



EXPLORING THE GARDENS OF HADEETH - WORKSHEET

An Introduction to understanding Hadeeth



5 DAY DAWRAH

DELIVERED BY: MUHAMMAD HUZAIFAH
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Objectives of Dawrah

- To understand what is Hadeeth and Sunnah
- To acknowledge the authority and the Importance of the Sunnah
- To learn about the virtues of studying Hadeeth and the virtues of the Muhadeetheen (scholrs of Hadeeth)
- To learn about the history of the documentation of Hadeeth
- To know the different books of Hadeeth
- How to study hadeeth
- To know the opinions of those who oppose the Sunnah (such as Ahlul Bidd'ah and orientalist)

Sources for this Dawrah

The Dawrah is based upon notes compiled by the instructor from various different sources. However, the main sources are the following books:

1. **Tadween As-Sunnah** – the documentation of the prophetic Sunnah, its beginning and how it developed, from the first Century to the ninth-century Hijri (no new information to be discovered after this) – **Shaykh Muhammad ibn Matar Az-Zaharaani** – syllabus in the Islamic University of Madinah – faculty of Hadeeth (documentation, books and refuting ahlul biddah and others – published 1412 Hijri)
2. **Al Madkhal Fi Taarikh As-Sunnah** – An introduction to the History of the Sunnah by **Shaykh Hani Al-Faqeeh**
3. **Makaanatus Sunnah An Nabawiyyah** – **Dr Umar Ibn Muslih Al Hussainy** – teacher in the Islamic university of madinah
4. Then, depending on the topic, the instructor referred back to different sources.

Topics to be covered during the Dawrah:

Day 1

- Definition of Hadeeth and Sunnah
- The relationship between the Quran and Sunnah
- Authority of the Sunnah
- Why is Hadith narrated?
- Explaining the nobility of the science of Hadeeth
- Status of the Muhadditheen (Scholars of Hadeeth)

Day 2

- The importance of studying the history of hadeeth
- The stage of documentation of Sunnah generally
- The Sahabah (companions) and their trustworthiness
- Documenting Hadeeth during the time of the Sahabah
- Scrolls of the Sahabah
- General points on Hadeeth transmission according to the Sahabah
- Abu Hurayrah

Day 3

- Introduction to the 1st Century (the era of the Taabi'een)
- Different ways the Tabi'een gave importance to preserving the Sunnah
- The Isnaad (chain of narration), Hadith criticism and fabrication
- Travelling in the pursuit of Hadeeth
- Compilation of Hadeeth by Imaam Az-Zuhri

Day 4

- Introduction to the 2nd Century
- Muwatta Imaam Malik
- Musannaf 'Abdur Razzaq
- Musannaf ibn Abi Shaybah
- Introduction to the 3rd Century
- Musnad Imaam Ahmad
- Introduction to the 6 books of Hadith

- Sahih Al-Bukhari
- Sahih Muslim
- Sunan Abi Dawood
- Jaami' At-Tirmidhi
- Sunan An-Nisai
- Sunan Ibn Majah

Day 5

- Introduction to 4th and 5th century
- Books in 4th century and onwards
- Mustakhrajaat and it's benefits
- Books in 5th and 6th century onwards
- Doubts and answers on hadith/sunnah
- Quraniyoon
- Khabr Aahaad
- Orientalists

Foundational Points

Day 1

Introduction

Definition of hadeeth and Sunnah, Relationship between the Quran and Sunnah, Authority of Sunnah (what makes it an authority), Why is hadeeth narrated?, Explaining nobility of science of hadeeth, Status of Muhadditheen (scholars of hadeeth)

Topics to be covered during the Day 1:

- Definition of Hadeeth and Sunnah
- The relationship between the Quran and Sunnah
- Authority of the Sunnah
- Why is Hadith narrated?
- Explaining the nobility of the science of Hadeeth
- Status of the Muhadditheen (Scholars of Hadeeth)

Definition of Hadeeth, Sunnah & Seerah

Hadeeth Linguistically:

Hadeeth Technically:

Sunnah Linguistically:

Is there a difference between Hadeeth, Sunnah and Seerah?

