



A211 Introduction to Sciences of the Prophetic Traditions

The Prophetic Traditions & 'Ilm al-Ḥadīth

(السُّنَّةُ وَعِلْمُ الْحَدِيثِ)

Dr. Amro Shafik

Main Topics

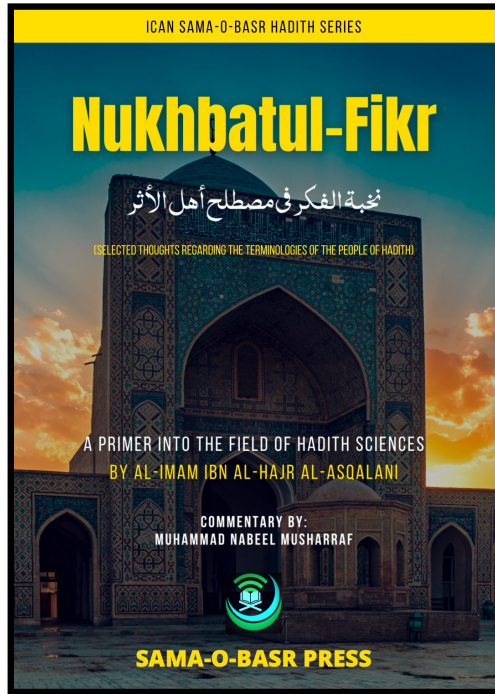
- Basic Terminologies: Sunnah, Ḥadīth, Athar, Khabar.
- Importance & Authority of the Sunnah
- Compilation of the Sunnah
- Books of Sunnah
- Ulūm al-Ḥadīth
- Terminologies and classifications of Ḥadīth
- Dealing with the different types of Ḥadīth

Objectives

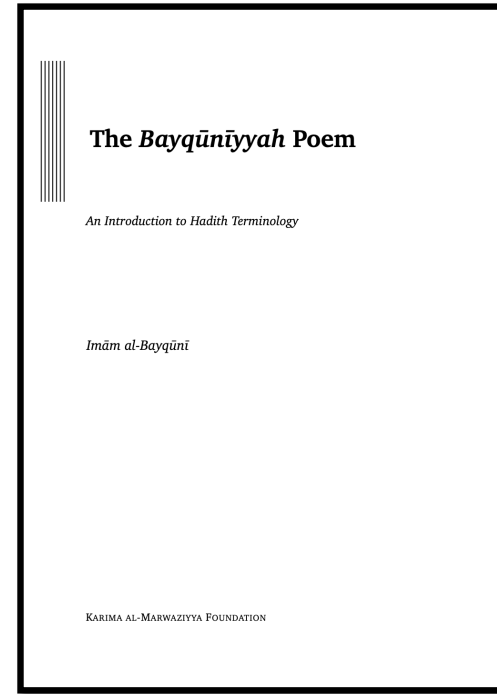


- 1- Understand the importance of Sunnah in Islam.
- 2- Learn how to read the Sunnah and What to read.
- 3- Learn about the Imams of Ḥadīth and their efforts in the compilation of Sunnah.
- 4- Define several terminologies that are used by Muḥaddithīn.
- 5- Recognize the different classifications of Ḥadīth.

Classical Texts/References



Nukhbatu al-Fikar
Ibn Hajar al-'Asqalānī



Al-Manzūmah al-Bayqūniyyah
'Umar al-Bayqūnī

Sunnah & Its Authority in Islam

(السُّنَّةُ وَحُجَّتُهَا فِي الْإِسْلَامِ)

Lecture 1

Dr. Amro Shafik

Terminology – Sunnah



Tell the disbelievers that if they desist, their past will be forgiven. But if they persist, then they have **an example** in those destroyed before them. [The **rule of God** regarding the ancients is already established].

﴿قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ﴾ [الأنفال ٣٨]

They would not believe in this 'Quran' despite the 'many' **examples** of those 'destroyed' before.

﴿لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ﴾ [الحجر ١٣]

'This has been' **Our way [rule]** with the messengers We sent before you. And you will never find any change in **Our way [rule]**.

﴿سُنَّةٌ مِّنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا﴾ [الإسراء ٧٧]

[This is] the **established way** of Allāh with those who passed on before; and you will not find in **the way** of Allāh any change.

﴿سُنَّةُ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا﴾ [الأحزاب ٦٢]

Similar **situations** came to pass before you, so travel throughout the land and see the fate of the deniers.

﴿قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ﴾ [آل عمران ١٣٧]

It is Allah's Will to make things clear to you, guide you to the 'noble' ways [good practices] of those before you, and turn to you in mercy. For Allah is All-Knowing, All-Wise.

