحمن نا أحمد بن عبد الرحمن ابن أخي ابن وهب قال
سمعت عمي يقول سمعت مالكا سئل عن تخليل أصابع الرجلين
في الوضوء فقال: ليس ذلك على الناس، قال فتركته حتى خف الناس
فقلت له: عندنا في ذلك سنة، فقال: وما هي؟ قلت حدثنا الليث ابن
سعيد وابن لهيعة وعمرو بن الحارث عن يزيد بن عمرو المعافري عن
ابي عبد الرحمن الحبلي عن المستورد بن شداد القرشي قال رأيت
رسول الله صلى الله عليه وسلم يذك بخنصره ما بين أصابع رجليه.
فقال: إن هذا الحديث حسن، وما سمعت به قط إلا الساعة. ثم
سمعته بعد ذلك يسأل فيأمر بتخليل الأصابع

“Abdurrahman bin Abee Haatim narrated on the authority of Ahmad bin Abdurrahman bin Wahb, who said: ‘I heard my uncle say: ‘I heard when Imam Malik was asked about cleaning between the toes during ablution. He said, 'The people do not have to do that.' So I left him until the crowd had lessened, then I said to him, 'We know of a **Sunnah** about that.' He said, 'What is it?' I said, 'Layth bin Saad, Ibn Lahee'ah and Amr bin al-Haarith narrated to us from Yazeed bin 'Amr al-Ma'aafiri from Abu Abdurrahman

al-Tabari from Mustawrid bin Shaddaad al Qurashi who said, 'I saw the Messenger of Allah rubbing between his toes with his little finger.' Malik replied: 'This **hadith** is hasan; I have not heard of it at all up until now.' Afterwards, I heard him being asked about the same thing, on which he ordered with the cleaning between the toes. Then my uncle said: 'It is rare that you find someone while making ablution that they rub between the crevice of the big toe and so whoever uses their little finger is safe from shortcomings in their ablution'.

From this narration it is very clear the scholars from best generations of muslims did not differentiate between *hadith* and *sunnah*. Authentic *hadith* are the only source of *sunnah*.

3) The books that deal with the transmission of reports (*hadith*) from the Prophet are named as "*Kutub us-Sunnah*". Author of those books named it as books of *Sunan* and included *hadith* in it.

Eg: *Sunan Abu Dawood*⁸, *Sunan Ibn Majah*⁹, *Sunan Nasa'ee*¹⁰ etc.

4) Imam an-Nawawi¹¹ said in his *Tahdheeb Al-Asmaa Al-Lughat* (1/156):

السنة: سنة النبي عليه الصلاة والسلام وأصلها الطريقة،
وتطلق سنته عليه الصلاة والسلام على الأحاديث المروية عنه صلى

⁸ By Imam Abu Dawood Sulayman bin al-Ash'ath al-Azdi as-Sijistani

⁹ By Imam Ibn Majah, Abu Abdillah Muhammad bin Yazid bin Majah al-Rabi al-Qazwini.

¹⁰ By Imam Nasa'ee, Abu Abdurrahman Ahmad bin Shuayb bin Ali bin Sinan an-Nasa'ee.

¹¹ Abu Zakariya Yahya bin Sharaf al-Hizaami an-Nawawi was born in the year 631 A.H. He was a *Shafi* jurist and *hadith* scholar. He authored numerous and lengthy works ranging from on commentary of *ahaadith*, sciences of *hadith*, biographies and jurisprudence. Throughout his lifetime, he never got married. an-Nawawi said in his *al-Majmoo Sharh al-Muhadhab* (8/438) that it is recommended for people to have *Kunya* (agnomen), even if they do not have children, that is why he was called Abu Zakariya, though he had no children. Some of his works are, *Al-Minhaj bi Sharh Saheeh Muslim*, *Riyadh as-Saaliheen*, *al-Majmoo Sharh al-Muhadhab*, *Tahdhib al-Asma wal-Lughat*, *Taqreeb al-Tayseer*, *Tahdheeb al-Asma wal-Lughat*, *al-Arbaeen an-Nawawiya* etc. Shaykh Mashoor wrote in his book *Al-Rudood wat-Taagqubaat ala ma waqa lil-Imaam an-Nawawi fi Sharh Saheeh Muslim min al-Taweel fi as-Sifaat wa Ghairaha min al-Masaail al-Muhimaat.*, “Allah has made his writings praised and accepted among the people. Hundreds, in fact thousands, of scholars have compiled collections of forty *hadith* of the Prophet (ﷺ), but none of them have had the acceptance and approval like that of The Forty Hadith of an-Nawawi. Twenty, in fact, hundreds, of scholars have written commentaries on Saheeh Muslim but never have had the fame of *Sharh al-Imam an-Nawawi*, known as *al-Minhaaj fi Sharh Saheeh Muslim bin al-Hajaaj*. The same is true for the remainder of his writings. Upon al-Nawawi be the mercy and pleasure of Allah. For details regarding his creed, refer to book by Shaykh Mashoor Hasan Salman entitled *Al-Rudood wat-Taagqubaat ala ma waqa lil-Imaam an-Nawawi fi Sharh Saheeh Muslim min al-Taweel fi as-Sifaat wa Ghairaha min al-Masaail al-Muhimaat*. He died on the 24th of Rajab, 676 A.H. He died at the age of forty four.

“As-Sunnah: Sunnah of Prophet , and linguistically means the way, and his Sunnah refers to *ahadith* narrated from him.”

5) Imam Ibn al-Atheer¹² explained that sunnah means *hadith*, thus proving authentic *hadith* is the only source of *sunnah* in his *An-Nihaaya fee ghareeb al-hadith* (1/186):

ولهذا يقال: في أدلة الشرع الكتاب والسنة. أي القرآن والحديث.

“Therefore it is said: Proofs of *Sharee’ah* (islamic legislation) are *Kitab* and *Sunnah*, that is the *Quran* and the *Hadith*.”

¹² He is Abu al-Sa’aadat al-Mubarak bin Muhammad bin Muhammad al-Jazari famous as Ibn ul-Atheer. He is different from Ali Izz al-Deen Ibn al-Atheer al-Jazari (the author of *Usd al-ghabah fee marifat as-sahabah*). Abu al-Sa’aadat Ibn ul-Atheer was in the year 544 A.H. He was linguist, *Usooli* and scholar of *hadith* Some of his famous works are dictionary of *ahadith* called *An-Nihaaya fee ghareeb al-hadith*, *Jaami al-Usool fee al-ahadith ar-Rasool*, *Al-Badee fee al-Ilm al-Arabiyyah*, *Al-Shafi fee Sharh Musnad ash-Shafi* etc. He died in the year 606 A.H.

6) Shaykh-ul-Islam Ibn Taymiyyah¹³ explained that *Sunnah* is known only through *hadith* in *Majmoo Fatawa* (3/387):

"The *Sunnah* that is a must to be followed, for which one is praised due to following it, and blamed for

¹³ Ibn Taymiyyah was a polymath who mastered various sciences. Imam ad-Dhahabi wrote about him in *Mu'jam al-Mukhtas bil Muhadditheen* page 25 (trans. Abu Iyaad): "Ahmad bin Abdul Haleem bin Abdussalam bin Abdillah bin Abil Qasim bin Taymiyyah *al-Imam, al-Allamah, al-Hafidh* (master of *hadith*), *al-Hujjah* (the decisive proof of the religion), the unique individual of the era, ocean of sciences, Taqueuddeen Abul Abbas al-Harranee, then Dimashqee...And he wrote, read and corrected (works) and also excelled in the sciences related to the *athaar* and the *Sunan*. He studied, gave verdict, made *tafseer* and authored the most amazing of works. He was alone in holding certain opinions and as a result his honour was attacked, yet he is a man who has sins and mistakes. But despite this, and by Allah, my eyes have not seen the likes of him and he has not seen the likes of himself. He was a skilled and erudite Imam in the various sciences related to the religion, had a correct and sound mind, extremely quick in his perception, fluent in his understanding, overflowing with good deeds and was characterized by excessive braveness and generosity. He kept away from the desires of food, clothing and sexual relations. He did not find pleasure in anything but the spreading of knowledge, putting it into books and then acting upon its requirements. Abu Fath al-Ya'maree mentioned him in answering the questions of Abul-'Abbaas Ibn Dimyaatee *al-Haafidh*, saying, 'I found him to be amongst those who had acquired a fortune of knowledge and he fully memorized the *Sunan* and the *Athaar*. If he spoke about *tafseer* then he would be the carrier of its flag or if he gave a legal ruling in *fiqh*, he would know its extreme depths. And if he was to recall a *hadith* he would possess all the knowledge related to it and would carry its flag (i.e. make the *hadith* take precedence over all else). And if he was to talk about the various religions and factions, no one who was more vast in knowledge or greater in meticulousness could be seen. He surpassed his contemporaries in every science and my eyes have not seen the likes of him and nor have his eyes seen the likes of himself.' I (ad-Dhahabi) say: He was imprisoned on more than one occasion in order that he would slacken with respect to his opponents and so that the fluency of his tongue and pen may diminish - yet he would not recant and nor turn around upon the advice of anyone, up until he died while imprisoned at the Damascus Prison on the 20th of Dhul-Qa'dah, in the year 728H. And his followers consisted of nations, (the like of) their number could not be found at the graves of the *Soofees*, may Allah forgive him and have mercy upon him.". Some of his works are *Majmoo al-Fatawa al-Kubra* in 38 volumes, *Minhaj as-Sunnah, al-Jawaab as-Saheeh* and numerous other works.

going against it, is the *Sunnah* of the Messenger of Allah are in matters of belief, matters of worship and the rest of the affairs of the religion and what is known only by knowledge of the *hadith* of the Prophet that are confirmed on his authority.”

He also refuted the claim that *Sunnah* are not matters of belief as claimed by Islahi and Ghamidi.

7)Imam Abu Umar Yusuf bin Abdul Barr¹⁴ (d.463 H) named chapter

موضع السنة من الكتاب وبيانها

in his magnificent book *Al-Jaami Bayan al-ilm wa fadhlihi*: and established authority of *hadith* in it. In this chapter he used “*sunnah*” and “*hadith*” synonymously in different places.

¹⁴ He is Abu Umar Yusuf bin Abdullah bin Mohammed bin Abdul Barr al-Namari al-Qurtubi. A spanish jurist, scholar of *hadith* and historian. He was a contemporary of Ibn Hazm. Imam ad-Dhahabi wrote his detailed biography in *Siyar Alam an-Nubala* (18/153) and said: “Imam, al-Allamah, Hafidh of al-Maghrib (the west), Shaykhul Islam...author of numerous books. He was born in the year 368 A.H.” Some of his works are two detailed books in commentary of Muwatta of Imam Malik called *At-Tamheed lima fil-Muwatta' min al-Maana wal-Asaneed* and *Al-Istidhkar li Madhhab Ulama al-Amsar fima Tadammnanahu al-Muwatta' min Maani al-Ra'i wal-Athar*, *Jami' Bayan al-Ilmi wa-Fadhlihi*, and so on. He died in the year 463 A.H.

8) Allamah Tahir bin Salih Al-Jazairee¹⁵ said in his *Tawjeeh an-Nadhr ilaa Usool il Athar* page 3 defining Sunnah:

فهي مرادفة للحديث عند علماء الأصول

“It (Sunnah) is synonymous with *hadith* according of scholars of principles.”

Scholars of Islam gave same definition to Sunnah that which Islahi and Ghamidi gave for *hadith*. This proves that source of Sunnah are authentic *ahadith* and they are synonymous.

9) Imam Ibn Hazm¹⁶ said in *Al-Ihkaam fee Usoolil al-Ahkaam* (2/6):

السنن تنقسم ثلاثة اقسام قول من النبي (ﷺ) و فعل منه عليه
السلام و شئى رآه و علمه فأقر عليه

¹⁵ Tahir bin Salih was Algerian *hadith* scholar of twentieth century. He mastered many languages like arabic, berber, turkish , persian, french, hebrew and the Ethiopian language. Tahir Al-Jazairi was the author of a large number of books, some of which were textbooks for schools in different subjects. He died in Damascus in 1920 C.E.

¹⁶Ibn Hazm was a spanish poet, polymath, historian, jurist, *hadith* expert, philosopher and theologian, born in Cordoba, present-day Spain. He was ‘a man of letters’ who is widely regarded as one of the most brilliant minds of Spain. For more details about him, Read “Ibn Hazm: The Life and the Ideas of the Spanish Genius”.

“Sunnah is of three types statement of Prophet (ﷺ), his actions and his tacit approvals.”

10) Imam Sakhawi¹⁷ said in his *Fath al-Mugheeth* (1/13):

السنن المضافة للنبي (ﷺ) قولاً له أو فعلاً أو تقريراً أو كذا وصفاً
وأياماً

“Sunnah is statement, action, silent approval, attribute or situation ascribed to Prophet (ﷺ).”

11) Imam Jurjaani¹⁸ said in *Ta’reefaat al-Jarjaani* page 82:

و السنة لغة العادة و شريعة مشترك بين ما صدر عن النبي (ﷺ)
من قول أو فعل أو تقرير و بين ما واظب عليه النبي (ﷺ) بلا وجوب

¹⁷ He is Shamsuddeen Muhammad bin Abdurrahman al-Sakhawi, a *hadith* scholar from Egypt and author of numerous works. He was close student of *hadith* master Hafidh Ibn Hajr. He was born in the year 831 A.H. Some of his famous works are *Fath al-Mugeeth bi Sharh Alfyyat al-Hadith* in *Mustalah al-hadith*, *Al-Maqasid al-Hasanah* in *takhreej of ahadith* etc. He died in the year 902 A.H.

¹⁸ Ali bin Mohammed al-Jurjaani (1339–1414), was a known linguist, philosopher and astronomer. He was born in the year 740 A.H. Of his thirty-one extant works, many being commentaries on other works, one of the best known is the *Ta’reefat* (*The Definitions*). The book contains about 2100 definitions of the most important arabic terms in philosophy, logic, science, art, and religion, written in a glossary style, a list of terms and a few lines definition for each term. He died in the year 816 A.H.

Sunnah linguistically means a habit (or a custom) and legislatively (in *Sharee'ah*) its statement, action, silent approval of Prophet (ﷺ) and that which Prophet (ﷺ) practiced throughout his life without its obligation

13) Imam Jalaluddin Suyooti¹⁹ said in *Tadreeb ar-Rawee* page 5:

”اقوال النبي صلى الله عليه وسلم وأفعاله وأحواله

As-Sunnah are statements of Prophet, his actions and his conditions.

14) Orientalist Daniel Brown asserts in his book “*Rethinking Islamic Tradition in Modern Islamic Thought*” page 81 that “It is axiomatic in classical doctrine, that Sunna can only be known by means of *hadith*.”

¹⁹ Abdurrahman bin Abi Bakr Jalaluddin al-Khūdayri as-Suyūṭī was Egyptian jurist and scholar of *hadith* and *tafseer*. He was born in the year 849 A.H. He has written about diverse subjects in many works, over 723 works according to the *Dalil makhtutat al-Suyuti* (Directory of al-Suyuti's manuscripts). Some of his famous works are *Al-Durr al-manthur fee al-tafseer bil-ma'thur*, *Al-Durar al-Muntathira fi al-ahadith al-mushtahara*, *Al-Itqan fee'Uloom al-Qur'an*, *Tadreeb al-rawi fi sharh taqreeb al-nawawī* and numerous other works. Imam Alusi said about him in his book *Ghayatul Amaani* (1/151): From all the books that he had authored, (shows that) he is like the one who collects wood at night (he doesn't know what he has collected), in every book there is good and bad. Whatever unreliable things that he has brought in his books is *mardood* (rejected).

All these statements prove that there is no difference between *Hadith* and Sunnah and its unanimously agreed that authentic *hadith* is the only source of Sunnah.

Islahi, Ghamidi and their followers have said that the Sunnah is based on the perpetual practice of the *Ummah (tawaaatur amali)*. All the Muslim generations, from the time of Prophet till now, have followed it without a break.

Islahi explained further: “We have, for example, not adopted Prayer and *ḥajj* because we have learnt from some individual narrators (*aḥad*) that the Prophet practiced and taught these worship rituals. We have, on the contrary, followed these practices because the Prophet performed and instituted them in the generation of the Companions . The successors to the Companions learnt these from the Companions and the coming generation learnt from the successors, so on and so forth, till these reached us.” (reference to this quote is provided before)

From this quote its clear that actions of our forefathers that has reached us from generations is “*sunnah*” according to his view.

I say: This is very illogical and dangerous view and the ramifications of this view is even more dangerous. If “*Sunnah*” was preserved like this then we would not find so many differences in the fundamentals of prayer and in the way to perform prayer. There would be no disagreements in way of prayer. Millions of Muslims in African continent do not tie their hands in prayer and there are millions in gulf region and asian region who tie their hands in prayer. If Sunnah was preserved like this then there wouldn't be contradiction in one of the first action in prayer. There are so many differences only in initial acts of prayer. Some say, “if you recite *Surah Al-Fatiha* behind the *Imam* you will be punished with fire and others say if you don't recite it behind imam then your prayer is invalid”. Both groups will say that they got their actions through practices of predecessors generations after generations. If all of these things are Sunnah then What is *Bidah*? What is *mukhalifus Sunnah*? The only way to find truth in this matter is to stick to authentic *ahadith*, for authentic *ahadith* is the only source of Sunnah.

If we go by actions of forefathers passed onto us through generations, then we will not be able to distinguish sunnah from innovations as every one would claim their way is sunnah which they got through practices of their predecessors generations to generations, whereas Messenger of Allah (ﷺ) said in an authentic *hadith* reported in *Sunan Nasa'ee* no. 1578:

وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ

“The most evil matters are those that are newly invented, for every newly invented matter is an innovation and every innovation is misguidance and every misguidance is in the Hellfire.”

Another question which arises here is, how do we judge if an action or practice has reached us through *Tawaatur*? If a person claims that an action ‘A’ is ‘sunnah’ as we got it through ‘*tawaatur*’, then he has to prove that action ‘A’ was present in every generation of 1400 years. What will he rely on to check if this action was present in earlier generations? If he relies on history or *Khabar* then he is relying on ‘narration’. How will he know that ‘narration or historical account

upon which he is relying is true? Pondering over these questions make us realize the fallacies of this false and innovated concept.

There is no doubt that only source of *sunnah* are authentic narrations which fulfills the criteria of deeming it authentic.

Islahi, Ghamidi and their followers say that “Muslim beliefs does not form *sunnah*”, meaning they reject *Aqeedah* which is based upon *sunnah* and authentic *ahadith*. So they reject *mutawaatir ahadith* regarding emergence of Mahdi and coming of *Dajjal* and all other beliefs which are unanimously agreed upon by muslim *Ummah*.

Ahadith on emergence of Imam Mahdi is reported from 26 companions in 38 books of *hadith*. For details refer to book by Dr Abdul Aleem Abdul Azeem Bastawi.

المهدي المنتظر في ضوء الأحاديث والآثار الصحيحة وأقوال العلماء
وأراء الفرق المختلفة

Followers of this concept interpret Quran based on their intellect and reject all *ahadith* which go against

their intellect. Allah's refuge is sought from such misguidance.

Allah commands obedience to his Messenger (ﷺ)

Allah says in Al-Quran (4:59):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ
فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

“O you who believe! Obey Allah and obey the Messenger (Muhammad (ﷺ)), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (ﷺ), if you believe in Allah and in the Last Day. That is better and more suitable for final determination.”

Shaykhul Islam Ibn Taymiyyah said in explanation of above *ayah* in *Majmoo al-Fatawaa* (10/266-267):

فَلَمْ يَقُلْ وَأَطِيعُوا الرَّسُولَ وَأَطِيعُوا أُولَى الْأَمْرِ مِنْكُمْ؛ بَلْ جَعَلَ طَاعَةَ
أُولَى الْأَمْرِ دَاخِلَةً فِي طَاعَةِ الرَّسُولِ؛ وَطَاعَةَ الرَّسُولِ طَاعَةً لِلَّهِ،
وَأَعَادَ الْفِعْلَ فِي طَاعَةِ الرَّسُولِ دُونَ طَاعَةِ أُولَى الْأَمْرِ؛ فَإِنَّهُ مَنْ يُطِيعِ
الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ؛ فَلَيْسَ لِأَحَدٍ إِذَا أَمَرَهُ الرَّسُولُ بِأَمْرٍ أَنْ يَنْظُرَ

هَلْ أَمَرَ اللَّهُ بِهِ أَمَّ لَا، بِخِلَافِ أُولِي الْأَمْرِ فَإِنَّهُمْ قَدْ يَأْمُرُونَ بِمَعْصِيَةِ
 اللَّهِ، فَلَيْسَ كُلُّ مَنْ أَطَاعَهُمْ مُطِيعًا لِلَّهِ، بَلْ لَا بُدَّ فِيمَا يَأْمُرُونَ بِهِ أَنْ
 يُعْلَمَ أَنَّهُ لَيْسَ مَعْصِيَةً لِلَّهِ، وَيَنْظُرُ هَلْ أَمَرَ اللَّهُ بِهِ أَمَّ لَا، سَوَاءٌ كَانَ
 أُولِي الْأَمْرِ مِنَ الْعُلَمَاءِ أَوْ الْأُمَرَاءِ

“He (i.e., Allah) did not say “obey the Messenger and obey those in authority amongst you”. Rather, he conditioned the obedience of those in authority with the obedience of the Messenger and the obedience of the Messenger is obedience of Allah. The imperative verb “obey” was linked with the Messenger, not those in authority, for he who obeys the Messenger, obeys Allah. No one has the right to examine or ascertain whether a command of the Messenger is approved by Allah. However, this is not the case with those in authority, for they may issue commands in disobedience of Allah. Not everyone who obeys them, obeys Allah. On the contrary, it must be known that their commands are not a disobedience to Allah and it must be ascertained whether Allah commanded it or not. This is regardless of whether the authority in question is a scholar or ruler.”

Ibn Qayyim said in *I'lam al-Muwaqqieen* (1/40),

أَنَّ قَوْلَهُ: {فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ} نَكْرَةٌ فِي سِيَاقِ الشَّرْطِ تَعُمُّ كُلَّ مَا تَنَازَعَ فِيهِ الْمُؤْمِنُونَ مِنْ مَسَائِلِ الدِّينِ دِقَّةً وَجِلَّةً، جَلِيَّةً وَخَفِيَّةً، وَلَوْ لَمْ يَكُنْ فِي كِتَابِ اللَّهِ وَرَسُولِهِ بَيَانُ حُكْمِ مَا تَنَازَعُوا فِيهِ وَلَمْ يَكُنْ كَافِيًا لَمْ يَأْمُرْ بِالرَّدِّ إِلَيْهِ؛ إِذْ مِنَ الْمُتَمَتِّعِ أَنْ يَأْمُرَ تَعَالَى بِالرَّدِّ عِنْدَ النَّزَاعِ إِلَى مَنْ لَا يُوْجَدُ عِنْدَهُ فَضْلُ النَّزَاعِ.

“Regarding the statement {if you differ in anything amongst yourselves} that the arabic phrase is a word in the indefinite “anything” being used as a part of condition, i.e., it refers to anything that Muslims may differ about concerning the religion, whether it be a small matter or large matter, apparent or hidden. They must refer the matter to the Book of Allah and words of his Messenger (ﷺ), it implies that the solution for that matter must be found in (Quran and Sunnah). It would be an impossibility for Allah to order Muslims to refer the matter to these two sources while the solution to their dispute is not found therein.”

Allah says in Al-Quran (8:20):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ ۖ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ

“O you who believe! Obey Allah and His Messenger, and turn not away from him (i.e. Messenger Muhammad (ﷺ)) while you are hearing.”

Likewise the phrase “Obey Allah and His Messenger” occurs in various places of Quran.

Allah says in Al-Quran (24:54):

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

“Say: "Obey Allah and obey the Messenger, but if you turn away, he (Messenger Muhammad (ﷺ)) is only responsible for the duty placed on him (i.e. to convey Allah's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way).”

Allah says in Al-Quran (4:13):

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يَدْخُلْهُ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ

“And whosoever obeys Allah and His Messenger (Muhammad (ﷺ)) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.”

Allah says in Al-Quran (4:69):

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

“And whosoever obeys Allah and the Messenger (Muhammad (ﷺ)), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the *Siddiqueen* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq), the martyrs, and the righteous. And how excellent these companions are.”

Allah says in Al-Quran (33:36):

وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ , فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

“And whoever disobeys Allah and His Messenger, he has indeed strayed in to a plain error.”

Allah says in Al-Quran (72:23):

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ ۖ فَإِنَّ لَهُ ۖ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا

“ Whosoever disobeys Allah and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever.”

Proofs from Quran that Hadith is a Wahy (revelation) from Allah

Proof 1: Once Messenger of Allah (ﷺ) told secret to one of his wives and she divulged this secret to someone else. Messenger of Allah (ﷺ) was informed about this by Allah.

Allah said in Al-Quran (66:3):

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ ۖ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ

And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives, then she told it, and Allah made it known to him, he informed part thereof and left a part. Then when he told her thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allah) has told me".

Ponder over this Ayah. He said: "The All-Knower, the All-Aware (Allah) has told me. How did Allah convey this to his Messenger (ﷺ)? If Allah has informed him through *Wahy al-Matloo* (Quran), then where is this Ayah in the Quran? This proves that Messenger of

Allah (ﷻ) was informed about this through *Wahy Ghayr al-Matloo* (Sunnah).

Proof 2: Allah said in Al-Quran (2:239):

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَّتَعًا إِلَى
الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي
أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ

And if you fear (an enemy), perform *Salat* (pray) on foot or riding. And when you are in safety, offer the *Salat* (prayer) in the manner He has taught you, which you knew not (before).

In this ayah Allah gives exception that if there is intense fear, pray on foot, riding, facing the *Qiblah* and otherwise and when you are in safety, offer the *Salat* (prayer) in the manner He has taught you. Allah said “in the manner He has taught you”. In entire Quran you will not find details description of prayer. Its explained through Sunnah of Prophet (ﷺ) reported in the authentic narrations. This proves that authentic hadith is *Wahy* from Allah because Allah has ascribed teaching the manner of prayer to himself.

Proof 3: Allah prohibited his Prophet (ﷺ) from praying funeral prayers of hypocrites. Allah said in Quran (9:84):

وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ ۚ إِنَّهُمْ كَفَرُوا بِاللَّهِ
وَرَسُولِهِ ۚ وَمَاتُوا وَهُمْ فَاسِقُونَ

And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were *Fasiqun* (rebellious, - disobedient to Allah and His Messenger ﷺ).

Thus ayah indicates that Prophet (ﷺ) used to offer funeral prayers before burial of dead before this ayah was revealed. Yet, there is no ayah in Quran which enjoined Prophet (ﷺ) to pray or described manner of funeral prayer. This proves that Allah revealed it to Messenger through *Wahy Ghayr al-Matloo* (Sunnah).

Proof 4: Messenger of Allah (ﷺ) and muslims offered their prayers facing *Bayt Al-Maqdis* (Jerusalem) for sixteen or seventeen months.

Allah said in Al-Quran (2:143):

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ
يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَىٰ اللَّهُ ۚ وَمَا كَانَ
اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ

And We made the *Qiblah* (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allah guided. And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem).

In this *Ayah* Allah affirmed that it was he who made *Bayt Al-Maqdis* as *Qiblah* but there is no ayah in Quran which mentions order or command from Allah to pray facing *Bayt Al-Maqdis*. Still Muslims prayed in that direction for sixteen to seventeen months! This proves that Allah revealed it to Messenger through *Wahy Ghayr al-Matloo* (Sunnah).

Proof 5: The Jewish tribe *Banu Nadeer*, who resided in *Madinah* broke the treaty siding with the enemies against the Muslims in the battle of *Badr* and *Uhud*, supplied the enemies with arms and money and their

leaders plotted to assassinate Prophet Muhammed (ﷺ). Messenger of Allah (ﷺ) ordered to banish them from *Madinah*. *Banu Nadeer* resorted to their castles, mounted them and started shooting arrows and pelting stones at the Muslims enjoying the strategic advantage that their thick fields of palm trees provided. The Muslims were therefore ordered by Prophet (ﷺ) to burn those trees. Jews started saying, What kind of Prophet is he who orders burning trees and causes corruption? Then Allah revealed ayah stating that it was by permission of Allah.

Allah said in Quran (59:5):

مَا قَطَعْتُمْ مِّن لِّيْنَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ
وَلِيُخْزِيَ الْفَاسِقِينَ

What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and in order that He might disgrace the *Fasiquun* (the rebellious, the disobedient to Allah)

There is no ayah in Quran which states that Allah ordered muslims to cut down trees, still Allah ascribed permission of cutting down trees to himself! How?

Because Allah revealed it to his Messenger (ﷺ) through *Wahy Ghayr al-Matloo* (Sunnah).

Proof 6: Allah said in Quran (48:15):

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ
يُرِيدُونَ أَن يُبَدِّلُوا كَلِمَ اللَّهِ قُل لَّن تَتَّبِعُونَا كَذَّابِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ
فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا

Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you," They want to change Allah's Words. Say: "You shall not follow us; thus Allah has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.

Allah characterizes the bedouins who lagged behind the Messenger of Allah during the *Umrah* of *Hudaybiyyah*, saying that when the Prophet and his Companions later went on to conquer *Khaybar*, the bedouins asked them to take them along. They were hoping to collect war booty, having been absent when it was time to fight the enemy and enduring with patience therein. Allah the Exalted ordered His Messenger to refuse to give them permission to accompany him, being a punishment that is similar to

their error. Allah has promised those who were present at *Al-Hudaybiyyah* to earn *Khaybar's* war spoils alone, not shared in that with the bedouins who lagged behind.

Allah said: (Say: "You shall not follow us; thus Allah has said beforehand.") when He promised the participants of *Al-Hudaybiyyah* before you asked to join them. Where is ayah in Quran which mentions Allah saying beforehand? Allah revealed it to his Messenger (ﷺ) through *Wahy Ghayr al-Matloo* (*Sunnah*).

Messenger of Allah (ﷺ) clarified that Hadith is a Wahy from Allah

Messenger of Allah (ﷺ) referred *Hadith* as Wahy (Revelation) as reported in *Saheeh Al-Bukhari* no.86:

فَأَوْحَىٰ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ،

No doubt it has been **revealed** to me that you will be put to trials in your graves

And in *hadith* reported in *Saheeh Muslim* no.2865, Messenger of Allah (ﷺ) said:

إِنَّ اللَّهَ أَوْحَىٰ إِلَيَّ أَنْ تَوَاضَعُوا حَتَّىٰ لَا يَفْخَرَ أَحَدٌ عَلَىٰ أَحَدٍ وَلَا
يَبْغِي أَحَدٌ عَلَىٰ أَحَدٍ "

“Allah **revealed** to me that we should be humble amongst ourselves and none should show pride upon the others, And it does not behove one to do so”

Its reported in *Sunan Abu Dawood* no. 4604 with an authentic chain that Prophet (ﷺ) said:

لَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ إِلَّا يُوْشِكُ رَجُلٌ شَبَعَانُ عَلَى أَرِيكَتِهِ
يَقُولُ عَلَيْكُمْ بِهَذَا الْقُرْآنِ فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَجْلُوهُ وَمَا وَجَدْتُمْ
فِيهِ مِنْ حَرَامٍ فَحَرِّمُوهُ

Beware! I have been given the Qur'an and something like it, yet the time is coming when a man replete on his couch will say: Keep to the Qur'an; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited.

Scholar of *hadith* Shamsul Haqq Adheemabadi²⁰ explained this *hadith* in his explanation of *Sunan Abu Dawood* called *Awn al Ma'bood* (4/328) under *Hadith* no. 4604:

“Here something like it refers to *Wahy Ghayr-Matloo* (That which is not recited as *Quran* meaning *hadith*)”

²⁰ Abu Tayyab Muhammad Shamsul Haqq bin Shaykh Ameer Ali al-Adheemabadi was a famous scholar of *hadith* from India in 19th century. One of his great contribution is dissemination of *hadith* literature. His teacher *Muhaddith* Nazeer Hussain ad-Dehlawi addressed him in many of his letters as ‘*Jami-al-Hasanat Wa-al-Kamalat*’ and ‘*Saheb-al-Taqreer wa al-Tahreer*’. Some of his works are *Ghayat-al-Maqsud fee hal-i-Sunan Abee Dawood*, *Awn-al-mabood ala Sunan Abee Dawood*, *al-Ta’leeq-al-Mughni ala Sunan al-Daraqutni*, *al-Najm-al-Wahhaj fee Sharh Muqaddimat-al-Saheeh li Muslim bin al-Hajjaj* and so on. He died in the year 1329 A.H.

Testimony of a *Tabi'ee*

Student of companions of Messenger of Allah (ﷺ), a scholar from first generation of Muslims, Hasaan bin Atiyyah²¹ said:

كان جبريل ينزل على رسول الله صلى الله عليه وسلم بالسنة كما
ينزل عليه بالقرآن ويعلمه إياها كما يعلمه القرآن

“Jibreel used to come down with revelation of *sunnah* to Messenger of Allah (ﷺ) just as he used to come down with revelation of *Quran*, And he used to teach *Sunnah* to Messenger of Allah (ﷺ) just as he used to teach *Quran*.”

This narration is reported by Imam Muhammad bin Nasr al-Marwazi in his book *As-Sunnah* no.102 with an authentic chain of narration. For more details refer to *al-Fath al-Baari* (4/15) under *hadith* no.1814 and *Al-Ihkaam Ibn Hazm* (2/509).

²¹ He was a *Tabi'ee* from Damascus in *Shaam*. Scholars of *hadith* declared him to be trustworthy in his narrations. From his teachers were Abu Umamah al-Bahili, Saeed bin Musayyib, Abu Qilabah Abdullah bin Zayd, Nafi etc. From his famous students were Imam Abdurrahman al-Awzaee. He died in the year 130 A.H. For his biography refer *Tahdheeb al-Kamal* (no. 1194).