Note: Sunnah can have slightly different meanings depending on which science it is studied in:

The four uses of the term “hadith” according to scholars of different sciences:

Scholars of Hadith (Muhadithoon)	
Scholars of Fiqh (Fuqaha)	
Scholars of Usool (Usooliyoon)	
Scholars of Aqidah	

***Note:** During this Dawrah, we will use *Hadeeth* and *Sunnah* as synonyms

The relationship between the Quran and Sunnah

What is the purpose of the Sunnah if we already have the Quran?

1)

2)

3)

Authority of the Sunnah

From the Quran:

Imam Ahmad: “I looked into the Mushaf and I found in it the command to follow the Prophet ﷺ **thirty-three** times” (Al-Ibaanah of Ibn Battah, 260/1)

Shaykhul Islam Ibn Taymiyyah: “Allah has enjoyed the command of following the Prophet ﷺ upon all of mankind close to **forty** times in the Quran.” (Majmoo’ Al-Fataawaa 19/261)

11 types of ayah showing the authority of the Sunnah:

1. Ayat that shows that believing in a prophet ﷺ is from eemaan
2. Ayat that shows what the prophet ﷺ says is a revelation
3. Ayat showing sunnah explains the Quran
4. Ayat showing the prophet ﷺ is a role model; we have to follow
5. Ayat commanding to go back to the prophet ﷺ when we differ
6. Ayat showing obligation of obeying the prophet ﷺ
7. Ayat showing reward for those who obey the prophet ﷺ
8. Ayat showing punishment for those who disobey the prophet ﷺ
9. Ayat showing the obligation of ruling based on what the prophet ﷺ came with
10. Ayat showing the obligation of answering the prophet ﷺ when calls
11. Ayat that mention the Sunnah is a wisdom, and that we should teach both

From the Sunnah:

1. Hadeeth showing the command of obeying the Prophet ﷺ and clinging on to his Sunnah
2. Hadeeth showing that what the Prophet ﷺ came with is the truth and revalation
3. Hadeeth showing the virtues of holding onto the Sunnah
4. Hadeeth showing that the Sunnah is a means of goodness
5. Hadeeth warning from disobeying and rejecting the sunnah/commands of the Prophet ﷺ

From Ijmaa' (consensus of the scholars):

Ibn Taymiyyah: "Know that there is not one from the Imams (from ahlus Sunnah) who believe that it is permissible to go against anything from the prophets ﷺ Sunnah whether small or big because they all agreed a certain consensus upon the obligation of following the prophet ﷺ and that every person's statements can be taken or left except for the prophets" – (Majmoo' Fatawa)

Imam Abu Haneefah:

Imam Malik:

Imam As-Shafi'ee:

Imam Ahmad:

The nobility of science of hadeeth

1)

2)

3)

4)

5)

6)

7)

Khatib al Baghdadi (In 'the eminence of the hadeeth inheritance'): "Those who look into hadeeth will find that it will give you that which you will not need anything else. And it is enough for you his ﷺ narrations, verily hadeeth comprises of the foundations of Tawheed and explaining the different promises and rewards, and in hadeeth is characteristics of the lord, and explanations of Jannah and Naar, and what Allah has prepared for those who have Taqwa and those who are evil, and what Allah has created from the wonders and great signs..."

The Status of the Muhaditheen

Hadeeth 1:

Hadeeth 2:

Hadeeth 3:

Hadeeth 4:

Hadeeth 5:

Some statements of the scholars:

- **Imam Shafi'ee:** "If I saw a man from the people of hadith, it is as if I saw the prophet ﷺ alive" – Sharaf Ashaabul Hadith
- **Sheikh al Islam Ibn Taymiyyah** and others: "The sanad (chain of narration) is not only a speciality of this ummah, but it is also a speciality of the Sunnis"
- **Imam Az Zuhri:** "Nobody from the men seeks hadith, except the most masculine of them, and none from them leave of hadith except the most feminine of them" - Reported in Al Muhadith Al Faasil by Imam Ar Raamahurmuzi
- **Al Khaleeel Ibn Ahmad:** "If the people of the Quran and the hadith are not the awliya of Allah then Allah does not have a waliy" – Sharafu Ashaab Al Hadith

