

## **PRESERVATION OF THE PROPHET'S WORKS & SAYINGS (HADITH)**

### **Part One: Brief history of hadith collection, preservation and classification**

#### **Stage One: Time of the Prophet (s)**

1. Companions recorded statements and actions of the Prophet (s) – some memorised while others memorised as well as wrote it. An example of such companions is Abdullah ibn Amr ibn Al-Aas.
2. Given the absence of literacy amongst most, they had developed their memory exceptionally well as that is all they had to rely for most important affairs of their lives as well as for their forms of “entertainment”, i.e. poetry. This was further developed due to importance of memorising the Quran and reciting every day in the five time prayers.
3. Practically no Muslim could be a practising Muslim without memorising at least some hadith (statements etc) of the Prophet – to know what to recite during the compulsory five times prayers, to arbitrate in disputes between themselves at a family level or that of community. So hadith were indispensable and therefore some memorised by every Muslim.

#### **Stage Two: Companions (Sahabah) of the Prophet Muhammad (s)**

1. Efforts of Sahabah in collection for own practise and fatwa for others e.g. Abu Hurairah (d. 59H), Abdullah Ibn Abbas (d. 68H), Jabir ibn Abdullah (d. 78H), Aisha bint Abu Bakr (d. 58H), Anas ibn Malik (10BH-93AH), Abudllah ibn Amr ibn al-Aas (d. 63H), Abdullah ibn Umar (d. 74H) and Abdullah ibn Masud (d. 32H)
2. Efforts of Sahabah in ensuring authenticity e.g. Umar ibn Khattab and Aishah
3. They memorised it and some wrote it e.g. Abdullah ibn Amr ibn Aas or their students wrote it from them e.g. students of Ibn Abbas, Abu Hurairah, etc.

#### **Stage Three: Tabieen (Students of the Prophet's Companions)**

1. **Efforts of Tabieen who devoted their lives at some stage to collection of hadith**, e.g. Urwah ibn Zubair (nephew of Aisha), Nafi Mawla of Abudllah ibn Umar, Thabit ibn Aslam al-Bunani (spent forty years with Anas ibn Malik); also Amrah bint Abdurahman Mawla of Aisha grew up with Aisha learning.
2. **Written Collection:** Many of Tabieen collected and compiled their hadith in books 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.

#### **Stage Four: Efforts of Next generation after Tabieen (Atbaa Tabieen)**

1. **Jarh wa Ta'deel:** Assessed soundness of narrators of Tabieen's generation and their own e.g. Shubah (83H – 160H), Malik ibn Anas (93H – 179H), Zuhri (d. 124H), Yahya ibn Saeed al-Qattan (a companion of Imam Malik ibn Anas)
2. **Collection of hadith** from previous generation by travelling extensively to them or spending long time with them e.g. all of tabieen mentioned above plus many others such as Ibn Sireen (d. 110H) and Hasan al-Basri (d. 110)
3. **Compiling and authored books of hadith** that are still in circulation today e.g. Malik ibn Anas, Abdullah ibn Mubarak (d. 181 H), Ibn Ishaq (d. 151H). Many others of this and the previous generation (Tabieen) were encouraged (during the first century of Islam) by the Ruler (Caliph) of Muslims then Umar ibn Abdul-Aziz (d. 101H). Umar ibn AbdulAziz, the Caliph, was himself a leading scholar of Islam.

#### **Stage Five: Extensive analysis and collections of written works**

1. **Extensive travels were undertaken to collect hadith** and information of jarha wa ta'deel by personally meeting scholars from previous generation

2. **These travels were also to meet contemporary narrators**, collect information about them to establish their reliability and trustworthiness. Thereafter these narrations were analysed and compared with those of others to determine the extent of accuracy of one's transmission of hadith.
3. **Scholars who did this included** the likes of Imam Ahmad ibn Hanbal (d. 241), Sufyan Thawri (97 – 161H), Abdurahman ibn Mahdi (d. 198H), Yahya ibn Maeen (d 233), Ali Ibn Madeeni (d. 234H) and Abu Zur'ah.
4. **These scholars were authorities on classification of authenticity or reliability of a hadith** – carrying on in footsteps of others from previous generation who were authorities on classifying hadith in their generation e.g. Imam Malik etc.
5. **Some of them compiled books** of hadith narrations e.g. Imam Ahmad (Musnad) or books of information about narrators (Ali ibn Madeeni, Ibn Abi Hatim Al-Razi and many others) that survive to this day. Other books combined both types or were on one subject but survive today incorporated into other works.