Word “Hikmah” in the Quran means Sunnah

Allah said in Al-Quran (2:151):

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُوا عَلَيْكُمْ ءَايَاتِنَا وَيُزَكِّكُمْ وَيُعَلِّمُكُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad (ﷺ)) of your own, reciting to you Our *Ayaat* (the Quran) and purifying you, and teaching you the Book (the *Quran*) and the *Hikmah* (i.e. *Sunnah*), and teaching you that which you used not to know.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

He it is Who sent among the unlettered ones a Messenger (Muhammad (ﷺ)) from among themselves, reciting to them His *Ayaat*, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this *Qur'an*) and *Al-Hikmah*

(*As-Sunnah*). And verily, they had been before in manifest error .Al-Quran (62:2)

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ
اللَّهِ عَلَيْكَ عَظِيمًا

Allah has sent down to you the Book (The *Qur'an*), and *Al-Hikmah* (*Sunnah*), and taught you that which you knew not. And Ever Great is the Grace of Allah unto you (O Muhammad (ﷺ)). Al-Quran (4:113)

وَأَذَكَّرْنَا مَا يَتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ
لَطِيفًا خَبِيرًا

And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the *Ayaat* of Allah and *Al-Hikmah* (*Sunnah*). Verily, Allah is Ever Most Courteous, Well-Acquainted with all things. (Al-Quran 33:34)

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Our Lord! Send amongst them a Messenger of their own (and indeed Allah answered their invocation by sending Muhammad (ﷺ)), who shall recite unto them Your *Ayaat* and instruct them in the Book (this *Quran*) and *Al-Hikmah* (*Sunnah*), and purify them. Verily! You are the All-Mighty, the All-Wise." Quran (2:129)

Mufasssir of *Quran*, student of companions of Messenger of Allah (ﷺ), Imam Qatadah²² *rahimahullah* said regarding the word “*Al-Hikmah* in *Ayaat* of *Quran* as reported by Ibn Abdul Barr in his

²² Abul Khattab Qatadah bin Di'amah bin Qatadah bin Azeez as-Sadoosi. He was a well known explainer of the Qur'an and a memorizer of *hadith*. He was a blind. He was born in the year 60 A.H. Among his teachers were Anas bin Malik, Humayd bin Abdurrahmaan bin Awf, Saeed bin al-Musayyib etc. It is reported in *Tabaqat Ibn Saad* (7/230) with an authentic chain, “Salaam bin Miskeen said that he heard Imran bin Abdullah say, Qatadah entered upon Sa'eed ibn al-Musayyab for a some days and he would ask him abundant questions , so Saeed once said to him: ‘Have you memorized everything that you asked from me?’ He replied: Yes, I asked you about such and such and you answered with such and such, and I asked you about such and such and you answered with such and such, and Hasan answered with such and such, until he repeated number of *ahadith* to him. (Imam) Saeed said: ‘I could not imagine that Allah has even created a person like you!’” Ibn Abee Hatim reported in in *Al-Jarh wa Tadeel* (7/134) that his father, “Imam Abu Hatim ar-Raazi said that he heard Ahmad bin Hanbal mentioning Qatadah, he (Ahmad) used to praise the knowledge, *Fiqh*, *Ma'rifah al-Ikhtilaaf* (knowledge of differences), *Tafseer*, and memory of Qataadah”. And he said, There are many few who would exceed from Qatadah, as for similar to him then it is possible.” Qatadah died in the year 117 A.H in the city of Waasit at the age of 56.

book *Jaami Bayan Al-Ilm* (no.67) with authentic chain of narration:

عَنْ قَتَادَةَ فِي قَوْلِهِ تَعَالَى {وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ} [الْأَحْزَاب: ٣٤] قَالَ: «مِنَ الْقُرْآنِ وَالسُّنَّةِ» قَالَ أَبُو عُمَرَ: وَكَذَلِكَ رَوَاهُ مُحَمَّدُ بْنُ ثَوْرٍ، وَابْنُ مُبَارَكٍ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ

From Qatada regarding the statement of Allah: {And remember that which is recited in your houses of the *Ayaat* of Allah and *Al-Hikmah*. Verily, Allah is Ever Most Courteous, Well-Acquainted with all things}. He (Qatadah) said: From Quran and as-Sunnah. Abu Umar (Ibn Abdul Barr) said: Same statements are

reported by Muhammad bin Thawr, and Ibn al-Mubarak²³ from Ma'mar from Qatada.

²³ Abu Abdurrahman Abdullah bin Mubarak was born in the year 118 A.H. He was known for his memory and zeal for knowledge. He was *Muhaddith*, warrior, poet, merchant and was from *Fuqaha* (jurists) of *Ahlul hadith*. He is remembered for his asceticism. He learned *fiqh* with Malik and ath-Thawri, and he was the first of Abu Haneefah's companions. Then he left Abu Haneefah's school and embraced methodology of *Ahlul hadith*. Imam ad-Dhahabi mentioned in the biography of Abdullah bin Mubarak in *Tadkirah al-Huffadh* (1/254), "Imam Ahmad said, There was no one at the time of Ibn al-Mubarak who sought knowledge more than he did. He travelled to Yemen, Egypt, al-Sham, Basra and Kufa. He was from the narrators of knowledge and he was well-deserving of that, he wrote from the young and old, he wrote from 'Abdurrahman bin Mahdi and he wrote from al-Fazari... he has indeed gathered a great matter....Abdurrahman bin al-Mahdi, a teacher of Ibn al-Mubarak and a renowned *Muhaddith* said, Ibn al-Mubarak was more knowledgeable than Sufyan ath-Thawri." This was despite ath-Thawri being the teacher of Ibn al-Mubarak

Ibn Abee Hatim said in the introduction of *al-Jarh wa Tadeel* page 264, "I heard my father say, Ibn al-Mubarak covered a quarter of the earth by travelling in search of *hadith*. He left out neither Yemen nor Egypt, neither al-Sham (greater Syria) nor the Peninsula, neither Basra nor Kufa." Ibn al-Qayyim reported in his *Miftah Dar as-Saadah* (1/74) that the people once rebuked Abdullah bin Mubarak for travelling so much saying, "Until when will you seek to hear knowledge?! He replied, 'Until death.'" The scholars of *hadith* unanimously agreed in declaring him to be trustworthy and reliable in narration. Abu Ishaq al-Fazari used to sit in front of Ibn al-Mubarak and ask him (learning) despite the fact that he was older than him by twenty years as mentioned in *Tadheeb at-Tahdheeb* (5/386). It is recorded in *Tareekh Baghdad* (10/156) that, "Once a man came to Sufyan al-Thawri asking him about certain issues, so he asked him: Where are you from? The man said, From the people of the East. Sufyan said, Is there not with you the most knowledgeable person of the East? He said, 'And who is that O Abu Abdillah? Sufyan said, Abdullah bin al-Mubarak. The man said, Is he the most knowledgeable of those in the East? Sufyan replied, Yes, and the most knowledgeable of those in the West." He died in the year 181 A.H.

Imam Abu Jafar Ibn Jareer at-Tabari reported in his *Tafseer* (6/423) that Imam Ibn Jurayj²⁴ interpreted the word *Al-Hikmah* in the *Quran* as *Sunnah*.

الحكمة السنة

“*Al-Hikmah* is *As-Sunnah*.”

Imam Ash-Shafiee²⁵ *rahimahullah* said in explanation of *al-Hikmah* in his book *Ar-Risaalah* (1/78):

فذكر الله الكتاب، وهو القرآن، وذكر الحكمة، فسمعت من أَرْضَى
من أهل العلم بالقرآن يقول: الحكمة سنة رسول الله.

²⁴ Abdul Malik bin Abdul Aziz bin Jurayj is a scholar of *tafseer*, jurist and a scholar of *hadith*. He was born in Makkah in the year 80 A.H. He was close student of Ataa bin Abee Rabah. Scholars unanimously praised him and declared him to be trustworthy. He died in the year 150 A.H. For more details on his biography refer *Tareekh al-Kabeer* of al-Bukhari (no. 1373), *Tahdheeb al-Kamal* (4/563) and other books of biographies.

²⁵ Abu Abdillah Muhammad bin Idrees ash-Shafiee descended from the Hashimi family of the Quraysh tribe to which the Prophet (ﷺ) belonged. He was born in the year 150 A.H. He was a *Muhaddith*, *Faqeeh* and linguist. Besides being a giant of a scholar in the field of *fiqh*, Imam Shafiee was noted for his eloquence and his knowledge of the arabic language. During his travels, bedouins, who were known to be the best-versed in the arabic language, would attend his lectures not to gain knowledge of *fiqh*, but just to marvel as his use of language and his mastery of poetry. Shah Waleeullah *Muhaddith* ad-Dehlawi said in his book *Izalat al-Khafa an Khilafat al-Khulafa* page 77, “The *Mujaddid* (reviver) of the second century was *Imam* of *Ahlus-Sunnah* Muhammad Idrees as-Shafiee.” Great *Muhaddith*, Abu Amr Hilaal bin al-Ala bin Hilaal said as reported by Imam Ibn Adee in his *al-Kaamil* (1/28) with an authentic chain, “Allah favoured this *Ummah*(nation) through Ash-Shaafiee: He(Ash-Shaafiee) distinguished *Mufassar* (detailed) and *Khaas* (Specific) from the *Aam* (General), and *Naasikh* (Abrogator) from the *Mansookh* (Abrogated), if wasn’t there, people would have been ruined.” Ash-Shafiee authored numerous works. Some of his known works are *ar-Risaala* in which he examined principles of jurisprudence, *Kutab al-Umm*, *Musnad ash-Shafiee* and so on. He died in the year 204 A.H.

“The Book mentioned by Allah is *Al-Quran* and as for mention of *Al-Hikmah* then I heard from people of knowledge who specialized in Quran say: *Al-Hikmah* is the *Sunnah* of Messenger of Allah (ﷺ).”

Scholar of *Tafseer*, Imam Abu Jafar Ibn Jareer at-Tabari²⁶ said in explanation of *Al-Hikmah* in his *Tafseer* (5/15):

الحكمة، يعني: وما أنزل عليكم من الحكمة، وهي السنن التي علمكموها رسول الله صلى الله عليه وسلم وسنها لكم.

“*Al-Hikmah* means: and what is sent down upon you from the *Hikmah*, and it is the *Sunan* (plural of *Sunnah*) that the Messenger of Allah (ﷺ) taught you and made it a *Sunnah* for you (to follow).”

²⁶ Abu Ja'far Muhammad bin Jareer at-Tabari is influential Persian scholar, historian and exegete of the Qur'an. He was born in the year 224 A.H. He is best known for his expertise in *tafseer*, *fiqh*, *hadith* and history, but he has been described as an impressively prolific polymath. He wrote on such subjects as poetry, lexicography, grammar, ethics, mathematics, and medicine. Imam ad-Dhahabi reported in *Siyar Alam an-Nubala* (11/168) that Imam Ibn Khuzaymah said, I don't know anyone on the face of earth who is more knowledgeable than Muhammad bin Jareer. His best known works are *Jaami al-Bayaan an ta'weel ay al-Qur'an*, commonly called *Tafseer at-Tabari*, his historical chronicle *Tareekh al-Rusul wa al-Muluk* commonly called *Tareekh at-Tabari*, *Sareeh as-Sunnah* and *Tahdheeb al-Athaar*. He died in the year 310 A.H.

Imam al-Qurtubi²⁷ *rahimahullah* said in his *Tafseer* (3/157):

والحكمة: هي السنة المبينة على لسان رسول الله صلى الله عليه وسلم مراد الله فيما لم ينص عليه في الكتاب

And *Al-Hikmah*: is the *Sunnah* which is clarified on the tongue of the Messenger of Allah (ﷺ), it is not found in the wording of the *Quran* but it's meaning is from Allah.

²⁷ Abu Abdullah Muhammad bin Ahmad bin Abu Bakr al-Ansari al-Qurtubi was a famous spanish *mufassir*, and *fajeeh* from Cordoba. He is most famous for his commentary of the Quran *Jaami li Ahkaam al-Quran*, commonly known as *Tafseer al-Qurtubi*. Some of his other works are *at-Tadhkirah fee Ahwaal al-Mauta*, *al-Usna fee Sharh al-Asmaa al-Husna* etc. Imam ad-Dhahabi said about him as mentioned in *Tabaqat al-Mufasssireen* page 79 of as-Suyootee, "he was an Imam versed in numerous branches of scholarship, an ocean of learning whose works testify to the wealth of his knowledge, the width of his intelligence and his superior worth." He died in the year 671 A.H.

Arabic grammarian of his era and famous scholar of *Tafseer*, Abu Hayyan Al-Andalusi²⁸ said in his *Tafseer Al-Bahr Al-Muheet fee at-Tafseer* (1/627):

والحكمة، أي السنة تبين ما في الكتاب من المجل، وتوضح ما
انبههم من المشكل، وتفصح عن مقادير، وعن إعداد مما لم يتعرض
الكتاب إليه، ويثبت أحكاما لم يتضمنها الكتاب

“And *Al-Hikmah* is the *Sunnah* that clarifies what is concise in the *Quran*, and it explains what is incomprehensible from the complex (matters), And it discloses the measures and numbers that the Book (of Allah) didn’t make a mention of, and it establishes rulings that are not present in the *Quran*.”

²⁸ Abu Hayyan Muḥammad bin Yūsuf bin Ali bin Yusuf al-Gharnāṭī al-Andalusī was a spanish scholar who excelled Quranic exegesis and arabic. He has earned near universal recognition as the foremost Arabic grammarian of his era. He was born in the year 654 A.H. He memorized the entirety of the famous *Kūtab* of Sibawayh by heart. He was also considered an expert in the fields of historiography and *Fiqh*. The total number of works authored by Abu Hayyan was 65, though today only 15 of those survive. Some of his works are *Tafseer Al-Bahr Al-Muheet fee at-Tafseer*, *Irtishaaf ad-Darb min Leesan al-Arab*, *Ittiḥaf al-Areeb bi ma fee al-Quran min al-Ghareeb* etc. He died in the year 745 A.H. For more details refer to *al-Durar al-Kamina* of Ibn Hajr (4/300).

Imam Ibn Kathir²⁹ said in his *Tafseer* (1/464):

ويعلمهم الكتاب -وهو القرآن- والحكمة -وهي السنة

“And He (Allah) teaches them the Book- which is the *Quran*- and the *Hikmah*- which is the Sunnah.”

²⁹ Abul Fida Imaduddeen Ismail bin Umar bin Kathir was an expert *Mufasssiq, Faqeeh, Muhaddith* and historian. He was born in the year 701 A.H. He remained with Jamaluddin Yusuf bin Az-Zaki Al-Mizzi (author of *Tahdheeb al-Kamaal*), benefited from his knowledge and also married his daughter. Ibn Kathir also studied under Shaykhul Islam Ibn Taymiyyah and praised him immensely. Imam ad-Dhahabi mentioned Ibn Kathir and praised him in his book *Al-Mu'jam al-Mukhtas bil Muhadditheen* (1/84) by saying, “The *Imam*, scholar of jurisprudence, skillful scholar of *hadith*, renowned *Faqeeh* and scholar of *tafseer* who wrote several beneficial books.” Hafidh Ibn Hajar mentioned Ibn Kathir in *ad-Durar al-Kamina* (no. 944) and said, “Ibn Kathir worked on the subject of the *hadith* in the areas of texts and chains of narrators. He had a good memory, his books became popular in his lifetime, and people benefited from them after his death.” Some of his famous works are *Tafseer al-Qur'an al-Azeem* (commentary on the Quran famous as *Tafseer Ibn Kathir*), *At-Takmeel fi Marifat Ath-Thiqat wa Ad-Du'afa wal Majaheel*, *Ikhtisaar Uloom al-hadith*, *As-Seerah an-Nabawiyya*, *Al-Bidaya wa-n-nihaya* and so on. He died in the year 774 A.H.

Imam Ibn Qayyim³⁰ said in *Ar-Rooḥ* (1/75):

والكتاب هو القرآن والحكمة هي السنة بانفاق السلف وما أخبر به
الرسول عن الله فهو في وجوب تصديقه والإيمان به كما أخبر به
الرب تعالى على لسان رسوله هذا أصل متفق عليه بين أهل
الإسلام لا ينكره إلا من ليس منهم وقد قال النبي إني أوتيت
الكتاب ومثله معه

³⁰ He is Shams ud-Deen Abu Abdillaah Muhammad bin Abu Bakr bin Ayyoob az-Zaree famous as Ibn Qayyim al-Jawziyyah. He was a *Faqeeh, Muḥaddith, Mufasssir* and theologian. He was born on the 7th of Safar in the year 691A.H. He was raised in a house of knowledge and excellence and this offered him the chance to take knowledge from the senior scholars of his time, at a time when the various sciences (of knowledge) had flourished. Ibn al-Qayyim studied under number of scholars. His main teacher was *Shaykhul Islam* Ibn Taymiyyah. Ibn Qayyim first met Ibn Taymiyyah at the age of 21 and spent the rest of his life learning from him. Mulla Ali al-Qari said in his *Mirqaah al-Mafaateeh* (8/146), “And whoever investigates the book *Sharḥ Manazil as-Sa’ir* (i.e., *Madarij as-Salikin*), it will become plain and clear to him that both of them (meaning Ibn Qayyim and Ibn Taymiyyah) were amongst the most senior from *Ahlus-Sunnah wal-Jama’ah* and amongst the *Awliya’* (of Allah) of this *Ummah*.” Ibn Kathir wrote about Ibn Qayyim in *Al-Bidayah wa an-Nihayah* (14/263) and said, “..He learned *ḥadith* and kept himself busy in seeking knowledge, he attained great proficiency in many branches of knowledge, particularly knowledge of *tafseer, ḥadith and usool* (principles). He was a good reciter of Quran, he was the most affectionate person. He was never envious of anyone, nor did he hurt anyone. He never disgraced anyone, nor did he hate anyone...I do not know in this world in our time someone who is more dedicated to acts of worship. His prayer used to be very lengthy, with prolonged bowing and prostration. His companions would often reproach him for this, yet he never retorted back, He wrote many small and big books...He used to give fatwa on divorce like Shaykh Ibn Taymiyyah and because of that his problems started with Chief Justice Taqeeuddin as-Subki and others and it is a long story. His funeral was packed (i.e., full) witnessed by judges, revered ones and righteous people. May Allah have mercy on him.” Some of his famous books are *Zaad al-Ma’ad fi Ḥaydi Khayri’l-Ibaad, I’lam al-Muqaqqi’in an Rabb al-Alameen, Rawdhatul Muḥibbin, Tahdheeb Sunan Abee Dawood, As-Sawaaiq ul-Mursalah alal-Jahmiyyah wal-Muattilah* and so on. He died in the year 751 A.H.

“*Al-Kitab* refers to Al-Quran and *Al-Hikmah* refers to *As-Sunnah* by consensus of *Salaf* (*Sahaba*, *Tabieen* and those who followed them upon goodness). It is obligatory to affirm and have belief in whatever Messenger (ﷺ) reported from Allah and whatever Allah conveyed through tongue of his Messenger (ﷺ) . This is the fundamental issue upon which people of Islam agreed. It is only rejected by the one who is not from them. Because Prophet (ﷺ) said I have been given the Book and something like it”.

Messenger of Allah (ﷺ) is the explainer of Quran.

Messenger of Allah (ﷺ) explained the meanings of Quran to his companions just as he conveyed them wordings of Quran.

وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً
لِّقَوْمٍ يُؤْمِنُونَ

“And We have not sent down the Book (the Qur'an) to you (O Muhammad (ﷺ)), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.” (Quran 16:64)

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

“And We have also sent down unto you (O Muhammad (ﷺ)) the *Dhikr* [the reminder and the advice (the Quran)] that you may explain clearly to men what is sent down to them, and that they may give thought.” (Quran 16:44)

Imam Naasir-ud-deen Al-Albani³¹ *rahimahullah* explained this verse in his book “*Manzilat-us-Sunnah fil Islaam*” (*Status of Sunnah in Islam*) page 3:

“The “explanation” mentioned in this noble ayah consists of 2 types of explanation:

First: Explanation of its wording and arrangement. It is the conveying of the Qur'an and its non

³¹ He was Muhammad Naasir-ud-deen bin Nooh bin Adam Najaatee, al-Albani, born in the year 1332 A.H. He was a pre-eminent *Muhaddith* of this era, *Faqeeh*, debater, extraordinaire, reviver of this century. He was a caller to the Book and the Sunnah with the understanding of the *Salaf As-Saalih* (righteous predecessors). And he was a proficient writer and an expert scholar. Al-Albani turned against the the strict adherence to one school of law in the face of contradicting *ahadith*. He dedicated his life for the service of Sunnah and undertook what became an extensive project that he would later dub “bringing the *Sunnah* within reach of the *Ummah* (*taqreeb as-sunnah bayn yaday al-ummah*)”, the principal aim of which was to remove what he deemed weak *ahadith* from important classical Islamic texts. This is best glimpsed in al-Albani’s massive, thirteen-volume work identifying weak *ahadith* entitled *Silsilah al-ahadith ad-daeefah wal-Mawdoo’ah wa ta’thirha as-Sayyi fil Ummah* (*The Series of weak and Fabricated Ahadith and Their Negative Effect on the Ummah*). He also composed books identifying the weak *ahadith* found in the famous four *Sunans* of Abu Dawood, at-Tirmidhi, an-Nasa’ee and Ibn Majah, and also famous works such as al-Mundhiri’s *at-Targheeb wa at-tarheeb*, Suyuti’s *al-Jaami as-Sagheer* and so on. Al-Albani was awarded the King Faisal International Prize in 1999 before his death for his contributions to Sunnah. The award committee described him as “considered by many academics as probably the greatest Islamic scholar of the 20th Century.”

Former Grand Mufti of Saudi, eminent scholar Abdul Azeez bin Baaz said about Shaykh al-Albani, “I have not seen under the surface of the sky a scholar of *hadith* in this time of ours like the Allamah, Muhammad Naaasir-ud-Deen al-Albani.” And his eminence was asked about the saying of the Prophet (ﷺ) “Indeed, for this nation, at the beginning of every one hundred years, Allah sends someone who will revive its religion for it.” So he asked, “Who is the reviver (*Mujaddid*) of this century?” So he, said, “Shaykh Muhammad Naasir-ud-Deen al-Albani, he is the reviver of this time in my opinion, and Allah knows best.” (Source: *Juhood al-Imaam al-Albaani, Naasirus-Sunnah wad-Deen, fee Biyaani Aqeedatis-Salaf as-Saaliheen fil-Eemaani billaahi Rabbil-Aalameen*). Also, number of other eminent scholars praised him and his works. al-Albani’s works number over 120. He died in the year 1999 C.E.

concealment, and its pursuit to mankind just as Allah, the Blessed Almighty has revealed to the heart of the prophet (ﷺ), which is the intent of His saying "O messenger (ﷺ) proclaim what is revealed to you from your Lord." (5:67). Aisha, may Allah be pleased with her, is reported to have said "Whoever says that Mohammed (ﷺ) concealed something which he was commanded to convey, then he has put forth great lie against Allah." Then she read the above mentioned verse. (al-Bukhari and Muslim have stated it). And according to the narration of Muslim she also said : "If the messenger of Allah (ﷺ) had concealed something which he was commanded to convey, he would have concealed the saying of the Allah: And (remember) when you said to him (Zaid bin Harithah, the freed slave of the Prophet (ﷺ)) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad (ﷺ) too) have done favour (by manumitting him) "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., their

saying that Muhammad (ﷺ) married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him. (33:37).

Second: The explanation of the meaning of the word or sentence or ayah for which man needs an explanation, most of which bear reference to *Mujmal* (comprehensive) *ayaat*, *Aam* (general) *ayah* and *Mutlaq* (unbounded) ayah . Then comes the Sunnah and clarifies the sentences and specifies the verses called *Aam* and defines what is *Mutlaq* that is, in reference to the statements (*Qaul*) of the prophet, (ﷺ), his actions (*Fi'l*) and the act he approved (*Iqrar*). End quote.

Messenger of Allah (ﷺ) explained difficult words in the Quran

Example :1)

Imam al-Bukhari reported in his *Saheeh* (no. 4939):

سَمِعْتُ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ أَبِي يُونُسَ، حَاتِمِ بْنِ أَبِي صَغِيرَةَ عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَيْسَ أَحَدٌ يُحَاسَبُ إِلَّا هَلَكَ ". قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ، أَلَيْسَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ {فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ * فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا}. قَالَ " ذَاكَ " الْعَرَضُ يُعْرَضُونَ، وَمَنْ نُوقِشَ الْحِسَابَ هَلَكَ

“Narrated Aisha: Allah's Messenger (ﷺ) said," (On the Day of Resurrection) any one whose account will be taken will be ruined (i.e. go to Hell)." I said, "O Allah's Messenger (ﷺ)! May Allah make me be sacrificed for you. Doesn't Allah say: "Then as for him who will be given his record in his right hand, he surely will receive an easy reckoning.?" (Al-Quran

84:7-8) He replied, "That is only the presentation of the accounts; but he whose record is questioned, will be ruined."

Example: 2) Allah says in Al-Quran (15:87):

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

“Indeed, We have bestowed upon you seven of *Al-Mathani* (the seven repeatedly recited Verses), and the Grand Qur'an.”

No where in the Quran Allah explained the meaning of *Sabh al-Mathani*, but it is explained in the *hadith*.

Imam al-Bukhari reported in his *Saheeh* no. 4703 that Messenger of Allah (ﷺ) :

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ { هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيَتْهُ

“*Alhamdulillah Rabbil-alam* (*Surat-al-fatiha*)' which is the seven oft repeated verses (*Al-Mathani*) and the Grand Qur'an which has been given to me.”

Example: 3) When Allah revealed the Ayah of Al-Quran (6:82):

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ
مُهْتَدُونَ

It is those who believe and confuse not their belief with *Zulm*, for them (only) there is security and they are the guided

Companions understood meaning of “*Zulm*” to be wrongdoing. Imam al-Bukhari narrated in his *Saheeh* (no.6918):

عَنْ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ {الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ} شَقَّ ذَلِكَ عَلَى أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالُوا أَيُّنَا لَمْ يَلْبِسْ إِيمَانَهُ بِظُلْمٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّهُ لَيْسَ بِذَٰكَ، أَلَا تَسْمَعُونَ إِلَى قَوْلِ لُقْمَانَ {إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ}

“Narrated Abdullah: When the Verse: 'It is those who believe and confuse not their belief with wrong (i.e., worshipping others besides Allah): (Al-Quran 6:82) was revealed, it became very hard on the companions of the Prophet (ﷺ) and they said, "Who among us has not confused his belief with wrong (oppression)?" On that, Allah's Apostle said, "This is not meant (by the Verse). Don't you listen to Luqman's statement:

'Verily! Joining others in worship with Allah is a great wrong indeed.'" (Al-Quran 31:13).

Example: 4) When Allah revealed ayah in of Al-Quran (19:28) about Maryam (Mary),

يَاخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا

“O sister of Harun (Aaron)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.”

The christians raised objections as its mentioned in the *hadith* reported by Imam Muslim in his *Saheeh* (no. 2135):

عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ لَمَّا قَدِمْتُ نَجْرَانَ سَأَلُونِي فَقَالُوا إِنَّكُمْ تَقْرَأُونَ يَا أُخْتَ هَارُونَ وَمُوسَى قَبْلَ عِيسَى بِكَذَا وَكَذَا . فَلَمَّا قَدِمْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ " إِنَّهُمْ كَانُوا يُسَمُّونَ بِأَنْبِيَائِهِمْ وَالصَّالِحِينَ قَبْلَهُمْ

Mughira bin Shu'ba reported: When I came to *Najran*, they (the Christians of *Najran*) asked me: You read" O sister of *Harun*" (i. e. Maryam) in the Qur'an, whereas Moses was born much before Jesus. When I came back to Allah's Messenger (ﷺ) I asked him about that,

whereupon he said: The (people of the old age) used to give names (to their persons) after the names of Apostles and pious persons who had gone before them.

Hadith explains Mubham (general) Ayaat of Quran

- 1) Allah ordered us to fast in the month of *Ramadan*, but details of fasting is explained by Messenger of Allah (ﷺ) recorded in *ahadith*.
- 2) Allah mentioned briefly about Hajj in Quran, but details of *Meeqat*, *Tawaaf* and its mannerism is explained by Messenger of Allah (ﷺ) recorded in *ahadith*.

Messenger of Allah (ﷺ) said in an authentic *hadith* reported in *Sunan Nasae* no.3062:

يَا أَيُّهَا النَّاسُ خُذُوا مَنَاسِكَكُمْ فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ
عَامِي هَذَا

“O people, learn your rituals (of Hajj) for I do not know whether I will perform Hajj again after this year.”

- 3) Allah ordered us to offer *Zakah* in various places in the Quran, but details of *Zakah* are explained by Messenger of Allah (ﷺ) as recorded in *ahadith*.

4) Details of *Salah*, its timings, number of units etc are not explained in detail in Quran, *ahadith* of Messenger of Allah explains it.

5) Allah said in Al-Quran (5:38)

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءُ بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ
وَاللَّهُ عَزِيزٌ حَكِيمٌ

And (as for) the male thief and the female thief, cut off (from the wrist joint) their hands as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise.

The word *yad* can mean entire hand, but *hadith* of Messenger of Allah (ﷺ) explained it to mean “cut off from the wrist joint” as mentioned in numerous authentic *ahadith* reported on this subject. Refer to *Irwaa al-Ghaleel fee Takhrij ahadith Manar as-Sabeel* (no. 2432 to no.2439) of Shaykh al-Albani.

Now, will every thief have his hand cut off? Messenger of Allah (ﷺ) explained it as reported in *hadith* reported by al-Bukhari in his *Saheeh* no.(6789):

تُقَطَّعُ الْيَدُ فِي رُبْعِ دِينَارٍ فَصَاعِدًا

“The hand should be cut off for stealing something that is worth a quarter of a Dinar or more.”

Anecdote from Abdullah bin Masood explaining importance of Hadith

Allah said in Al-Quran (59:7):

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it).”

Imam al-Bukhari reported in his *Saheeh* (no.5939):

عَنْ عَلْقَمَةَ، قَالَ لَعَنَ عَبْدُ اللَّهِ الْوَاشِمَاتِ، وَالْمَتَنِمَّصَاتِ، وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ، الْمُغَيَّرَاتِ خَلَقَ اللَّهُ. فَقَالَتْ أُمُّ يَعْقُوبَ مَا هَذَا قَالَ عَبْدُ اللَّهِ وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ، وَفِي كِتَابِ اللَّهِ. قَالَتْ وَاللَّهِ لَقَدْ قَرَأْتُ مَا بَيْنَ اللُّوحَيْنِ فَمَا وَجَدْتُهُ. قَالَ وَاللَّهِ لَئِنْ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ { وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا }

“Narrated Alqamah: Abdullah³² cursed those women who practiced tattooing and those who removed hair from their faces and those who created spaces between their teeth artificially to look beautiful, such ladies as changed what Allah has created. Um Ya'qub said, "What is that?" Abdullah said, "Why should I not curse those who were cursed by Allah's Messenger (ﷺ) and are referred to in Allah's Book?" She said to him "By Allah, I have read the whole Qur'an but I have not found such a thing. Abdullah said, "By Allah, if you had read it (carefully) you would have found it. (Allah says:) 'And what the Apostle gives you take it and what he forbids you abstain (from it).'"

³² Abdullah bin Masood was a companion of the Prophet Muhammad (ﷺ). He was also known by the *kunya* Abu Abdurrahman. Abdullah is described as a thin, short man with very dark skin and smooth hair reaching to his shoulders. He wore white clothes and he could be recognized in the dark by his distinctive, high-quality perfume. He was the sixth person to embrace Islam. He related 848 *ahadith*, but he was best known for his knowledge of the Qur'an. It is reported in *Musnad Ahmad* (no. 3991) with an authentic chain that Ibn Masood climbed a tree to get something from the tree top for the Prophet (ﷺ). While climbing, his legs became exposed and the companions saw how thin they were and this caused them to laugh. The Messenger of Allah (ﷺ) said: What are you laughing at? The legs of Abdullah will be heavier on the scale on the Day of judgement than the weight of mount *Uhud*.” He died in the year 32 A.H. For details refer to *Al-Isaabah fee Tamayeez as-Sahabah* of Hafidh Ibn Hajr and *Al-Istee'ab fee Marifah al-Ashaab* of Ibn Abdul Barr.

Anecdote from Sahabi Imran bin Hussain

Imam Haakim reported in his *al-Mustadrak ala as-Saheehayn* (no.373) with trustworthy chain of narrators:

الحسن، قال: بينما عمران بن حصين يحدث، عن سنة نبينا صلى الله عليه وسلم إذ قال له رجل: يا أبا نجيد، حدثنا بالقرآن، فقال له عمران: «أنت وأصحابك يقرءون القرآن، أكنت محدثي عن الصلاة وما فيها وحدودها؟ أكنت محدثي عن الزكاة في الذهب والإبل والبقر وأصناف المال؟ ولكن قد شهدت وغبت أنت»، ثم قال: «فرض علينا رسول الله صلى الله عليه وسلم في الزكاة كذا وكذا» وقال الرجل: أحبيتني أحياءك الله. قال الحسن: فما مات ذلك الرجل حتى صار من فقهاء المسلمين

“Al-Hasan said: We were with Imran bin Hussain³³ who was narrating Sunnah of Prophet (ﷺ) to us. A man said: O Abu Nujaid: Narrate us from Quran. So Imran said to him. You and your companions recite Quran, Do you find in it details and specifications of

³³ Abu Nujaid Imran bin Husain bin Ubayd bin Khalaf al-Khuza'i was one of the scholar among the *Sahabah*. He was well-known reciter of the Quran, a *Qadhi* (Judge) and narrator of *hadith*. During the caliphate of Umar bin Al-Khattab, Imran was sent to Basra, to preside as a judge and instruct its inhabitants in Islamic jurisprudence and administer as lieutenant to governor Abu Musa Ashari while he was away from Basrah. Ibn Abdul Barr said in *al-Istee'ab fee Marifah al-Ashaab* (3/1208), that “Imran bin Hussain was an erudite scholar and from Fuqahaa (jurists) among *Sahabah*, Muhammad bin Sireen said, No one of Companions of Messenger of Allah (ﷺ), who entered Basrah can be considered better than Imran bin Hussain.”

As-Salah (prayers) ? Do you find in it the details of *Zakah* on gold, camels, cows and other wealth? We witnessed all this (details of *As-Salah* and *Zakah*) but you were not present (you did not witness it) . Then he said: The Messenger of Allah obligated *Zakah* on us and explained its details. Then the man said: You enlightened me, Allah enlighten you. Al-Hasan said: So this man didn't die except that he became one of *Fuqaha* (jurists) of the muslims.”

Anecdote from Abdullah bin Abbas explaining importance of Hadith

This incident of Ibn Abbas³⁴ is reported in *Sunan Nasaae* with an authentic chain:

عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ، عَنِ ابْنِ عَمٍّ، لَهَا يُقَالُ لَهُ أَنَسُ قَالَ قَالَ ابْنُ عَبَّاسٍ أَلَمْ يَقُلِ اللَّهُ عَزَّ وَجَلَّ { مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا } قُلْتُ بَلَى . قَالَ أَلَمْ يَقُلِ اللَّهُ { وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا

³⁴ Abdullah bin Abbas bin Abdul Muttalib was a cousin of the Prophet (ﷺ). He was born in the year 3 B.H. (Before *Hijrah*). He was an expert in *Tafseer* of Quran and was from *Fuqaha* (jurists) among *Sahabah*. He narrated 1660 *ahadith*. He is referred as *Tarjuman al-Quran* (interpreter of Quran). It is reported in *Musnad Ahmad* (no.2397) with an authentic chain, Ibn Abbas said: The Messenger of Allah, peace and blessings be upon him, put his hand on my shoulder and he said, "O Allah, give him understanding in religion and teach him the interpretation of the Quran." Even though he was younger than the other companions, Umar bin al Khattab loved him very much and always wanted him to be close to his meetings due to his great knowledge. It is reported in *Saheeh al-Bukhari* (no. 4970), "Narrated Ibn Abbas: Umar used to make me sit with the elderly men who had fought in the Battle of Badr. Some of them felt it (did not like that) and said to Umar "Why do you bring in this boy to sit with us while we have sons like him?" Umar replied, "Because of what you know of his position (i.e. his religious knowledge)." One day Umar called me and made me sit in the gathering of those people; and I think that he called me just to show them. (my religious knowledge). Umar then asked them (in my presence). What do you say about the interpretation of the Statement of Allah: 'When comes Help of Allah (to you O, Muhammad against your enemies) and the conquest (of Mecca).' (Quran 110:1) Some of them said, We are ordered to praise Allah and ask for His forgiveness when Allah's Help and the conquest (of Mecca) comes to us. Some others kept quiet and did not say anything. On that, 'Umar asked me, "Do you say the same, O Ibn Abbas?" I replied, No. He said, 'What do you say then?' I replied, That is the sign of the death of Allah's Messenger (ﷺ) which Allah informed him of. Allah said: '(O Muhammad) When comes the Help of Allah (to you against your enemies) and the conquest (of Mecca) (which is the sign of your death). You should celebrate the praises of your Lord and ask for His Forgiveness, and He is the One Who accepts the repentance and forgives.' (110.3) On that Umar said, I do not know anything about it other than what you have said." He was also appointed governor of Basrah during the caliphate of Ali. After Ali's death, he moved to Taif. He had lost his sight before his death. He died in Taif in the year 68 A.H.

قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ { قُلْتُ بَلَى .
 قَالَ فَإِنِّي أَشْهَدُ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ النَّقِيرِ
 وَالْمُقَيَّرِ وَالذُّبَاءِ وَالْحَنْتَمِ

“It was narrated from Asma bint Yazid that: A paternal uncle of hers whose name was Anas said: Ibn Abbas said: Does not Allah say: "And whatsoever the Messenger (Muhammad (ﷺ)) gives you, take it; and whatsoever he forbids you, abstain (from it). (Al-Quran 59:7) ? He said: 'Yes.' He said: 'Does not Allah say: 'It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision (Al-Quran 33:36) ?' I said: 'Yes.' He said: 'I bear witness that the Prophet of Allah (ﷺ) forbade *An-Naqir*, *Al-Muqayyar*, *Ad-Dubba*', and *Al-Hantam*.”

Anecdote from life of Abdullah bin Umar

The following anecdote proves that companions used to interpret Quran based on teachings of Messenger of Allah (ﷺ) as testified by Ibn Umar³⁵.

Imam Ibn Majah reported in his *Sunan* (no. 1119) with a fair chain of narration:

عَنْ أُمِّيَّةَ بِنِ عَبْدِ اللَّهِ بْنِ خَالِدٍ، أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ إِنَّا نَجِدُ صَلَاةَ الْحَضَرِ وَصَلَاةَ الْخَوْفِ فِي الْقُرْآنِ وَلَا نَجِدُ صَلَاةَ السَّفَرِ فَقَالَ لَهُ عَبْدُ اللَّهِ إِنَّ اللَّهَ بَعَثَ إِلَيْنَا مُحَمَّدًا - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَا نَعْلَمُ شَيْئًا فَإِنَّمَا نَفْعَلُ كَمَا رَأَيْنَا مُحَمَّدًا - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَفْعَلُ

³⁵ Abdullah bin Umar was the son of the second Caliph Umar bin al-Khattab and a brother-in-law of Prophet (ﷺ). Abdullah bin Umar was the second most prolific narrator of *ahadith*, with a total of 2,630 narrations. ad-Dhahabi said about him in *Siyar Alam an-Nubala* (3/204-217), “*al-Imam*, the role model, *Shaykhul Islam* Abu Abdurrahman...He manumitted more than thousand slaves.” ad-Dhahabi said in *Tadhkirah al-Huffadh* (1/37), “He was most knowledgeable from *Fuqaha* of Madeenah.” Messenger of Allah praised him by saying, “No doubt, Abdullah is a righteous man.” as mentioned in *Saheeh al-Bukhari* (no. 7029). Ibn Saad narrated with an authentic chain in *Tabaqat al-Kubra* (4/158) that Ibn Umar always used to dine with poor. He was strict follower of *hadith* of Prophet (ﷺ). It is reported in *Jaami a-Tirmidhi* (no.824) with an authentic chain, “Salim bin Abdullah narrated that he had heard a man from Ash-Sham asking Abdullah bin Umar about *Tamattu* after *Umr*ah until *Hajj*, so Abdullah bin Umar said: It is lawful. The man from Ash-Sham said: But your father prohibited it. So Abdullah bin Umar said: Is the order to follow my father or is the order (to follow) for the Messenger of Allah? The man said: Rather it is for the Messenger of Allah. So he said: "Indeed the Messenger of Allah did it." It is reported in *Sunan Abu Dawood* (no.462) with an authentic chain, “Ibn Umar reported the Messenger of Allah (ﷺ) as saying: If we left this door for women (it would have been better). Nafi said: Ibn Umar did not enter (the door) until his death.” He died in the year 74 A.H.

It was narrated from Umayyah bin ‘Abdullah bin Khalid that he said to Abdullah bin Umar:

“We find (mention of) the prayer of the resident and the prayer in a state of fear in the Qur’an, but we do not find any mention of the prayer of the traveler. Abdullah said to him: “Allah sent Muhammad (ﷺ) to us, and we did not know anything, rather we do what we saw Muhammad (ﷺ) doing.”

Anecdote from life of Aisha (mother of believers)

It is reported in *Saheeh Muslim* (no.1277):

حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، أَخْبَرَنِي أَبِي قَالَ، قُلْتُ لِعَائِشَةَ مَا أَرَى عَلَى جُنَاحًا أَنْ لَا أَتَطَوَّفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ . قَالَتْ لِمَ قُلْتَ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ { إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ } الْآيَةَ . فَقَالَتْ لَوْ كَانَ كَمَا تَقُولُ لَكَانَ فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطَّوَّفَ بِهِمَا . إِنَّمَا أُنْزِلَ هَذَا فِي أَنْاسٍ مِنَ الْأَنْصَارِ كَانُوا إِذَا أَهَلُّوا أَهَلُّوا لِمَنَاةَ فِي الْجَاهِلِيَّةِ فَلَا يَحِلُّ لَهُمْ أَنْ يَطَّوَّفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ فَلَمَّا قَدِمُوا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْحَجِّ ذَكَرُوا ذَلِكَ لَهُ فَأَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الْآيَةَ فَلَعَمْرِي مَا أَتَمَّ اللَّهُ حَجَّ مَنْ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ

Hisham bin Urwah narrated on the authority of his father who reported: I said to 'Aisha: I do not see any harm to me if I do not circumambulate between *al-Safa* and *al-Marwa*. She said: On what ground do you say so? (I said:) Since Allah, the Exalted and Majestic, says: " Verily *al-Safa* and *al-Marwa* are among the Signs of Allah." It (your assertion) were (correct), it would have been said like this: " There is no harm for him, that he should not circumambulate between them." It (this verse) has been revealed about the people of Ansar. Whenever they pronounced the *Talbiya*, they pronounced it in the name of *al-Manat* during the

Days of Ignorance; so they (thought) that it was not permissible for them (for the Muslims) to circumambulate between and *al-Marwa*. When they (the Muslims) came with Allah's Apostle (may peace be upon him) for *Hajj*, they mentioned it to him. So Allah, the Exalted and Majestic, revealed this verse. By my life, Allah will not complete the *Hajj* of one who has not circumambulated between *al-Safa* and *al-Marwa*.

In the very next *hadith* it of *Saheeh Muslim* it states: “Urwa bin Zubair reported: I said to Aisha³⁶, the wife of Allah's Apostle (ﷺ): I do not see any (fault) in one who does not circumambulate between *al-Safa* and *al-Marwa*, and I do not mind if I do not circumambulate between them, whereupon she said: O, the son of my sister, what you say is wrong. Allah's Messenger (ﷺ)

³⁶ Umm Abdillah Aisha bint Abu Bakr as-Siddeeq, The Mother of the believers, was a scholar of *hadith*, *Fiqh* and *Tafseer*. Her intellect and knowledge in various subjects, including arabic history, poetry, literature and medicine, were highly praised by luminaries of Islam. She was the most beloved wife of the Prophet (ﷺ). She married the Prophet (ﷺ) at a young age and was able to fully mature and develop under his guidance. Aisha is undoubtedly the greatest woman scholar of Islam to walk the face of the earth. There is an encyclopedic work on her juristic views entitled *Mausooah Fiqh Aisha Umm al Mumineen: Hayaatuha wa Fiqhuha*. She narrated 2210 *ahadith*. It is reported in *Jaami Tirmidhi* (no. 3883), “Narrated Abu Musa, Whenever we (the *Sahabah*) of Prophet (ﷺ) had any difficulty on *hadith*, we asked Aisha, we always found some knowledge concerning it with her.” It is reported in *Sunan Darimi* (no. 2901) with an authentic chain that Masrooq was asked, if Aisha knew the science of laws of inheritance, he said, By Allah! I have seen senior *Sahabah* ask her questions on the science of laws of inheritance.” There is an authentic narration reported in *Fadhail as-Sahabah* of Imam Ahmad (no. 1636), “When death approached Aisha, Ibn Abbas requested to visit her. Aisha said: I seek refuge of Allah from the hellfire. Ibn Abbas said to her, O mother of believers! Indeed Allah will save you from fire, for Allah has sent proof of your innocence from above the heavens.” It is reported in *Jaami at-Tirmidhi* (no. 3885) with an authentic chain, “Narrated Amr bin Al-Aas that the Messenger of Allah (ﷺ) appointed him as a leader of the army of *Dhatis-Salasil*. He said, So I went to him and said: ‘O Messenger of Allah! Who is the most beloved to you among the people?’ He said: Aisha I said: From the men? He said: Her father.” It is reported in *Jaami at-Tirmidhi* (no. 3887) with an authentic chain, “Narrated Anas bin Malik that the Messenger of Allah (ﷺ) said: The virtue of Aisha over women is like the virtue of *Tharid* over all other foods.” It is reported in *Jaami at-Tirmidhi* (no. 3888) with an authentic chain, “Narrated Amr bin Ghalib that a man spoke negatively of Aisha before Ammar bin Yasir so he said: “Be gone as one despicable and rejected! Do you insult the beloved of the Messenger of Allah (ﷺ)?” Ibn al-Qayyim said *Jalaa al-Afhaam* page 241, From the virtues of Aisha is that ,”the Messenger of Allah (ﷺ) died in her house, on her day, in her arms, and he was buried in her house.” She died in the year 58 A.H.

observed *Sa'i* and so did the Muslims. So it is a Sunnah (of the Prophet).”

Anecdote from Life of Umar

Umar³⁷ was very strict in following *hadith*. Imam Khateeb al-Baghdadi reported an authentic report in his book *Al-Faqeeh wal-Mutafaqqih* (1/559):

أن عمر بن الخطاب , قال : «إنه سيأتي قوم يجادلونكم» أحسبه قال - «بالمشتبه من القرآن , فجادلوهم بالسنن , فإن أصحاب السنن أعلم بكتاب الله تعالى

³⁷ Umar bin al-Khattab was one of the most powerful and influential Muslim caliphs in history. He succeeded Abu Bakr as the second caliph. Under Umar, the caliphate expanded at an unprecedented rate. He was an expert jurist known for his pious and just nature, which earned him the epithet *Al-Farooq* ("the one who distinguishes between right and wrong"). Here is an authentic story reported in *Fadhail as-Sahabah* of Imam Ahmad (1/290-291) with an authentic chain which illustrates his piety, justice and care for his subjects. Umar's servant Aslam relates that he came out with 'Umar one night, and went far out into the open area outside Madeenah. We were out on a fact finding mission to distant hamlets on the outskirts of Madeenah. From a distance we observed fire aglow far off. 'Umar said, "I believe the darkness of the night and the cold have compelled some horsemen to sojourn here. Let us go and see." We proceeded at a brisk pace and reached that spot. We saw a woman sitting there with some children around her, a pot boiling on fire, and the children crying. 'Umar greeted her and asked the woman about her condition and also what was going on there. The woman told him that the darkness and cold had forced her to stay there for the night. 'Umar asked her, "Why are these children crying?" And the woman said in reply, "They are hungry". Then 'Umar asked her, "What is there in that pot on fire?" The woman said, "Only water to console the children so that they may remain quiet and go to sleep. And God alone shall judge between us and 'Umar". What the woman wanted to convey was that 'Umar was not fair and just to them. 'Umar said to her, "O good woman I What does 'Umar know about your state of affairs?" To which she retaliated, "Why then should he hold the high office of the Caliph when he is unaware of our condition?" Aslam relates that 'Umar said to him, "Let us go now". And we started from there with all haste, Aslam goes on to say, "and reached the godown of provisions (of the *Bait-al-maal*) and 'Umar took a bag of flour and container of fat and asked me to load the bag on his back. I offered my services but he angrily brushed aside my offer saying 'Can you relieve me of my burden on the Day of reckoning also?' (continued in next page)

Umar³⁸ bin al-Khattab said: “(Soon a group of) people will argue with you regarding the *Mushtabih* (unclear verses) from the Quran. So debate with them using the *Sunnah* (of the Prophet). For verily the *Ashab as-Sunan*

³⁸ (continued) So I loaded the bag on his back, and then we hastened to-towards our destination at a fast enough pace and soon he placed the bag and taking out some flour from the bag gave it to the woman and asked her to knead it while he himself offered to fan the fire to a flame. So he started blowing the fire below the pot. His beard was thick and I saw smoke percolating through his beard. He went on blowing at it until the food was ready, and he asked the woman to bring some vessel. And when she brought a platter, he poured out the contents of the pot into it and asked the woman to feed the children while he himself fanned to cool it. We sat there until all of them had eaten to their fill. What was left of the flour and fat was handed over to her and then 'Umar got up and I followed suit. The woman said, 'Allah bless you. You are more deserving of that high office than the Amir of the believers.' 'Umar said to her, 'Say only a good word. When tomorrow you come to see Amir of the believers, you will find me there, *Insha Allah*.' After that 'Umar went to some distance and retraced his steps and hid himself close to their place of stay. I said to him that that was not proper on his part to observe them from the place of his concealment. But he kept quiet. We saw that the children were playing merrily and then they went to sleep. 'Umar thanked Allah and got up and turning to me said, Aslam I Hunger was growing at their stomachs and they were miserable and could not go to sleep. I would not have been at ease until I had seen them happy and comfort-able. So I looked at them from my position of vantage. You have also seen that they have gone to sleep perfectly at ease.” Christian missionary William Muir said about Umar in his book *The Caliphate: Its Rise, Decline And Fall from Original Sources*, “Omar’s life requires but few lines to sketch. Simplicity and duty were his guiding principles; impartiality and devotion the leading features of his administration.”

(People of Sunnah) are the most knowledgeable people about the Book of Allah Al-Mighty.”³⁹

³⁹ (continued) Edward Gibbon said in his book *The Decline and Fall of the Roman Empire* page 220, “Yet the abstinence and humility of Omar were not inferior to the virtues of Abubeker: his food consisted of barley-bread or dates; his drink was water; he preached in a gown that was torn or tattered in twelve places; and a Persian satrap, who paid his homage as to the conqueror, found him asleep among the beggars on the steps of the mosch of Medina. Oeconomy is the source of liberality, and the increase of the revenue enabled Omar to establish a just and perpetual reward for the past and present services of the faithful.”

Philip Khuri Hitti wrote in his book *The Arabs: A Short History* page 74, “Simple and frugal in manner; his energetic and talented successor, 'Umar (634–44), who was of towering height, strong physique and bald-headed, continued at least for some time after becoming caliph to support himself by trade and lived throughout his life in a style as unostentatious as that of a Bedouin sheikh. In fact 'Umar, whose name according to Muslim tradition is the greatest in early Islam after that of Muhammad, has been idolized by Muslim writers for his piety, justice and patriarchal simplicity and treated as the personification of all the virtues a caliph ought to possess. His irreproachable character became an exemplar for all conscientious successors to follow. He owned, we are told, one shirt and one mantle only, both conspicuous for their patchwork, slept on a bed of palm leaves and had no concern other than the maintenance of the purity of the faith, the upholding of justice and the ascendancy and security of Islam and the Arabians.”

T.W Arnold said in his book *The Caliphate* page 33 “...the immense power which the Caliphate had achieved during the reign of Umar. His armies tore from the Roman empire some of its fairest provinces in the East, annexed the fertile land of Egypt, and pushed their way westward along the coast of North Africa; they overran Palestine and Syria, and after crushing the armies of the Persian King, established Arab rule over practically the whole of the old Persian empire, until they reached the banks of the Oxus in the extreme north east.”

There is an encyclopedic work on her juristic views entitled “*Mawsoo'ah Fiqh Umar bin al-Khattab*” covering 900 pages. He died in the year 23 A.H. For more details, read *The Biography of Umar* by Dr Ali Sallabi in english.

Hadith is preserved by Allah

Allah said in Al-Quran (15:9):

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Verily We: It is We Who have sent down the *Dhikr* and surely, We will guard it (from corruption)

Imam Ibn Hazm explained this ayah in his book “*Al-Ihkaam fee Usool Al-Ahkaam*” page 140:

فصح أن كلام رسول الله صلى الله عليه وسلم كله في الدين وحي
من عند

الله عز وجل لا شك في ذلك ولا خلاف بين أحد من
أهل اللغة والشريعة في أن كل وحي نزل من عند الله تعالى فهو
ذكر منزل فالوحي كله محفوظ بحفظ الله تعالى له بيقين وكل ما
تكفل الله بحفظه فمضمون ألا يضيع منه وألا يحرف منه شيء أبدا
تحريفا لا يأتي البيان ببطلانه

“The correct view is that all the words of Messenger of Allah (ﷺ) is from *Deen* (Religion) and is a revelation (*Wahy*) from Allah. There is no doubt and there is no difference of opinion among the specialists in (arabic) language and of the *Sharee’ah* that *Dhikr* is everything that is revealed by Allah. And all of the revelation is preserved with certainty by its preservation by Allah.

Anything that Allah preserves with his preservation will not have anything lost from it. Nor will anything ever be distorted of it except that there will appear clear proof showing the falsehood (of that distortion).”

On the same page Ibn Hazm refuted those who say that *Dhikr* in the above ayah refers only to Quran. He (may Allah have mercy upon him) said about their claim:

قلنا له وبالله تعالى التوفيق هذه دعوى كاذبة مجردة من البرهان وتخصيص للذكر بلا دليل وما كان هكذا فهو باطل لقوله تعالى {وقالوا لن يدخل الجنة إلا من كان هودا أو نصارى تلك أمانتهم قل هاتوا برهانكم إن كنتم صادقين} فصح أن لا برهان له على دعواه فليس بصادق فيها والذكر اسم واقع على كل ما أنزل الله على نبيه صلى الله عليه وسلم من قرآن أو من سنة وحي يبين بها القرآن

“We say: and we ask Allah for guidance, this is a false claim without any evidence and to specify *Dhikr* without any proof, then it is from the falsehood. Because Allah says: (And they say, “None shall enter Paradise unless he be a Jew or a Christian.” These are their own desires. Say (O Muhammad ﷺ), “Produce your proof if you are truthful.”). And it is explained that there is no evidence for his claim, so he is not truthful in his saying. And *Ad-Dhikr* it is everything that

was sent on the Prophet of Allah (ﷺ), from Quran or Sunnah that is a revelation by which the Quran is explained.”

Shaykhul Islam Ibn Taymiyyah in *Majmoo al-Fatawaa* (10/451):

وذكر الرحمن هو الذي أنزله وهو الكتاب والسنة

“And the *Dhikr* of *Ar-Rahman* is that which He (Allah) revealed and that is the Book and the Sunnah.”

He (Ibn Taymiyyah) said in *al-Jawab as-Saheeh* (3/38-39):

ولكن هذه الأمة حفظ الله لها ما أنزله ، كما قال تعالى : (إنا نحن
نزلنا الذكر وإنا له لحافظون) فما في تفسير القرآن ، أو نقل
الحديث ، أو تفسيره ، من غلط : فإن الله يقيم له من الأمة من يبينه
ويذكر الدليل على غلط الغالط وكذب الكاذب ، فإن هذه الأمة لا
تجتمع على ضلالة ، ولا يزال فيها طائفة ظاهرة على الحق حتى
تقوم الساعة ، إذ كانوا آخر الأمم ، فلا نبي بعد نبيهم ، ولا كتاب
بعد كتابهم .

“And for this *Ummah* Allah has protected what He revealed to them as Allah says: Verily: It is We Who have sent down the *Dhikr* and surely, We will guard it (from corruption). So what is wrongly interpreted in the Quran, or the narration of *hadith* and it’s

interpretation, then Allah will make someone from this *Ummah* to clarify it and mention the proof to refute the falsehood and bring out the lies of those who lie, because this *Ummah* does not gather upon misguidance, and there will always remain a group steadfast upon the truth until the day of judgement, as the last of nations will have no prophet after their prophet (Muhammed) and no book after their book (Quran).”

Imam Abdurrahman Muallimee al-Yamani⁴⁰ said in *at-Tankeel* (1/234) in explanation of above ayah:

الذِّكْرُ: يتناول السنة بمعناه إن لم يتناولها بلفظه ، بل يتناول العربية وكل ما يتوقف عليه معرفة الحق

“*Ad-Dhikr*: it’s meaning comprises the *Sunnah* even if it is not mentioned in it’s words, but the Arabic language

⁴⁰ He is the Imam, the Allaamah, Abdur-Rahmaan bin Yahyaa bin Alee bin Muhammad al-Muallimee al-Utmeel al-Yamani. He was a *Muhaddith* and *Faqeeh*. During the leadership of Muhammad bin Alee al-Idreessee at Aseer, He took over the leadership of the Judges. After the death of al-Idreessee in the year 1341A.H, he travelled to India and worked in *Daairat ul-Maaarif al-Uthmaaniyyah* in Hyderabad, correcting the books of *hadith* and history and authenticating them. This was at roughly at the beginning of the year 1345H. He remained here for about 25 years, working. He then came to al-Makkah in 1371H and was designated with the position of trustee of the Library of the *Haram* at Makkah. Some of his works are *At-Tankeel bimaa fee Taneeb al-Kawtharee min al-Abaateel* (A scholarly refutation of Zahid al-Kawthari), *Anwaar ul-Kaashifah* (book in defense of *hadith* and a refutation of the book *Adwaa alas-Sunnah* by Mahmood Abu Rayyah), *Ilm ur-Rijal wa Ahimmiyyatihi* and numerous other works. His works are collected in voluminous encyclopedia entitled *Mawsoo’ah al-Muallimee al-Yamani wa atharuhu fee Ilm al-hadith*. He died in the year 1386 A.H. For more details read *Al-Ilaam* (3/342) of az-Ziriklee.

and everything that confirms to knowledge of truth points out to it.”

If we ponder: Allah has ordered the believers in many places in the Quran to obey and follow without questioning what the Messenger of Allah (ﷺ) has commanded us to do and whatever the Messenger of Allah (ﷺ) did or asked us to do is preserved in the form of Sunnah and Hadith.

Allah says in Al-Quran (4:59):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ

O you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority.

Allah says in Al-Quran (59:7):

وَمَا ءَاتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it).

And whatever Allah has commanded us to do is from His perfect wisdom. If we were to ponder and think rationally we would find that Allah would not ask to follow something that would not be preserved. This in itself is irrefutable proof that the Sunnah by all means will be protected by Allah along with the Quran.

Did Prophet (ﷺ) prohibit writing down of Hadith?

It is reported in *Saheeh Muslim* (no. 3004) that Messenger of Allah (ﷺ) said:

لَا تَكْتُبُوا عَنِّي وَمَنْ كَتَبَ عَنِّي غَيْرَ الْقُرْآنِ فَلْيَمَحْهُ وَحَدِّثُوا عَنِّي وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ - قَالَ هَمَّامٌ أَحْسِبُهُ قَالَ - مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ "

Do not take down anything from me, and he who took down anything from me except the Qur'an, he should efface that and narrate from me, for there is no harm in it and he who attributed any falsehood to me-and Hammam said: I think he also said:" deliberately" -he should in fact find his abode in the Hell-Fire.

It is true that in the beginning Prophet (ﷺ) had prohibited some of his companions from writing anything other than the *ayaat* of the Quran but Prophet (ﷺ) had in the same breath ordered them to narrate his *ahadith* orally.. This prohibition of writing down of *ahadith* was applied in the initial stages of revelation of Quran, permission was given later to write down and compile *ahadith*.

Imam as-Samaani⁴¹ said in *Adab Al-Imla wal-Istimla* (1/147):

أن كراهية كتابة الأحاديث إنما كانت في الابتداء كي لا تختلط
بكتاب الله فلما وقع الأمن عن الاختلاط جاز كتابه

“That the dislikeness of writing the *ahadith* was only applicable in the initial stages, so there would be no mixing with the Book of Allah. And when there came a time when people were safe from confusion then writing (of *ahadith*) was allowed.”

This is proven from number of evidences. Imam Ahmad narrated in his *Musnad* no. 7242 with an authentic chain:

رجل من أهل اليمن، يقال له: أبو شاه، فقال: يا رسول الله، اكتبوا
لي فقال رسول الله صلى الله عليه وسلم: " اكتبوا لأبي شاة

“A man from Yemen called Abu Shah requested Prophet (ﷺ) to write down his sermon. Prophet (ﷺ) ordered (someone): Write it for Abu Shah.”

⁴¹ Abu Saad Abdul Kareem bin Muhammad bin Abu Muzaffar Mansoor as-Samaani. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (20/456) and said “ *Imam, al-Hafidh al-Kabeer, ath-Thiqah, Muhaddith of Khurasaan.*” Some of his works are *Adab Al-Imla wal-Istimla*, *Al-Ansaab*, *Tareekh al-Marw*, *al-Amaali*, *Fadhl ash-Shaam* and so on. He died in the year 562 A.H.

Hafidh Ibn Hajr⁴² said in *Fath al-Bari* (1/208):

من قصة أبي شاه أن النبي صلى الله عليه وسلم أذن في كتابة
الحديث عنه

“What may be understood from the story of Abu Shah (“Write it for Abu Shah”) is that the Prophet (ﷺ) gave permission for *hadith* to be written down from him.”

⁴² Shihabuddin Abul-Fadl Ahmad bin Ali bin Muhammad known as Ibn Hajr al-Asqalani was an Egyptian scholar of *hadith*, *fiqh* and *tafseer*. He authored more than 50 works on *hadith*, history, biography, *tafseer*, poetry, and *fiqh*. Ibn Hajr was appointed to the position of Egyptian chief-judge (*Qadhi*) several times. His teachers include al-Bulqini, Ibn al-Mulaqqin and Abdurraheem bin al-Husain al-Iraqi and others. Some of his famous works are *Fath al-Bari* (the most prominent and reliable commentary on *Saheeh al-Bukhari*), *al-Isabah fee Tamyeer as-Sahabah* (comprehensive dictionary of the companions), *Tahdheeb at-Tahdheeb* (the encyclopedia of *hadith* narrators), *Bulugh al-Maram min adillat al-ahkam* and other works. He fell into few errors in matters of *Aqeedah*. Shaykh Abdul Azeez bin Baaz said about him as recorded in *Majmoo Fataawa Ibn Baaz* (26/305), “al-Hafiz Ibn Hajr and other scholars are not infallible or free of error. Not one of them is infallible. I wrote some comments on his book *Fath al-Bari*, from the beginning of it to *Kitab al-Hajj*, and I noted my reservations about some points. The point is that he is not infallible, and scholars who were greater than him were not infallible either. When the truth becomes apparent, then truth is the lost property of the believer. If proof is established concerning some matter, then we must follow that for which proof has been established from the Book of Allah or the Sunnah of His Messenger (ﷺ) even if it goes against the view of an Imam, an Imam greater than al-Hafiz Ibn Hajr, and even if it goes against the view of some of the *Sahabah*. Allah said: (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (ﷺ). (Al-Quran 4:59).” Ibn Hajr departed this life in the year 852A.H. His funeral was attended by ‘fifty thousand people’, including the sultan and the caliph. His student as-Sakhawi wrote his biography entitled *Al-Jawahir wa al-Durar fi Tarjamat Shaykh al-Islam Ibn Hajr* (Pearls and Diamonds: the Biography of Shaykhul Islam Ibn Hajr).

Imam Abu Dawood⁴³ reported in his *Sunan* (no.3646) with an authentic chain:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعُهُ مِنْ رَسُولِ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيدُ حِفْظَهُ فَهَنَنْتِي قُرَيْشٌ وَقَالُوا أَتَكْتُبُ كُلَّ
 شَيْءٍ تَسْمَعُهُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَشَرٌ يَتَكَلَّمُ فِي
 الْغَضَبِ وَالرِّضَا فَأَمْسَكْتُ عَنِ الْكِتَابِ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَوْمَأَ بِأَصْبُعِهِ إِلَيَّ فِيهِ فَقَالَ " أَكْتُبْ فَوَالَّذِي نَفْسِي
 بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلَّا حَقٌّ "

⁴³ Abu Dawood Sulayman bin al-Ashath al-Azdi as-Sijistani was a great scholar of *hadith* and *fiqh*. He traveled widely and went to Iraq, Egypt, Syria, Hijaz, Tihamah, Khurasan, Nishapur, and Marv among other places in order to collect *hadith*. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (13/203) and said, " He is an Imam, Shaykh of as-Sunnah, from the masters of *hadith*...*Muhaddith* of Basrah." Some of the teachers of Abu Dawood were, Imam Ahmad bin Hanbal, Ishaq bin Rahaway, Abu Thawr, Yahya bin Maeen and others. His students include Imam at-Tirmidhi, Imam an-Nasaei and others. Some of his works are *Sunan Abu Dawood*, *Kitab Ar-Radd ala Ahl al-Qadi*, *Kitab Al-Maraseel*, *Kitab az-Zuhd* etc. His most famous of all his works is *Sunan Abu Dawood* which contains 4800 *ahadith*. Shaykhul Islam Ibn Taymiyyah called Imam Abu Dawood *Mujtahid al-Mutlaq* in his *Majmoo al-Fatawa* (20/39). He was upon the *madhab* of *hadith* and he was not *hanbali* or *Shafiee* as claimed by few people. The proof for this is , Imam Abu Dawood opposed *hanbali*, *shafiee madhab*, *maliki* and *hanafi madhab* in various places in his *Sunan*. For example, concerning *nikah* of the virgin woman, *hanbali*, *Shafiee* and *hanafi madhab* say that if a girl is virgin, though an adult, her guardian has the authority to compel her for *nikah*; meaning, her agreement is not a condition for the *nikah* to be valid. Now based on *hadith* Imam Abu Dawood opposed all 3 *madhabs* as it contradicted *hadith*. Imam Abu Dawood has brought a chapter concerning this issue in his *Sunan* entitled 'Chapter: On the virgin girl whose father marries her without her permission' and then he narrates the *hadith* of Ibn Abbas that a virgin girl came to the Prophet (ﷺ) and mentioned that her father had married her against her will, upon which the Prophet (ﷺ) gave the girl permission to keep or nullify the *nikah*. He died in the year 275 A.H.

“Narrated Abdullah bin Amr bin al-‘As: I used to write everything which I heard from the Messenger of Allah (ﷺ). I intended (by it) to memorise it. The Quraysh prohibited me saying: Do you write everything that you hear from him while the Messenger of Allah (ﷺ) is a human being: he speaks in anger and pleasure? So I stopped writing, and mentioned it to the Messenger of Allah (ﷺ). He signalled with his finger to his mouth and said: Write, by Him in Whose hand my soul lies, only right comes out from it.”

Imam Ibn al-Atheer mentioned unanimous agreement of Muslims on writing down *ahadith* in *Jaami al-Usool* (8/32):

أَنْ الْإِذْنَ فِي الْكِتَابَةِ نَاسِخٌ لِلْمَنْعِ مِنْهُ بِإِجْمَاعِ الْأُمَّةِ عَلَى جَوَازِهِ، وَلَا
يَجْمَعُونَ إِلَّا عَلَى أَمْرٍ صَحِيحٍ

“That the permission for writing (*ahadith*) is *Naasikh* (A ruling that nullifies the previous command of prohibition) by the consensus of the *Ummah* on it being allowed. And the *Ummah* does not agree upon something except that it is the truth.”

Qadi Iyaadh⁴⁴ mentioned *Ijmaa* (consensus) on this in *Al-Ilmaa ila Ma'rifah Usool ar-Riwayah wa-Taq'eed as-Samaa* (1/148):

ووقع عليه بعد هذا الاتفاق والإجماع من جميع مشايخ العلم وأئمة
وناقليه

“And what came after this is the unanimous agreement and consensus from all the scholars, authorities and carriers of knowledge.

⁴⁴ Abul Fadl Iyad bin Amr bin Musa was the great scholar of *Fiqh* and a high judge (*Qadhi*) in Granada. He visited Cordoba, Murcia, Almeria, and Granada in quest for knowledge. Some of his teachers include Ibn al-Haaj and Ibn Rushd. He followed Maliki school of thought. Some of his works are *Tartib al-madarik wa-taqrib al-masalik li-marifah alam madhab Malik* (Organizing the faculties and revealing the methods for discovering the signs of the school of Malik), *Al-Ilmaa ila Ma'rifah Usool ar-Riwayah wa-Taq'eed as-Samaa* on science of *hadith*, *ash-Shifa bi tarif huquq al-Mustafa* (The healing in knowing the truths of the Chosen One), *al-Mu'lim bi-fawa'id Muslim* (a commentary on Saheeh Muslim) and others. He died in the year 554 A.H. Cadi Ayyad University, also known as the University of Marrakech, was named after him.

Did Abu Bakr burn his compilation of Hadith? A Refutation of Parvez

G.Parvez⁴⁵ tries to prove that Abu Bakr (May Allah be pleased with him) was against following *hadith*. He said in his book *Muqaam-e-hadith* translated into english as *Actual status of hadith* page 6:

“Then Imam Dhahabi quotes parable of the Messenger's wife Aisha and writes:The wife of the Messenger mentions that her father (Abu Bakr) had collected the *ahadith* of the Messenger which were five hundred in number. She says: One night I noticed that my father was restless in his bed and was very perturbed. I asked him if he was in some bodily pain or was this condition due to any bad news that he might have heard? He did not answer my question. In the morning he asked me to bring him the collection of *ahadith* and then he made a bonfire of them all.”

I say:

⁴⁵ Parvez was a famous *hadith* rector from Pakistan. He was born in Batala, Punjab, in British India in 1903. Poet Iqbal, introduced him to Muhammad Ali Jinnah, later, Jinnah appointed him to edit the magazine, *Talu-e-Islam* through which he propagated ideas of rejection of *hadith*. Refer to *Aaina-e-Parveziyat* by Shaykh Abdurrahman Kilani

Firstly; This narration is false. Imam ad-Dhahabi said after quoting this narration in his book *Tadkirah al-Huffadh* (1/5) : “This is not authentic.”. Parvez made deception by quoting from book of ad-Dhahabi and hiding ad-Dhahabi’s verdict on this narration.

Secondly; The above mentioned narration is weak due to number of reasons.