﴿يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾ [النساء ٢٦]

Terminology – Sunnah

Linguistically: a way, course, rule, manner of acting, or conduct of life;

Technically: it depends!

Scholars of Ḥadīth

Sunnah refers to whatever statements, acts, approvals, physical or character descriptions that are attributable to the prophet (pbuh) [along with his biography before or after the beginning of his prophethood.]

Jurists

Sunnah refers to recommended acts authentically attributable to the prophet (pbuh), the doer of which is rewarded, and the non-doer is not punished. Also, the opposite of bid'ah.

Uṣūlis

Sunnah is a sharī evidence refers to only the statements, acts, and approvals of the prophet (pbuh). Also, it refers to whatever is supported by evidence from sharī'ah.

Scholars of 'Aqīdah

Sunnah is the belief of Ahlus-Sunnah.

Terminology – Ḥadīth



So leave to Me `O Prophet` those who reject **this message**. We will gradually draw them to destruction in ways they cannot comprehend.

﴿فَذَرْنِي وَمَنْ يُكَدِّبُ هَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ﴾ [القلم ٤٤]

Has **the story of** Moses reached you `O Prophet`?

﴿هَلْ أَتَاكَ حَدِيثُ مُوسَى﴾ [النازعات ١٥]

And [remember] when the Prophet confided to one of his wives a **statement [conversation]**;

﴿وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا﴾ [التحریم ٣]

`It is` Allah `Who` has sent down the **best message—a Book** of perfect consistency and repeated lessons—which causes the skin `and hearts` of those who fear their Lord to tremble,

﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعُرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ﴾ [الزمر ٢٣]

And when you come across those who ridicule Our revelations, do not sit with them unless they engage in another **discourse**.

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ﴾ [الأنعام ٦٨]

And whose **word/statement/discourse** is more truthful than Allah's?

﴿وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا﴾ [النساء ٨٧]

`Abdullah said, "**The best talk is Allah's Book** (Qur'an), and the best guidance is the guidance of Muhammad."

إِنَّ أَحْسَنَ الْحَدِيثِ كِتَابُ اللَّهِ، وَأَحْسَنَ الْهُدَىٰ هُدَىٰ مُحَمَّدٍ ﷺ.
(البخاري)

End of Lecture 1

Questions



Sunnah & Its Authority in Islam

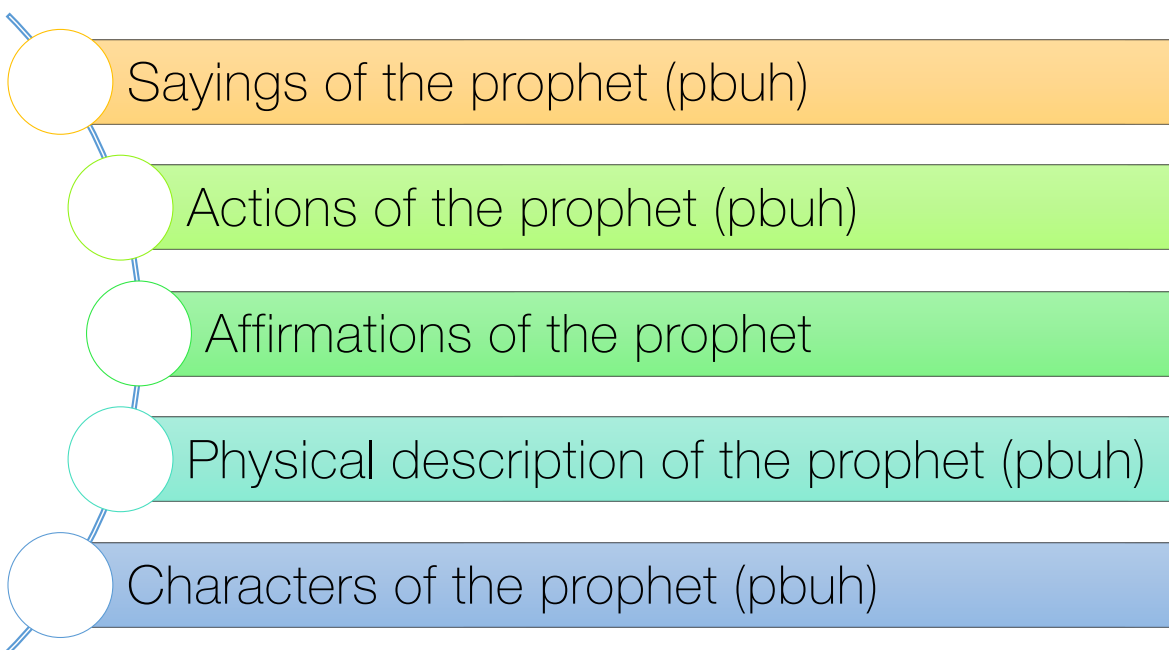
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Lecture 2

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Terminology – Ḥadīth

- Ḥadīth is the narration of:



Sunnah is synonymous with the term Ḥadīth.