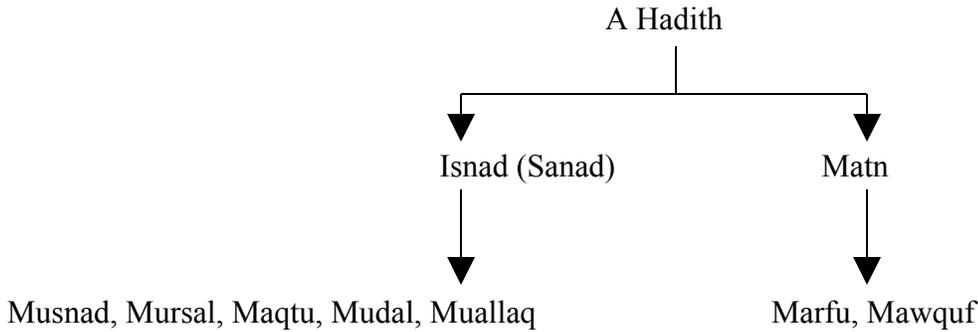
#### **Stage Six: Further travels and Compilation of voluminous books on various topics**

1. **Compilation:** Although books were compiled from the first century on a specific topic, now they compiled large voluminous books for a specific purpose but which included numerous chapters.
2. **Examples of these include** Sahih Bukhari and Sahih Muslim by two of the greatest authorities in Hadith. Bukhari (d. 256) and Muslim (d. 261) compiled books on other topics too e.g. Tarikh Kabir by Bukhari with biographies on reliability of narrators (Jarh wa Tadeel). Other authors compiled books for purpose of fiqh (jurisprudence) related hadith (e.g. Sunan Abu Dawud) or for information about scholars fiqh opinions & its basis along with authenticity of hadith (e.g. sunan Tirmidhi). Many were same hadith with different chains.

#### **Stage Seven: Books on various aspects of these hadith**

1. **Fiqh (jurisprudence) books:** These used the above hadith to draw fiqh rulings from them, e.g. al-Umm of Imam Shafiee, some works of Muhammad ibn Hasan Shaibani, Ibn Mundhir, Muwata of Imam Malik and many others
2. **Hadith explanation books:** these explained meanings of hadith from the above books. This continued for many centuries thereafter. Examples include Shar Sunnah of Imam Baghawi, Sharh of Sahih Muslim by Nawawi, Fath Bari of Ibn Hajar, sharh of muwata by Zarqani and many others.
3. **Meaning of wording of hadith (Gharib Hadith):** These were written from the earliest times. Scholars travelled to Arab tribes to establish original authentic meanings of hadith words. Early works include those of Qasim ibn Sallam. Ibn Athir collected information from these earlier works into a large one work that encompassed books of the earlier times. This is titled, an-Nihayah fee Ghareebil-Hadith.
4. **Jarh wa Tadeel:** Large books with information from earlier works on biographies of narrators. Tahdh-eeb kamal by al-Mizzi, tah-dheeb-u-Tahdheeb by Ibn Hajar, taqreeb-u-Tahdheeb by ibn hajar are all on narrators of the six books. Tajeel Manfa'ah by Ibn Hajar, Kashif by Imam Dha-habi are two examples of books of narrators from hadith present in other collections.
5. **Takhreej:** These books collected information about various narrators of the same hadith in order to analyse them and establish their authenticity. Some of these were based on hadith that are included in works of fiqh, e.g. talkhees-ul-habeer by Ibn Hajar, Nasb-urRaya by Zaylaee, etc.
6. **Other books: (a) Mawdooaat** by Ibn Jawzi (written in 595H) this and other such books list fabricated false hadith (mawdoo) for alerting people to them. **Ahaadith-ul-ahkaam (fiqh related hadith):** Bulugh-ul-Maram by Ibn Hajar.

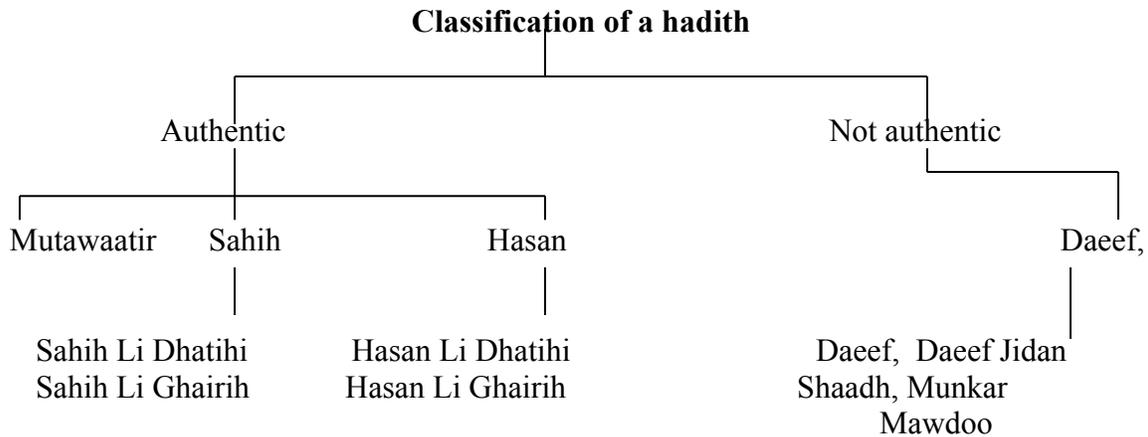
**Part Two: Workshop on hadith and its classification**