- 1) Its first narrator Muhammad bin Moosa bin Hammad was criticized by Imam Daraqutni as reported in *Suwaalat Haakim li Daraqutni* (no.221).
- 2) Another narrator Ali bin Salih is *majhool* (unknown) as mentioned in *Taqreeb at-tahdheeb* (no. 4752).
- 3) Third narrator Moosa bin Abdullah bin Hasan bin Hasan is criticized by Imam al-Bukhari who said about him “*Feehi nadhr*”. Imam al-Iraqi explained these words of al-Bukhari in his book *at-Taqyeed* page:163: *Feehi Nadhr* and *Sakatoo `anhu* – these two expressions are used by al-Bukhari for a narrator who is rejected in his narrations. Hafidh Ibn Hajr explained this expression of al-Bukhari in his book *Al-Qawlul-Musaddad fi Musnad Ahmad* page 10: “al-Bukhari used “*Feehi Nadhr*” regarding him and

when he uses this expression then the narrator according to him is abandoned in his narrations.

- 4) Its fourth narrator Ibrahim bin Umar bin Ubaydullah is unknown in his narrations.

Thus the chain of this narration has darkness upon darkness.

Thirdly; Abu Bakr himself narrated many *ahadith* of Messenger of Allah (ﷺ). If *ahadith* were not authority in his eyes, he would not have narrated it.

Answering the lies of orientalists and deviants that Hadith was compiled much later.

Many orientalists, *hadith* rejectors and heretics continuously spread this misconception that *hadith* was compiled much later.

Famous orientalist William Muir said in his book “Life of Mohamet”⁴⁶ page xxx-xxxi :

“ But we possess no authentic remains of any compilation of an earlier date than the middle or end of the second century of the Hegira. Then, indeed, ample materials had been amassed, and they have been handed down to us both in shape of *Biographies* and of *General collections* which bear upon every imaginable point of Mohamet’s character, and record the minutest incidents of his life”.

Sir Syed Ahmed Khan in his “*Al-Khutbat al-Ahmadiya, A reply to Muir’s Life of Mohamet*” accepts contention of

⁴⁶ William Muir was a Scottish Orientalist and staunch enemy of Islam. He was a christian missionary who was appointed as a high official in the East India company’s administration in India. Muir was one of the umpires from christian side at the famous Agra debate between Carl Pfander and Rahmatullah Kairanwi. Pfander was badly defeated in the debate and thus was transferred by missionary society. Subsequently Rahmatullah Kairanwi wrote his famous book *Izhar al-Haqq* after that debate. Muir said in his book *The Life of Mahomet*, vol. 4, page 322: “The sword of Mahomet, and the Coran, are the most fatal enemies of Civilization, Liberty, and Truth, which the world has yet known.” He wrote dozens of book against Islam. He died as a trinatarian polytheist in Edinburgh and is buried in Dean Cemetery.

Muir that significant writing of *hadith* did not occur within first century A.H.

False Prophet Mirza Ghulam Ahmad Qadiani said as reported in collection of his books and articles entitled “*Roohani Khazaayn*” vol.19 page 61 :

“... *hadith* was compiled 100-150 years later”

Same idea was propagated by Joseph Franz Schacht as he said in his book “Introduction to Islamic law” page 34 that the traditions came into existence “..from the first half of the second century onwards”

Famous orientalist Gautier Juynboll, who specialized in *hadith* said in his book “*Muslim Tradition*” page 5:

“I do not deny the possibility that the Companions talked incessantly about their deceased leader, but I think that it never took the programmatic form that the sources want us to believe, and *hadith* became only standardized after the last Companions had died, not while a relatively large number of the younger Companions were still alive”

Insha Allah we shall analyze this claim in the light of evidences.

Writing of hadith during Time of Messenger of Allah (ﷺ)

Its reported in most authentic collection of *hadith Saheeh Al-Bukhari* no.113:

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

Narrated Abu Hurairah⁴⁷: There is none among the companions of the Prophet (ﷺ) who has narrated more *ahadith* than I except Abdullah bin Amr (bin Al-

⁴⁷ Abu Hurairah Abdurrahman bin Sakhr ad-Dawsi al-Yamani was a great scholar and companion of Prophet (ﷺ). Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (2/578) and said, “He is *Al-Imam, Al-Faqeeh, Al-Mujtahid, Al-Hafidh*, companion of Messenger of Allah (ﷺ).” Dr Mustafa Sibae said in his book *The Sunnah and its role in Islamic legislation* page 405, “We have previously alluded to the report that Abu Hurairah accepted Islam in the year 7 H, during the battle of *Khaybar*. But we must point out here that we consider the correct opinion to be that he had accepted Islam a great deal earlier, though we do hold that he emigrated in order to join the Messenger of Allah (ﷺ) in the year 7 A.H. We maintain that he accepted Islam prior to the year 7 A.H based on the following two pieces of evidence.” and then he quotes evidences. Abu Hurairah was destitute, and he took up his place of residence in the *Masjid* of Prophet (ﷺ) with others who were known as *Ahl as-Suffa*. In the narration of *Saheeh Muslim* (no.2491), Abu Hurairah said “I said, Allah’s Messenger, supplicate to Allah so that He may instill love of mine and that of my mother too in the believing servants and let our hearts be filled with their love, whereupon Allah’s Messenger (ﷺ) said, O Allah, let there be love of these servants of yours, i.e. Abu Hurairah and his mother, in the hearts of the believing servants and let their hearts be filled with the love of the believing servants. (Abu Hurairah said: This prayer) was so well granted by Allah that no believer was ever born who heard of me and who saw me but did not love me.” He died in the year 59 A.H.

Aas)⁴⁸ who used to write them and I never did the same.

Its reported in *Sunan Abu Dawood* no.3646 with an authentic chain of narration:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيدُ حِفْظَهُ فَنَهَنِي قُرَيْشٌ وَقَالُوا أَتَكْتُبُ كُلَّ شَيْءٍ تَسْمَعُهُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَشَرٌ يَتَكَلَّمُ فِي الْغَضَبِ وَالرَّضَا فَأَمْسَكْتُ عَنِ الْكِتَابِ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَوْمَأَ بِأَصْبُعِهِ إِلَيَّ فِيهِ فَقَالَ " أَكْتُبُ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلَّا حَقٌّ . "

“Narrated Abdullah bin Amr bin al-Aas: I used to write everything which I heard from the Messenger of Allah (ﷺ). I intended (by it) to memorize it. The *Quraysh* prohibited me saying: Do you write everything that you hear from him while the Messenger of Allah

⁴⁸ Abdullah bin Amr bin al-Aas bin Wail bin Hashim was a scholar and companion of Messenger of Allah (ﷺ). Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (3/79) and said, “*Al-Imam*, an authority, the worshipper, companion of Messenger of Allah (ﷺ).” He was known to have read the pre-Islamic scriptures before he embraced Islam and it is reported that he continued after becoming Muslim. He fought in several battles during the lifetime of the Messenger (ﷺ) and accompanied his father on many conquests including the conquest of Egypt and Syria. He remained with his father until his father’s death. He died in the year 65 A.H.

(ﷺ) is a human being: he speaks in anger and pleasure? So I stopped writing, and mentioned it to the Messenger of Allah (ﷺ). He signalled with his finger to his mouth and said: Write, by Him in Whose hand my soul lies, only right comes out from it.”

Saheefah as-Sadiqa

Imam Ahmad reported in his *Musnad* no.6645 and Haakim in his *Mustadrak* 4/555 with an authentic chain

حَدَّثَنِي أَبُو قَبِيلٍ، قَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِي،
وَسُئِلَ: أَيُّ الْمَدِينَتَيْنِ تُفْتَحُ أَوَّلًا: الْقُسْطَنْطِينِيَّةُ أَوْ رُومِيَّةُ؟ فَدَعَا عَبْدُ اللَّهِ
بِصُنْدُوقٍ لَهُ حَلْقٌ، قَالَ: فَأَخْرَجَ مِنْهُ كِتَابًا، قَالَ: فَقَالَ عَبْدُ اللَّهِ: بَيْنَمَا
نَحْنُ حَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَكْتُبُ، إِذْ سُئِلَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْمَدِينَتَيْنِ تُفْتَحُ أَوَّلًا: قُسْطَنْطِينِيَّةُ أَوْ رُومِيَّةُ؟
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَدِينَةُ هِرَقْلٍ تُفْتَحُ أَوَّلًا "
يَعْنِي قُسْطَنْطِينِيَّةَ

Abu Qabeel narrates that we were with Abdullah bin Amr ibn al-‘Aas (companion of messenger of Allah (ﷺ)) someone asked him, Which of the two cities were conquered first? Constantinople or Rome. So he (Abdullah ibn Amr ibn al-‘Aas) ordered safe box to be brought to him, took out one book from it and said: We were writing (*hadith*) with messenger of Allah (ﷺ) and it was asked to him (ﷺ), Which of the two cities were conquered first? Constantinople or Rome. So Messenger of Allah (ﷺ) replied: City of Herculius will be conquered (Constantinople) first.

Imam Ahmad reported in his *Musnad* no 6851 with an authentic chain of narration:

حَدَّثَنَا خَلْفُ بْنُ الْوَلِيدِ، حَدَّثَنَا ابْنُ عِيَّاشٍ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ
 الْأَلْهَانِيِّ، عَنْ أَبِي رَاشِدٍ الْحُبْرَانِيِّ، قَالَ : أَتَيْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ
 الْعَاصِ، فَقُلْتُ لَهُ: حَدَّثْنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ، فَأَلْقَى بَيْنَ يَدَيَّ صَحِيفَةً، فَقَالَ: هَذَا مَا كَتَبَ لِي رَسُولُ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Abee Rashid al-Hubrani said: I went to ‘Abdullah bin ‘Amr bin al-‘Aas and I said to him: “Narrate to me what you listened from the Messenger of Allah (ﷺ).”

He handed me over a manuscript and said: “This is what I wrote from the Messenger of Allah, (ﷺ)...”

It is reported by Ibn Saad in his *Tabaqaat al-Kubra* (7/343)⁴⁹

عَنْ مُجَاهِدٍ قَالَ: رَأَيْتُ عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو صَحِيفَةً , فَسَأَلْتُهُ عَنْهَا , فَقَالَ: هَذِهِ الصَّادِقَةُ , فِيهَا مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , لَيْسَ بَيْنِي وَبَيْنَهُ فِيهَا أَحَدٌ

Mujahid⁵⁰ said: I saw a manuscript with Abdullah bin ‘Amr bin al-‘Aas so I asked about it. He said: “This is *al-Sadiqa* and in it is what I listened to from the

⁴⁹ There is a slight weakness in the chain due to narrator Ishaq bin Yahya, it does not affect the narration as the fact is already established with authentic narrations above.

⁵⁰ Mujahid bin Jabr Abu Hajjaj al-Makhzoomee al-Makki was one of the greatest authority in *Tafseer*. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (4/449) and said, “Al-Imam, leader of reciters and *mufasssireen*...The whole *Ummah* is agreed upon greatness Mujahid and using him for evidence. The authors of the six books of *hadith* have also narrated from him” Some of his teachers are Sa’ad bin Abee Waqaas, Ummul-Mu’mineen Aisha, Abu Hurairah, Umm Haanee, Abdullah bin Umar and others. His students include Qatadah, Hakam bin Utaibah, Amr bin Deenar, Amash and others. Ibn Taymiyyah said about Mujahid in his *Muqaddimah fee Usool at-Tafseer* page 10, “Mujahid studied the Qur’an with Ibn Abbas, he stopped and questioned him about each and every verse and noted all of his comments. That is why (Sufyan) ath-Thawree said, ‘If the comments of Mujahid reach you then it is enough.’ This is also the reason why Imam ash-Shafi’ee and Imam al-Bukhari relied on Mujahid’s explanations. Similarly Imam Ahmad and others of his like, who have commented on the Qur’an, quote the words of Mujahid more than the words of any other person.” He died in the year 104 A.H.

Messenger of Allah (ﷺ) in it (meaning narrations in the book) there is no step between myself and the Prophet.”

Imam ad-Dhahabi said in *Siyar Alam an-Nubala* (4/58) that this *Saheefah* was more precious to Abdullah bin Amr bin al-Aas than his life.

Hafidh Ibn Hajar has quoted in *Tahdheeb at-Tahdheeb* (8/49) from Yahya bin Ma’een that he said:

يحيى بن معين إذا حدث عمرو بن شعيب عن أبيه عن جده فهو
كتاب

“When Amr bin Shu’aib narrates from his father from his grandfather it is from (that) book (*Saheefah as-Sadiqah*).”

Imam Ahmad bin Hanbal narrated this “*As-Sahifah*” of Abdullah bin ‘Amr bin al-‘Aas in his *Musnad* and named it *Musnad Abdullah bin Amr bin al-Aas*.

Copy written by First Caliph of Muslims Abu Bakr to companion Anas bin Malik⁵¹

Its reported in *Saheeh Al-Bukhari* (no.1454):

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى الْأَنْصَارِيُّ، قَالَ حَدَّثَنِي أَبِي
قَالَ، حَدَّثَنِي ثُمَامَةُ بْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ، أَنَّ أَنَسًا، حَدَّثَهُ أَنَّ أَبَا بَكْرٍ
- رَضِيَ اللَّهُ عَنْهُ - كَتَبَ لَهُ هَذَا الْكِتَابَ لَمَّا وَجَّهَهُ إِلَى الْبَحْرَيْنِ بِسْمِ اللَّهِ

⁵¹ Anas bin Malik bin Nadar al-Khazraji Al-Ansari was a well-known *Sahabi* of Prophet (ﷺ). Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (4/418) and said, “(He is) the *Imam*, the *Mufti*, the reciter (of Quran), the *Muhaddith*, the narrator of Islam, Abu Hamzah al-Ansari, al-Khazraji, al-Bukhari, al-Madani, the servant of Messenger of Allah (ﷺ). his student, his follower and the last companion to die.” It is reported in *Saheeh al-Bukhari* (no.1982), “Narrated Anas: The Prophet (ﷺ) paid a visit to Umm Sulaim and she placed before him dates and ghee. The Prophet (ﷺ) said, "Replace the ghee and dates in their respective containers for I am fasting." Then he stood somewhere in her house and offered an optional prayer and then he invoked good on Umm Sulaim and her family. Then Umm Sulaim said, "O Allah's Messenger (ﷺ)! I have a special request (today)." He said, "What is it?" She replied, "(Please invoke for) your servant Anas." So Allah's Messenger (ﷺ) did not leave anything good in the world or the Hereafter which he did not invoke (Allah to bestow) on me and said, "O Allah! Give him (i.e. Anas) property and children and bless him." Thus I am one of the richest among the Ansar and my daughter Umaina told me that when Al-Hajjaj came to Basra, more than 120 of my offspring had been buried.” It is reported in *Saheeh al-Bukhari* (no.6911), “Narrated Abdul Aziz: Anas said, "When Allah's Messenger (ﷺ) arrived at Medina, Abu Talha took hold of my hand and brought me to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Anas is an intelligent boy, so let him serve you." Anas added, "So I served the Prophet (ﷺ) at home and on journeys; by Allah, he never said to me for anything which I did: Why have you done this like this or, for anything which I did not do: Why have you not done this like this?" The Prophet (ﷺ) prayed for increase in his (Anas) wealth and children; so when he died he had seen 120 sons and sons of his sons (male grandchildren). And he was one of the richest people from the Ansaar. He died in the year 93 A.H (according to other reports in the year 91 or 92). His age was 103 years (101 or 102 according to other reports).

الرَّحْمَنِ الرَّحِيمِ " هَذِهِ فَرِيضَةُ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللَّهِ
صلى الله عليه وسلم عَلَى الْمُسْلِمِينَ

“Anas bin Malik (may Allah be pleased with him) reported that when Abu Bakr sent me to (collect the *Zakat* from) Bahrain, he wrote to me a book with the following: (In the name of Allah, the Beneficent, the Merciful). These are the orders for compulsory charity (*Zakat*) which Allah’s Messenger (ﷺ) had made obligatory for every Muslim.....”

Copy of second caliph of Muslims Umar Bin Al-Khattab

Its reported in *Al-Amwaal* of Ibn Zanjawiah (no.1397) with an authentic chain:

حدثني الليث بن سعد، قال: هذا كتاب الصدقة: " " ثم
ذكر مثل ذلك أيضا قال الليث: فحدثني نافع أن هذه نسخة كتاب
عمر بن الخطاب.....

“Al-Layth bin Saad⁵² narrated to me saying; This is the book of *As-Sadaqah*....., then he mentioned something like it saying: So Nafi (slave of Ibn Umar) told me that this is the copy of the book of Umar bin al-Khattab”.....

Its reported in *Saheeh Muslim* no.2069:

حَدَّثَنَا عَاصِمُ الْأَحْوَلُ، عَنْ أَبِي، عُثْمَانَ قَالَ كَتَبَ إِلَيْنَا عُمَرُ وَنَحْنُ
بِأَذْرَبِيجَانَ

“Asim al-Ahwal reported on the authority Abu Uthman saying: Umar wrote to us when we were in *Azerba’ijan*.....”

⁵² Layth bin Saad bin Abdurrahman al-Fahmi al-Qalqashandi was a *Muhaddith* and *Faqeeh*. He was an eponym of the *Laythi* school of Islamic jurisprudence. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (7/204) and said, “(He is) *al-Imam, al-Hafidh, Shaykhul Islam*, scholar of Egypt..he studied under Nafi, Ataa bin Abee Rabah, Ibn Abee Mulayka, Ibn Shihab az-Zuhree, Abu Zubair al-Makki and so on.” His students include Abdullah bin Mubarak, Abdullah bin Wahb, Qutayba bin Saeed, his son Shuayb bin al-Layth, Ahmad bin Yunus, Yahya bin Bukhair Yahya bin Yahya al-Laythi and so on. Imam Ibn Saad said about him in his *Tabaqat al-Kubra* (7/358), “He was *Thiqah*, having numerous authentic *ahadith*, he gave *fatwa* in Egypt throughout his life, he was generous, noble, bounteous and hospitable.” ad-Dhahabi said in *Meezaan al-Fidaal* (3/423) that Layth is an authority by consensus of scholars. Imam ash-Shafiee said as reported in *Tabaqat al-Muhadditheen* by Abu ash-Shaykh al-Asbahaani (1/406) with an authentic chain, “Layth bin Saad was a greater *Faqeeh* than Malik bin Anas except that his students failed to convey his teachings.” It is reported in *Tareekh Baghdad* (13/8) with an authentic chain that once Imam Malik wrote to Layth bin Saad that he was in debt. Imam Layth sent him five hundred *Deenars*. He died in the year 174 A.H.

Book of fourth caliph of Muslims Ali

Its reported in *Saheeh Al-Bukhari* no.6903:

سَمِعْتُ الشَّعْبِيَّ، قَالَ سَمِعْتُ أَبَا جُحَيْفَةَ، قَالَ سَأَلْتُ عَلِيًّا - رَضِيَ
الله عنه - هَلْ عِنْدَكُمْ شَيْءٌ مَّا لَيْسَ فِي الْقُرْآنِ وَقَالَ مَرَّةً مَّا لَيْسَ عِنْدَ
النَّاسِ فَقَالَ وَالَّذِي فَلَقَ الْحَبَّ وَبَرَأَ النَّسَمَةَ مَا عِنْدَنَا إِلَّا مَا فِي
الْقُرْآنِ، إِلَّا فَهَمًّا يُعْطَى رَجُلٌ فِي كِتَابِهِ، وَمَا فِي الصَّحِيفَةِ.

“Narrated Ash-Shabi: I heard Abu Juhaifa saying, I asked Ali⁵³ Have you got any Divine literature apart from the Qur'an?” (Once he said...apart from what the people have?) `Ali replied, 'By Him Who made the grain split (germinate) and created the soul, we have nothing except what is in the Qur'an and the ability (gift) of understanding Allah's Book which He may endow a man with and we have what is written in this book (*Saheefah* of *hadith*).”

⁵³ Ali bin Abee Talib Abd Manaf bin Abdul Muttalib bin Hashim was the cousin and son-in-law of the Prophet (ﷺ). He was the first boy to accept Islam and caliph of Muslims. It is reported in *Saheeh Muslim* (no.2404), “Saad bin Abee Waqqas reported that Allah's Messenger (ﷺ) left Ali bin Abee Talib behind him (as he proceeded) to the expedition of Tabuk, whereupon he (Ali) said: Allah's Messenger, are you leaving me behind amongst women and children? Thereupon he (the Prophet) said: Aren't you satisfied with being unto me what Aaron was unto Moses but with this exception that there would be no prophet after me?” It is reported in *Saheeh Muslim* (no.2405), “Suhail reported on the authority of Abu Hurairah that Allah's Messenger (ﷺ) said on the Day of Khaibar: I shall certainly give this standard in the hand of one who loves Allah and his Messenger and Allah will grant victory at his hand. Umar bin al-Khattab said: Never did I cherish for leadership but on that day. I came before him with the hope that I may be called for this, but Allah's Messenger (ﷺ) called Ali bin Abee Talib and he conferred (this honour) upon him and said: Proceed on and do not look about until Allah grants you victory.” Ibn Taymiyyah said in *Fatawaa al-Kubra* (1/56), “With regard to Ali bin Abee Talib being one of the *Ahlulbayt*, this is something concerning which there is no difference of opinion among the Muslims. It is so obvious to the Muslims that there is no need for evidence to prove it. Rather he is the best of the *Ahlulbayt*, the best of Bani Hashim after the Prophet (ﷺ). It was proven that the Prophet (ﷺ) threw his cloak over Ali, Fatimah, Hasan and Husayn and said, O Allah, these are the members of my household, so to remove *Ar-Rijs* (evil deeds and sins) from them and purify them with a thorough purification.” Ali was the hero of many a battle fought in the lifetime of the Prophet (ﷺ). With the exception of Tabuk, he joined all battles and expeditions. He was not only a great warrior but a great scholar as well. He was *Faqeeh* and excelled in science of *Tafseer*. He died in the year 40 .H. For more details read *The Biography of Ali Ibn Abi Talib* by Dr. Ali Muhammad Sallabi.

Books of Abdullah bin Umar

Its reported by Imam Bukhari in *at-Tareekh Al-Kabeer* (1/325) with an authentic chain and also Imam ad-Dhahabi in *Siyar Alam an-Nubala* (4/322):

عن نافع، أن ابن عمر كان له كتب ينظر فيها قبل أن يخرج إلى الناس

It is narrated from Nafi that Ibn Umar had some books which he used to look at before going out to (narrate to) the people.

Booklet of Sahabi Abu Bakrah ath-Thaqafi to his son

Imam Ahmad reported in his *Musnad* (no.20467) with an authentic chain that Abu Bakrah⁵⁴ sent a scroll to his son, the governor of *Sijistan*, which contained *ahadith* of Prophet (ﷺ).

⁵⁴ Abu Bakrah Nufai bin al-Harith bin Kaldah bin Amr ath-Thaqafi was from the companions of Messenger of Allah (ﷺ). He was a scholar and a great *Faqeeh*. His students include Ibrahim bin Abdurrahman bin Aouf, Ahnaf bin Qais, Muhammad bin Sireen, Hasan al-Basari and so on. Imam Ali bin Muhammad al-Jazari said in *Asad al-Ghabah* (4/391), “he was the virtuous one”. ad-Dhahabi said in *Siyar Alam an-Nubala* (3/6), “He was from the jurist among companions.” Ibn Hajr said in *al-Isabah* (10/183), “He was from the virtuous ones from the companions.” He died in the year 51 A.H.

Booklet of Sababi Abu Rafi

Imam Khateeb al-Baghdadi narrated in his book *Al-Kifayah* (1/330) with a good chain supported by narration brought by At-Tabrani in *Ad-Dua* no.498

عن أبي رافع، مولى رسول الله صلى الله عليه وسلم قال: دفع إلي كتابا فيه استفتاح رسول الله صلى الله عليه وسلم الصلاة

Abu Bakr bin Abdurrahman bin Hisham said that Abu Rafi⁵⁵ gave him a book which described Prophet's method of praying and invocations.

Collection of a Sababi, Abu Hurayra

Imam Ibn Saa'd narrated in his *Tabaqat al-Kubra* of 7/448 under: Kathir bin Murrah,

قال عبد الله بن صالح، عن الليث بن سعد، قال: حدثني يزيد بن أبي حبيب، «أن عبد العزيز بن مروان، كتب إلى كثير بن مرة الحضرمي، وكان قد أدرك بحمص سبعين بدرية من أصحاب

⁵⁵ Abu Rafi was a servant of Messenger of Allah (ﷺ) and his disciple. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (3/348). There is a difference of opinion regarding his name. It is said that his name was Ibrahim and some say it was Aslam. He narrated many *ahadith* from Prophet (ﷺ). Those who narrated from him include his son Ubaydullah bin Abee Rafi, Amr bin Shareed, Abu Saeed al-Maqbari and others. He died during the caliphate of Uthman, some say that he died during the caliphate of Ali.

رسول الله صلى الله عليه وسلم» قال ليث: «وكان يسمي الجند
المقدم» قال: «فكتب إليه أن يكتب إليه بما سمع من أصحاب رسول
الله صلى الله عليه وسلم من أحاديثهم إلا حديث أبي هريرة، فإنه
عندنا»

That Abdul ‘Aziz bin Marwan (d. 80 A.H.), the father of Umar bin Abdul Aziz, wrote to Kathir bin Murrah al-Hadharmi: “At Hims you have met seventy of the companions of Messenger of Allah who fought at Badr ... Write to me what you have heard of the *ahadith* of the Messenger of Allah from his companions, except those of Abu Hurayra for they are with us.”⁵⁶ This narration indicates that Abdul Aziz bin Marwan had a collection of *ahadith* of Abu Hurairah, may Allah be pleased with him, in written form with him and he was ordering it to be collected from other companions.

⁵⁶ All the narrators in chain are trustworthy except Abdullah bin Saleh who is Sudooq (truthful) but has some weakness which does not affect authenticity.

Collection of a Sahabi, Abdullah bin Abbas

Imam Ibn Saad narrated in his *Tabaqat al-Kubra* (5/293) under the *tarjama* of Kurayb bin Abi Muslim with an authentic chain of narration:

حدثنا موسى بن عقبة قال: وضع عندنا كريب حمل بعير أو عدل بعير من كتب ابن عباس. قال: فكان علي بن عبد الله بن عباس إذا أراد الكتاب كتب إليه: ابعث إلي بصحيفة كذا وكذا. قال: فينسخها , فيبعث إليه بإحدهما "

Moosa bin Uqbah said: “Kurayb kept in front of us a camel load or equal to a camel load of books of Ibn ‘Abbas and said: When Ali bin Abdullah bin Abbas wanted a book, he would write to him saying “send me the *Saheefah* (book) of so and so. And he said: So he would copy it and send him either of the two (the original or copy).

Book of Abdullah bin Mas'ood

Abdullah bin Masood, may Allah be pleased with him, also had his own book. Imam Ibn Abi Shaybaa narrated in his *Musannaf* no.26329 with an authentic chain of narration:

عن معن، قال: «أخرج إلي عبد الرحمن بن
عبد الله كتابا، وحلف لي أنه خط أبيه بيده

M'an said: 'Abdul Rahman bin Abdullah bin Mas'ood came to me with a book and swore, "Verily my father wrote it with his own hand."

Copy of hadith in Muadh bin Jabal's time

It is reported in *Al-Amrwaal* of Ibn Zanjawiah (no.1892) with an authentic chain:

عن موسى بن طلحة قال: كانت عندي نسخة عهد معاذ

“It is narrated from Musa bin Talhah who said: I used to have a copy from the time of Muadh⁵⁷.”

Book of companion Samurah bin Jundub:

Another famous companion, Samurah bin Jundub⁵⁸ (may Allah be pleased with him), also had his collection of Hadith. Imam Ahmad narrated in his

⁵⁷ Abu Abdurrahman Muadh bin Jabal bin Amr bin Aus al-Khazraji al-Madani was a great scholar and companion of Prophet (ﷺ). Prophet (ﷺ) encouraged his companions to learn Quran under him. It is reported in *Musnad Ahmad* (no.6786) with an authentic chain that Prophet (ﷺ) said, “Learn Quran from four Ibn Mas'ood, Ubayy in Kaab, Muadh bin Jabal and Saalim the freed slave of Hudhaifah.” It is reported in *Jaami at-Tirmidhi* (no.3790) with an authentic chain that Prophet (ﷺ) said, “The most knowledgeable of this *Ummah* concerning the lawful and unlawful is Muadh bin Jabal.” Prophet (ﷺ) sent him to Yemen as a teacher as it is recorded in *Saheeh al-Bukhari* (no.1496), “Narrated Abu Mabad (the slave of Ibn Abbas) Allah's Messenger (ﷺ) said to Muadh when he sent him to Yemen, You will go to the people of the Scripture. So, when you reach there, invite them to testify that none has the right to be worshipped but Allah, and that Muhammad is His Apostle. And if they obey you in that, tell them that Allah has enjoined on them five prayers in each day and night. And if they obey you in that tell them that Allah has made it obligatory on them to pay the Zakat which will be taken from the rich among them and given to the poor among them. If they obey you in that, then avoid taking the best of their possessions, and be afraid of the curse of an oppressed person because there is no screen between his invocation and Allah.” Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (3/269) and said, “The leader, The *Imam*..” Those who narrated from him include Ibn Umar, Ibn Abbas, Jabir, Anas, Abu Umamah, Abu Muslim al-Khawlani and so on. He died in the year 18 A.H.

⁵⁸ Samurah bin Jundub bin Abee Hilal al-Fazari was a scholar and companion of Prophet (ﷺ). Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (3/183) and said “He was from the scholars among *Sahabah*....He was harsh against *Khawarij*.” His students include Abu Qilaabah al-Jarmi, Abdullah bin Buraidah, Amir ash-Shabi, Muhammad bin Sireen and others. He died in the year 58 A.H.

book *Al-Ilal wa Maa'rifatul rijaal* (no. 2187) with an authentic chain:

أخبرنا بن عون قال دخلنا على الحسن فأخرج إلينا كتابا من
سمرة

“Ibn Aoun *rahimahullah* narrated that we went to Hasan al-Basari and he showed us book of Samurah (bin Jundub).”

Book of a Sahabi, Jabir bin Abdullah:

Imam Ibn Saad reported in his *Tabaqat al-Kubra* (5/467) with an authentic chain of narration that

أن مجاهدا يحدث عن صحيفة جابر
Mujahid narrated from the booklet of Jabir.⁵⁹

⁵⁹ Jabir bin Abdullah bin Amr bin Haram al-Ansari al-Khazraji was a prominent companion of Prophet (ﷺ). Jabir bin Abdullah al-Ansari is said to have accepted Islam when he was about 7. In the Battle of Uhud, Jabir bin Abdullah was not allowed by his father Abdullah to take part in Jihad. Jabir had seven sisters (some historians say nine) and Abdullah wanted him to take care of his family. So instead of fighting, Jabir served the thirsty soldiers. Jabir's father, Abdullah bin Amru bin Haram al-Ansari was killed in the Battle of Uhud. Imam ad-Dhahabi mentioned his biography in *Syar Alam an-Nubala* (3/189) and said, “ (He is) *Al-Imam al-Kabeer, Al-Mujtahid, Al-Hafidh*, companion of Messenger of Allah (ﷺ)...*Al-Faqeeh*..He transmitted great amount of knowledge from Prophet (ﷺ), Abu Bakr, Umar, Ali, Abu Ubaydah, Muadh bin Jabal, az-Zubair and group.” His students include Saeed bin al-Musayyib, Ataa bin Abee Rabah, Hasan al-Basari, Abu Jafar al-Baqir and so on. He died in the year 78 A.H.

Letter sent by a Sahabi Usayd bin Hudair

Imam Ahmad narrated in his *Musnad* (no.17986) with an authentic chain:

عن أسيد بن حضير الأنصاري، ثم أحد بني حارثة، أنه أخبره أنه كان عاملاً على اليمامة، وأن مروان كتب إليه: أن معاوية كتب إليه: أيما رجل سرق منه سرقة، فهو أحق بها بالثمن حيث وجدها، قال: فكتبت إلى مروان: " أن النبي صلى الله عليه وسلم قضى...

“It is narrated from Usayd bin Hudhair Al-Ansari⁶⁰, that one of the Bani Harithah told him that he was working on Al-Yamamah, and then Marwan wrote to him stating that Muawiyah wrote to him: That any man who steals from him, then he has the right to it that it's price to be paid to him wherever he finds it. He then said: So I wrote to Marwan: That the Prophet judged (regarding this matter)..."

⁶⁰ Usaid bin Hudair al-Awsi al-Ansari was companion of Prophet (ﷺ). Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (3/206). Usaid bin Hudair's father Hudair al Ka'ib was the leader of al Aws and one of the great nobles and strong fighter of the Arabs in the pre Islamic era. When Islam made its way towards him he was guided by Allah. He took his place and became an Ansar. Usaid bin Hudair embraced Islam quickly. He inherited from his father status, courage, and hospitality. Before becoming a Muslim, he was one of the leaders of Madeenah, a noble of the Arabs, and one of their excellent spearmen. He died in the year 20 A.H.

Students of a Sahabi Al-Baraa bin Aazib writing down Ahadith

Imam ad-Darimi narrated in his *Sunan* (no.520) with an authentic chain:

عن عبد الله بن حنش، قال: رأيتهم يكتبون عند البراء بأطراف
القصب على أكفهم

It is narrated from Abdullah bin Hansh that he said: I saw them (students) writing with Al-Baraa⁶¹ using the ends of reeds on their palms.

Book of Hasan bin Ali, grandson of Prophet (ﷺ).

Its reported in *Al-Ilal* of Imam Ahmad (no.639) with an authentic chain:

عن عبد الرحمن بن أبي ليلى قال سألت الحسن بن علي عن قول
علي في الخيار فدعا بربعة فأخرج منها صحيفة صفراء مكتوب
فيها قول علي في الخيار

⁶¹ Abu Amara Baraa bin Aazib bin Harith al-Ansari was a great jurist and a companion of Prophet (ﷺ). Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (3/193) and said, “(He is) *Faqeeh al-Kabeer*..he narrated numerous *ahadith* and participated in many battles.” He accepted Islam at a young age and fought beside the Prophet (ﷺ) in fifteen battles. during the caliphate of ‘Uthmān, he was made governor of al-Ray (in Persia). He eventually retired to Kufa and there he died in the year 72 A.H.

“It is narrated from Abdurrahman bin Abee Layla that he said; I asked Al-Hasan bin Ali⁶² about the statement of Ali regarding *Al-Khiyar* (Islamic ruling on choices for both parties in trade), so he asked someone to get a box from which he removed a yellow colored book which had the statement of Ali about *Al-Khiyar* mentioned in it.”

⁶² Hasan bin Ali bin Abee Talib is the grandson of Prophet (ﷺ), son of his daughter Fatima (may Allah be pleased with her). Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (4/326) and said, “(He is) Al-Imam, the leader, beloved of Messenger of Allah (ﷺ), leader of the youth of the people of *Jannah*, Abu Muhammad al-Qurshi.” It is narrated in *Jaami at-Tirmidhi* (no. 3768) with an authentic chain, “Narrated Abu Sa’eed that the Messenger of Allah (ﷺ) said: Al-Hasan and Al-Husain are the chiefs of the youth of Paradise.” It is narrated in *Jaami at-Tirmidhi* (no. 3773) with an authentic chain, “Narrated Abu Bakrah that the Messenger of Allah (ﷺ) ascended the Minbar and said: Indeed, this son of mine is a chief, Allah shall bring peace between two [tremendous] parties through his hands.” This prophecy of the Prophet (ﷺ) came true. Hasan wrote to Muawiyah bin Abee Sufyan (may Allah be pleased with him), offering to come to terms for a peace deal between them. Muawiyah sent Abdullah bin Aamir and Abdurrahman bin Samurah to him and a peace deal was concluded. Hasan swore allegiance to Muawiyah as caliph, and yielded the caliphate to him. That occurred in 40 AH, which was called the year of unity (*aam al-jamaa’ah*) because the people united under Muawiyah in that year. He died in the year 50 A.H.