Day 2

Documentation of Hadeeth during the Era of the Prophet ﷺ and the Companions رضي الله عنهم

Importance of studying the history of hadeeth, Stages of documentation of Sunnah generally, Trustworthiness of sahaba, Documenting hadeeth, Scrolls of the sahaba, General points on hadeeth transmission according to sahaba, Abu Hurayra

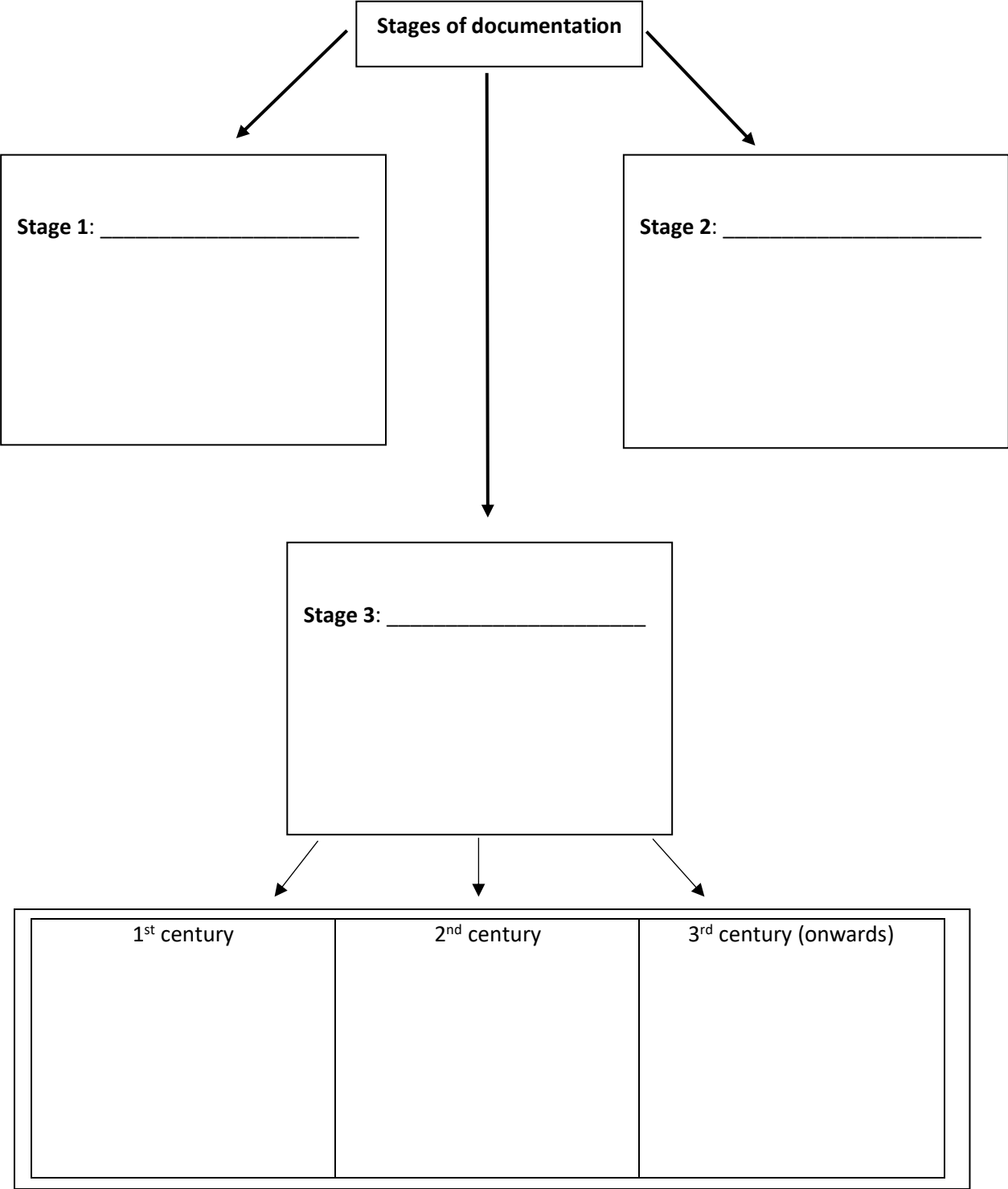
Topics to be covered during day 2

- The importance of studying the history of hadeeth
- The stage of documentation of Sunnah generally
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Importance of studying the history of Hadeeth