Ḥadīths are the containers in which the Sunnah of the prophet (pbuh) was conveyed during his lifetime and after his death.

Terminology – Ḥadīth



The prophet (pbuh) said: The (reward of) deeds, depend upon the intentions...

عَنْ عُمَرَ: قَالَ رَسُولُ اللَّهِ ﷺ "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ ... (متفق عليه)

Narrated `Aisha: Whenever the Prophet (pbuh) intended to sleep while he was Junub, he used to wash his private parts and perform ablution like that for the prayer.

عَنْ عَائِشَةَ، قَالَتْ كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ، غَسَلَ فَرْجَهُ، وَتَوَضَّأَ لِلصَّلَاةِ. (متفق عليه)

Ibn 'Abbas says: The sister of my mother Umm Hufayd presented to Allah's Messenger (pbuh) clarified butter (ghee), cheese and some lizards. He ate out of the clarified butter and cheese, but left the lizard finding no liking for it. But it was eaten on the table of Allah's Messenger (pbuh). Had it been forbidden (haram), it could not be eaten on the table of Allah's Messenger (pbuh).

عَنْ ابْنِ عَبَّاسٍ، يَقُولُ أَهَدَتْ خَالَتِي أُمُّ حُقَيْدٍ إِلَى رَسُولِ اللَّهِ ﷺ سَمْنًا وَأَقِطًا وَأَضْبًا فَأَكَلَ مِنَ السَّمْنِ وَالْأَقِطِ وَتَرَكَ الضَّبَّ تَقْدِيرًا وَأَكَلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ وَلَوْ كَانَ حَرَامًا مَا أَكَلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ. (متفق عليه)

Anas ibn Malik said: 'Allah's Messenger (pbuh) was of medium height, neither tall nor short. He was of handsome physique, and his hair was neither crisply curled nor smooth, brown of color. When he walked, he used to stride confidently "

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ رُبْعَةً، لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ، حَسَنَ الْجِسْمِ، وَكَانَ شَعْرُهُ لَيْسَ بِجَعْدٍ، وَلَا سَبِطٍ أَسْمَرَ اللَّوْنِ، إِذَا مَشَى يَتَكَفَّأُ. (البخاري، واللفظ للترمذي في الشمائل)

Ḥadīth vs. Khabar vs. Athar



الخبر: ما جاء عن النبي ﷺ أو عن غيره من الصحابة رضي الله عنهم أو التابعين رحمهم الله أو من دونهم.

Khabar: *Linguistically:* a piece of information, report, or news.

Technically: the report that is related to the prophet (pbuh), one of the companions, or one of their followers.

الحديث: ما جاء عن النبي ﷺ من قول أو فعل أو تقرير أو وصف.

Ḥadīth: *Linguistically:* new (adj.), conversation, tale, story, an item of news, or a report.

Technically: Sayings, deeds, tacit approvals, and description of physical and personal attributes of the prophet (pbuh).

الأثر: ما جاء عن غير النبي ﷺ من الصحابة رضي الله عنهم أو التابعين رحمهم الله أو من دونهم.

Athar: *Linguistically:* impression, remains of, vestige or trace.

Technically: used to designate the traditions of the companions, their successors, or those after them.

**Khabar can be Ḥadīth or Athar.
Every Ḥadīth is a Khabar; Every Athar is a Khabar.**

كل خبر هو حديث أو أثر، وكل حديث هو خبر، وكل أثر هو خبر.

Ḥadīth Components

Khabar consists of two elements



1-The chain of Narrators (across generations) 2-The text of the khabar/Ḥadīth

The Prophet (pbuh) said: You hear (from me), and others will hear from you; and people will hear from them who heard from you.

عَنْ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ "تَسْمَعُونَ وَيُسْمَعُ مِنْكُمْ وَيُسْمَعُ مِنْ سَمِعَ مِنْكُمْ" (أبو داود - صحيح)

سفيان الثوري (ت ١٦١هـ) قال: "لما استعمل الرواة الكذب، استعملنا لهم التاريخ"، وقال: "الإسناد هو سلاح المؤمن، فإذا لم يكن معه سلاح فبأي شيء يُقاتل"
عبد الله بن المبارك (ت ١٨١هـ) قال: "الإسناد من الدين، ولولا الإسناد لقال من شاء ما شاء"
محمد بن سيرين (ت ١١٠هـ) قال: "إن هذا العلم دين، فانظروا عمن تأخذون دينكم"

Isnād vs. Sanad

Isnād

Isnād: implies the chain of narrators who transmitted a report from the prophet (pbuh), a companion or a follower on whom the authority and authenticity of the report relies.