Collection of a Sahabi, Anas bin Malik

Imam Bayhaqi⁶³ reported in his *Al-Madkhal* (no.757) with good chain of narration:

عن أنس بن مالك، قال: هذه أحاديث سمعتها وكتبتها عن
رسول الله صلى الله عليه وسلم

“It is narrated from Anas bin Malik that he said; I heard and wrote these *ahadith* from the Messenger of Allah (ﷺ).”

Books of a sahabi, Saad bin Ubadah

Imam Ash-Shafiee reported in his *Musnad* (no.1712) with an authentic chain:

⁶³ Abu Bakr Ahmad bin Husayn bin Ali bin Moosa al-Bayhaqi also known as Imam Al-Bayhaqi was born in Bayhaq, in Khurasan. He was a *Faqeeh* and *Muhaddith*. He is generally ascribed to *Shafiee Madhab*, though he was against *Taqleed* (blind following). He said commenting on one *hadith* as recorded in *Majmoo'ah Ajzaa al-Hadithiyyah* (2/235)“I am not saying this by doing *Taqleed*, rather I am saying it based on the evidences.” Some of his works are *As-Sunan al-Kubra*, commonly known as *Sunan al-Bayhaqi*, *Ma'rifah as-Sunan wa al-Athar*, *Al-Asmaa was-Sifaat*, *Dala'il al-Nubuwwah* (*The Signs of Prophethood*), *Shu'ab al-Iman* (*The branches of faith*) *Al-I'tiqaad ala Madhhab al-Salaf Ahlusunnah wal-Jamaah* and others. He fell into some mistakes regarding attributes of Allah, though affirmed attributes of Face, Hands, Eyes, without *Ta'weel* and *Tafweed*. as it is evident in his book *al-I'tiqaad* under the chapter, *A Mention of the Ayaat and narrations reported regarding the affirmation of the attribute of Face, Two Hands and Eye.* within it he refutes the *taweel* of the *Jahmiyyah* and *Mu'tazilah* that "*yad (hand)*" is *qudrah* or *ni'mah* (power, or favor), and he affirmed it with its apparent meaning. He died in the year 458 A.H.

عن سعيد بن عمرو بن شرحبيل بن سعيد بن سعد بن عبادة، عن أبيه، عن جده، قال: وجدنا في كتب سعد: أن رسول الله صلى الله عليه وسلم قضى...

It is narrated from Sa'eed bin Amr bin Sharahbil bin Saeed bin Saad bin Ubadah⁶⁴, from his father who narrated from his grandfather, he said; We found in the books of Saad that the Prophet (ﷺ) gave judgement...

Hadith written from Umm al-Mu'mineen Aisha

Imam Ahmad reported in his *Musnad* (no.24566) with an authentic chain:

قال: فأخبرته معاوية بن أبي سفيان، فلم يرض بالذي أخبرته حتى كتب إلى أم المؤمنين أن اكتبني إلي به، فكتبت إليه به كتابا

⁶⁴ Saad bin Ubadah bin Dulaym bin Haritha was the chief of the Sa'ida clan of the Khazraj tribe in Madeenah and was companion of Messenger of Allah (ﷺ). It is mentioned in *Tabaqat al-Kubra* of Ibn Saad (3/613-617) that Saad was good at archery and swimming and could write in arabic. His generosity was widely acknowledged. Saad used to stand on his fortress, calling, 'Whoever likes fat or meat should come to Saad bin Ubadah'. Saad bin Ubadah accepted Islam at an early date, in the year before Prophet's (ﷺ) arrival in Medina, and consequently he broke all the idols of the Sa'ida clan. Saad intended to fight at Badr. He provided twenty camels for the expedition and he gave Muhammad (ﷺ) a sword named *al-Abd*. He went around the city urging other men to participate. But he suffered a scorpion-sting or snake-bite shortly before the army departed, and so he had to remain in Madeenah. He participated in all other battles with prophet (ﷺ). He died in the year 14 A.H.

He said: I told him about Mu'awiyah bin Abi Sufyan, and he was not pleased with what I told him, then he wrote to *Umm Al Mumineen* to write to me about him, so she wrote (to him) a book about him (Mu'awiyah).

Book of hadith compilation by Basheer bin Nuhayk student of Abu Hurairah

Imam Ad-Darimi reported in his *Sunan* no.511 with an authentic chain of narration:

عَنْ بَشِيرِ بْنِ نَهِيكٍ، قَالَ: " كُنْتُ أَكْتُبُ مَا أَسْمَعُ مِنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، فَلَمَّا أَرَدْتُ أَنْ أَفَارِقَهُ، أَتَيْتُهُ بِكِتَابِهِ فَقَرَأْتَهُ عَلَيْهِ، وَقُلْتُ لَهُ: هَذَا سَمِعْتُ مِنْكَ؟ قَالَ: نَعَمْ

Student of companions of Messenger of Allah (ﷺ) Basheer bin Nuhayk said: I used to write whatever I heard from Abu Hurairah. Then when I intended to part from him I came to him with his book and then I read it to him and asked, "This is what I heard from you?" Abu Hurairah said, "Yes."

Compilation of Tabi'ee Sa'eed bin Jubair

Imam Ad-Darimi reported in his *Sunan* no.512 with an authentic chain of narration:

عن سعيد بن جبیر، قال: «كنت أسمع من ابن عمر، وابن عباس
رضي الله عنهما، الحديث بالليل، فأكتبه...

It is narrated from Saeed bin Jubair⁶⁵ that he said: I
used to hear *hadith* from Ibn Umar and Ibn Abbas
(may Allah be pleased) with him during the night and
then I would write it...

Book of Ibn Abi Mulayka from Ibn Abbas

Imam Muslim narrated in introduction of his *Saheeh*
(1/13) with an authentic chain:

عن ابن أبي مليكة، قال: كتبت إلى ابن عباس أسأله أن يكتب لي
كتاباً

⁶⁵ Saeed bin Jubair bin Hisham al-Asadi was one of the leading members of the *Tabieen*. He was considered one of the leading interpreters of Quran, jurist, and scholar of *hadith* of his time. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (5/187) and said, “(He is) *Al-Imam*, the reciter (of Quran), *Al-Hafidh*, *al-Mufasssir*....he was from the major scholars.” His *ahadith* are reported in famous six collections of *ahadith*. Hafidh al-Mizzee mentioned his biography in *Tahdheeb al-Kamal* (no.2245), his teachers include Anas bin Malik, Dhahhak bin Qais, Abdullah bin Zubair, Abdullah bin Abbas, Abdullah bin Umar and others. Some of his students are Ayub as-Sakhtiyane, Bukhair bin Shihab, Thabit bin Ajlan, Zakhwan Abu Salih and others. Ibn Hajr said in *Tahdheeb at-tahdheeb* (4/13), “Amr bin Maymoon said that his father said that Saeed bin Jubair passed away and every one on the earth attained his knowledge... Abul Qasim At-Tabari said: He is a reliable Imam and authority on Muslims....Ibn Hibban said: He was jurist, worshiper, righteous and pious.” He was killed in the year 94 A.H.

“It is narrated from Ibn Abi Mulayka⁶⁶ that he said: I wrote to Ibn Abbas asking him to write me a book.”

Book of Tabiee Nafi (student of Abdullah bin Umar)

Imam Ahmad narrated in his *Musnad* (no.4835) with an authentic chain:

قال ابن عون: وفي كتاب نافع...

“Ibn Aoun said: and in the **book** of Nafi⁶⁷...”

⁶⁶ Abu Bakr Abdullah bin Ubaydullah bin Abee Mulayka at-Tameemi was a Tabiee, *Muhaddith* and judge during the era of Abdullah bin Zubair. He narrated from Aisha bint Abee Bakr, Asma bint Abee Bakr, Abdullah bin Abbas, Abdullah bin Amr al-As, Abdullah bin Umar and others. His students include Ataa bin Abee Rabah, Amr bin Deenar, Ayub as-Sakhtiyane, Humayd at-Taweel and others. ad-Dhahabi mentioned about him in *Siyar Alam an-Nubala* (5/89) and said, “*Al-Imam, Al-Hujjah* (the authority), *al-Hafidh*.....He was a scholar, *Mufti*, and trustworthy in *hadith*.” He died in the year 117 A.H.

⁶⁷ Abu Abdillah Nafi servant of Abdullah bin Umar, was a great scholar of Madeenah. He was *Mufti* and *Muhaddith*. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (5/95) and said, “(He is) *al-Imam, al-Mufti*, trustworthy (in narration), scholar of Madeenah”..Some of his teachers are Abdullah bin Umar, Aisha, Abu Hurairah, Abu Saeed al-Khudri, Umm Salamah and others. His students were az-Zuhree, Ayub as-Sakhtiyane, Ubaydullah bin Umar, Humayd at-Taweel, Ibn Jurayj, Ibn Aoun, Yunus bin Ubayd, Malik bin Anas and others. He is trustworthy in *hadith* by unanimous agreement of scholars. He died in the year 117 A.H.

Compilation of Kurayb

Imam Ibn Saad reported in his *Tabaqat* (5/293) with an authentic chain:

حدثنا موسى بن عقبة قال: وضع عندنا كريب حمل بعير أو عدل بعير من كتب ابن عباس. قال: فكان علي بن عبد الله بن عباس إذا أراد الكتاب كتب إليه: ابعث إلي بصحيفة كذا وكذا. قال: فينسخها , فيبعث إليه بإحدهما

Musa bin Uqbah narrated to us saying: Kurayb placed next to us a load of books of Ibn Abbas. He said: If Ali bin Abdullah ibn Abbas wanted a book he would write to him saying “Send to me such and such book”. He said: Then he would copy it down and send him one of the two (original or copy).

Compilation of Najdah bin Aamir

Imam Ahmad reported in his *Musnad* (no.3200) with an authentic chain:

عن يزيد بن هرمز قال: كتب نجدة بن عامر إلى ابن عباس يسأله عن أشياء فشهدت ابن عباس حين قرأ كتابه، وحين كتب جوابه، فكتب إليه

It is narrated from Yazeed bin Hurmuz that he said: Najdah bin Aamir wrote to Ibn Abbas asking him about different matters and I used to see Ibn Abbas when he used to read his book and when he used to write his answers then he would write to him.

Book of Aqbah bin Abi Hasana

Copy of his manuscript was present with Imam Dhahabi. Ad-Dhahabi mentioned in his book *Meezan Al-Itidaal* under the biography of Aqbah bin Abee Hasana (3/85).

قلت: وهذه نسخة حسنة وقعت لي، وغالب أحاديثها محفوظة

I say: And this is a good *nuskhah* that I happened to come upon, and most of it *ahadith* are preserved.

Book of Sa'eed al-Maqburi

Imam Ibn Hibban mentioned in his *Ath-Thiqaat* (7/387)

under biography of Muhammad bin Ajlan.

وقد سمع سعيد المقبري من أبي هريرة وسمع عن أبيه عن أبي هريرة فلما اختلط علي بن عجلان صحيفته ولم يميز بينهما اختلط

ففيها وجعلها كلها عن أبي هريرة وليس هذا مما يهـى الإنسان به
لأن الصحيفة كلها في نفسها صحيحة

And Saeed Al Maqbari heard from Abu Hurairah and he also heard from his father who had heard from Abu Hurairah, so he got confused and couldn't differentiate in his book from whom he had heard and he made all the narrations from Abu Hurairah and this is not something that a person should consider because the book is entirely correct.

Sa'eed al-Maqburi had book of *ahadith* which he compiled from Abu Hurairah. This book was under possession of Muhammad bin Ajlan.

Book of Tabiee Abu Sufyan Talha bin Nafi

Imam Ibn Abee Hatim ar-Razee reported in his book *Al-Maraseel* (no.364) with an authentic chain:

نا وكيع ، قال : سَمِعْتُ شُعْبَةَ ، يَقُولُ : " حَدِيثُ أَبِي سُفْيَانَ عَنْ
جَابِرٍ إِنَّمَا هِيَ صَحِيفَةٌ

Wakee' narrated to us saying: I heard Shu'bah saying: Hadith of Abu Sufyan which he narrated from Jaber is a book.

Book of Sulayman bin Qais al-Yashkari

Imam Ya'qoob bin Sufyan al-Fasawi narrated in his *Al-Ma'rifah wa at-Tareekh* (2/279) with an authentic chain:

قَالَ : كَانَ سُلَيْمَانُ الْيَشْكَرِيُّ جَاوَرَ بِمَكَّةَ سَنَةً ، جَاوَرَ جَابِرُ بْنُ عَبْدِ اللَّهِ ، وَكَتَبَ عَنْهُ صَحِيفَةً ، وَمَاتَ قَدِيمًا ، وَبَقِيَتِ الصَّحِيفَةُ عِنْدَ أُمِّهِ

He said: Sulayman Al-Yashkari used to live near Makkah for a year and near to Jabir bin Abdullah. He wrote a book from (what he heard) from Jabir. Then he passed away early and the book remained with his mother.

Book of Abu Zubair Muhammad bin Muslim

Imam Ya'qoob bin Sufyan al-Fasawi narrated in his *Al-Ma'rifah wa at-Tareekh* (1/166) with an authentic chain:

الليث بن سعد قال

جئت أبا الزبير فأخرج إلينا كتباً فقلت: سماعك من جابر؟ قال:
ومن غيره. قلت: سماعك من جابر؟ فأخرج إلي هذه الصحيفة

Al-Layth bin Sa'd said: Abu Zubayr came to me and took out a book so I asked: Is this what you heard from

Jabir? He replied: Who other than him. I asked again: What you heard from Jabir? So he took out this book for me.

Dr Mustafa Azami said in his book “*Studies in Hadith Methodology and Literature*” page 73:

“I have established in my doctoral thesis *Studies in early Hadith Literature* that even in the first century of the Hijra many hundreds of booklets of *hadith* were in circulation. If we add another hundred years, it would be difficult to enumerate the quantity of booklets and books, which were in circulation. Even by the most conservative estimate they were many thousands”. Details are present in his book “*Studies in early hadith literature*” (page 34-180)

What happened to them? Why only small amount of early literature is present now?

Dr Mustafa Azami in his book "*Studies in Hadeeth Methodology and Literature*" page 75, under chapter "Early hadith literature, What happened to them?" writes as to why only small amount of early literature is present now?

He says: "These books were not destroyed nor did they perish, but (they) were absorbed into the work of later authors. When the encyclopedia-type books were produced scholars did not feel the necessity to keep the early books or booklets and so slowly they disappeared." Then he goes on to prove this from page 75 onwards.

The proofs on preservation and writing down of *ahadith* by companions and their students and so on are so numerous that no just researcher will deny it. That is why even the critics of Islam admitted to this fact, yet we have ignorants who say *hadith* was compiled much later.

Academics who admitted the fact that Hadith was compiled since the time of Prophet

Famous academic Fuat Sezgin⁶⁸ admitted this fact in his book “*Geschichte des Arabischen Schrifttums*” vol. 1, pages 115-52. He concluded that companions of Messenger of Allah wrote down *hadith* in form of ‘Juzz’ and ‘Saheefah’ and those writings were brought together in the last quarter of the first century *Hijri* and the first quarter of the second century. And that later books like (*kutub al-masaaneed*) covered those *ahadith*. He also concluded that Imam al-Bukhari, in fact, took his material from about 200 books compiled by his *shuyookh* from the previous generation.

Nabia Abbott said in her book “*Studies in Arabic Literary Papyri*” volume 2 page 37: “The sources are unanimously emphatic that ‘Abdullah ibn ‘Amr al-Âs from the start recorded *hadith* and *sunnah*.”

⁶⁸ Fuat Sezgin was professor emeritus of the History of Natural Science at Johann Wolfgang Goethe University in Frankfurt, Germany and the founder and honorary director of the Institute of the History of the Arab Islamic Sciences there. Sezgin did his PhD under the German Orientalist Hellmut Ritter in 1950. His thesis titled “Buhari’nin Kaynakları” (The Sources of Al-Bukhari) argued that, contrary to the common belief among European orientalists, al-Bukhari’s edition of collected *ahadith* was based on written sources dating back to the 7th century as well as oral history.

She continued on the same page: “Family *isnads* of several generations of literate traditionalists imply continuous written transmission - an implication that is reinforced by the large number of traditions accredited to the members of such families and by the appearance of clusters of such traditions in the standard collections.”

Abbott⁶⁹ concludes on page 39 of her book: “The development of the family *isnad* and continuous written transmission lead to the third inescapable conclusion, namely that the bulk of the *hadith* and sunnah as they had developed by about the end of the first century was already written down by someone somewhere ...”

James Robson said as mentioned under "*Hadith*", section in the third volume of "*The Encyclopaedia of Islam*”:

⁶⁹ Nabia Abbott was an American orientalist. She was the first professor of Oriental Studies at the University of Chicago . Through the research it gained worldwide recognition in the field of old Islamic Written documents. In Chicago in 1933, she wrote her doctoral thesis on a group of early Islamic papyri from Egypt. Since 1939 her books appeared on Arabic palaeography. She wrote books about the origin of the North Arabic script and their Koranic development . From 1957 to 1972 she wrote three volumes on the editions of literary papyri. Through their work on the "woman in the Orient" it became known to a wider audience. She died on 15 October 1981 in Chicago.

“ There were, even quite early, men who made notes for their own guidance, and these notes formed a basis for larger works produced later. Among them mention may be made of Urwa b. al-Zubayr (d. 94/712 or 99/717) in Medina who is quoted as transmitting many traditions from his aunt 'Aisha, and Muhammad b. Muslim Ibn Shihab al-Zuhri (d. 124/741) who settled in Syria and was one of the most widely quoted authorities. Reference is even made to *sahifas* (scripts) in which some Companions of the Prophet collected traditions”. End of Robson’s⁷⁰ words.

Professor Nagendra Kr Singh said in *Encyclopaedic Historiography of the Muslim World* volume 1 Page 317: “ Compilation of hadith in a book form had become a known practice even during the prophet’s lifetime. We are told that Ali b. Abu Talib had compiled a small book containing Traditions of the Prophet, ‘Abdullah b. ‘Amr b. Al-As has also collected by permission of the Prophet, some Traditions in a book, which he named as al-Sahifa al-sadiqa. Similarly, Jabir b. Abdillah (d. 78 A.H.) was the compiler of a small

⁷⁰ James Robson was an orientalist who translated Mishkat al-Masabeeh into english “The Niche for lamps” in 4 volumes. For more details on him refer to Ph.D. thesis by Alshehri Mohammed from University of Birmingham entitled “A critical study of western views on Hadith with special reference to the views of James Robson and John Burton”.

collection of hadith. Abu Huraira and Amr b. Hazm are also reported to have gathered some Traditions while the latter had also committed to writing a number of such letters of the Prophet as he had despatched to the neighbouring rulers inviting them to embrace the new faith. Abu Huraira, a close companion of the Prophet, had preserved and transmitted a large number of traditions.

Apart from oral transmission, he is reported to have dictated some traditions to his pupils who committed them to writing. Hammam b. Munabbih compiled a book entitled al-sahifa, of which the manuscripts are found in the libraries of Berlin and Damascus. Its Arabic text along with the Urdu Translation and necessary notes has recently been published by Dr. Hamidullah. Ma'mar b. Rashid, a disciple of Hammam, also compiled a book entitled Jami, Manuscripts of which are in the Ankara University Library and in Istanbul.

Abu Bakr Abd al-Razzaq bin Hammam al-San'ani (126-211 A.H.) was a student of Ma'mar and one of the teachers of Ahmad bin Hanbal. He is also the compiler of a book entitled '*musannaf*'. In view of these

facts, it would be erroneous to assume, as some of the orientalist do, that the work of *hadith* compilation was unknown during the prophet's lifetime, and hence the entire collection of *hadith* becomes of questionable authenticity.

We have seen that Abu Huraira, his pupil Hammam b. Munabbih, his disciple Ma'mar and his pupil Rashid, his student Abd al-Razzq and his pupil Ahmad b. Hanbal have made continued efforts in preserving and compiling the *hadith* literature. After the discovery of these works we may rightly suppose that there must have been some other compiled works which did not come down to us. It should be also kept in mind that because of scarcity and dearth of writing material, oral transmission was a popular practice during the early days of Islam. Furthermore, this had become a common practice since the pre-Islamic days because 'Days of the Arab', legends of the Prophets, and the *Jahiliyya* poetry were transmitted orally. Nay, dictation or writing of such material was rather looked down upon as compared to oral transmission." End quote.

Books that are present today

Saheefah as-Sadiqah of sahabi Abdullah bin Amr bin al-Aas

This book “*Saheefah as-Sadiqah*” is published with the research of Dr. Muhammad Hamidullah. There are 436 narrations in it and all these narrations are present in *Musnad* of Imam Ahmad and *Sunan Darimi*. Most of the narrations are found in *Musnad Ahmad* under *Musnad Abdullah bin Amr bin al-Aas* in volume 2 from page 158 to 226.

Famous book of Hammam bin Munabbih⁷¹:

Alhamdulillah. It is present to this day. Dr. Hamidullah published it after carefully comparing the two manuscripts. It has 136 *ahadith*. Imam Ahmad has quoted these narrations in his *Musnad*. More details about this book are mentioned after few pages.

⁷¹ Abu Uqbah Hammam bin Munabbih bin Kamil al-Yamani as-San’ani was a brother of Wahb bin Munabbih and a scholar of *hadith*. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (4/544) and said, “*Al-Imam, al-Allamah..*” His teachers include Abdullah bin Zubair, Abdullah bin Abbas, Abdullah bin Umar, Abu Hurairah and others. Some of his students are Mamar bin Rashid, Aqeel bin Maqal etc. He died in the year 101 A.H.

Book of Ubaidullah bin Umar⁷²

He was a student of Nafi freedman of Ibn Umar. Hafidh Ibn Hajr said in *Tahdheeb at-Tahdheeb* (7/40) that Ubaidullah bin Umar had many books. Manuscript of his book is present in Zahirriyyah library in Damascus and it is not yet published.

Famous Seerah of Ibn Ishaq

He is Muhammad bin Ishaq bin Yassar⁷³. He was from younger *Tabi'een*. Part his book "*As-Seerah*" is published with 727 pages.

⁷² Ubaidullah bin Umar bin Hafs bin Aasim bin Ameer al-Mumineen Abee Hafs Umar bin al-Khattab was great scholar of *hadith* from Madeenah. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (6/395) and said, "(He is) *al-Imam*, the reciter, *al-Hafidh*, Abu Uthman al-Qurashi.." Some of his teachers were Salim bin Abdullah bin Umar, Qasim bin Muhammad, Nafi, Ataa bin Abee Rabah and others. His students include Shu'bah, Hammad bin Salamah, Ibn Jurayj, Mamar and others. He died in the year 147 A.H.

⁷³ Muhammad bin Ishaq bin Yasaar bin Khiyaar al-Madani was great scholar of *hadith* and *Seerah*. It is reported in Tareekh al-Baghdad (1/228) with an authentic chain that Imam Shubah bin Hajjaj said, "Ibn Ishaq is *Sayyid al-Muhadditheen* (The Leader of scholars of *hadith*) because of his great memory." Some of his teachers are Ayyub as-Sakhtiyani, Yahya bin Saeed al-Ansari, Amr bin Maymoon bin Mihran and others. His students include Hafs bin Ghiyath, Hammad bin Zayd, Hammad bin Salamah, Sufyan ath-Thawree, Sufyan Ibn Uyaynah, Shareek bin Abdullah, Shubah bin al-Hajjaj and others. He died in the year 150 A.H.

*Kitab al-Manasik by Imam Saeed bin Abi Aruba*⁷⁴

His book *Kitaab al-Manasik* has 163 *ahadith*.

Jaami Ma'mar bin Rashid

Ma'mar bin Rashid⁷⁵ was student of Tabi'een. Jaami of Ma'mar bin Rashid was compiled earlier than Muwatta of Imam Malik. Jaami Ma'mar bin Rashid is published in tenth volume of Musannaf Abdul al-Razzaq from page 379 till end

Muwatta of Imam Malik

Imam Malik bin Anas studied and narrated *ahadith* from many *Tabi'een* like Nafi freedman of Ibn Umar, Muhammad bin Muslim bin Shihab az-Zuhri, Aamir

⁷⁴ Saeed bin Abi Aruba was from younger *Tabi'een*. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (6/413) and said, "*Al-Imam, al-Hafidh*, scholar of people of Basrah...he was the mountain of knowledge." He narrated *ahadith* from middle level *Tabi'een* like Ayub al-Sakhtiyani, Hasan al-Basari, Qatada, Muhammad bin Sireen and others. Some of his students are Sufyan ath-Thawri, Shubah bin Hajjaj, Yazeed bin Haroon and others. He died in the year 156 A.H.

⁷⁵ Mamar bin Rashid al-Azdi was *Faqeeh* and one of the famous scholars of *hadith*. Al-Ijlee said in his *ath-Thiqat* (1/435) that Mamar was one of the intellectuals of men. He narrated *ahadith* from like *Tabi'een* Qatadah, al-Zuhri, 'Amr bin Dinar, Hammam bin Munabbih, Al-A'mash, Yahya bin Abi Kathir, Zaid bin Aslam, and Ayub al-Sakhtiyani. Some of his students are Muhammad bin Jafar, Abdur Razzaq, Hisham bin Yusuf and others. He died in the year 153 A.H.

bin Abdullah bin Zubair, Yahya bin Saeed al-Ansari, Zayd bin Aslam, Salih bin Kaysan and others.

Muwatta is one of the great books of Islam which includes a number of *marfoo ahadith* and *mareqoof* reports from the *Sahabah*, *Tabi'een* and those who came after them. It also includes many rulings of Imam Malik. *Muwatta* narrated by Yahya bin Yahya has 1955 *ahadith*.

Kitab az-Zuhd of Wakee bin Jarrah⁷⁶

It has 539 *ahadith*.

Kitab az-Zuhd of Abdullah bin Mubarak

It has 1627 *ahadith*

⁷⁶ Wakee bin Jarrah bin Malee al-Koofi was famous *Faqeeh* and *Muhaddith*. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (7/599) and said, “ (He was) al-Imam, al-Hafidh, Muhaddith of Iraq..from the noble ones.” His teachers include Hammad bin Salamah, Sufyan ath-Thawri, Sufyab bin al-Uyainah, Abdurrahman al-Awzaee, Sulayman bin Amash, Shubah bin Hajjaj and other luminaries. He was the famous teacher of Imam Shafiee, Imam Ahmad bin Hanbal and countless other luminaries. He was a *Mujtahid*. Ibn Ammar said, as reported in *Tareekh al-Baghdad* (13/479) with an authentic chain, “There was no one in Koofah at the time of Wakee bin Jarraah a greater *Faqeeh* and the more knowledgeable of *hadith* than Wakee.” He was highly against blind following. It is mentioned in *Jaami at-Tirmidhi* under *hadith* (no.906), “Imam at-Tirmidhi said, I heard Abu as-Saib saying: We were with Wakee when he said to a man from Ahl ar-Ray (people of opinions) : The Messenger of Allah (ﷺ) marked (sacrificial cattle), while Abu Haneefah said that doing so is mutilation.’ The man said: ‘It has been reported from Ibraheem an-Nakhaee that he said marking is mutilation. I saw Wakee’ becoming severely angry and he said: ‘I tell you that the Messenger of Allah (ﷺ) said, and you say Ibraheem said?’ You deserve to be imprisoned and not let out until you leave this saying of yours.” He died in the year 196 A.H.

Kitab ad-Dua of Muhammad bin Fudail

It has 161 *ahadith*.

Musannaf Abdur Razzaq⁷⁷

It has 21033 narrations.

Musannaf Ibn Abi Shaybah

It has 37930 narrations.

Musnad Ibn Abi Shaybah

It has 998 *ahadith*.

Al-Jaami Ibn Wabb

It has 528 *ahadith*.

Musnad ash-Shafiee

It has 391 pages.

Musnad Ahmad

It has 28199 *ahadith*.

⁷⁷ Abdur Razzaq bin Hammam bin Nafi al-Yamani as-Sanani was *Mufasssir* and great *Muhaddith* of Yemen. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (8/222) and said, “*Al-Hafidh al-Kabeer*, scholar of Yemen..” His pursuit of studies also included travels to Makkah, Madeenah, Syria and Iraq, where he studied under many scholars in all these cities. His teachers include Sufyan ath-Thawri, Sufyan bin Uyainah, Abdullah bin Mubarak, Abdurrahman al-Awzaee, Fudhayl bin Iyaad and others. His students include Ahmad bin Hanbal, Ishaq bin Rahaway, Ali bin al-Madeeni, Yahya bin Maecen, Zuhair bin Harb and other luminaries. His *ahadith* are reported in famous six books of *hadith*. Imam al-Bukhari alone narrated more than 100 narrations from him in his *Saheeh*. Hafidh Ibn hajr said in *Taqreeb at-Tahdheeb* (no. 4064), “*Thiqah Hafidh*, author of great books”. He died in the year 221 A.H.

*Musnad Abu Dawood Tiyalisi*⁷⁸

It has 6767 *ahadith*.

All the above books were written before *Saheeh al-Bukhari* and *Saheeh Muslim*.

⁷⁸ Abu Dawood Sulayman bin Dawood bin Jarood al-Basari at-Tiyalisi was great memorizer and scholar of *hadith*. Hafidh al-Mizzee mentioned his biography in his *Tahdheeb al-Kamal* (no. 2507) and quoted from Amr bin Ali al-Fallas that he said “I have not seen anyone from *Muhadditheen* who has memorized more than Abu Dawood at-Tiyalisi.” His teachers include Hammad bin Salamah, Hammad bin Zayd, Sufyan ath-Thawri, Sh’ubah bin Hajjaj etc. Some of his students are Alee bin al-Madeeni, Ahmad bin Hanbal and many others. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (8/110) and said, “*al-Hafidh al-Kabeer*, author of *al-Musnad*..” He died in the 204 A.H.

Preservation of Hadith through memorization

It is reported in *Sunan Abu Dawood* (no.3659) with an authentic chain that Prophet (ﷺ) said:

" تَسْمَعُونَ وَيُسْمَعُ مِنْكُمْ وَيُسْمَعُ مِمَّنْ سَمِعَ مِنْكُمْ "

“You hear (from me), and others will hear from you; and people will hear from them who heard from you.”

It is reported in *Sunan Abu Dawood* (no.3660) with an authentic chain that Prophet (ﷺ) said:

نَضَّرَ اللَّهُ امْرَأً سَمِعَ مِنَّا حَدِيثًا فَحَفِظَتْهُ حَتَّى يُبَلِّغَهُ فَرَبًّا حَامِلًا فَقِهِ
إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ وَرَبًّا حَامِلًا فَقِهِ لَيْسَ بِفَقِيهِ

May Allah brighten a man who hears a tradition from us, gets it by heart and passes it on to others. Many a bearer of knowledge conveys it to one who is more versed than he is; and many a bearer of knowledge is not versed in it.

From this *hadith*, *Sahabah* understood the importance of conveying *ahadith* of Prophet (ﷺ) and they started memorizing the *ahadith* of Messenger of Allah and

transmitting it exactly as they had heard. This *hadith* became very famous, and today it has reached us from twenty companions, with 175 different chain of narrations and recorded in 45 books of *hadith*. Scholar of *hadith* from *Madeenah*, Shaykh Abdul Muhsin al-Abbad wrote an entire book on this *hadith*. So the Muslims right from the beginning gave special attention to memorizing the *hadith*.

It is reported in *Saheeh al-Bukhari* (no.120):

عَنْ أَبِي هُرَيْرَةَ، قَالَ حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَعَاءَيْنِ

Narrated Abu Hurairah: I have memorized two kinds of knowledge from Allah's Messenger (ﷺ)

It is reported in *Saheeh Muslim* (no.964):

قَالَ سَمُرَةُ بْنُ جُنْدُبٍ لَقَدْ كُنْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ غُلَامًا فَكُنْتُ أَحْفَظُ عَنْهُ

Samura bin Jundub said: I was a young boy during the time of the Prophet (ﷺ) and I memorized (what I learnt from him)

It is reported in *Sunan Nasae* (no. 5711) with an authentic chain:

عَنْ أَبِي الْحَوْرَاءِ السَّعْدِيِّ، قَالَ قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ
عَنْهُمَا مَا حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَفِظْتُ
مِنْهُ " دَعُ مَا يَرِيكَ إِلَى مَا لَا يَرِيكَ

It was narrated that Abu Al-Hawra' As-Sa'di said: I said to Al-Hasan bin 'Ali, may Allah be pleased with him: 'What did you memorize from the Messenger of Allah (ﷺ) ?' He said: I memorized from him: 'Leave that which makes you doubt for that which does not make you doubt.'

It is narrated in *Saheeh al-Bukhari* (no.7438) :

قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ أَشْهَدُ أَنِّي حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَوْلَهُ

Abu Sa'eed Al-Khudri⁷⁹ then said, "I testify that I memorized from the Prophet (ﷺ) saying..."

It is reported in *Sunan ad-Darimi* (no.2013) with an authentic chain:

عن شداد بن أوس قال: حفظت من رسول الله صلى الله عليه وسلم

Shaddad bin Aus said: "I memorized from Messenger of Allah.."

Imam Ahmad reported an authentic *hadith* in his *Musnad* (no.5757):

أن ابن عمر قال: " حفظت من رسول الله صلى الله عليه وسلم

Ibn Umar said: "I memorized from Messenger of Allah (ﷺ).."

Thus preservation of *ahadith* was done through memorization as well as writing. Sometimes

⁷⁹ Saad bin Malik Sinan al-Khazraji Abu Saeed al-Khudri was an Ansari from the original inhabitants of Madeenah and one of the younger companions of the Prophet (ﷺ). Too young to fight at the Battle of Uhud where his father Malik bin Sinan fell, he participated in subsequent campaigns. He is seventh most prolific Companion in the transmission of the *hadith*. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (3/168) and said, "*al-Imam, al-Mujahid, Mufti of Madeenah....He was from Fuqaha and Mujtahideen.*" Ibn Katheer mentioned his biography in *al-Bidayah wan-Nihayah* (9/7) and said "*Sahabi al-Jaleel, from the Fuqaha among companions.*" His students include Abdullah bin Umar , jabir bin Abdullah, Abu Salamah bin Abdurrahman bin Aouf, Amir bin Saad and others. His *ahadith* are reported in famous six books of *hadith*. He died in the year 74 A.H.

information may be written incorrectly, thus companions and their students took special care in preservation of *ahadith* by employing different methods.

If we go through books of *Asmaa wa-rijaal* and *al-Jarh wa-Tadeel*, we will find number of scholars who are given the title *Al-Hafidh* (one who has memorized 100,000 narrations with their chains).