- 1)
- 2)
- 3)
- 4)
- 5)
- 6)

Stages of documentation of Hadeeth generally



The Sahabah and their trustworthiness

Definition of Sahabi:

Linguistically:

Technically:

Things you should learn about the companions:

Some of their virtues:

Quran:

Hadeeth:

Aathaar:

Loving them is from a Muslims Eemaan:

Benefit: The companions had the best understanding due to the following reasons:

- 1)
- 2)
- 3)
- 4)

Their trustworthiness (adaala):

This is referring to the Sahabah's religiosity and their social decorum

Logically:

Abu Zur'ah said:

Note: We do not believe that they were infallible, but mistakes do not take away from their trustworthiness; after investigation, scholars did not find any of them to be lying.

Documentation of Hadeeth during the time of the Prophet ﷺ and Companions رضى الله عنهم

Introductory points:

An apparent Prohibition for writing Ahadeeth?

There is a Hadeeth in Saheeh Muslim (3004) where the Prophet ﷺ prohibits the documentation of Hadeeth:

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

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

Do not write down anything from me, and he who wrote 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.

Note: All the narrations of prohibiting the documentation of Hadeeth are weak except for the Hadeeth above (Muslim 3004)

However, there are other Ahadeeth where the Prophet ﷺ allowed the writing of Hadeeth:

[Bukhari, 3434 & Muslim, 1355]

حَدَّثَنِي أَبُو هُرَيْرَةَ، قَالَ لَمَّا فَتَحَ اللَّهُ عَزَّ وَجَلَّ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ قَامَ فِي النَّاسِ فَحَمِدَ اللَّهَ وَأَثَى عَلَيْهِ ثُمَّ قَالَ " إِنَّ اللَّهَ حَبَسَ عَنِ مَكَّةَ الْفِيلَ وَسَلَطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ وَإِنَّهَا لَنْ تَحِلَّ لِأَحَدٍ كَانَتْ قَبْلِي وَإِنَّهَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ وَإِنَّهَا لَنْ تَحِلَّ لِأَحَدٍ بَعْدِي فَلَا يُنْفَرُ صَبِيدُهَا وَلَا يُخْتَلَى شَوْكُهَا وَلَا تَحِلُّ سَاقِطَتُهَا إِلَّا لِمُدْبِدٍ وَمَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ إِمَّا أَنْ يُقْتَلَ " . فَقَالَ الْعَبَّاسُ إِلَّا الْإِدْخِرَ يَا رَسُولَ اللَّهِ فَإِنَّا نَجْعَلُهُ فِي قُبُورِنَا وَبُيُوتِنَا . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِلَّا الْإِدْخِرَ " . فَقَامَ أَبُو شَاهٍ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ اكْتُبُوا لِي يَا رَسُولَ اللَّهِ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اكْتُبُوا لِأَبِي شَاهٍ " . قَالَ الْوَلِيدُ فَقُلْتُ لِلأَوْزَاعِيِّ مَا قَوْلُهُ اكْتُبُوا لِي يَا رَسُولَ اللَّهِ قَالَ هَذِهِ الْخُطْبَةُ الَّتِي سَمِعَهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Abu Huraira, (Allah be pleased with him) reported. When Allah, the Exalted and Majestic, granted Allah's Messenger (ﷺ) victory over Mecca, he stood before people and praised and extolled Allah and then said: Verily Allah held back the elephants from Mecca and gave the domination of it to His Messenger and believers, and it (this territory) was not violable to anyone before me and it was made violable to me for an hour of a day, and it shall not be violable to anyone after me. So neither molest the game, nor weed out thorns from it. And it is not lawful for anyone to pick up a thing dropped but one who makes public announcement of it. And if a relative of anyone is killed he is entitled to opt for one of two things. Either he should be paid blood-money or he can take life as (a just retribution). 'Abbas (Allah be pleased with him) said: Allah's Messenger, but Idhkhir (a kind of herbage), for we use it for our graves and for our houses, whereupon Allah's Messenger (ﷺ) said: With the exception of Idhkhir. A person known as Abu Shah, one of the people of Yemen, stood up and said: Messenger of Allah, (kindly) write it for me. Thereupon Allah's Messenger (ﷺ) said "Write it for Abu Shah."