It is **the process of ascribing a tradition to its original authority.**

Sanad

Sanad: *Linguistically:* support.

Technically: It means **the chain of narrators**, which enables a reader or writer of tradition to access the text. It is the bridge which leads to the text of the hadith (matn).

Musnad means 'traced back', which signifies the traditions that are supported by complete, uninterrupted chains of authorities going back to the prophet (pbuh) via a companion.

Transmission of Reports



End of Lecture 2

Questions



Sunnah & Its Authority in Islam

(السُّنَّةُ وَحُجَّتُهَا فِي الْإِسْلَامِ)

Lecture 3

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Example of Ḥadīth



AYAAT ILM ACADEMY
أكاديمية آيات للعلوم الإسلامية

Sanad

Matn

Takhrij

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، يَقُولُ
أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصِ اللَّيْثِيِّ، يَقُولُ سَمِعْتُ عُمَرَ
بْنَ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ "إِنَّمَا الْأَعْمَالُ
بِالنِّيَّةِ، وَإِنَّمَا لِأَمْرٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى
اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا، فَهَجْرَتُهُ
إِلَى مَا هَاجَرَ إِلَيْهِ".

أخرجه البخاري في صحيحه (١، ٦٦٨٩، ٦٩٥٣)، ومسلم (١٩٠٧)،
والنسائي في سننه (٧٥، ٣٤٣٧، ٣٧٩٤)، وأبو داود (٢٢٠١)، والترمذي
(١٦٤٧)، وابن ماجه (٤٢٢٧)، وأحمد في مسنده (١٦٨).

السند

المتن

التخريج

Narrated `Umar bin Al-Khattab: I heard Allah's Messenger (pbuh) saying, "The (reward of) deeds, depend upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for the sake of Allah and His Apostle, then his emigration will be considered to be for Allah and His Apostle, and whoever emigrated for the sake of worldly gain or for a woman to marry, then his emigration will be considered to be for what he emigrated for."

Example of Ḥadīth

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصِ اللَّيْثِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ "إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لِأَمْرٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ فَهَاجَرَ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَرَوَّجُهَا فَهَاجَرَ إِلَى مَا هَاجَرَ إِلَيْهِ". (الترمذي)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ، يَقُولُ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصِ اللَّيْثِيِّ، يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ "إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِأَمْرٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَاجَرَ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَرَوَّجُهَا، فَهَاجَرَ إِلَى مَا هَاجَرَ إِلَيْهِ". (البخاري)

أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، قَالَ حَدَّثَنَا مَالِكٌ، وَالْحَارِثُ بْنُ مِسْكِينٍ، قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنْ ابْنِ الْقَاسِمِ، قَالَ أَخْبَرَنِي مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، - وَفِي حَدِيثِ الْحَارِثِ أَنَّهُ سَمِعَ عُمَرَ يَقُولُ - قَالَ رَسُولُ اللَّهِ ﷺ "إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لِأَمْرٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَاجَرَ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَرَوَّجُهَا فَهَاجَرَ إِلَى مَا هَاجَرَ إِلَيْهِ". (النسائي)

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ، قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصِ اللَّيْثِيِّ، يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ أَمْرٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهَاجَرَ إِلَى مَا هَاجَرَ إِلَيْهِ" (البخاري)

أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ، عَنْ حَمَّادٍ، وَالْحَارِثُ بْنُ مِسْكِينٍ، قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنْ ابْنِ الْقَاسِمِ، حَدَّثَنِي مَالِكٌ، وَأَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ، قَالَ أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، - وَاللَّفْظُ لَهُ - عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ ﷺ "إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ وَإِنَّمَا لِأَمْرٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ فَهَاجَرَ إِلَى اللَّهِ وَإِلَى رَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهَاجَرَ إِلَى مَا هَاجَرَ إِلَيْهِ". (النسائي)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ زُهْرٍ، أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، قَالَ أَنْبَأَنَا يَحْيَى بْنُ سَعِيدٍ، أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ التَّمِيمِيَّ، أَخْبَرَهُ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصِ، أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ، وَهُوَ يَخْطُبُ النَّاسَ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَلِكُلِّ أَمْرٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ فَهَاجَرَ إِلَى اللَّهِ وَإِلَى رَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَرَوَّجُهَا، فَهَاجَرَ إِلَى مَا هَاجَرَ إِلَيْهِ" (ابن ماجه).