Even today there are numerous students who have memorized thousands of *ahadith* with their chain narration from books of *ahadith*. There are many who have memorized six books of *hadith* and I have personally seen students who have memorized thousands of *ahadith*. In *Makkah* and *Madeenah*, there are institutes for memorization of the *Sunnah*, where students graduate in 2-3 years. During the course students memorize all the *ahadith* of *Saheeh al-Bukhari* and *Saheeh Muslim* with combined total of 14838 *ahadith*. Some students memorize all the contents of famous six books of *ahadith*.

Isnaad: A tool in preservation of hadith

Isnaad, (from Arabic *sanad*, “support” plural: *asaneed*) is a list of authorities who have transmitted a report (*ḥadīth*) of a statement, action, or approbation of Prophet (ﷺ), one of his Companions (*Ṣaḥābah*), or of a later authority (Tabi'ee); its reliability determines the validity of a *ḥadīth*. The *isnaad* precedes the actual text (*matn*) of a *ḥadīth*.

To explain with an example, Imam al-Bukhari reported in his *Saheeh* (no.1):

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ، قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ، يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - عَلَى الْمِنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ".

Al-Humaydi Abdullah bin az-Zubair narrated to us, he said: Sufyaan (Ibn Uyaynah) narrated to us, he said: Yahya bin Sa'eed al-Ansaari narrated to us, he said: Muhammad bin Ibraaheem at-Taymee informed me, Verily he heard Alqamah bin Waqqaas al-Laythi

saying: I heard Umar ibn al-Khattaab – radiallah anhu on his pulpit, he said: I heard Allah's Messenger (ﷺ) saying, "The deeds depend upon the intentions and every person will get according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was what for he emigrated to."

So here *isnaad* is: Al-Humaydi Abdullah bin az-Zubair narrated to us, he said: Sufyaan (Ibn Uyaynah) narrated to us, he said: Yahya bin Sa'eed al-Ansaari narrated to us, he said: Muhammad bin Ibraaheem at-Taymee informed me, Verily he heard Alqamah bin Waqqaas al-Laythi saying: I heard Umar ibn al-Khattaab – radiallah anhu on his pulpit, he said: I heard Allah's Messenger (ﷺ) saying

Matn (text) is: "The deeds depend upon the intentions and every person will get according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was what for he emigrated to."

This *hadith* is reported in all 6 famous books of *ahadith* and also by Imam Ahmad in his *Musnad* with their

own chain of narration. All of them narrated through route of Yahya bin Saeed al-Ansari.

Isnaad has been crucial in separating authentic from weak *ahadith* and in identifying *Mawdoo* (fabricated) narrations.

Imam Muslim narrated with an authentic chain in the introduction of his *Saheeh* (1/15) under chapter entitled “Explanation on the point that *isnaad* is part of the religion” that Imam Abdullah bin Mubarak said:

الإِسْنَادُ مِنَ الدِّينِ، وَلَوْلَا الإِسْنَادُ لَقَالَ مَنْ شَاءَ مَا شَاءَ

“*Isnaad* is part of the religion. If it were not for the *isnaad* anyone would say whatever he wishes to say”.

Imam Muslim narrated with an authentic chain in the introduction of his *Saheeh* (1/14) under same chapter that Imam Muhammad bin Sireen said:

إِنَّ هَذَا الْعِلْمَ دِينٌ، فَانظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ

“Indeed! This knowledge (of *hadith*) is religion. Therefore look to see from whom you are taking your religion”.

Hadith is religion, thus taking *hadith* from someone is equivalent to taking religion from him. Thus one should take narrations only from trustworthy narrators who can trace back their narration to the Prophet (ﷺ) authentically. This is achieved only through system of *isnaad*.

Imam Khateeb al-Baghdadi reported in his *Sharf Ashabul hadith* (1/40-41) with an authentic chain that Imam Muhammad bin Haatim bin al-Muzaffar said:

إن الله أكرم هذه الأمة وشرفها وفضلها بالإسناد، وليس لأحد من الأمم كلها، قديمهم وحديثهم، إسناد، وإنما هي صحف في أيديهم، وقد خلطوا بكتبهم أخبارهم، وليس عندهم تمييز بين ما نزل من التوراة والإنجيل مما جاءهم به أنبياءهم، وتمييز بين ما ألحقوه بكتبهم من الأخبار التي أخذوا عن غير الثقات. وهذه الأمة إنما تنص الحديث من الثقة المعروف في زمانه، المشهور بالصدق والأمانة عن مثله حتى تنتهي أخبارهم، ثم يبحثون أشد البحث حتى يعرفوا الأحفظ فالأحفظ، والأضبط، فالأضبط، والأطول مجالسة لمن فوقه ممن كان أقل مجالسة. ثم يكتبون الحديث من عشرين وجها وأكثر حتى يهذبوه من الغلط والزلل، ويضبطوا حروفه ويعدوه عدا. فهذا من أعظم نعم الله تعالى على هذه الأمة. نستوزع

الله شكر هذه النعمة، ونسأله التثبيت والتوفيق لما يقرب منه ويزلف
لديه، ويمسكنا بطاعته، إنه ولي حميد

“Allah has honoured this *Ummah* and favoured it over others by blessing it with the *isnaad*. No other nation has this blessing, and they do not distinguish between that which was revealed in the *Tawrah* and *Injeel* and was brought by their Prophets, and that which was added to their books of narrations transmitted from inauthentic sources. This *Ummah* narrates *hadith* from a trustworthy individual who was known at his own time for sincerity and honesty, from another of similar character, and so on until the end of the chain of narrators. Then they researched very carefully to find out who had the stronger memory and was more precise, and who spent more time with the one from whom the report was transmitted, and who spent less time, then they would write down the *hadith* from more than twenty chains of narration, so that they could be sure that they had eliminated any mistake or error from it, and they wrote it exactly as it was narrated. This is one of the greatest blessings that Allah has bestowed upon this *Ummah*. We ask Allah to inspire us to thank Him for this blessing and we ask Him to

make us steadfast and to guide us to that which will bring us closer to Him and make us adhere to obedience to Him”

Khateeb al-Baghdadi commented on it stating:

فليس أحد من أهل الحديث يحابي في الحديث أباه، ولا أخاه، ولا ولده. وهذا علي بن عبد الله المديني، وهو إمام الحديث في عصره، لا يروى عنه حرف في تقوية أبيه بل يروى عنه ضد ذلك. فالحمد لله على ما وفقنا

“None of the people of *hadith* should show any favoritism with regard to the science of *hadith*, whether it is to his father or his son. Ali bin Abdullah al-Madeeni, who was a prominent scholar of *hadith* in his time, never narrated even a letter to suggest that his father was strong in *hadith*, rather what was narrated from him was the opposite of that.”

Thus with the introduction of *isnaad*, various sciences like *Al-ilm al-Jarh wa Tadeel* (science of disqualification and authentication of transmitters), *Al-Ilm at-Tareekh ar-Ruwaat* (science of knowing dates of birth and death of transmitters), *al-Ilm Ghareeb al-hadith* (study of the irregular aspects of *matn* and *isnaad*) and *Ilm al-Ilal* (science of knowing hidden defects in *hadith*) came into existence. These sciences of *hadith* criticism and

evaluation of narrators in *isnaad* is to separate authentic narrations from weak ones.

Lets understand this with the *isnaad* mentioned above. Narrators of above mentioned *hadith* are as follows:

1) Al-Humaydi Abdullah bin az-Zubayr –His biography is found in number of books like *Tabaqat Ibn Saad* (5/502), *Tareekh al-Kabeer* of Al-Bukhari (no. 276), *Tareekh al-Dauri* (2/308) , *Tahdheeb al-Kamaal fee al-Asmaa ar-Rijaal* (no.3270) of Imam Al-Mizzee and so on.

His full name and lineage is: Abdullah bin az-Zubayr bin Eesa bin Ubaydullah bin Usaamah bin Abdullah bin Humayd bin Zuhayr bin al-Haarith bin Asad bin Abd al-Uzza. He is from Makkah and was born in the year 219 H. Hadith scientists unanimously declared him to be trustworthy and he was great memorizer of *ahadith*. He is one of the major students of Imaam Sufyan bin Uyaynah (the next narrator) and he learned *ahadith* from him for 19 years as reported by Imam al-Bukhari in *Tareekh al-Kabeer* (no.276).Imam Abu Haatim said in his *Al-Jarh wat Ta'deel* (no.264) that he is the most precise preserver of the *ahadith* of Sufyan bin Uyaynah among the students of Ibn Uyaynah.

2) Sufyan bin Uyaynah – His biography is found in number of books like *Tabaqat Ibn Saad* (5/497), *Tareekh al-Kabeer* of Al-Bukhari (no.2082), *Tareekh al-Dauri* (2/216), *Tahdheeb al-Kamaal fee al-Asmaa ar-Rijaal* (no. 2413) of Imam Al-Mizzee and so on

His full name & lineage is: Abu Muhammad Sufyaan bin Uyaynah bin Maimoon al-Makki al-Hilaali (198-107 H). He was the *Imam* of his era. Hadith scientists unanimously declared him to be trustworthy and he was great memorizer of *ahadith*. Hafidh Ibn Hajar reported in *al-Fath al-Baari* (1/10) that Imam ash-Shaafi'ee said, if (Imam) Maalik and (Imam) Ibn Uyaynah were not there, the knowledge of *Hijaz* would have vanished. Imam Ahmad bin Hanbal said as reported by ad-Dhahabi in *Siyar Alam an-Nubala* (8/458): "I do not know anyone who has more knowledge of *Sunan (ahadith)* than Sufyan.

3) Yahya bin Sa'eed al-Ansari – His biography is found in number of books like *Tabaqat Ibn Saad* (9/221), *Tareekh al-Kabeer* of Al-Bukhari (no.2980), *Al-Jarh wa al-Tadeel* of Ibn Abi Haatim (no.620), *Tahdheeb al-Kamaal fee al-Asmaa ar-Rijaal* (no.6836) of Imam Al-Mizzee, *Tareekh al-Darimi* (no.16-17) and so on

His full name and lineage is: Abu Sa'eed Yahya bin Sa'eed bin Qays bin Amr bin Sahal bin Tha'labah bin al-Haarith bin Zayd bin Tha'labah bin Ghanam bin Maalik bin al-Najjaar al-Ansaari al-Madani. He died 143 H. Imam Nawawi said about him in *Tahdheeb al-Asmaa wal Lughaat* (2/154):“They (*Muhadditheen*) are unanimously agreed upon regarding his trustworthiness, his high rank and his Leadership.”

4) Muhammad bin Ibraaheem at-Taymee – His biography is found in number of books like *Tabaqat Ibn Saad* (9/150), *Tareekh al-Kabeer* of Al-Bukhari (no.7), *Al-Jarh wa al-Tadeel* of Ibn Abi Haatim (no.1042) , *Tahdheeb al-Kamaal fee al-Asmaa ar-Rijaaal* (no.5023) of Imam Al-Mizzee and so on

His full name and lineage is: Muhammad bin Ibrahim bin al-Harith bin Khalid bin Sakhr bin Amr bin Ka'b bin Sa'ad bin Tayyam bin Murrah al-Qurashi at-Taymee Abu Abdullah al-Madani .He died in the year 120 H. He has been declared trustworthy by scholars of *hadith*.

5) Alqamah bin Waqqas al-Laythi – His biography is found in number of books like *Tabaqat Ibn Saad* (5/60), *Tareekh al-Kabeer* of Al-Bukhari (7/no. 176), *Al-Jarh wa al-Tadeel* of Ibn Abi Haatim (6/no. 2259) , *Tahdheeb al-Kamaal fee al-Asmaa ar-Rijal* (no. 4021) of Imam Al-Mizzee and so on

His full name and Lineage is: Abu Yahya Alqamah bin Waqqas bin Mihsan bin Kaladah bin Abd Yaleel bin Tareef bin Utwaarrah bin Aamir bin Maalik bin Layth bin Bakr bin Abd Manaath bin Kinaanah al-Laythi al-Utwaari al-Madani. He is one of the major Taabi'een who has met many Sahabah of the Prophet (ﷺ). Scholars have unanimously agreed that he is trustworthy in narration.

6) Umar bin al-Khattaab :The second caliph of the Muslim *Ummah*, and the best of men among the whole humanity after the Prophets and Abu Bakr. The reliability of Umar is agreed upon and testified by Allah & his Messenger (ﷺ).

Scholars of *hadith* set five stringent conditions to rigorously assess the authenticity of a *hadith*. If a narration fulfills these five conditions then its authentic

by unanimous agreement of scholars as by Ibn Katheer in *Al-Baaith al-Hatheeth* (1/100) and Ibn Salah in his *Uloom al-hadith* (1/20).

Those conditions are:

1. *Ittisal as-Sanad* (continuity of the chain)
2. *Adaalah al-ruwaat* (probity or trustworthiness of narrators)
3. *Dabt ar-Ruwaat* (The precision and accuracy of narrators)
4. The absence of *Shuzooz* (absence of oddity and conflict with stronger narrations)
5. The Absence of *al-'Illah* (hidden defects in *hadith*)

Thus all the above mentioned narrators are trustworthy and expert memorizers, chain of narration is uninterrupted and there is no hidden defect in this narration. This *hadith* fulfills stringent conditions laid down by *Muhadditheen* and takes rank of *Saheeh hadith*.

Praise of some orientalists on Isnad and hadith science

1) Orientalist Kevin Reinhart⁸⁰ said as published in Journal of the American Oriental Society page 413:

“There is something about *hadith* studies that seduces its students. The sheer mass of the field—the commentaries, biographical dictionaries, supplementary studies, its seemingly precise terminology, seeming specificity and facticity—draws scholars to it like a giant gravitational field, and keeps some of them there for their entire careers”

He said on page 414 of same journal: “Around these collections *hadith* scholars—the *muhaddithun*—created a vast apparatus of commentaries, as well as reference works that identified and assessed those whose names are found in the isnāds: who was this Abu Sâlih Dhakwân; when did he live; where did he travel; could he possibly, in fact, have met and transmitted *hadiths* to Sumayy; did he have a good memory, good hearing; was he of sound moral character; was he theologically

⁸⁰ Kevin Reinhart is an orientalist who specializes in Islamic religious studies. He was trained in the study of religion at Harvard (M.A., 1978; Ph.D., 1986) and in Middle Eastern and Arabic Studies at the University of Texas, Austin (1974); he joined the faculty of Dartmouth in 1986. His research focuses on Islamic legal thought, primarily in the pre-modern period, and the contemporary appropriation of the Islamic heritage

sound; and from whom, in turn, did he learn *hadith*. These supplementary works envelop the *hadith* in masses of additional data, making precise, adding, confirming, and augmenting it so that one either is intimidated from studying *hadith* at all or neglects that corona around the *hadith* and treats it as freestanding scholarship—or, even, gives over one's life to mastering its detail and nuance.”

2) An Austrian orientalist Aloys Sprenger⁸¹ said in his introduction to *Ibn Hajar's biographical dictionary of persons who knew Mohammed (Al-Isaabah fee Tamyeez as-Sahaba)* volume 1 page 1: “The glory of the literature of the Mohammedans is its literary biography. There is no nation, nor has there been any which like them has during twelve centuries recorded the life of every man of letters. If the biographical records of the *Musalmans* were collected, we should probably have accounts of the lives of half a million of distinguished persons and it would be found that there is not a

⁸¹ Aloys Sprenger studied medicine, natural sciences as well as oriental languages at the University of Vienna. “Dictionary of the Technical terms used in the sciences of the Musulmans” (1854) and “Ibn Hajar's biographical dictionary of persons who knew Mohammed”. Sprenger took a position as professor of oriental languages at the University of Bern in 1857, moving in 1881 to Heidelberg. His voluminous collection of Arabic, Persian, Hindustani and other manuscripts and printed material was eventually acquired by the Royal Library in Berlin.

decennium of their history, nor a place of importance which has not its representatives.”

3) John Burton said in his book “*Introduction to the Hadith*” page 110:

“The *hadiths* were classified principally on the basis of the quality of *Isnad*. The transmitter should be *adil*. That is, he should be known for scrupulous observance of the ordinances of the religion: prayer, fasting, pilgrimage and support of the poor. He must also avoid all intoxicants. He should be sober in manner and manly in his social conduct. He must, therefore, have the reputation of being truthful and honest in all his dealings. He should be known to have applied himself to the study and collection of Hadith and be strictly accurate in reproducing precisely what he had personally acquired from those from whom he transmits. He ought, by preference, also to be competent in arabic, proficient enough to appreciate which type of words or particles affect the meaning and nuance what he passes on- that is, if he is one of those who transmits *hadiths* according to the sense, as opposed to the strict letter. In the interests of accuracy, verbatim transmission is to be preferred. If

he is among those who transmits from a book, his information will be accepted only if he had memorised his *hadiths*, precisely as he heard and he did not have to rely upon his text. This point is often misunderstood. The Hadith group were not opposed to the use of books. But they insist on two provisions: that people were aware of the pitfalls presented by the Arabic script itself; and so a man must actually have heard what he transmits from the person from whom he transmits, and transmit only from those he had heard, restricting himself to precisely what he had heard without embellishment and without omission.”

4) Nabia Abbott said in her book “*Studies in Arabic Literary Papyri*” : volume 2 page 2: “..the traditions of Muhammad as transmitted by his Companions and their Successors were, as a rule, scrupulously scrutinised at each step of the transmission, and that the so called phenomenal growth of Tradition in the second and third centuries of Islam was not primarily growth of content, so far as the *hadith* of Muhammad and the *hadith* of the Companions are concerned, but represents largely the progressive increase in parallel and multiple chains of transmission.”

5) Bernard Lewis⁸² said in his book *Islam In History* pages 104-105: "From an early date Muslim scholars recognized the danger of false testimony and hence false doctrine, and developed an elaborate science for criticizing tradition. "Traditional science", as it was called, differed in many respects from modern historical source criticism, and modern scholarship has always disagreed with evaluations of traditional scientists about the authenticity and accuracy of ancient narratives. But their careful scrutiny of the chains of transmission and their meticulous collection and preservation of variants in the transmitted narratives give to medieval Arabic historiography a professionalism and sophistication without precedent in antiquity and without parallel in the contemporary medieval West. By comparison, the historiography of Latin Christendom seems poor and meagre, and even the more advanced and complex historiography of Greek Christendom still falls short of the historical

⁸² Bernard Lewis is a British American historian specializing in oriental studies. He is also known as a public intellectual and political commentator. Lewis is the Cleveland E. Dodge Professor Emeritus of Near Eastern Studies at Princeton University. Lewis' expertise is in the history of Islam and the interaction between Islam and the West. He is also noted in academic circles for his works on the history of the Ottoman Empire.

literature of Islam in volume, variety and analytical depth.”

Why Abu Huraira narrated many hadith? Answer to oft-repeated argument of orientalists and modernists

It is generally argued by orientalists and modernists that, how in a span of three to four years, Abu Huraira was able to narrate over five thousand *ahadith*. It is generally quoted that he narrated 5374 *ahadith*.

Firstly, It should be noted that most of the books of *hadith* contain repetition of a *hadith* in different chapters. Many a time, *hadith* is repeated by shortening of a narration in order to focus on a part that is specific to point being discussed.

Secondly, single channel of transmission of *hadith* i.e., *isnaad* of a *hadith* is counted as one *hadith*. In the books of *Masaneed* and *Muqjim*, single text of *hadith* is repeated through various chains, if one text of *hadith* is reported from Abu Hurairah from 20 different chains, then it is counted as 20 *ahadith*.

Thirdly, sometimes single *hadith* is repeated in various chapters due to its relevance in the various chapters of the book.

Fourthly, Abu Huraira's narrations without repetition are not 5,000 plus, rather they are around one thousand four hundred (1400).

Fifthly, Not all of these narrations reported from abu Huraira meet standards of authentication of *hadith*.

Some are fabricated lies while many are reported through weak chain. This significantly reduces the above number of 1400.

Sixthly, The majority of these narrations that remain were not solely narrated by Abu Huraira, rather he is corroborated by other *Sahabah* (companions) in most of his narrations.

Seventhly, Many of the Abu Huraira's narrations are from senior *Sahabah* (companions) , the narrations which he heard after the death of Prophet (ﷺ). This is why Abu Huraira does not always say "I heard the Prophet (ﷺ) say such and such". This means that his narrations are not limited to the time he spent alongside the Prophet (ﷺ).

Eighthly, Some of the narrations reported by Abu Huraira are the events he witnessed or dealing with description or behaviour or Prophet (ﷺ) and other intricate details.

Ninthly, It is reported in *Saheeh al-Bukhari* (no.2350):

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ يَقُولُونَ إِنَّ أَبَا هُرَيْرَةَ يُكْثِرُ الْحَدِيثَ. وَاللَّهُ الْمَوْعِدُ، وَيَقُولُونَ مَا لِلْمُهَاجِرِينَ وَالْأَنْصَارِ لَا يُحَدِّثُونَ مِثْلَ أَحَادِيثِهِ وَإِنَّ إِخْوَتِي مِنَ الْمُهَاجِرِينَ كَانُوا يَشْغَلُهُمُ الصَّفْقُ بِالْأَسْوَاقِ، وَإِنَّ إِخْوَتِي مِنَ الْأَنْصَارِ كَانُوا يَشْغَلُهُمْ عَمَلُ أَمْوَالِهِمْ،

وَكُنْتُ امْرَأً مَسْكِينًا أَلْزَمَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيَّ مِلءَ بَطْنِي، فَأَحْضُرُ حِينَ يَغِيْبُونَ وَأَعِي حِينَ يَنْسَوْنَ، وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا " لَنْ يَبْسُطَ أَحَدٌ مِنْكُمْ ثَوْبَهُ حَتَّى أَقْضِيَ مَقَالَتِي هَذِهِ، ثُمَّ يَجْمَعُهُ إِلَى صَدْرِهِ، فَيَنْسَى مِنْ مَقَالَتِي شَيْئًا أَبَدًا ". فَبَسَطْتُ نَمْرَةً لَيْسَ عَلَى ثَوْبٍ غَيْرَهَا، حَتَّى قَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقَالَتَهُ، ثُمَّ جَمَعْتُهَا إِلَى صَدْرِي، فَوَالَّذِي بَعَثَهُ بِالْحَقِّ مَا نَسِيتُ مِنْ مَقَالَتِهِ تِلْكَ إِلَى يَوْمِي هَذَا، وَاللَّهِ لَوْ لَا آيَتَانِ فِي كِتَابِ اللَّهِ مَا حَدَّثْتُكُمْ شَيْئًا أَبَدًا {إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ} إِلَى قَوْلِهِ {الرَّحِيمُ}

“Narrated Abu Huraira: The people say that Abu Huraira narrates too many narrations. In fact Allah knows whether I say the truth or not. They also ask, "Why do the emigrants and the Ansar not narrate as he does?" In fact, my emigrant brethren were busy trading in the markets, and my Ansar brethren were busy with their properties. I was a poor man keeping the company of Allah's Messenger (ﷺ) and was satisfied with what filled my stomach. So, I used to be present while they (i.e. the emigrants and the Ansar) were absent, and I used to remember while they forgot (the Hadith). One day the Prophet (ﷺ) said, "Whoever spreads his sheet till I finish this statement of mine and then gathers it on his chest, will never forget anything of my statement." So, I spread my covering sheet which was the only garment I had, till the Prophet (ﷺ) finished his statement and then I

gathered it over my chest. By Him Who had sent him (i.e. Allah's Apostle) with the truth, since then I did not forget even a single word of that statement of his, until this day of mine. By Allah, but for two verses in Allah's Book, I would never have related any narration (from the Prophet). (These two verses are): "Verily! Those who conceal the clear signs and the guidance which we have sent down(up to) the Merciful." (2.159-160)."

Hafidh Ibn Hajr said in *al-Isabah fee Tamyeez as-Sahabah* (8/348) commenting on above *hadith*, "The above *hadith* is one of the miracles of Prophethood, because Abu Huraira had memorized more Prophetic *hadith* than anyone in his time.

Similarly it is reported in *Saheeh Muslim* (no. 2492):

قَالَ ابْنُ الْمُسَيَّبِ إِنَّ أَبَا هُرَيْرَةَ قَالَ يَقُولُونَ إِنَّ أَبَا هُرَيْرَةَ قَدْ أَكْثَرَ وَاللَّهِ الْمُوْعَدُ وَيَقُولُونَ مَا بَالُ الْمُهَاجِرِينَ وَالْأَنْصَارِ لَا يَتَحَدَّثُونَ مِثْلَ أَحَادِيثِهِ وَسَاخَبْرُكُمْ عَنْ ذَلِكَ إِنَّ إِخْوَانِي مِنَ الْأَنْصَارِ كَانَ يَشْغَلُهُمْ عَمَلٌ أَرْضِيهِمْ وَإِنَّ إِخْوَانِي مِنَ الْمُهَاجِرِينَ كَانَ يَشْغَلُهُمُ الصَّفْقُ بِالْأَسْوَاقِ وَكُنْتُ أَلْزِمُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مِلاءِ بَطْنِي فَأَشْهَدُ إِذَا غَابُوا وَأَحْفَظُ إِذَا نَسُوا وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا " أَتَيْكُمْ يَبْسُطُ نَوْبَهُ فَيَأْخُذُ مِنْ حَدِيثِي هَذَا ثُمَّ يَجْمَعُهُ إِلَى صَدْرِهِ فَإِنَّهُ لَمْ يَنْسَ شَيْئًا سَمِعَهُ " . فَبَسَطْتُ بُرْدَةً عَلَى حَتَّى فَرَعْتُ مِنْ حَدِيثِهِ ثُمَّ جَمَعْتُهَا إِلَى صَدْرِي فَمَا نَسِيتُ بَعْدَ ذَلِكَ الْيَوْمَ شَيْئًا

حَدَّثَنِي بِهِ وَلَوْلَا آيَتَانِ أَنْزَلَهُمَا اللَّهُ فِي كِتَابِهِ مَا حَدَّثْتُ شَيْئًا أَبَدًا
 { إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ } إِلَىٰ آخِرِ الْآيَتَيْنِ .

Ibn Shihab transmitted on the authority of Ibn Musayyib that Abu Huraira said: People say that Abu Huraira transmits so many *ahadith*, whereas Allah is the Reckoner, and they say: How is it with Muhajirs and the Ansar that they do not narrate *ahadith* like him (like Abu Huraira)? Abu Huraira said: I tell you that my brothers from Ansar remained busy with their lands and my brothers Muhajirs were busy in transactions in the bazars, but I always kept myself attached to Allah's Messenger (ﷺ) with bare subsistence. I remained present (in the company of the Holy Prophet), whereas they had been absent. I retained in my mind (what the Prophet said), whereas they forgot it. One day Allah's Messenger (ﷺ) said: He who amongst you spreads the cloth and listens to my talk and would then press it against his chest would never forget anything heard from me. So I spread my mantle and when he had concluded his talk I then pressed it against my chest and so I never forgot after that day anything that he (the Holy Prophet) said. And if these two verses would not have been revealed in the Book I would have never transmitted anything (to anybody): “Those who conceal the clear evidence and the guidance that We revealed” to the last verse.

From above *ahadith* we observe that:

- 1) Abu Huraira said: “I always kept myself attached to Allah's Messenger (ﷺ)”, this indicates that Abu Huraira was very close to the Prophet (ﷺ).
- 2) It also indicates that Abu Huraira had no other obligations like trade, rights of wife or children as he was not married.
- 3) Due to his zeal for knowledge, he acquired more *ahadith* than other companions.
- 4) He narrated more *ahadith* as he was afraid of punishment of concealing knowledge.

Dr Zia-ur-Rahman al-Azami answered this argument objectively in his Masters thesis in Umm al-Qura University. The summary of his study is that, if we gather all the narrations of Abu Huraira without repetition of al-Matn (text of Hadith), we find around 1500-2000 Hadith narrated by him. Abu Huraira lived 3-4 years with the Prophet (ﷺ), thus he lived more than 1000 days with Prophet (ﷺ). Based on this calculation, he narrated only two Hadith per day which is not at difficult. Thus, the argument against more narrations of Abu Huraira gets totally demolished.

Answer to attacks of Schacht⁸³ on the Golden chain

Imam Khateeb al-Baghdadi reported with an authentic chain in his *al-Kifayah* (page 398) that Imam al-Bukhari said: The most authentic of all chains of *hadith* transmission is “Malik, from Nafi, from Ibn ‘Umar.

Schacht said in his book “*The origins of Muhammadan Jurisprudence*” (page 176) casting doubts on this golden chain:

“ But as Nafi died in A.H. 117 or thereabout, and Malik in A.H. 179, their association can have taken place, even at the most generous estimate, only when Malik was little more than a boy. It may even be questioned whether Malik, whom Shafi’i charged elsewhere with concealing imperfections in his isnads, did not take over in written form traditions alleged to come from Nafi.”

And in the footnote he says: “Nothing authentic is known of Malik’s date of birth.”

⁸³ Joseph Franz Schacht (1902-1969) was a British-German orientalist. In 1925 he obtained his first academic position at the Albert-Ludwigs-Universität Freiburg in Breisgau. In 1927 he became there a professor extraordinarius, making him the youngest professor in all of Germany. Schacht taught at Oxford University from 1946. In 1954 he moved to the Netherlands and taught at the University of Leiden. In the academic year 1957–1958, he taught at Columbia University, wherein 1959 he became a full professor of Arabic and Islamic studies. He remained at Columbia until his retirement in 1969 as professor emeritus. He was highly influenced by Goldziher. For detailed refutation of his theories refer to “*On Schacht’s Origins of Muhammadan Jurisprudence*” by Dr. Mustafa Azami.

I say: It is from the deception to say that nothing authentic is known of Malik's date of birth. His date of birth is mentioned in famous books of *Asmaa ar-Rijaal*. Most of the scholars of *Asmaa ar-Rijaal* state that he was born in the year A.H, whereas few state that he was born in 90 A.H or 94 A.H. Specialist in *Asmaa ar-Rijaal* Imam ad-Dhahabi states in *Siyar Alam an-Nubala* (8/49) that the authentic statement is that he was born in 93 A.H. So Malik was 24 years old when Nafi died.

Dr Mustafa Azami said refuting Schacht in his book "*Studies in Early Hadith literature*" page: 245:

"Professor Schacht treats the case in reverse, instead of giving the birth date of Malik to show how old he was when Nafi died, he gives the death date of Malik claiming nothing authentic is known of his date of birth and gives the impression, even in writing, that he was little more than a boy. Had he consulted any bibliographical work he would have found that most of the scholars, even those who were born little earlier than Malik, state that he was born in 93 A.H.; a few put it in the early months of 94 A.H., a few in 90 A.H and a few in 97. But there is no one who maintains any date later than this. So, Malik was at least twenty years old, if not twenty-four or twenty-seven when Nafi died. He transmitted in the *Muwatta* from Nafi only forty-eight traditions of the Prophet, which covers about fifteen pages in the printed text of Ibn Abd al-Barr. Other *athar* transmitted by Malik on the

authority of Nafi, are not taken into account; if we give an equal number of those from Prophet then it would be some thirty pages. The teacher Nafi and the student Malik both lived in one city till Malik was twenty-four years old, which makes it difficult to say that he might not have learned these thirty pages from his teacher. Schacht omission of Malik's birth date in this argument can lead only to erroneous conclusions."

I say: If Malik started attending lessons of Nafi at the age of fifteen then he collected *ahadith* from Nafi for nine years, and thirty pages can be narrated in a span of just one or two months.

In fact, It is reported in *Al-Jarh wa Tadeel* (1/26) with an authentic chain, that Imam Shubah bin Hajjaaj said: "I entered Madeenah while Nafi was still alive, and the religious gatherings of Malik had established". This proves that Malik bin Anas took position of leadership and teaching while Nafi was still alive.

Schacht continued on page 177 of his book "*The origins of Muhammadan Jurisprudence*" : "As Nafi was a freedman of Ibn Umar, the *isnad* Nafi—Ibn Umar is a family *isnad*, a fact which, as we have seen, is generally an indication of the spurious character of the traditions in question."

I say: Authenticity of *isnaad* must be judged based on *Adaalah* and *Dabt* of transmitters. A family *isnaad* can

be spurious or fabricated, it can weak and it can be highly authentic. There are family *asaneed* which are fabricated like *isnaad* of Hisham bin Muhammad bin Sa'ib al-Kalbi from his father Muhammad bin Sa'ib al-Kalbi and there are family *isnaad* which are highly authentic like *isnaad* above of Nafi from Ibn Umar. It is illogical to say all family *isnaad* are spurious or all family *isnaad* are authentic. It is all based on integrity and trustworthiness of narrators in *isnaad*.

That is, narrator should be known for scrupulous observance of the obligations of the religion: prayer, fasting, pilgrimage and charity to the poor. He must also avoid all intoxicants. He should be sober in manner and manly in his social conduct. He must be truthful and honest in all his dealings. He should be known to have dedicated himself to the study and collection of Hadith and be strictly accurate in reproducing precisely what he had heard from his teacher. The chain should be connected and it should be free from oddness and hidden defects.

As for Nafi, specialist in the field of *hadith* sciences and *Ilm ar-Rijaal* unanimously agreed that he was *Thiqah*, they compared his narrations with the narrations of others and ruled him to be proficient and accurate in narrating *ahadith*.

Imam ad-Dhahabi mentioned in *Siyar Alam an-Nubala* (5/95) that Nafi narrated from Ibn Umar, Aisha, Abu Huraira, Raafi bin Khadeej, Abu Saeed al-Khudri, Umm Salama, Saalim and others.

It is mentioned in *Tahdheeb al-Asmaa wal-Lughaat* (2/124) of Imam Nawawi that Ubaidullah bin Umar said: “Allah has favoured us through Nafi”. Scholars have unanimously praised him. His biography is mentioned in *Tahdheeb al-Kamal of al-Mizzee* (29/303). If there was any defect in the chain then specialists in this field would have exposed it as it is known to the one who has interest in *hadith* sciences.

Reply to doubts of Maududi on *Al-Jarh wa Tadeel*

Syed Abul Ala Maududi⁸⁴ said in his book *Tafheemaat* under chapter “*Maslak-e-Itidal*” (balanced position) the summary of which is that the establishment of the authenticity of a Hadith is not dependent on the rulings of the *Muhadditheen*, but is dependent on understanding the temperament of Messenger of Allah (ﷺ).

He said in *Tafheemaat* volume 1, page 357 about scholars of *Al-Jarh wa Tadeel*: “..those people themselves who formed an opinion about them were not free from human weaknesses. *Nafs* (desires) accompany everyone and there is a strong possibility that personal opinions interfered in forming an opinion, good or bad, about individuals..”