[Abu Dawood, 3646]

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيدُ حِفْظَهُ فَتَهْتَبِي فَرَيْشٌ 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 إِلَى فِيهِ فَقَالَ " اكْتُبْ قَوْلَ الَّذِي نَفْسِي بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلَّا حَقٌّ "

Narrated Abdullah ibn Amr ibn al-'As: 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 from 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 the truth comes out from it.

The Scholars have **3 ways** to look at these narrations:

<p>1) This hadith is abrogated and only applied in the stage of prohibition.¹</p>	<p>2) Reconciliation between prohibition and permission.</p> <p>Examples of reconciliation (4 examples):</p>	<p>3) The hadith is mawqoof (stops at sahabi).</p>
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***Important note** regarding **ijmaa** of documenting hadith:

¹ Refer to pg.12 for stages of hadith documentation (prohibition stage)

The scrolls of the Sahabah رضى الله عنهم

1) The scroll of 'Abdullah ibn 'Amr (known as 'The truthful scroll')

2) The scroll of 'Ali ibn Abee Taalib

3)

4)

5)

6)

Doubt: Many scholars, such as Ibn Hajar and As-Syooti, have mentioned that the first one to document Hadeeth was Imaam Zuhri (orientalists use this argument also to attack the Sunnah)

General points regarding Hadeeth transmission according to the Sahabah

1)

2)

3)

4)

5)

Abu Hurayrah رضي الله عنه

Introduction regarding him:

Imam As-Shafi'ee said: "Abu Hurayrah was the person who preserved the most Hadeeth from those narrating in his time."

Imam Ad-Dhahabee: "We do not know of a single mistake he made in a Hadeeth."

Q: If he was only with the Prophet ﷺ for 4 years, then how did he narrate the most Ahaadeeth?

- 1)
- 2)
- 3)
- 4)
- 5)
- 6)
- 7)
- 8)
- 9)

Who are the Sahabah who narrated the most Ahadeeth?

- 1)
- 2)
- 3)
- 4)
- 5)
- 6)
- 7)
- 8)
- 9)

Day 3

Era of the Taabi'een

Introduction to the 1st Century (the era of Taabi'een), Different ways the Tabi'een gave importance to preserving Sunnah, The Isnaad, Hadeeth criticism and fabrication, Travelling in pursuit of hadeeth, Compilation of hadeeth by Imam Zuhri

Topics to be covered during day 3

- Introduction to the 1st Century (era of the Taabi'een)
- Different ways the Tabi'een gave importance to preserving the Sunnah
- The Isnaad (chain of narration), Hadith criticism and fabrication
- Travelling in the pursuit of Hadeeth
- Compilation of Hadeeth by Imaam Az-Zuhri

Introduction to the 1st Century (era of Tabi'een)

Different ways the Taabi'een gave importance to preserving the Sunnah

They were eager in following, memorising, writing and affirming the authenticity of the Sunnah.

Hasan Al-Basri:

Salih ibn Kaysaan:

Reasons to write:

- 1)
- 2)
- 3)
- 4)
- 5)

Scrolls of the Taabi'een:

- 1)
- 2)
- 3)
- 4)
- 5)
- 6)
- 7)
- 8)
- 9)
- 10)

The Isnaad (chain of narration), Hadith criticism and fabrication

Hadith (Abu Dawood 3659 and authenticated by Al-Albaani):

Statements of the scholars regarding Isnaad:

- Sufyaan ibn 'Uyaynh:
- Abdullah ibn Al-Mubaarak:
- Sufyaan At-Thawri:
- Shu'bah ibn Al-Hajjaj:
- Al-Awzaa'ee:
- Ibn Taymiyyah:

Hadeeth Fabrication:

- Imaam Adh-Dhahabi:
- Imaam Ash-Shaafi'ee:
- Al-Baraa ibn 'Aazib:
- Muhammad ibn Sireen:
- Muhammad ibn Bandar said to Imaam Ahmad:

Some causes of Fabrication:

- 1)
- 2)
- 3)
- 4)
- 5)
- 6)

Sufyaan Ath-Thawri said:

Traveling in the pursuit of seeking knowledge

We are mentioning this here because it took place more frequently during the time of the Taabi'een. However, it did take place before them, as we will discuss shortly.