Example of Ḥadīth

قَالَ النَّبِيُّ ﷺ: { الْأَعْمَالُ بِالنِّيَّاتِ } ، قُلْتُ : رَوَاهُ الْأَيْمَةُ السِّتَّةُ فِي "كُتُبِهِمْ" عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّمِيمِيِّ عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ: { إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ } ، رَوَاهُ الْبُخَارِيُّ فِي سَبْعَةِ مَوَاضِعٍ مِنْ "كِتَابِهِ: فِي أَوَّلِهِ وَفِي آخِرِ الْإِيمَانِ وَفِي أَوَّلِ [ص: 416] الْعَتَقِ وَفِي أَوَّلِ الْهَجْرَةِ وَفِي أَوَّلِ النِّكَاحِ وَفِي آخِرِ الْإِيمَانِ وَفِي أَوَّلِ الْحَيْلِ" ، وَرَوَاهُ مُسْلِمٌ. وَالتِّرْمِذِيُّ فِي "الْجِهَادِ" ، وَأَبُو دَاوُدَ فِي "الطَّلَاقِ" . وَالنَّسَائِيُّ فِي "الطَّهَارَةِ وَفِي الْإِيمَانِ وَفِي الطَّلَاقِ" وَابْنُ مَاجَةَ فِي "الرُّهْدِ" كُلُّهُمْ بَلَفْظَ "إِنَّمَا" ، مُسْلِمٌ ذَكَرَهُ فِي "آخِرِ الْجِهَادِ" ، وَمُطَابَقَتُهُ لِلْجِهَادِ أَنَّهُ أَخْرَجَ بَعْدَهُ حَدِيثَ سَهْلِ بْنِ حُنَيْفٍ أَنَّهُ عَلَيْهِ السَّلَامُ ، قَالَ: { مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ بِصِدْقٍ بَلَغَهُ اللَّهُ مَنْزِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى فِرَاشِهِ } أَنْتَهَى .

وَقَالَ ابْنُ أَبِي حَاتِمٍ فِي "كِتَابِ الْعِلَلِ" : سُئِلَ أَبِي عَنْ حَدِيثِ رَوَاهُ نُوحُ بْنُ حَبِيبٍ عَنْ عَبْدِ الْمَجِيدِ بْنِ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَادٍ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ { إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ } قَالَ أَبِي: هَذَا حَدِيثٌ بَاطِلٌ لَا أَصْلَ لَهُ ، إِنَّمَا هُوَ مَالِكُ بْنُ أَنَسٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّمِيمِيِّ عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ عَنْ عُمَرَ بْنِ النَّبِيِّ ﷺ أَنْتَهَى .

Status of the Prophet (ﷺ)

- The status of the sunnah in the Islamic law can be understood from the status of the holy prophet.

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾ [الجمعة ٢]

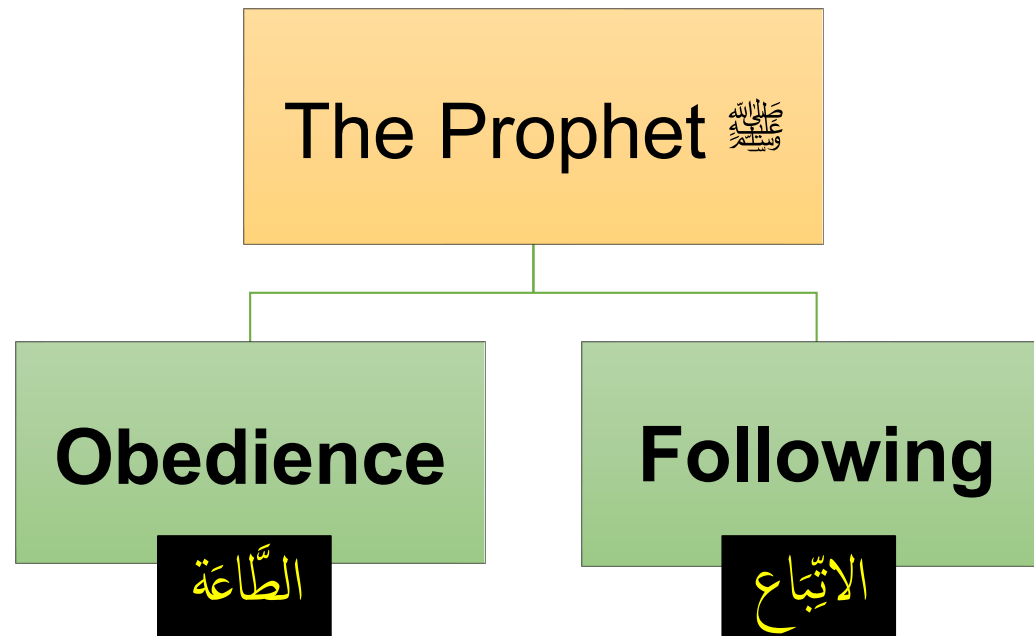
*He is the One Who raised for the illiterate 'people' a messenger from among themselves—**reciting** to them His revelations, **purifying** them, and **teaching them the Book** and **wisdom**, for indeed they had previously been clearly astray.*