He continues on pages 359–362, “...Rather our intention is to clarify that those (the *Muhadditheen*) who

⁸⁴ Syed Abul Ala Maududi was a philosopher, writer, journalist and thinker. His numerous works were written in Urdu, but then translated into English, Arabic, Hindi, Bengali, Tamil, Burmese and many other languages. He was the founder of the Jamaat-e-Islami. He was criticized by muslim scholars for his criticisms on *Sahabah*, his words on prophets, his concept of *al-Hakimiyyah* and his views on *hadith* and its sciences. Some of the books that critically analyze his ideas are *Jamaat-e-Islami ka Nazariya-e-hadith of Shaykh Muhammad Ismail*, *Syed Abul Ala Maududi ka Makhsoos Nazariya-e-hadith of Shaykh Abdullah Ropri*, *Section in Fatwa Sanaaiya of Shaykh Thanawallah Amritsari etc* in Urdu. *Zawaabi’ fi Wajh al-Sunnah of Salahuddin Maqbool*, *Minhaaj al Anbiyaa fee ad-Dawati Ilalallah of Dr. Rabee bin Hadee* etc in arabic.

have criticized or praised individuals were after all human. They too had human weaknesses. Is it necessary that those whom they have declared as trustworthy were trustworthy beyond doubt and trustworthy in all their narrations... Moreover, to accurately ascertain each individual's memory, good intention and self-restrain, etc., is further difficult... It is due to this and similar reasons that the knowledge of *isnaad*, *Jarh and Ta'deel* cannot be considered correct in its entirety. This material is reliable to the extent that it helps in the research of Prophet's Sunnah and *Athaar* and it may be given due consideration, but it is not of the status that it may be relied upon completely.”

He concludes stating “The services of the *Muhadditheen* are accepted. It is also an accepted fact that whatever material they produced for examining the *ahadith* was extremely useful in research for the *ahadith* of the first era. Now is it correct to place total trust in them? They were after all only humans. They could not surpass the limits that Allah has established for attaining knowledge. Naturally, their work was not devoid of human errors. Then how can it be said that whatever they classified as correct, is in reality correct.”

I say: Maududi's assertion is based on lack of knowledge about intricacies of science of *Al-Jarh wa Tadeel*.

Firstly; Allah preserved this religion through this science. *Isnaad* is from this *Deen* and it is a distinguishing sign of this nation. Refer to chapter "*Isnaad: A tool in preservation of hadith*".

Secondly; Scholars of *hadith* observed piety and were extremely cautious in criticism or praise of narrators. It was solely to purify this religion from false and spurious narrations.

Imam ad-Dhahabi said in his *al-Mooqizah fee Ilm Mustalah al-hadith* (1/82):

الكلام في الرواة يحتاج إلى ورع تام ، وبراءة من الهوى
والميل وخبرة كاملة بالحديث وعلمه ورجاله

Commenting on narrators requires a complete piety and abstention from desires and bias, with complete experience in the science of *hadith* and the hidden defects and narrators thereof. Here is an anecdote illustrating the sincerity of scholars of *Al-Jarh wa Tadeel*. Imam Khateeb al-Baghdadi reported in his book *Al-Jaami li-Akhlaaq ar-Raawi wa-Adaab as-Saami* (no.1613):

يَحْيَى بْنُ مَعِينٍ، يَقُولُ: " إِنَّا لَنَطْعُنُ عَلَى أَقْوَامٍ لَعَلَّهُمْ قَدْ حَطُّوا
رِحَالَهُمْ فِي الْجَنَّةِ مُنْذُ أَكْثَرَ مِنْ مِائَتِي سَنَةٍ قَالَ ابْنُ مَهْرُوبٍ: فَدَخَلْتُ
عَلَى عَبْدِ الرَّحْمَنِ بْنِ أَبِي حَاتِمٍ وَهُوَ يَقْرَأُ عَلَى النَّاسِ كِتَابَ الْجَرَحِ
وَالْتَّعْدِيلِ فَحَدَّثَنِي بِهَذِهِ الْحِكَايَةِ فَبَكَى وَارْتَعَدَتْ يَدَاهُ حَتَّى سَقَطَ
الْكِتَابُ مِنْ يَدِهِ وَجَعَلَ يَبْكِي وَيَسْتَعِيدُنِي الْحِكَايَةَ وَلَمْ يَقْرَأْ فِي ذَلِكَ
الْمَجْلِسِ شَيْئًا أَوْ كَمَا قَالَ " وَكَلَامُ يَحْيَى بْنِ مَعِينٍ هَذَا فِيهِ بَيَانٌ أَنَّ
مَنْ عَلِمَ مِنْ حَالِ الرُّوَاةِ أَمْرًا لَا يَجُوزُ مَعَهُ قَبُولُ رِوَايَتِهِمْ وَجَبَ عَلَيْهِ
إِظْهَارُهُ لِأَنَّ الْحَدِيثَ لَا يُكْتَفَى فِي قَبُولِهِ لِمُجَرَّدِ الصَّلَاحِ وَالْعِبَادَةِ كَمَا لَا
يُكْتَفَى بِذَلِكَ فِي قَبُولِ الشَّهَادَةِ

Imam Yahya bin Maeen⁸⁵ said: Verily we criticize nations ,those of whom have already made their places in *Jannah* hundred years ago. Ibn Mahraway said: So I entered upon Abdurrahman bin Abee Hatim and he was reading the book of *Al-Jarh wa*

⁸⁵ Abu Zakariya Yahya bin Maeen bin Aoun bin Ziyad was one of the experts of all sciences of *hadith*. He was a close friend of Imam Ahmad bin Hanbal. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (9/123) and said, "He is *al-Imam*, *al-Hafidh*, the expert, master of *Muhadditeen*...Abu Hatim ar-Razee said: 'If you see a person from Baghdad loving Ahmad bin Hanbal, then know that he is a person of Sunnah and if you see him hating Yahya bin Maeen, then know he is a liar'." Some of his teachers are Abdullah bin Mubarak, Hushaym, Sufyan bin Uyainah, Abdur Razzaq, Wakee, Yahya al-Qattan and others. His students include Abu Khaythamah, al-Bukhari, Muslim, Abu Dawood, Uthman bin Saeed ad-Darimi, Abbas ad-Duri, Abu Hatim, Abu Zurah and so on. He died in the year 233 A.H.

Tadeel to the people, then I narrated this statement to him and he cried until his hands started shivering and the book fell from his hands. He asked me to continuously repeat the narration while he cried and did not read anything else in that gathering. He said: This statement of Yahya bin Maeen needs clarification that the one who knows the condition of the narrators, it is not permissible for him to accept their narrations and it is incumbent upon him to make it clear. This is because *hadith* is not merely accepted from narrators who exerted themselves in worship and rectification of themselves, as it is not enough in accepting witness from such a person.

Thirdly; Not every scholar of Islam is fit in the field of *al-Jarh wa Tadeel*, rather there are special attributes and characteristics of a scholar who can criticize or praise narrator based on evidences.

Scholar of *hadith*, Shaykh Abdurrahman bin Yahya al-Muallimee said explaining the attributes of scholar of *al-Jarh wa Tadeel* in the introduction to his *tahqeeq* on the book *Al-Jarh wa tadeel* by Ibn Abee Hatim ar-Razee:

و يكون مع ذلك متيقظا ، مرهف الفهم ، دقيق الفطنة ، مالا
لنفسه ، لا يستميله الهوى ، و لا يستفزّه الغضب ، و لا يستخفه
بأدر ظن حتى يستوفى النظر و يبلغ المقر ، ثم يحسن التطبيق في

حكمه فلا يجاوز و لا يقصر ، و هذه المرتبة بعيدة المرام عزيزة المنال
لم يبلغها إلا الأفاضل .

و قد كان من أكابر المحدثين و أجَلَّتْهُمْ من يتكلم في الرواة
فلا يُعَوَّلُ عليه و لا يُلْتَفَتُ إليه . قال الإمام على ابن المدينى و هو
من أئمة هذا الشأن : أبو نعيم و عفان صدوقان ، لا أقبل كلامهما
في الرجال ، هؤلاء لا يدعون أحدا إلا وقعوا فيه
و أبو نعيم و عفان من الأجلَّة ، و الكلمة المذكورة تدل على
كثرة كلامهما في الرجال ، و مع ذلك لا تكاد تجد في كتب الفن نقل
" شئ من كلامهما "

“He should be one who is alert, has intricate understanding, sharpness and insight about deep matters, who knows how to hold himself without falling prey to his desires, is not provoked in anger, and is not quick in judgement depending on mere doubts but he has to look deeply into matters and reach a decision. Then he should have fine application of the ruling without excessiveness or falling short. This status is the final objective and the best achievement that is gained only by the experts.

And the greatest and most noble of *muhadditheen*, those who talk about the narrators, are not relied upon or

turned to. Imam Ali bin al-Madeeni⁸⁶ said, and he was from the great Scholars of this science: Abu Naeem and Affan are both *Sudooq*, but I don't accept their statements about *Rijaal* because they don't say something about someone except they they fall into it.

And Abu Naeem and Affan are from the great Scholars, and what it mentioned about them shows their excessive statements about *Rijaal*, which is why their transmission is not found in books of science.”

Fourthly; Specialists in *hadith* criticism knew about seriousness of this affair. Imam Ibn Daqeeq al-Eed said in his book *Al-Iqtiraah fee Bayaan al-Istilaah* (1/61):

أَعْرَاضُ الْمُسْلِمِينَ حُفْرَةٌ مِنْ حَفْرِ النَّارِ وَقَفَ عَلَى شَفِيرِهَا
طَائِفَتَانِ مِنَ النَّاسِ الْمَحْدَثُونَ وَالْحَكَامُ

⁸⁶ Abul Hasan Ali bin Abdillahi bin Jafar al-Madeeni was an expert in various sciences. He was specialized in the disciplines of *hadith*, like *Ilm ar-Rijaal* biographical evaluation, *al-Jarh wa Tadeel*, *Fiqh* of *hadith* and *al-Ilal* (hidden defects in the chain of narration). Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (9/104) and said, “*Ash-Shaykh, al-Imam*, the authority, the leader of believers in *hadith*..” His teachers include Hammad bin Zaid, Sufyan bin Uyainah, Yahya bin Saen al-Qattan, Ibn Wahb, Abdur Razzaq and others. Some of his students are al-Bukhari, Abu Hatim ar-Razee, Muhammad bin Yahya ad-Dhuhli, Abu Dawood, Ismaeel al-Qadhi, Abu Yala al-Mawsili and others. His students were prominent *hadith* scholars in their own right. Some of his books are *al-Ilal* on the subject of hidden defects, *Kitab al-Duafa* on the subject of weak *hadith* narrators, *al-Mudallisun* and others. He died in the year 234 A.H.

“The honour of the Muslims is a pit from pits of Hellfire . Two groups are standing at the edge of this pit: *Muhaddithoon* (scholars of *hadith*) and the judges.”

Fifthly; Scholars of *hadith* did not show any favouritism in *Al-Jarh wa Tadeel* (science of criticism and praise of narrators).

Imam al-Bayhaqi said in *Dala'il an-Nubuwwah* (1/47):

ومن أنعم النظر في اجتهد أهل الحفظ في معرفة أحوال
الرواة، وما يقبل من الأخبار، وما يردّ- علم أنهم لم يألوا جهدا في
ذلك، حتّى إذا كان الابن يقدح في أبيه إذا عثر منه على ما يوجب
ردّ خبره، والأب في ولده، والأخ في أخيه، لا تأخذه في الله لومة
لائم، ولا تمنعه في ذلك شجنة رحم ولا صلة مال. والحكايات عنهم
في ذلك كثيرة، وهي في كتب المصنّفة في ذلك مكتوبة

“And whoever deeply looks into the efforts put in by the experts who have deep knowledge about the conditions of the narrators, what is accepted from the narrations and what is rejected, he will come to know that they were not lenient in this matter, even if a son had to criticize his father, for something that needed to be rejected from him, he would do so, also the father about his son and the brother about his brother. They do not consider the blame of the blamers for the sake

of Allah. Nothing from blood and business relations would prevent him from that, and there are many stories about them that I have mentioned in my books.”

- a) Have a look at the example of Imam Ali bin al-Madeeni (teacher of Imam al-Bukhari) , the expert in *Ilal* (hidden defects) of *hadith* and leader of *Ilm ar-Rijaa*l. Imam Abu Hatim Ibn Hibban mentioned in his book *Al-Majrooheen* (2/15):

سئل علي بن المديني عن أبيه ؟ فقال : اسألوا غيري فقالوا
سألك ، فأطرق ، ثم رفع رأسه وقال : هذا الدين ، أبي ضعيف

Ali bin al-Madeeni was asked about his father. So he said: Ask someone else. They said: We asked you. He paused, then he raised his head and said: This is the matter of *Deen* (religion), my father is *daeef* (weak in narrating *hadith*).

- b) Imam Ibn Abee Hatim ar-Razee⁸⁷ mentioned in *Al-Jarh wa Tadeel* (no. 1056) with an authentic chain under biography of Anas bin Abdul Hameed.

⁸⁷ Abu Muhammad Abdurrahman bin Muhammad bin Idrees al-Hndhali ar-Razee was great scholar of *hadith* and *tafseer*. His teachers include his father Abu Hatim, his uncle Abu Zurah, Yunus bin Habeeb, Ahmad bin Mansoor and so on. He is the author of numerous works including *Ilal al-hadith*, *Kitab al-Jarh wa Tadeel*, *Tafseer Ibn Abee Hatim*, *Asl us Sunnah*, *Adab ash-Shafiee*, *Bayan al-Khata al-Bukhari fee Tareekh*, *al-Maraseel* and so on. He died in the year 327 A.H.

يحيى بن المغيرة قال سألت جريرا عن أخيه [أنس] فقال: لا يكتب عنه فإنه يكذب في كلام الناس

Yahya bin al-Mugheerah said: I asked Jareer about his brother Anas, He said: He should not be narrated from; he lies when he talks to people.

c) It is mentioned in *Suvalaat Hamza bin Yusuf as-Sahmi li-Daraqutni waghaira min Mashaaykh fee al-Jarh wa Tadeel* (no.12) under biographical entry of Ahmad bin Muhammad bin Muhammad al-Baghindi:

الزيني يقول: دخلت على محمد بن محمد الباغندي فسمعتة يقول: لا تكتبوا عن ابني فانه يكذب

Az-Zaynabi entered upon Muhammad bin Muhammad al-Baghindi and heard him say: Do not write down (narrations) from my son, for verily he lies.

d) Look at the criticism of expert of *hadith* and *Al-Jarh wa Tadeel*, Imam Shu'bah bin Hajjaj⁸⁸ about his own

⁸⁸ Abu Bustaam Shubah bin Al-Hajjaj bin Al-Ward Al-Azdi was known as as the 'king of *hadith*', because he was instrumental in shaping the sciences of *hadith* and raising its academic standards. Shubah started his learning with an emphasis on studying the Arabic language and literature, particularly grammar and poetry. He excelled in both and learned by heart volumes of poetry. He was exceptional in his mastery of arabic. Shubah traveled much in pursuit of his study of *hadith*. His *ahadith* are recorded in all famous six books of *hadith*. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (6/603) and said, "al-Imam, al-Hafidh, the leader of believers in *hadith*.. scholar of people of Basrah.." His teachers include Anas bin Sireen, Qatadah, Saeed al-Maqbari and others. His students include Sufyan ath-Thawri, Sufyan bin al-Uyainah, Muhammad bin Ishaaq and others. He died in the year 160 A.H.

son. Imam Abu Jafar al-Uqayli narrated in *Ad-Duafa al-Kabeer* (no.595) under biographical entry of Saad bin Shubah bin Al-Hajjaj:

سَهْلُ بْنُ الْحُسَّامِ قَالَ: سَمِعْتُ شُعْبَةَ، يَقُولُ: سَمَّيْتُ ابْنِي
سَعْدًا، فَمَا سَعِدَ وَلَا فَلَاحَ

Sahl bin Al-Hisaam said: I heard Shu’bah say: “I named my son Sa’ad (meaning prosperity, blessing), but neither was he (from amongst those who are) prosperous (or blessed) nor did he succeed.”

e) Love for someone did not prevent Imam Shubah bin Hajjaj for speaking truth. Imam Ibn Adee reported in *Al-Kaamil fee Duafa ar-Rijaal* (1/151):

شُعَيْبُ بْنُ حَرْبٍ يَقُولُ: سَمِعْتُ شُعْبَةَ يَقُولُ: وَلَوْ حَابَيْتُ أَحَدًا
حَابَيْتُ هِشَامَ بْنَ حَسَّانَ، كَانَ خِثِّي وَلَكِنْ لَمْ يَكُنْ يَحْفَظُ.

Shuayb bin Harb said: I heard Shu’bah say: If I would love someone I would love Hisham bin Hassan.. He was my brother in law, but he did not memorize (he was not good in memorization of narrations).

f) Scholar of *hadith*, Abu Aruba Hussain bin Muhammad criticized his mother’s uncle. Imam ad-Dhahabi mentioned in *Al-Mughni fee ad-Du’afa* (no.

1525) in the biographical entry of Hussain bin Abee Sirri al-Asqalani:

قَالَ أَبُو عَرُوبَةَ الْحَرَّانِيُّ هُوَ خَالَ أُمِّي وَهُوَ كَذَّابٌ

Abu Aruba said: al-Harrani, he is my mother's uncle and he is a liar.

g) Imam Yahya bin Maeen criticized his close companion Muhammad bin Saleem al-Qaadi, Hussain bin Hibban narrated that Yahya bin Maeen said about him as reported by Imam Khateeb al-Baghdadi in *Tareekh Baghdad* (5/326):

هو _ والله _ صاحبنا، وهو لنا محب، ولكن ليس فيه حيلة
البتة، وما رأيت أحداً قط يشير بالكتاب عنه ولا يرشد إليه "، وقال:
" قد _ والله _ سمع سماعاً كثيراً، وهو معروف، ولكنه لا يقصر
على ما سمع، يتناول ما لم يسمع قلت له: يكتب عنه؟ قال: لا

By Allah, he is our companion, and he is beloved to us, but there is no way to praise him and I have not seen anyone who wrote from him (narrated from him) or recommended to take from him. And he said: Indeed. By Allah, he heard a great deal and he is well

known, but he does not limit himself to what he heard, rather he includes things that he did not hear. I said to him: Should he be narrated from? He said: No.

Sixthly; Scholars of *hadith* were just and fair even with innovators. They followed the guidance of the creator of universe in dealing justly with people.

Allah said in Al-Quran (5:8):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ وَلَا
يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ؕ اَعْدِلُوا هُوَ اَقْرَبُ لِلتَّقْوٰى وَاتَّقُوا اللّٰهَ
ۚ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ

O you who believe! Stand out firmly for Allah as just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do.

They accepted narrations from innovators if they were truthful and precise in their narrations provided they were not upon *Bidah Mukaffirah* (innovation that takes one out of fold of Islam).

a) It is reported in *Suwalaat Ibn al-Junaid* (no.617):
Ibn al-Junaid said:

سألت يحيى بن معين عن سعيد بن خثيم الهلالي، فقال:
«شيخ كوفي ليس به بأس ثقة» ، فقال رجل ليحيى: شيعي؟ قال:
«وشيعي ثقة، وقدري ثقة»

I asked Yahya bin Maeen about Saeed bin Khaytham al-Hilali. He said: He is a *Kufi* and there is nothing wrong with him; he is *Thiqah* (trustworthy) . A man said to Yahya: *Shi'i*? He said: A trustworthy *Shi'i*, a trustworthy *Qadari*.

Imam Yahya bin Maeen said as mentioned
Tareekh Yahya bin Maeen riwayat Ibn Mahraz (1/110): Ibn Mahraz said:

سمعت يحيى يقول جعفر الا حمر شيعي ثقة

I heard Yahya (bin Maeen) say about Ja'far al-Ahmar: *Shi'i Thiqah* (*Shi'ite*⁸⁹, trustworthy in narration).

It is mentioned in *At-Tadeel wa at-Tajreeh* (3/1029):

عَنْ يَحْيَى بْنِ مَعِينٍ عَوْفُ بْنُ أَبِي جَمِيلَةَ بَنْدُوبِيَّةٍ وَهُوَ قَدْرِي ثَقَّةٌ

⁸⁹ Shi'ite here refers to those who gave preference to Ali over Uthman.

Yahya bin Maeen said about Aouf bin Abee Jameelah: He is *Qadari* ⁹⁰*Thiqah*.

b) It is reported in *Suwaalat Ibn Abee Shaybah li Ibn ul-Madeeni* (1/45-46):

أَبُو جَعْفَرٍ مُحَمَّدٌ بْنُ عُثْمَانَ بْنِ أَبِي شَيْبَةَ قَالَ قُلْتُ لَعَلِّي بِن
عَبْدِ اللَّهِ الْمَدِينِيِّ يَا أَبَا الْحَسَنِ إِنْ يَحْيَى بْنُ مَعِينٍ ذَكَرَ لَنَا أَنَّ
مَشَايِخَ مِنَ الْبَصَرِيِّينَ كَانُوا يَرْمُونَ بِالْقَدْرِ إِلَّا أَنَّهُمْ لَا يَدْعُونَ إِلَيْهِ وَلَا
يَأْتُونَ فِي حَدِيثِهِمْ بِشَيْءٍ مُنْكَرٍ مِنْهُمْ قَتَادَةُ وَهَشَامُ صَاحِبُ
الدِّسْتَوَائِيِّ وَسَعِيدُ بْنُ أَبِي عَرُوبَةَ وَأَبُو هَالَلٍ وَعَبْدُ الْوَارِثِ وَسَلَامٌ
كَانُوا ثِقَاتٍ يَكْتُبُ حَدِيثَهُمْ فَمَاتُوا وَهُمْ يَرَوْنَ الْقَدْرَ وَلَمْ يَرْجِعُوا عَنْهُ
فَقَالَ لِي عَلِيُّ رَحِمَهُ اللَّهُ أَبُو زَكْرِيَّا كَذًا كَانَ يَقُولُ عِنْدَنَا إِلَّا أَنَّ
أَصْحَابَنَا ذَكَرُوا أَنَّ هَشَامَ الدِّسْتَوَائِيِّ رَجَعَ قَبْلَ مَوْتِهِ وَلَمْ يَصِحْ ذَلِكَ
عِنْدَنَا

Abu Ja'far Muhammad bin Uthman bin Abee Shaybah said: I said to Ali bin Abdullah al-Madeeni, O Abu Hasan! Yahya bin Maeen mentioned to us that the scholars of *Basrah* were accused of *Al-Qadr* except that they did not call to it and nothing from their

⁹⁰ Qadari here does not refer to the one who negated knowledge and pre-decree of Allah.

speech contained evil. From them are Qatada, Hisham Ad-Dustuwai, Saad bin Abi Arubah, Abu Hilaal, Abdul Waris and Salam were from the *Thiqaat* (trustworthy ones in narration) whose narrations were accepted and written. They died upon the belief of people of Qadr and they did not retract. So Ali said to me (may Allah have mercy on him) Abu Zakariyyah (Yahya bin Maeen) used to say this to me. He mentioned that Hisham Ad-Dustuwai retracted before his death but this statement of his was not correct.

c) Imam Abu Dawood said as reported in *Suwalaat Abee Ubaid al-Ajuri ila Abu Dawood* (no.1296):

ليس في أهل الأهواء أصح حديثاً من الخوارج " ثم ذكر
عمران بن حطان، وأبا حسان الأعرج

From the people of innovation, the most authentic *hadith* are narrated by the *Khawarij*. He then mentioned Imran bin Hattan and Abu Hassan Al-A'raj.

d) Hafidh Ibn Hajr said about Abdullah bin Abee Najeesh Yasar al-Makki in *Taqreeb at-Tahdheeb* (no.191):

ثقة رُمي بالقدر

Thiqah (trustworthy in narration), accused of *Al-Qadr*.

e) Imam ad-Dhahabi said in *Meezan al-Itidaal* (1/5) about Abaan bin Tughlab :

الكوفي شيعي جلد، لكنه صدوق، فلنا صدقه وعليه بدعته

Al-Kufi extreme *Shi'i* , but he is truthful in his narration, upon us is his truthfulness and upon him is his *Bidah*.

ad-Dhahabi explains further in *Meezan al-Itidaal* (1/5-6):

فلقائل أن يقول: كيف ساع توثيق مبتدع وحد الثقة العدالة
والإتقان؟ فكيف يكون عدلا من هو صاحب بدعة؟ وجوابه أن البدعة
على ضربين: فبدعة صغرى كغلو التشيع، أو كالتشيع بلا غلو ولا
تحرف، فهذا كثير في التابعين وتابعيهم مع الدين والورع والصدق
فلو رد حديث هؤلاء لذهب جملة من الآثار النبوية، وهذه
مفسدة بينة

ثم بدعة كبرى، كالرفض الكامل والغلو فيه، والخط على أبي
بكر وعمر رضي الله عنهما، والدعاء إلى ذلك، فهذا النوع لا يحتج
بهم ولا كرامة.

وأيضاً فما أَسْتَحْضِرُ الآن في هذا الضرب رجلاً صادقاً ولا
مأموناً، بل الكذب شعارهم، والتقية والنفاق دثارهم، فكيف يقبل نقل
من هذا حاله! حاشا وكلا.

فالشيوعي الغالي في زمان السلف وعرفهم هو من تكلم في
عثمان والزبير وطلحة ومعاوية وطائفة ممن حارب علياً رضي الله
عنه، وتعرض لسيبهم.

والغالي في زماننا وعرفنا هو الذي يكفر هؤلاء السادة،
ويتبرأ من الشيخين أيضاً، فهذا ضال معثر ولم يكن أبان بن تغلب
يعرض للشيخين أصلاً، بل قد يعتقد علياً أفضل منهما

“So if someone is to say: How is it rational to authenticate an innovator and state him as *thiqah* with *adaalah* and with perfect memorization? How can a person have *Adaalah* while he is an innovator? The answer to this is that *Bidah* is of two types: minor *bidah* such as *Shi'ism* without exaggeration or deviation. This was the case with many of the *Taabi'een* and the generation that followed them, although they were religiously committed, pious and sincere. If the *ahadith* of these people were rejected, many reports from the Prophet (ﷺ) would be lost, and that is obviously a bad thing. Then there is major *bidah*, such as complete *rafid*

and exaggeration therein, and undermining the position of Abu Bakr and ‘Umar (may Allah be pleased with them), and promoting such ideas. Reports narrated by such people are definitely not to be accepted.

Moreover, I do not know of anyone among that type of *Shi’ah* nowadays who is sincere or trustworthy. Rather lying is their slogan and *taqiyyah* (dissimulation) and hypocrisy are their shield. How can the narration of such a one be accepted? No, definitely not. The extreme *Shi’i* at the time of the *salaf*, as known to them, was one who spoke against Uthmaan, al-Zubayr, Talhah, Mu’aawiyah and some of those who fought against Ali (may Allah be pleased with him), and reviled them. The extreme *Shi’i* in our time, as known to us, is the one who regards these leaders as *kaafirs* and also disavows the two *Shaykhs* [Abu Bakr and ‘Umar]. Such a one is misguided and lost.” End quote.

Seventhly; If it is known that there is rivalry and enmity between two contemporaries due to a worldly affair or competition for status; or due to a mistake in understanding, and one of them criticized other, then in such a case the criticism is investigated. If other

experts in the field of *Al-Jarh wa Tadeel* found him to be truthful and precise in his narrations, then such criticism is rejected. This is an important principle in science of *hadith*.

Hafidh Ibn Hajr said in *Fath al-Bari* (1/385):

وَأَعْلَمُ أَنَّهُ قَدْ وَقَعَ مِنْ جَمَاعَةِ الطَّعْنِ فِي جَمَاعَةٍ بِسَبَبِ
اخْتِلَافِهِمْ فِي الْعَقَائِدِ فَيَنْبَغِي التَّنَبُّهُ لَذَلِكَ وَعَدَمُ الْإِعْتِدَادِ بِهِ إِلَّا بِحَقِّ
وَكَذَا عَابَ جَمَاعَةٌ مِنَ الْوَرَعِينَ جَمَاعَةً دَخَلُوا فِي أَمْرِ الدُّنْيَا
فَضَعُفُوهُمْ لَذَلِكَ وَلَا أَثَرَ لَذَلِكَ التَّضْعِيفِ مَعَ الصَّدْقِ وَالضَّبْطِ وَاللَّهِ
الْمُؤَفَّقُ وَأَبْعَدَ ذَلِكَ كُلَّهُ مِنَ الْإِعْتِبَارِ تَضْعِيفٌ مِنْ ضَعْفِ بَعْضِ الرِّوَاةِ
بِأَمْرِ يَكُونُ الْحَمْلُ فِيهِ عَلَى غَيْرِهِ أَوْ لِلتَّجَامُلِ بَيْنَ الْأَقْرَانِ وَأَشَدُّ مِنْ
ذَلِكَ تَضْعِيفٌ مِنْ ضَعْفٍ مَنْ هُوَ أَوْثَقُ مِنْهُ أَوْ أَعْلَى قَدْرًا أَوْ أَعْرَفُ
بِالْحَدِيثِ فَكُلُّ هَذَا لَا يُعْتَبَرُ بِهِ

“And know that one group criticizes another group due to the differences in their beliefs so it is mandatory to bring this to attention and one should not transgress their limits except with a right. Also there's a religious group that criticized a group that indulged in the worldly matters but this criticism is not

considered as long as they are trustworthy and have firm memory and Allah is the one who guides. What is even more strange or extreme, further from being considered, is that some narrators were weakened for a matter that is not certain (based on possibility for being a weakness in him) or as a sarcasm between two people. What is even more extreme is a person declaring the one who is more trustworthy than him and has a higher status or someone who is more knowledgeable than him to be weak. All of this will not be taken and will not be considered.”

Imam ad-Dhahabi said in *Siyar A'lam an-Nubala* (1/102):

لسنا ندعي في أئمة الجرح والتعديل العصمة من الغلط
النادر ، ولا من الكلام بنفس حاد فيمن بينهم وبينه شحناء وإحنة ،
وقد علم أن كثيرا من كلام الأقران بعضهم في بعض مهدر ، لا
عبرة به ، ولا سيما إذا وثق الرجل جماعة يلوح على قولهم الإنصاف

“We do not claim that the leading scholars of *al-Jarh wa ta'deel* were infallible and did not occasionally make mistakes or speak harshly about those with whom there was some ill feeling or animosity. It is

known that much of what peers say about one another is to be ignored and does not count for anything, especially if the man is regarded as trustworthy by a group of scholars who sound fair-minded in what they say.”

It is amazing that Imam al-Bukhari narrated number of *ahadith* in his *Saheeh* from Muhammad bin Yahya al-Dhuhli, even though he was subjected to great trials, difficulties from Muhammad bin Yahya ad-Dhuhli. But that enmity did not prevent al-Bukhari from accepting and narrating his *hadith*, that enmity did not lead al-Bukhari to accuse ad-Dhuhli of lying or fabricating. This is an example of justice employed by scholars of *hadith*.

Imam Malik criticized Imam Muhammad bin Ishaaq. But the scholars and specialists on *Al-Jarh wa Tadeel* did not accept that criticism and more than fifty scholars of *Al-Jarh wa Tadeel* praised him and declared his narrations to be authentic. 1) The giant scholar and specialist in *hadith* Imam Shu’bah bin al-Hajjaaj said: “Muhammad bin Ishaaq is the leader of *Muhadditheen* and truthful in his *hadith*” as reported

with an authentic chain in *Al-Jarh wa Ta'deel* (7/192) of Ibn Abee Hatim ar-Razee

2) Specialist in *Al-Jarh wa Ta'deel* Imam Yahya bin Maeen said about Muhammad bin Ishaq as reported in *Tareekh Baghdad* (1/218) with an authentic chain: “He is *Thiqah*”.

3) Champion of *Ilal al-hadith* (science of hidden defects of *hadith*) Imam Ali bin al-Madeeni said as reported by Imam al-Bayhaqi in *Kitab al-Qira'ah Khalf al-Imam* (1/19) with an authentic chain: “Ibn Ishaq is *Thiqah* according to me.”

4) Imam Sufyan bin Uyaynah said as reported in *al-Jarh wa Ta'deel* (7/192) with an authentic chain: “I sat with Ibn Ishaq for more than seventy years, and no one from the people of *Madeenah* ever accused him, nor did they say anything about him”

5) Imam Abdullah bin al-Mubaarak was asked about Muhammad bin Ishaq so he replied that he found him to be truthful in narrations. This is reported in *Kitab ath-Thiqaat* of Ibn Hibban (7/383) with an authentic chain.

Other scholars who have praised him and authenticated his narrations include Imam al-Bukhari, Imam Muslim, Imam Tirmidhi, Imam Ahmad bin Hanbal, Imam Abul Hasan Ijlee, Imam Ibn Hibban, Imam Ibn Numayr, Imam Abu Zurah ar-Razee, Imam Ibn Khuzaymah and so on. As I said more than fifty scholars of Al-Jarh wa Ta'deel have praised him and accepted his narrations.

Abul Hasanat Abdul Hayy Lukhnawi said: *Al-Rafa' wa at-Takmeel* (1/409-411):

الْجَرَحُ غَيْرُ إِذَا صَدَرَ مِنْ تَعْصِبٍ أَوْ عَدَاوَةٍ أَوْ مَنَافَرَةٍ أَوْ نَحْوِ
ذَلِكَ فَهُوَ جَرَحٌ مَرْدُودٌ وَلَا يُؤْمَنُ بِهِ إِلَّا الْمَطْرُودُ وَلِهَذَا لَمْ يَقْبَلْ قَوْلُ الْإِمَامِ
مَالِكٍ فِي مُحَمَّدَ بْنِ إِسْحَاقَ صَاحِبِ الْمَغَازِي أَنَّهُ دَجَالٌ مِنَ الدَّجَائِلِ
لَمَّا عَلِمَ أَنَّهُ صَدَرَ مِنْ مَنَافَرَةٍ بَاهِرَةٍ بَلْ حَقَّقُوا أَنَّهُ مِنْ حَسَنِ الْحَدِيثِ
وَاحْتَجَّتْ بِهِ أئِمَّةُ الْحَدِيثِ.

“When a *Jarh* takes place due to partisanship , hostility, repulsion or something like that then this *Jarh* is rejected, and no one would trust it except a repulsive person himself. This is the reason, the saying of Imam Malik is not accepted about Muhammad bin Ishaq *Saahib al-Maghaazee* that he is a *Dajjaal* among

the *Dajaaalah*, for it is known that this *Jarh* is based on repulsion. On the contrary, the correct thing according to them is that he is *Hasan-ul-Hadith* and the specialists of *Hadith* have taken evidence from him”

Eighthly; As it is apparent from above ruling on narrator is not judged based on verdict of one or two scholars of *hadith*. Rather statements of number of experts in this field are evaluated based on proofs.

Ninthly; I do not claim that scholars of *hadith* were infallible, but Allah preserved this *Deen* through scholars of *hadith*.

Imam Abu Haatim ar-Razee⁹¹ said as reported by Khateeb al-Baghdadi in *Sharf Ashabul hadith* (no.77):

⁹¹ Abu Hatim Muhammad bin Idris bin al-Mundhir ar-Raazi al-Handhali was great scholar in all sciences of *hadith*. Imam ad-Dhahabi mentioned his biography in *Siyar Alam an-Nubala* (13/247) and said, “*al-Imam, al-Hafidh, an-Naaqid* (critic of text and chain of *hadith*), master of *al-Muhadditheen*...al-Khalili said, “Abu Hatim al-Labban al-Hafidh said to me, ‘I had gathered [those] who Abu Hatim ar-Razi narrated from; they reached close to 3,000’...Yunus bin Abdil Ala said, Abu Zurah and Abu Hatim are the two Imams of Khurasan. then he supplicated for them both and said, ‘Their continuance is an improvement for the Muslims.’ He was from the oceans of knowledge. He travelled about the countries and excelled in the text and the chain [of transmission]. He gathered and compiled, disparaged and accredited, authenticated and deemed defective...He was one of the notables and from the formidable imams...” Some of his students include Abu Dawood, an-Nasaee, his son Ibn Abee Hatim, Yunus bin Abdil Ala, Rabee bin Sulayman and others. He died in the year 277 A.H.