- Surah Tawbah: 122:

A story mentioned by Al-Khateeb Al-Baghdadi regarding this ayah:

- Qadhee 'Iyaadh said in Al-Ilmaa':
- Hafidh Ibn As-Salaah:
- Imaam Ahmad was asked:

The first to travel to seek knowledge was:

It also took place in the time of

Then it took place in the time of the

Likewise it took place in the time of the

and those who came after them

Benefits of travelling for knowledge:

- 1)
- 2)
- 3)
- 4)
- 5)
- 6)
- 7)
- 8)
- 9)
- 10)
- 11)

Most famous places the Taabi'een traveled to:

[Compilation of Hadith by Imaam Az-Zuhri](#)

Day 4

2nd and 3rd Century

Introduction to the 2nd Century, Muwatta Imam Malik, Musannaf Abdur Razzaq, Musannaf Ibn Abi Shaybah, (starting 3rd century) Sahih Bukhari, Sahih Muslim, Sunan Abu Dawood, Jaami' Tirmidhi, Sunan Nisa'I, Sunan Ibn Majah

Topics to be covered during day 4

- Introduction to the 2nd Century
- Muwatta Imaam Malik
- Musannaf 'Abdur Razzaq
- Musannaf ibn Abi Shaybah
- Introduction to the 3rd Century
- Musnad Imaam Ahmad
- Introduction to the 6 books of Hadith
- Sahih Al-Bukhari
- Sahih Muslim
- Sunan Abi Dawood
- Jaami' At-Tirmidhi
- Sunan An-Nisai
- Sunan Ibn Majah

Introductction into to 2nd Century

People who compiled books in this century:

- Ibn Jurayj D.150AH Makkah
- Ma'mar, Yemen D.153AH
- Abu Ammar Abdurahman Ibn Amr Al Aw Za'ee D.156AH
- Shu'ba Ibn Hajjaj D.160AH, Basrah
- Sufyan Ath Thawri D.161, Kufa
- Al Layth D.175AH Egypt
- Hammad Ibn Salamah D.176AH Basrah
- **Imam Malik D.179AH Madinah**
- Abdullah Ibn Al Mubaarak D181 Khurasan
- Sufyan Ibn 'Uyayna D.198 Makkah
- Waqee' Ibn Jarrah D.197AH Kufa
- Abdullah Ibn WahHab D.197AH Egypt
- **Muhammad Ibn Idrees Ash Shafi'ee D.204AH Egypt**
- Abdur Razzaq As San'anee D.211AH Yemen (San'aa)

khatib Baghdadi, in Al-Jami': "And as for the Muwatta of Imam Malik, this is the one that is given precedence from this type, and it is obligatory to start with his mention before any other books"

[Muwatta Imam Maalik](#)

Brief Biography of Imaam Malik:

Name:

Kunya:

Laqab:

Overview:

Famous teachers:

Famous contemporaries:

Famous students:

Some statements of the scholars regarding him:

Regarding his book:

Name:

Why is it called Al-Muwatta?

How many Ahadeeth are there in his book?

What is his methodology?

Where does his book rank amongst other Hadith books?

Doubt: Statement of Imaam Ash-Shaafi'ee

Main explanations of his book:

Musannaf 'Abdur-Razzaq

Musannaf Ibn Abi Shaybah

Introduction into the 3rd Century

Musnad Imaam Ahmad

What is the meaning of a Musnad?

How many Musnads (Masaaneed) are there?