1. He is the **authority** in the way the **Qur'an has to be recited**.
2. He has the final word in the **interpretation** of the book.
3. He is the only source at which the wisdom based on **divine guidance** can be learned.
4. He is entrusted with the **practical training** of the people to bring his teachings into practice.

These functions of the prophet can never be carried out unless his teachings, both oral and practical, are held to be **authoritative** for his followers.

Muslims-Prophet Relationship

- Quran used these two terms with respect to the prophet:



Qur'ānic Evidence for 'Obedience'



Say, 'O Prophet, ' **Obey Allah and His Messenger.** ' If they still turn away, then truly Allah does not like the disbelievers.

Obey Allah and the Messenger, so you may be shown mercy.

O believers! **Obey Allah and obey the Messenger** and those in authority among you. Should you disagree on anything, then **refer it to Allah and His Messenger,** if you 'truly' believe in Allah and the Last Day. This is the best and fairest resolution.

Say, "**Obey Allah and obey the Messenger.** But if you turn away, then he is only responsible for his duty and you are responsible for yours. And **if you obey him, you will be 'rightly' guided.** The Messenger's duty is only to deliver 'the message' clearly."

﴿قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ﴾
[آل عمران ٣٢]

﴿وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾ [آل عمران ١٣٢]

﴿يٰٓأَيُّهَا الَّذِيْنَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوْلَى الْأَمْرِ مِنْكُمْ فَإِنْ تَنٰزَعْتُمْ فِيْ شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾ [النساء ٥٩]

﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلٰغُ الْمُبِينُ﴾ [النور ٥٤]

Qur'ānic Evidence for 'Obedience'

They ask you 'O Prophet' regarding the spoils of war. Say, "Their distribution is decided by Allah and His Messenger. So be mindful of Allah, settle your affairs, and **obey Allah and His Messenger** if you are 'true' believers."

﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ [الأنفال ١]

O believers! **Obey Allah and His Messenger** and do not turn away from him while you hear 'his call'.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ﴾ [الأنفال ٢٠]

Obey Allah and His Messenger and do not dispute with one another, or you would be discouraged and weakened. Persevere! Surely Allah is with those who persevere.

﴿وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾ [الأنفال ٤٦]

... then 'continue to' establish prayer, pay alms-tax, and **obey Allah and His Messenger**. And Allah is All-Aware of what you do.

﴿فَأَقِمْوَا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ [المجادلة ١٣]

Qur'ānic Evidence for 'Obedience'

The believers, both men and women, are guardians of one another. They encourage good and forbid evil, establish prayer and pay alms-tax, and **obey Allah and His Messenger**. It is they who will be shown Allah's mercy. Surely Allah is Almighty, All-Wise.

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ [التوبة ٧١]

We only sent messengers **to be obeyed by Allah's Will**. If only those 'hypocrites' came to you 'O Prophet'—after wronging themselves—seeking Allah's forgiveness and the Messenger prayed for their forgiveness, they would have certainly found Allah ever Accepting of Repentance, Most Merciful.

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا﴾ [النساء ٦٤]

Whoever obeys the Messenger has truly obeyed Allah. But whoever turns away, then 'know that' We have not sent you 'O Prophet' as a keeper over them.

﴿مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا﴾ [النساء ٨٠]

Qur'ānic Evidence for 'Obedience'



But whoever disobeys Allah and His Messenger and exceeds their limits will be cast into Hell, to stay there forever. And they will suffer a humiliating punishment.

﴿وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ﴾ [النساء ١٤]

It is not for a believing man or woman—**when Allah and His Messenger decree a matter**—to have any other choice in that matter. Indeed, **whoever disobeys Allah and His Messenger** has clearly gone 'far' astray.

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُبِينًا﴾ [الأحزاب ٣٦]

'My duty is `only to convey `the truth` from Allah and `deliver` His messages.' And **whoever disobeys Allah and His Messenger** will certainly be in the Fire of Hell, to stay there for ever and ever.