لم يكن في أمة من الأمم منذ خلق الله آدم أمناء يحفظون آثار الرسل إلا في هذه الأمة « فقال : له رجل : يا أبا حاتم ربما رووا حديثا لا أصل له ولا يصح ؟ فقال : « علماؤهم يعرفون الصحيح من السقيم، فروايتهم ذلك للمعرفة ليتبين لمن بعدهم أنهم ميزوا الآثار وحفظوها ، ثم قال : رحم الله أبا زرعة ، كان والله مجتهدا في حفظ آثار رسول الله صلى الله عليه وسلم

“There has never been in any nation since Allah created Adam safe keepers who preserve the narrations of the Messengers, except in this *Ummah*. A man said to him: O Abu Hatim, perhaps there were narrations which have no basis and are not authentic? He said: Their scholars will recognize the authentic from the unsound. So they preserved this science (of *hadith*) so that the people who came after them were able to distinguish between reports and preserve them. Then he said: May Allah have mercy on Abu Zurah; by Allah he strove very hard to preserve the narrations of the Messenger of Allah (ﷺ).”

Answering doubts of Sir Syed Ahmad and Daniel Brown

According to Sir Sayyid Ahmad Khan⁹², the transmitters of *hadith* (*ruwaat*) often engaged in transmitting *hadith* according to the sense rather than the exact words of the Prophet. Daniel W. Brown quotes from Sir Syed Ahmed Khan's essays on *Jinn* in his book *Rethinking Tradition in Modern Islamic Thought*, Brown said on page 88 of his book : "differences that go well beyond the wording and affect the meaning. As a result, he contends, one can be sure in very few instances that traditions accurately portray the Prophet's words and actions, even if they can be shown to have originated during his lifetime."

⁹² Sir Syed, was an Indian Muslim philosopher of nineteenth century British India. Syed studied the Quran and sciences within the court and later studied law from the University of Edinburgh. In 1875, founded the Muhammadan Anglo-Oriental College, the first Muslim university in South Asia. The Mohammedan Anglo-Oriental College became Aligarh Muslim University in 1920. He wrote numerous books on various subjects. In 1861 a Christian missionary writer named William Muir wrote a book titled THE LIFE of MAHOMET in which he attacked Hadith. Sir Syed Ahmed Khan answered Muir in detail. Unfortunately Sir Syed was himself a great admirer of British power and was deeply overawed by the majesty of the British Empire. He gradually succumbed to Muir's attack and start casting doubts on some segments Hadith. Gradually he narrowed down the efficacy of Hadith to a very few aspects of life. He rejected miracles mentioned in the *Quran* and *Sunnah* in his *Tafseer al-Quran* by distorting *Ayaat* mentioning miracles. He also rejected actual existence of paradise, hellfire and *Jinn* in his *Tafseer*. For details refer to book *Aaina Parwezijyat* by Shaykh Abdurrahman Kilani in urdu.

I say: Scholars of *hadith* unanimously agreed that *Riwayah bil Lafz* (narrating exact wordings) is recommended and vast majority of *hadith* narrators narrated through *Riwayah bil Lafz* (narrating exact wordings). In fact Prophet (ﷺ) stressed on narrating exact wordings.

a) It is reported in *Sunan Abu Dawood* (no.3660) with an authentic chain that Prophet (ﷺ) said:

نَضَرَ اللَّهُ أَمْرًا سَمِعَ مِنَّْا حَدِيثًا فَحَفِظَهُ حَتَّى يُبَلِّغَهُ فَرُبَّ حَامِلٍ فَقِهِ
إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ وَرُبَّ حَامِلٍ فَقِهِ لَيْسَ بِفَقِيهِ

“May Allah brighten a man who hears a tradition from us, gets it by heart and passes it on to others. Many a bearer of knowledge conveys it to one who is more versed than he is; and many a bearer of knowledge is not versed in it.”

b) It is reported in *Saheeh al-Bukhari* (no.247):

عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا أَتَيْتَ
مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْاَيْمَنِ، ثُمَّ
قُلِ اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي
إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا إِلَيْكَ، اللَّهُمَّ أَمَنْتُ
بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ. فَإِنْ مِتَّ مِنْ لَيْلَتِكَ فَأَنْتَ

عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَتَكَلَّمُ بِهِ ". قَالَ فَرَدَّدْتُهَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا بَلَغْتُ " اَللّٰهُمَّ اَمَنْتُ بِكِتَابِكَ الَّذِي اَنْزَلْتَ ". قُلْتُ وَرَسُولِكَ. قَالَ " لَا، وَنَبِيِّكَ الَّذِي اَرْسَلْتَ

Narrated Al-Bara bin Azib: The Prophet (ﷺ) said to me, "Whenever you go to bed perform ablution like that for the prayer, lie on your right side and say, *"Allahumma aslamtu wajhi ilaika, wa fauwadtu `Amri ilaika, wa alja'tu Zahri ilaika raghbatan wa rahbatan ilaika. La Malja'a wa la manja minka illa ilaika. Allahumma amantu bikitabika-l-ladhi anzalta wa bina-biyika-l ladhi arsalta"* (O Allah! I surrender to You and entrust all my affairs to You and depend upon You for Your Blessings both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You O Allah! I believe in Your Book (the Qur'an) which You have revealed and in Your Prophet (Muhammad) whom You have sent). Then if you die on that very night, you will die with faith (i.e. or the religion of Islam). Let the aforesaid words be your last utterance (before sleep)." I repeated it before the Prophet (ﷺ) and when I reached *"Allahumma amantu bikitabika-l-ladhi anzalta* (O Allah I believe in Your Book

which You have revealed)." I said, "*Wa-rasulika* (and your Apostle)." The Prophet (ﷺ) said, "No, (but say): '*Wanabiyika-l-ladhi arsalta* (Your Prophet whom You have sent), instead."

This narration proves that Prophet (ﷺ) stressed on the wordings even though meaning did not change.

c) It is reported in *Muhaddith al-Faasil* (1/538) with an authentic chain:

قَالَ عُمَرُ بْنُ الْخَطَّابِ: «مَنْ سَمِعَ حَدِيثًا فَحَدَّثَ بِهِ كَمَا سَمِعَ، فَقَدْ سَلِمَ» وَرَوَى نَحْوَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، وَزَيْدِ بْنِ أَرْقَمَ وَهُوَ قَوْلُ ابْنِ سِيرِينَ، وَقَوْلُ الْقَاسِمِ بْنِ مُحَمَّدٍ، وَرَجَاءِ بْنِ حَيْوَةَ

Umar bin Al-Khattab said: Whoever heard a *hadith* and then narrates it exactly as he had heard, then he is safe.

And it was similarly narrated from Abdullah bin Amr and Zayd bin Arqam and it was the statement of Ibn Sireen, the saying of Al-Qasim bin Muhammed and Rajaa bin Haywah.

d) Imam Ad-Darimi reported in his *Sunan* no.511 with an authentic chain of narration:

عَنْ بَشِيرِ بْنِ نَهَيْكٍ، قَالَ: " كُنْتُ أَكْتُبُ مَا أَسْمَعُ مِنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، فَلَمَّا أَرَدْتُ أَنْ أَفَارِقَهُ، أَتَيْتُهُ بِكِتَابِهِ فَقَرَأْتُهُ عَلَيْهِ، وَقُلْتُ لَهُ: هَذَا سَمِعْتُ مِنْكَ؟ قَالَ: نَعَمْ

Basheer bin Nuhayk said: I used to write whatever I heard from Abu Hurairah. Then when I intended to part from him I came to him with his book and then I read it to him and asked, "This is what I heard from you?" Abu Hurairah said, "Yes.

e) It is reported in *Muhaddith al-Faasil* (1/539) with an authentic chain:

عَنِ الشَّافِعِيِّ أَنَّهُ قَالَ فِي صِفَةِ الْمُحَدِّثِ قَالَ: «وَيَكُونُ مِمَّنْ يُؤَدِّي الْحَدِيثَ بِحُرُوفِهِ كَمَا سَمِعَهُ، لَا يُحَدِّثُ بِهِ عَلَى الْمَعْنَى، لِأَنَّهُ إِذَا حَدَّثَ بِهِ عَلَى الْمَعْنَى وَهُوَ غَيْرُ عَالِمٍ بِمَا يَحْتَمِلُ مَعْنَاهُ، لَا يَدْرِي لَعَلَّهُ أَنْ يَحْمِلَ الْحَلَالَ عَلَى الْحَرَامِ، وَإِذَا أَدَّاهُ بِحُرُوفِهِ لَمْ يَبْقَ وَجْهٌ تَخَافُ مِنْهُ» إِحَالَةَ الْحَدِيثِ

“From Ash-Shafiee that he said regarding characteristics of narrator of *hadith*: And he (the narrator of the *hadith*) should be one of those who can narrate the *hadith* exactly as he heard it, not based on the meaning but with the exact wording, because if he

narrated on the basis of meaning and not with the exact wording, and he does not have knowledge of possible interpretations, he may inadvertently change what is *halaal* into *haraam*. But if he narrates it exactly, there is no fear that it may be changed.”

f) It is reported in *Muhaddith al-Faasil* (1/539) with an authentic chain:

عَنْ لَيْثٍ، عَنْ طَاوُسٍ قَالَ: «إِذَا تَعَلَّمْتَ الشَّيْءَ فَتَعَلَّمْهُ لِنَفْسِكَ، فَإِنَّ النَّاسَ قَدْ ذَهَبَتْ مِنْهُمْ الْأَمَانَةُ» قَالَ: وَكَانَ طَاوُسٌ يَعُدُّ الْحَدِيثَ حَرْفًا حَرْفًا

Layth narrated from Tawoos that he said: If you learnt something then learn it for yourself, because trustworthiness has left people. He said: Tawoos used to narrate *hadith* word for word (exactly as it is).

g) It is reported in *Sunan ad-Darimi* (no.329) with an authentic chain:

عَنْ أَبِي مَعْمَرٍ قَالَ: «إِنِّي لَأَسْمَعُ الْحَدِيثَ لَحْنًا فَالْحَنُ اتِّبَاعًا لِمَا سَمِعْتُ

It is narrated from Abee Ma'mar that he said: Verily I would hear *hadith* with sharpness and I would narrate it exactly how I heard it.

h) It is mentioned in *Sunan Darimi* (no. 327) with an authentic chain:

عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ، قَالَ: حَدَّثَ عُبَيْدُ بْنُ عُمَيْرٍ عَبْدَ اللَّهِ
 بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 «مَثَلُ الْمُنَافِقِ مَثَلُ الشَّاةِ بَيْنَ الرَّبْضَيْنِ أَوْ بَيْنَ الْغَنَمَيْنِ»، فَقَالَ: ابْنُ
 عُمَرَ لَا، إِنَّمَا قَالَ: كَذَا وَكَذَا، قَالَ: وَكَانَ ابْنُ عُمَرَ إِذَا سَمِعَ النَّبِيَّ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَزِدْ فِيهِ، وَلَمْ يَنْقُصْ مِنْهُ، وَلَمْ يُجَاوِزْهُ، وَلَمْ
 يُقْصِرْ عَنْهُ

“From Muhammad bin Ali bin al-Hussain said that Ubaydullah bin Umayr narrated from Abdullah bin Umar that he said, The Messenger of Allah (ﷺ) said: The parable of a hypocrite is like the sheep between two folds (place where sheep live). Then Ibn Umar said: No this is not what he said, instead he said such and such. He said: If Ibn Umar heard something from the Prophet he wouldn't add anything to it, nor would he decrease anything from it, neither would he exceed or abridge narrations.”

All the above narrations and numerous other narrations prove that majority of the *hadith* narrators transmitted the exact words of the Messenger (ﷺ) not

its explanation. Having said this, it should be known that *riwaayatil hadeeth bil mu'anaa* (the quotation of a narration by its meaning) is accepted if it fulfills certain conditions. Shaykh Ibn Uthaymeen mentions those conditions in his book *Mustalah al-hadith* page 20:

“*Ar-riwaayah* (the quotation) of a *hadith* by its meaning is not accepted unless it achieves the following criteria;

- 1) Someone who knows the meaning of the original text of the *hadith* must do the quotation of a *hadith* by other than its text.

- 2) The narrator must have a good reason as to why he is performing *riwaayah* of a *hadith* by its meaning (e.g. the narrator has forgotten the original text of a *hadith* but knows its meaning). However, if he knows the original text of the *hadith*, then it is not permissible for him to change it, unless he is explaining the *hadith* (e.g. in their own language).

- 3) The quotation of a *hadith* by its meaning should not be performed with those *ahadith* that deal with sayings and actions of worship.

Finally, the narrator should endeavour to inform his audience that the *hadith* which he has narrated was narrated by its meaning and not its actual text.”

Furthermore, one of the positive aspect *Riwayah bil Ma'na* is that it helps in preventing the possibility of accidental collusion, where one *riwayah* influences other. This helps in finding out supporting chains of the narration or corroboration in determining authenticity.

Status of Saheeh al-Bukhari and Saheeh Muslim

The author of *Saheeh al-Bukhari* is Imam Abu Abdillah Muhammad bin Isma'eel bin Ibrahim bin al-Mughirah al-Bukhari. He was born on 13th of *Shawwal* 194 A.H in *Bukhara*, a town in the eastern part of Turkestan.

Scholars of Islam agree that he was a *Mujtahid* (one who is capable of performing *Ijtihad*). He was leader of *hadith* and its sciences and also scholar of various other branches of Islam like *Fiqh*, *Tafseer* and *Aqeedah*.

Imam ad-Dhahabi said about him in *al-Kashif* (2/157):

وكان إماماً حافظاً حجة رأساً في الفقه والحديث مجتهداً من أفراد العالم مع الدين والورع والتأله

“He (Imam al-Bukhari) was an Imam (leader) , Hafidh (Memorizer of *ahadith*) , *Hujjah* (decisive proof), the leader in *Fiqh* and *Hadith*; He was the *Mujtahid* from the people of the world along with being devout, abstinent, and a worshipper”

Hafidh Ibn Hajr said about Imam al-Bukhari in *Taqreeb at-Tahdheeb* (1/468):

إمام الدنيا في فقه الحديث

He is leader of the world in *Fiqh al-Hadith* (deriving rulings from the *hadith*)

Imam al-Bukhari died in the year 256 A.H.

The author of *Saheeh Muslim* is Imam Abul Hussain Asakiruddin Muslim bin Hajjaj Al-Qushairi An-Naisaburi. He was born in 202 or 206 A.H in Nishapur, a town of Iran.

Imam ad-Dhahabi said about him in *Siyar Alam an-Nubala* (12/557):

هو الإمام الكبير، الحافظ، المجود، الحجة، الصادق

He is *Al-Imam al-Kabeer* (The great leader), *Al-Hafidh* (memorizer of *hadith*) , *Al-Mujawwid* , *Al-Hujjah* (decisive proof), the truthful.

He died in the year 261 A.H.

Ummah has unanimously agreed that *Saheeh al-Bukhari* is the most authentic book after Book of Allah (Quran) followed by *Saheeh Muslim*.

Shah Waliullah Muhaddith Dehlawi said in his book “*Hujjatullah hil Balighah*” (1/232):

أما الصحيحان فقد اتفق المحدثون على أن جميع ما فيهما من المتصل المرفوع صحيح بالقطع، وأنهما متواتران إلى مصنفيهما، وأنه كل من يهون أمرهما فهو مبتدع متبع غير سبيل المؤمنين

As for *As-Saheehan* (*Saheeh al-Bukhari* and *Saheeh Muslim*) specialists of Hadith (*Muhaddithoon*) unanimously agreed that all the *Marfoo* and *Muttasil ahadith* in it are

authentic with certainty and it has reached authors with *Tawaatur* (mass transmission). Whoever does not honour these books then he is an innovator not upon *Sabeel al-Mumineen* (the way of believers).

Imam an-Nasaee said as quoted by Imam Nawawi in his book *Tahdheeb al-Asmaa wal-Lughaat* (1/74):

وأجمعت الأمة على صحة هذين الكتابين

Ummah unanimously agreed on the authenticity of these two books (*Saheeh al-Bukhari and Saheeh Muslim*).

Imam Ibn Salah said in his famous book *Muqaddimah Ibn Salah* (1/18):

وكتاباهما أصح الكتب بعد كتاب الله

And these two books (*Saheeh al-Bukhari and Saheeh Muslim*) are most authentic books after Book of Allah.

Imam Nawawi said in *Sharh Saheeh Muslim* (1/18):

اتفق العلماء رحمهم الله على أن أصح الكتب بعد القرآن العزيز
الصحيحان البخاري ومسلم

Scholars have unanimously agreed that the most authentic books after *al-Quran Al-Azeez* are *As-Saheehan* (two *Saheeh*) *Al-Bukhari and Muslim*.

Imam Hussain bin Muhammad at-Teebi⁹³ said in his *Al-Khulasa fee Ma'rifah al-Hadith* (1/36):

وكتابهما أصح الكتب بعد كتاب الله

And these two books (*Saheeh al-Bukhari* and *Saheeh Muslim*) are most authentic books after Book of Allah.

Alee bin Muhammad al-Jarjani said in *Al-Deebaj al-Madhab fee Mustalah al-Hadith* (1/16):

وكتابهما أصح الكتب بعد كتاب الله

And these two books (*Saheeh al-Bukhari* and *Saheeh Muslim*) are most authentic books after Book of Allah.

Imam al-Haramayn al-Juwaynee⁹⁴ said as mentioned in *Fath al-Mugheeth* (1/73) :

⁹³ Sharfuddin Hussain bin Muhammad at-Teebi was a famous Imam and Jurist. He is famous for his explanation of *Mishkat al-Masabeeh*. Hafidh Ibn Hajr mentioned his biography in *Durar al-Kaminah* (2/68) and said, “ the famous Imam, author of *Sharh of Mishkaat*....he was harsh against people of philosophy and logic..” He died in the year 743 A.H.

⁹⁴ Imam al-Haramayn Dhia' ud-Deen Abdul Malik bin Yusuf al-Juwayni al-Shafiee was a jurist and theologian. He was born in a village on the outskirts of Naysabur called Bushtaniqan in Iran. Al-Juwayni was a prominent scholar known for his gifted intellect in Islamic legal matters. Al-Juwayni was born into a family of legal study. His father, Abu Muhammad Abdallah bin Yusuf al-Juwayni, was a well-known master of law. Al-Juwaynee, like his father before him, also left the way of *ta'weel* and declared it to be forbidden, this despite the fact that he rigorously defended it in his earlier life. But unlike his father, he left *ta'weel* and fell into another innovation - *tafiweed*. May Allah forgive us and him. Some of his works are *Nihaya al-Matlab fi Diraya al-Madhab*, *al-Waraqat*, *Mukhtasar al-Nihaya* and so on. He died in the year 478 A.H.

لإجماع علماء المسلمين على صحتهما

Ulama al-Muslimeen (Muslim scholars) unanimously agreed on authenticity of (these two books).

Imam Abu al-Fath al-Qushayri said as reported by Ibn Hajr in *Fath al-Baari* (1/383):

اتفاق الناس بعد الشيخين على تسمية كتابيهما بالصحيحين

People unanimously agreed naming these two books as *Saheehayn* (two most authentic books) after *Shaykhayn* (Imam al-Bukhari and Imam Muslim).

Explainer of *Saheeh al-Bukhari* Badruddin al-Aynee said in *Umdatul-Qaree* (1/5):

اتفق علماء الشرق والغرب على أنه ليس بعد كتاب الله تعالى أصح من صحيح البخاري ومسلم

Scholars of the east and the west unanimously agreed that there is no book after the Book of Allah which is more authentic than *Saheeh al-Bukhari* and *Saheeh Muslim*.

Imam Sakhawi said in *Fath al-Mugheeth* (2/21):

الدهماء أطبقت على تسمية الكتابين بالصحيحين

Everybody (Muslims) on the face of the Earth named (*Saheeh al-Bukhari and Saheeh Muslim*) as *Saheehayn* (Two most authentic books).

Answering doubts of Christian Missionaries on Saheeh al-Bukhari

A Evangelical Christian Norman Leo Geisler⁹⁵ said in his book *“Answering Islam: The Crescent In The Light Of The Cross”* page 165: “..Bukhari, considered to be the most reliable collector, admitted that of the 300,000 *hadith* he collected, he considered only 100,000 might be true. He then narrowed this number down to 7,275, many of which are repetitions so that the total number is in fact near 3,000. That means that even he admitted there were errors in over 295,000 of them!”.

Similar doubt is spread in *“Baker Encyclopedia Of Christian Apologetics”* page 512. Another christian missionary A. Abdul Haqq said in his book *“Sharing Your Faith With A Muslim”* page 45: “As to the abundance of the apocryphal traditions, we learn that the famous authority al-Bukhari choose only 7,000 out of a host of 600,000 traditions that were current in his on time”

⁹⁵ Norman Leo Geisler is a christian missionary co-founder of two non-denominational Evangelical seminaries: Veritas Evangelical Seminary and Southern Evangelical Seminary. He served as Chancellor, Professor of apologetics and theology and occupant of the Norman L. Geisler Chair of Christian Apologetics.

I say: There are two doubts which are spread through above passages.

First doubt that is that 600,000 channels of transmission of *hadith* has been understood as 600,000 text of *hadith*. It is well known to scholars of *hadith* that 600,000 *ahadith* refers 600,000 *asaneed* (chain of narrations). One *hadith* may have 30 or 20 or 10 or more *asaneed* (chain of narrations). For example if there 30 *asaneed* for 1 *hadith*, it will be counted as 30 *ahadith* in the terminology of scholars of *hadith*.

Second doubt is that al-Bukhari left out remaining *ahadith* because they were inauthentic!

Firstly; No where did Imam al-Bukhari say, that the *ahadith* which are not included in his *Saheeh al-Bukhari* are weak or “apocryphal”.

Secondly; Imam al-Mizee reported in his *Tahdheeb al-Kamaal* (24/443) with trustworthy chain of narrators that Imam al-Bukhari said:

ما أدخلت في كتابي "الجامع" إلا ما صح وتركت من الصحاح
لحال الطول

“I have not included in my book "al-Jami" except what is authentic, and I left out among the authentic for fear of [unnecessary] length.”

Thirdly; Imam al-Bukhari had no intention of collecting all the authentic *ahadith*. He only wanted to collect authentic *ahadith* covering every aspect of *Sharee'ah*. It is very clear from the title of his book *al-Jami al-Musnad al-Saheeh al-Mukhtasar min Umur Rasul Allah wa Sunanihi wa ayyamih*. The word “*al-Mukhtasar*”, 'abridged', itself explains that al-Bukhari did not intend to collect all authentic *ahadith*.

Fourthly; Imam al-Bukhari narrated *ahadith* (which are not in *Saheeh al-Bukhari*) and authenticated them in many other books like *Juzz Raf al-Yadain fee as-Salah*, *Al-Adab al-Mufrad*, *Juzz al-Qirat*, *Khalq Af'aal al-Ibaad* etc. This proves falsification of the claim that *ahadith* he did not include in *Saheeh al-Bukhari* was regarded as weak by him.

Fifthly; His student, Imam at-Tirmidhi narrated authentication of many *ahadith* from his teacher, which

are not included in *Saheeh al-Bukhari* , in his *Jaami at-Tirmidhi*.

Conclusion

All praise is due to Allah, by whose favour righteous deeds are completed, and prayers and peace be upon His final Messenger, Muhammad (ﷺ), upon his family, his Companions, and all those who follow his Sunnah until the Day of Reckoning.

The Journey of this Book

At the outset of this work, I set out to answer a claim that has been circulated with increasing confidence in our age: that the Hadith of the Messenger of Allah (ﷺ) is a body of unreliable oral lore, gathered late, transmitted loosely, and therefore incapable of binding the conscience of a believer. This claim has reached the Muslim world from two directions, from the pens of orientalist and Christian missionaries who sought to dislodge the second foundation of Islamic law, and from the pens of modernists within the Ummah who, having absorbed those premises, sought to reconstruct the religion upon reason alone or upon a "Sunnah" severed from its only documented source.

Across the preceding chapters, this claim has been examined from every angle, linguistic, textual, historical, and methodological and in every instance it has been found wanting.

Summary of the Established Conclusions

First: Sunnah and Hadith are not two separate authorities. The attempted separation of the two is an innovation without precedent among the scholars of this Ummah. Not a single authority from the generations of al-Bukhari, Muslim, Ahmad, Abu Hatim, Abu Zur'ah, ad-Daraqutni, nor from the later masters such as Ibn Taymiyyah, adh-Dhahabi and Ibn Hajar, drew the distinction that Islahi, Ghamidi, Fazlur Rahman and Mirza Ghulam Ahmad Qadiani sought to establish. On the contrary, Imam Ahmad declared in *Usool us-Sunnah*: "*The Sunnah with us are the narrations of the Messenger of Allah,*" Imam an-Nawawi affirmed that "*his Sunnah refers to the ahadith narrated from him,*" and Ibn al-Atheer stated plainly that "*the Kitab and the Sunnah*" means "*the Qur'an and the Hadith.*"

Even the orientalist Daniel Brown conceded that it is **axiomatic** in classical doctrine that Sunnah can only be known by means of Hadith.

Second: the alternative proposed: "Sunnah" as the uninterrupted practice of the Ummah

collapses under its own weight. It cannot distinguish Sunnah from bid'ah, for every sect claims inheritance from its predecessors. It cannot resolve the visible disagreements in the most elementary acts of prayer. And it cannot itself be verified except by recourse to reports and historical transmission, which is to say, by recourse to the very thing it was invented to avoid.

The claimant who seeks to prove *tawaatur amali* must in the end rely upon *khavar*, and thus returns, defeated, to the doorstep of *isnaad*.

Third: the Hadith is Wahy. This was established from the Qur'an itself in six independent proofs, the secret disclosed to the wife of the Prophet (ﷺ) that is nowhere in the Qur'an; the manner of prayer which Allah ascribed to His own teaching; the funeral prayer; the Qiblah of Bayt al-Maqdis; the felling of the palms of Banu Nadeer; and Allah's statement "*thus*

Allah has said beforehand." Each of these is a divine ruling or divine communication which exists nowhere in the recited revelation. There is no explanation for them except *Wahy Ghayr al-Matloo*. This is reinforced by the Prophet's own words, *"I have been given the Book and something like it"* and by the testimony of the Tabi'ee Hassan bin Atiyyah that Jibreel descended with the Sunnah as he descended with the Qur'an. And it is confirmed by the consensus of the Salaf, reported by Ibn al-Qayyim, that *al-Hikmah* in the Qur'an is the Sunnah.

Fourth: the Hadith is preserved by the promise of Allah. *"Verily We: It is We Who have sent down the Dhikr and surely, We will guard it."* Ibn Hazm established that *Dhikr* encompasses all that Allah revealed, whether Qur'an or Sunnah, and demanded of those who restrict it to the Qur'an alone the proof they have never produced. Ibn Taymiyyah affirmed that *"the Dhikr of ar-Rahman is that which He revealed, and that is the Book and the Sunnah."* And reason itself testifies to this: it is inconceivable that the All-Wise would command obedience, in scores of verses, to a Messenger whose guidance He would then permit to be lost.

Fifth: the Hadith was written from the very lifetime of the Prophet (ﷺ). The claim of late compilation, advanced by Muir, Schacht, Juynboll, Sir Syed and Mirza Ghulam has been answered not by assertion but by inventory. The *Saheefah as-Sadiqah* of Abdullah bin 'Amr bin al-'Aas; the written instruction of Abu Bakr to Anas bin Malik; the copies of 'Umar; the *Saheefah* of 'Ali; the books of Ibn 'Umar, Abu Bakrah, Abu Rafi', Abu Hurayrah, Ibn Abbas, Ibn Masood, Mu'adh, Samurah, Jabir, Usayd, al-Baraa, al-Hasan bin Ali, Anas and Sa'd bin 'Ubadah; then the compilations of Basheer bin Nuhayk, Sa'eed bin Jubayr, Ibn Abi Mulaykah, Nafi, Kurayb, Najdah, Sa'eed al-Maqburi and others. The prohibition upon writing was of the earliest period and was lifted by explicit permission, *"Write it for Abu Shah", "Write, by Him in Whose hand my soul lies, only right comes out from it"*, a fact upon which Ibn al-Atheer and Qadi 'Iyadh both recorded the *ijma'* of the Ummah.

That this material is now largely embedded within the later encyclopaedic collections, rather than surviving as independent booklets, was explained by Dr. Mustafa Azami: *"These books were not destroyed nor did they*

perish, but were absorbed into the work of later authors." And what could not be denied by the fair-minded among the Western academics was duly conceded by Fuat Sezgin, by Nabia Abbott, by James Robson, and by Nagendra Singh.

Sixth: the isnaad is a preservative mechanism without parallel in human history. *"Isnaad is part of the religion. If it were not for the isnaad anyone would say whatever he wishes to say."* From it were born the sciences of *al-Jarh wa at-Ta'deel*, *Tareekh ar-Ruwaat*, *Ghareeb al-hadith* and *al-'Ilal*. Through it, five stringent conditions were applied to every single report: continuity of chain, probity of narrator, precision of narrator, absence of *shudhoodh*, and absence of *'illah*. The candour of this enterprise is its own proof of integrity: Ali bin al-Madeeni declaring of his own father, *"This is the matter of Deen — my father is weak"*; Shu'bah speaking against his own son; Abu 'Arubah against his mother's uncle; al-Bukhari narrating from a man who had persecuted him. Even the critics recognised this: Sprenger called Muslim literary biography a glory unmatched by any nation; Bernard Lewis conceded a *"professionalism and sophistication without precedent in*

antiquity and without parallel in the contemporary medieval West."

Seventh: the specific objections collapse individually.

The abundance of Abu Hurayrah's narrations is explained by the counting of chains rather than texts, by repetition across chapters, by his corroboration from other Companions, by his transmission from senior Companions after the Prophet's death, and by his own explanation in the Saheehayn, amounting, upon calculation, to some two ahadith per day of his companionship. Schacht's assault on the golden chain of *Malik — Nafi' — Ibn 'Umar* depended upon suppressing Malik's recorded date of birth and upon the baseless axiom that family isnaads are inherently spurious. Maududi's doubts regarding *al-Jarh wa at-Ta'deel* proceeded from unfamiliarity with the discipline's own internal safeguards, its requirement of *wara'*, its rejection of criticism arising from rivalry or doctrinal animus, its refusal to weaken the stronger narrator by the word of the weaker, and its demand for the convergence of multiple experts. Sir Syed's charge of narration by meaning was answered by the overwhelming evidence that *riwayah bil-lafz* was the norm, stressed by the

Prophet (ﷺ) himself in the hadith of al-Baraa, insisted upon by Umar, Ibn Umar, Tawoos and ash-Shafi'ee, and permitted only within strict and narrow conditions. And the missionary claim regarding al-Bukhari's selection rested upon a simple confusion of *asaneed* with *mutoon*, together with a fabricated attribution: al-Bukhari never said that what he omitted was weak, he said, *"I left out among the authentic for fear of length."*

The Nature of the Dispute

It is worth stating plainly what this controversy is, and what it is not.

It is not, in truth, a dispute about historical evidence. Had the matter turned upon evidence alone, it would have been settled long ago, for the documentary and methodological record is overwhelming, and the most honest of the Western academics have said so. The dispute is rather about **authority**, about whether a revealed text may command a man against his own judgement.

This is why the modernist project is characteristically selective. It does not reject Hadith as a category; it rejects *those* ahadith which conflict with a prior commitment. Islahi declared that every hadith opposing the intellect is to be rejected, but whose intellect, formed in which century, shaped by which assumptions? Ghamidi excluded belief, history and *asbab an-nuzool* from the scope of Sunnah, but upon whose authority, when no scholar of hadith in fourteen centuries drew such a line? These are not conclusions arrived at by investigation; they are instruments fashioned to secure a conclusion already held.

And herein lies the gravest danger. Once the criterion of acceptance becomes the private reason of the reader rather than the established authenticity of the report, the religion ceases to be revelation and becomes commentary. Each generation will discard what embarrasses it and retain what flatters it. The Mahdi is dismissed, the Dajjal allegorised, the descent of 'Eesa denied, the punishment of the grave explained away — not because the chains are defective, for they are often *mutawaatir*, but because the age finds them inconvenient. Allah said: "*And whoever*

disobeys Allah and His Messenger, he has indeed strayed into a plain error." (33:36).

A Word to the Reader

To the Muslim who has encountered these doubts and felt them settle in his heart, I say: examine the two paths honestly.

The path of the Muhaddithoon is a path of documented transmission, named narrators, recorded biographies, examined memories, compared texts, and published criteria, a discipline so exacting that a man would testify against his own father to preserve it. The path of the Hadith rejector is a path of unverifiable claims about communal practice, of chains dismissed without examination, of principles announced without precedent, and of conclusions that shift with the intellectual fashions of each generation.

Ask, then, of any assertion made against the Sunnah: *"Produce your proof if you are truthful."* (2:111) This is the question Ibn Hazm put to those who confined *Dhikr* to the Qur'an, and it remains unanswered.

And to the student of knowledge: the science of hadith is not a museum but a living discipline. In Makkah and Madinah and elsewhere, students still memorise the Saheehayn and the Sunan with their chains. The *takhreej* of narrations continues; the examination of *'ilal* continues; the verification of manuscripts continues. Whoever enters this field with sincerity will find that the closer he draws to the evidence, the further recede the doubts.

Final Reflection

Abu Hatim ar-Razi said: *"There has never been in any nation since Allah created Adam safe keepers who preserve the narrations of the Messengers, except in this Ummah."* When asked whether unfounded reports had nonetheless circulated, he replied: *"Their scholars will recognise the authentic from the unsound."* Khateeb al-Baghdadi in *Sharf Ashabul hadith* (no.77)

That is the promise fulfilled. Allah did not merely reveal the Sunnah; He raised up in every generation those who would sift it, defend it, and hand it on. Ibn Taymiyyah captured this precisely: whatever error enters the interpretation of the Qur'an or the transmission of hadith, *"Allah will make someone from this Ummah clarify it and mention the proof to refute the falsehood"*, for this Ummah does not gather upon misguidance, and a group will remain firm upon the truth until the Hour.

Therefore: the Hadith is revelation from Allah; it is preserved as the Quran is preserved; it is the sole gateway to the Sunnah; it is the explanation of the Book; and obedience to it is obedience to Allah. To

doubt its authority is to open a door through which every misguidance may enter, and to close the door through which the Prophet's guidance reaches us.

"And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain from it." (59:7)

I ask Allah, the All-Hearing, the All-Knowing, to accept this effort, to forgive its shortcomings, to make it a means of benefit for whoever reads it, to firm the hearts of the Muslims upon the Book and the Sunnah, and to protect this Ummah from misguidance, both apparent and hidden. I ask Him to grant me sincerity in word and deed, and to gather us with the Prophet (ﷺ), the Siddiqueen, the martyrs and the righteous *"and how excellent these companions are."* (4:69)

And my final word is that all praise belongs to Allah, Lord of the worlds.