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Other types of hadith defects (in sanad and/or matn) include Mudtarab, Munkar, Shaadh, Ghareeb

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**Conditions for hadith to be authentic are five:**

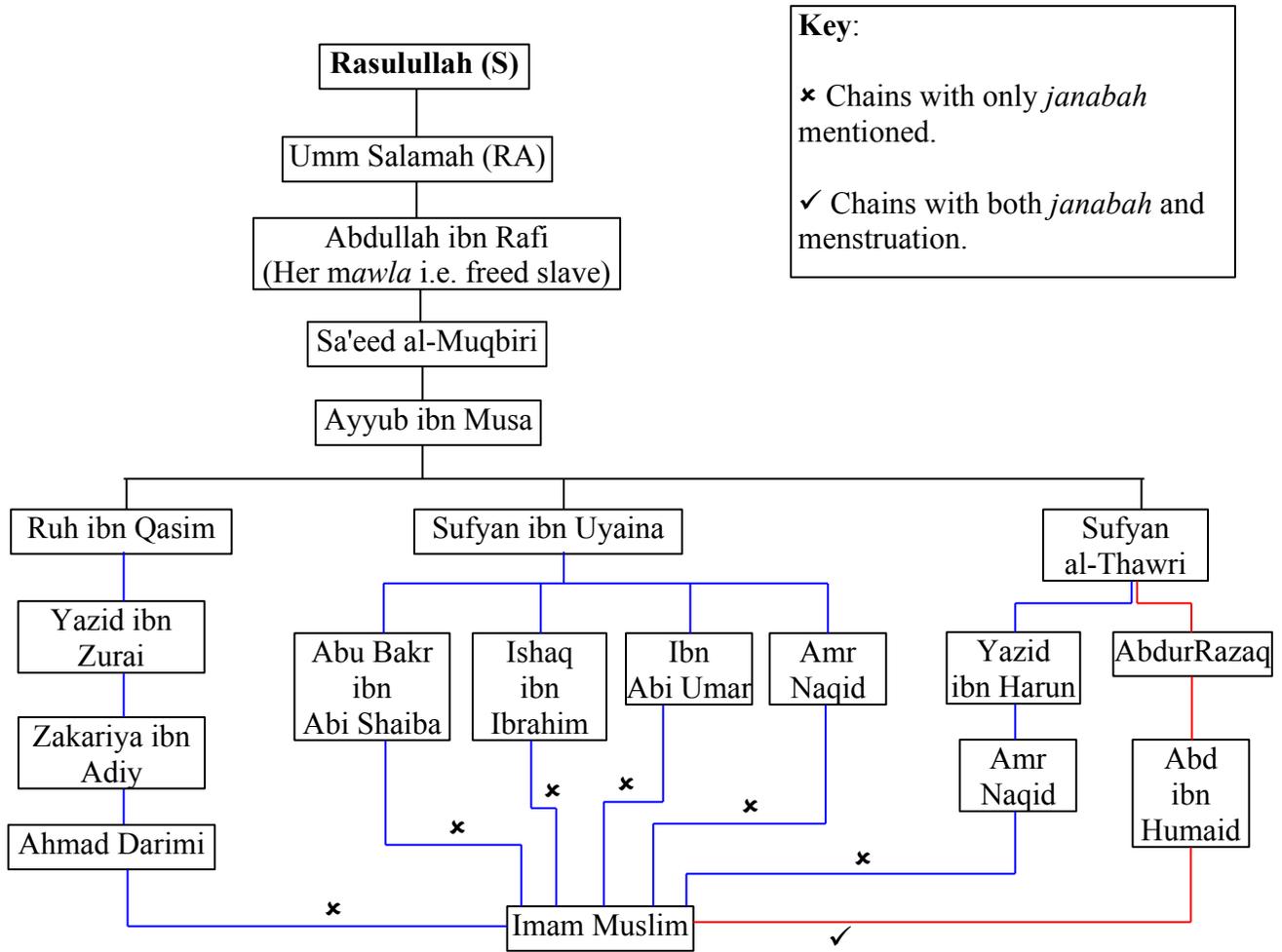
1. Itisaal of Sanad i.e. chain is continuous and unbroken
2. Adalah of Raawi i.e. trustworthiness of narrator's truthfulness
3. Dabt of Raawi i.e. Precision of a narrator's reports and lack of errors
4. Ellah i.e. hidden defects in the hadith
5. Shaadh i.e. above conditions seem to be met but contradicts other authentic upon close examination

**Hadeeth – Worked Example**

Umm Salamah said, “O Rasulallah, I plait my hair tightly, should I undo them for *ghusl* from *janabah* [and **menstruation**]?”



Rasulluah said, “No, it is sufficient for you to pour water on your head with your hands thrice, thereafter pour the water over your body and you would be *taahir*.”



All of these narrations of the same incident are from *Sahih Muslim, Kitab al-Hayd*, Chapter of Ruling of Plaits of the Woman performing a *Ghusl*.