﴿إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَةً ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا﴾ [الجن ٢٣]

Qur'ānic Evidence for 'Obedience'

This is because **they defied Allah and His Messenger**. And **whoever defies Allah and His Messenger**, then 'know that' Allah is surely severe in punishment.

﴿ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ. وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ [الأَنْفَال ١٣]

Do they not know that **whoever opposes Allah and His Messenger** will be in the Fire of Hell forever? That is the ultimate disgrace.

﴿أَلَمْ يَعْلَمُوا أَنَّهُمْ مِنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُمْ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ﴾ [التوبة ٦٣]

On that Day, those who denied 'Allah' and **disobeyed the Messenger** will wish they were reduced to dust. And they will never be able to hide anything from Allah.

﴿يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا﴾ [النساء ٤٢]

And **whoever defies the Messenger** after guidance has become clear to them and **follows a path other than that of the believers**, We will let them pursue what they have chosen, then burn them in Hell—what an evil end!

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ. جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾ [النساء ١١٥]

Qur'ānic Evidence for 'Following'



Say, 'O Prophet, ' "If you 'sincerely' love Allah, **then follow me**; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful."

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ [آل عمران ٣١]

"They are `the ones **who follow the Messenger**, the unlettered Prophet, whose description they find in their Torah and the Gospel.

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ﴾ [الأعراف ١٥٧]

So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His revelations. **And follow him**, so you may be 'rightly' guided.

﴿فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيَّ الَّذِي يُوْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾ [الأعراف ١٥٨]

Allah has certainly turned in mercy to the Prophet as well as the Emigrants and the Helpers **who followed him** in the time of hardship.

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ﴾ [التوبة ١١٧]

O Prophet! Allah is sufficient for you and **for the believers who follow you**.

﴿يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾ [الأنفال ٦٤]

Qur'ānic Evidence for 'Following'



*They prayed to Allah, "Our Lord! We believe in Your revelations **and follow the messenger**, so count us among those who bear witness."*

﴿رَبَّنَا ءَامَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾
[آل عمران ٥٣]

*Say, "O Prophet, "This is my way. I invite to Allah with insight—I **and those who follow me**. Glory be to Allah, and I am not one of the polytheists."*

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾ [يوسف ١٠٨]

*We assigned your former direction of prayer only to distinguish those **who would remain faithful to the Messenger** from those who would lose faith.*

﴿وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ﴾ [البقرة ١٤٣]

*Indeed, those who have the best claim to Abraham are **his followers**, this Prophet, and the believers. And Allah is the Guardian of those who believe.*

﴿إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ **لِلَّذِينَ اتَّبَعُوهُ** وَهَذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ﴾ [آل عمران ٦٨]

*And We placed in the hearts of those **who followed him** compassion and mercy and monasticism, which they innovated.*

﴿وَجَعَلْنَا فِي قُلُوبِ **الَّذِينَ اتَّبَعُوهُ** رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا﴾ [الحديد ٢٧]

Qur'ānic Evidence for 'Following'



AYAAT ACADEMY

... and the wrongdoers will cry, "Our Lord! Delay us for a little while. We will respond to Your call **and follow the messengers!**"

﴿فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نَجِبْ دَعْوَتَكَ وَتَتَّبِعِ
الرُّسُلَ﴾ [إبراهيم ٤٤]

Then from the farthest end of the city a man came, rushing. He advised, "O my people! **Follow the messengers.**

﴿وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ﴾
[يس ٢٠]

Aaron had already warned them beforehand, "O my people! You are only being tested by this, for indeed your 'one true' Lord is the Most Compassionate. **So follow me** and obey my orders."

﴿وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ
فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي﴾ [طه ٩٠]

arguing, "How can **we follow one** 'average' human being from among us? We would then truly be misguided and insane.

﴿فَقَالُوا أَبَشَرًا مِثْلَنَا وَاحِدًا نَتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَالٍ وَسُعُرٍ﴾ [القمر ٢٤]

Indeed, in the Messenger of Allah you have **an excellent example** for whoever has hope in Allah and the Last Day, and remembers Allah often.

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾ [الأحزاب ٢١]

Other Qur'ānic Evidence

Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it. And fear Allah. Surely Allah is severe in punishment.

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ [الحشر ٧]

But no! By your Lord, they will never be 'true' believers until they accept you 'O Prophet' as the judge in their disputes, and find no resistance within themselves against your decision and submit wholeheartedly.

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِيْ أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ [النساء ٦٥]

The only response of the 'true' believers, when they are called to Allah and His Messenger so he may judge between them, is to say, "We hear and obey." It is they who will 'truly' succeed.

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ [النور ٥١]

Fight those who do not believe in Allah and the Last Day, nor comply with what Allah and His Messenger have forbidden, nor embrace the religion of truth from among those who were given the Scripture, until they pay the tax, willingly submitting, fully humbled.