Ordering of Musnad Imaam Ahmad:

- 1)
- 2)
- 3)
- 4)
- 5)
- 6)
- 7)
- 8)

Number of Ahadeeth:

Are there any fabricated Hadith in Musnad Imaam Ahmad?

Some books written regarding the Musnad:

(Students are now encouraged to write more themselves. The general points mentioned now are the same as the previous books)

Sahih Al-Bukhari

Sahih Muslim

Benefit: How did Imaam Muslim pass away?

What have the scholars said regarding Saheeh al-Bukhāri and Saheeh Muslim?

📖 Imām an-Nawawi (may Allāh have mercy upon him) said in his explanation of Saheeh Muslim: ‘the scholars have unanimously agreed the most authentic books after the Noble Qur’ān are the Saheehayn; Saheeh al-Bukhāri and Saheeh Muslim, and the Ummah has received them with acceptance.’

📖 Ash-Shahrazūri (May Allāh have mercy upon him) said: ‘The Ummah has received them with acceptance, apart from those whose opinions and differences are not taken in consensus.’

📖 Imām an-Nawawi (may Allāh have mercy on him) also said: ‘The Ummah has unanimously agreed these two books (al-Bukhāri and Muslim) are authentic and it is obligatory to follow their ahādeeth.’ (Tahdheeb al-Asmā’ wa’l-Lughāt 1/73.)

📖 Shaykh ul-Islām ibn Taymiyyah رحمه الله said: “There is no book beneath the canopy of Heaven which is more authentic than (Saheeh) al-Bukhāri and Muslim, after the Qur’ān.” (Majmū Fatāwa Shaykh ul-Islām ibn Taymiyyah 74/18 رحمه الله)

📖 Imām ul-Haramayn al-Juwayni رحمه الله said: ‘If a man was to swear that he would divorce his wife, if it were not the case that what is in the books of al-Bukhāri and Muslim is what they ruled to be sound of the words of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then divorce would not be binding upon him, and he would not be breaking his oath, because the Muslim scholars have unanimously agreed that they are authentic.’

📖 Al-Farby (may Allāh have mercy upon him) reported from [al-Imām] al-Bukhāri saying: ‘I have not written down in my Saheeh (al-Bukhāri) a hadeeth except that I sought guidance from Allāh and I was certain with its authenticity.’

📖 Al-Imām ibn Khuzaymah (may Allāh have mercy upon him) said: ‘I have not seen under the canopy of the Heavens anyone who is more knowledgeable and more observant in the ahadeeth of the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ than [al-Imām] al-Bukhāri.’

Sunan Abi Dawood

Sunan At-Tirmidhi

Sunan An-Nisaai

Sunan Ibn Majah

Kutub Sitta:

First person to use words Kutub sitta: **Abu Fadi Muhammad Ibn Tahir Al Maqdisi** D.507AH

Al mizzi: "It is the foundations of Islam, and from them revolve the majority of the rulings"

As Sakhawi: "Each of these books has a speciality. Bukhari due to the strength of his deriving of rulings. Muslim how he gathers chains in one place in a beautiful manner. Abu Dawud due to numerous hadeeth related to fiqh rulings, it is said his book is enough for a faqih. Tirmidhi due to explanation of different fiqh madhahib and the rulings upon the hadeeth themselves, and giving indications to other hadeeth relating to the chapter. Nisa'I due to the indication to hidden defects of other hadeeth. Ibn Majah due to his weak hadeeth.

Day 5

4th Century onwards, Hadith Rejectors and Orientalists

4th/5th/6th century onwards, doubts and answers regarding hadeeth and sunnah, the Orientalists

Topics to be covered during day 5

- Introduction to 4th and 5th century
- Books in 4th century and onwards
- Mustakhrajaat and it's benefits
- Books in 5th and 6th century onwards
- Doubts and answers on hadith/sunnah
- Quraniyoon
- Khabr Aahaad
- Orientalists

4th and 5th Century

Important points:

1)

[Abu Bakr Bayhaqi D.458 AH]:

2)

Books on 4th century onwards:

1. Sahih Ibn Khuzaimah

2. Sahih Ibn Hibban

3. Mustadarak Haakim

4. Shahr Mushkil Al Athaar

5. Sharh Ma'ani Al Athaar

6. Al Mu'jam Al Kabair At Tabarani

7. Kitab As Sunan by Daraqutni

8. Sunan Al Kubra

Mustakhrajaat:

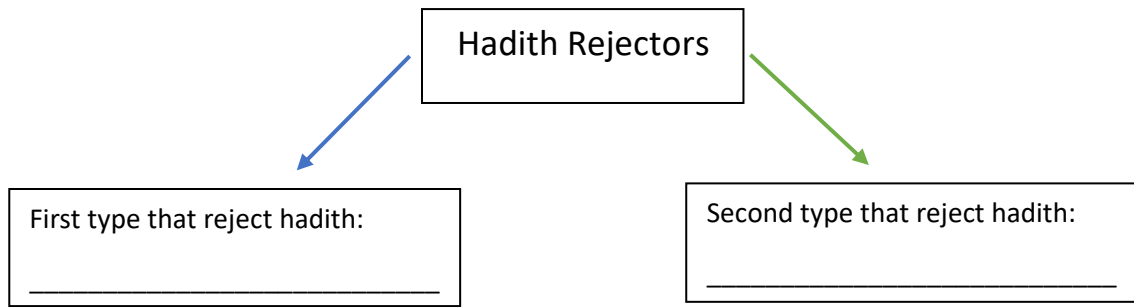
Benefits of mustakhrajaat:

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

5th and 6th Century onwards:

Books on Kutub Sitta	
Kutub Al Atraaf	
Kutub Az Zawa'id	
Kutub al Mawdoo'aat	
Kutub Al Ahkaam	
Books checking authenticity of narrators	
Books on knowing sahaba	

Doubts and answers on hadith/sunnah:



Quraaniyoon: ↓

What is the doubt?	What is the answer to the doubt?

Some reasons they deny spread of sunnah:

- 1.
- 2.
- 3.
- 4.

Points regarding Khabr Aahad:

1.
2.
3.
4.

The Orientalists:

[Annotate the following notes]

Brief History

- **(Original meaning):** Studying eastern world from western views, especially for languages and cultures. New method developed between 13th to 16th century
- Lorenzo Valor (d.1457) initially came up with this idea. Later on, Desiderius Erasmus (d.1536) further developed this.
- They started to investigate texts/manuscripts and worked with the government in the East as officers and advisors and started to study texts.

Types of Orientalists

- Archaeologists
- Politicians
- Some would only focus on specific fields, like manners, Quran, Seerah etc
- You can split them from their religions like Christians, jews etc

Famous Orientalists:

- Aloys Sprenger (d.1893) – From Austria, moved to London – has a book on Muhammad ﷺ
- William Muir (d.1905) – Scottish but moved to India and worked as a lieutenant governor – has a book on Muhammad ﷺ claiming all ahadeeth are fabricated
- Ignac Goldziher (d.1921) From Hungary, Jewish. Travelled to Syria, claimed hadeeth was documented 2 centuries after the prophet ﷺ and were not his words ﷺ. Known as one of the biggest orientalist
- Josef Horowitz (d.1931) – German Jew who worked in India. Has a book on a biography on the prophet ﷺ
- Joseph Schacht (d.1969) – From Germany – has a lot of works, one of the main westerners on hadeeth, developed the claims from Ignac. He attacks Imam Shafi'ee a lot saying that he changed chains to make rulings align with his ideas
- Juyn Boll (d.2010) – Dutch, developed Schacht's ideas
- Harold Motzki (d.2019) – German, had many books on hadeeth. Criticized Schacht saying not every hadeeth is fabricated. He developed his own isnad measuring system. Proves that a lot of hadeeth are authentic according to his own system

Main differences how hadeeth is criticized

- Muslims base it on Aqeedah, orientalist base criticism on natural law and philosophy
- Muslims have a systematic procedure to accept and reject hadeeth for any time or place, it can be used now even. Orientalists however are sceptics, i.e. every hadeeth is fabricated unless they can prove it
- Muslims criticise the chain and text, and we know every person in the chain. Orientalists mainly criticise the text, but they don't understand the chain enough to criticise it