﴿قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ﴾ [التوبة ٢٩]

Other Qur'ānic Evidence

“They are` the ones who follow the Messenger, the unlettered Prophet, whose description they find in their Torah and the Gospel. **He commands them to do good and forbids them from evil, permits for them what is lawful and forbids to them what is impure,** and relieves them from their burdens and the shackles that bound them. `Only` those who believe in him, honour and support him, and follow the light sent down to him will be successful.”

Had the Messenger **made up something in Our Name,** We would have certainly seized him by his right hand, then severed his aorta, and none of you could have shielded him `from Us`!

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ، أُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾
[الأعراف ١٥٧]

﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ، لَأَخَذْنَا مِنْهُ بِالْيَمِينِ، ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ، فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ﴾ [الحاقة ٤٤-٤٧]

Other Qur'ānic Evidence

'We sent them' with clear proofs and divine Books. And We have sent down to you 'O Prophet' the Reminder, so that you may **explain to people** what has been revealed for them, and perhaps they will reflect.

﴿بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾ [النحل ٤٤]

We have revealed to you the Book only to **clarify for them** what they differed about, and as a guide and mercy for those who believe.

﴿وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾ [النحل ٦٤]

Evidence from Ḥadīth

Abu Rafi' reported God's messenger as saying, "Let me not find one of you reclining on his couch when he hears something regard **which I have commanded or forbidden** and saying, **'I do not know. What we found in Allah's Book we have followed.'**"

عَنْ أَبِي رَافِعٍ وَغَيْرِهِ رَفَعَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا أَلْفِينَّ أَحَدَكُمْ مُتَّكِئًا عَلَى أَرِيكْتِهِ يَأْتِيهِ أَمْرٌ مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ لَا أَدْرِي مَا وَجَدْنَا فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ». رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالبَيْهَقِيُّ فِي دَلَائِلِ النُّبُوَّةِ. وَقَالَ التِّرْمِذِيُّ حَسَنٌ صَحِيحٌ

Miqdam bin Ma'dikarib Al-Kindi narrated that:
The Messenger of Allah (pbuh) said: "Soon there will come a time that a man will be reclining on his pillow, and **when one of my Ahadith is narrated he will say: 'The Book of Allah is (sufficient) between us and you. Whatever it states is permissible, we will take as permissible, and whatever it states is forbidden, we will take as forbidden.'** **Verily, whatever the Messenger of Allah (pbuh) has forbidden is like that which Allah has forbidden.**"

عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبِ الْكِنْدِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ "يُوشِكُ الرَّجُلُ مُتَّكِئًا عَلَى أَرِيكْتِهِ يُحَدِّثُ بِحَدِيثٍ مِنْ حَدِيثِي فَيَقُولُ بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ عَزَّ وَجَلَّ فَمَا وَجَدْنَا فِيهِ مِنْ حَلَالٍ اسْتَحْلَلْنَاهُ وَمَا وَجَدْنَا فِيهِ مِنْ حَرَامٍ حَرَّمْنَاهُ. أَلَا وَإِنَّ مَا حَرَّمَ رَسُولُ اللَّهِ ﷺ مِثْلُ مَا حَرَّمَ اللَّهُ". رَوَاهُ ابْنُ مَاجَةَ بِإِسْنَادٍ حَسَنٍ.

Evidence from Ḥadīth

Narrated Al-Irbad ibn Sariyah as-Sulami: the Prophet (pbuh) led them in prayer, stood up and said: Does any of you, while reclining on his couch, imagine that Allah has prohibited only that which is to be found in this Qur'an?

By Allah, I have preached, commanded and prohibited various matters as numerous as that which is found in the Qur'an, or more numerous.

عَنْ الْعِرْبَاضِ بْنِ سَارِيَةَ السُّلَمِيِّ، ... ثُمَّ صَلَّى بِهِمُ النَّبِيُّ ﷺ ثُمَّ قَامَ فَقَالَ "أَيَحْسَبُ أَحَدُكُمْ مُتَّكِنًا عَلَى أَرِيكْتِهِ قَدْ يَظُنُّ أَنَّ اللَّهَ لَمْ يُحَرِّمْ شَيْئًا إِلَّا مَا فِي هَذَا الْقُرْآنِ إِلَّا وَابْنِي وَاللَّهِ قَدْ وَعَظْتُ وَأَمَرْتُ وَهَيْتُ عَنْ أَشْيَاءَ إِيَّاهَا لَمِثْلُ الْقُرْآنِ أَوْ أَكْثَرُ..." رواه أبو داود بإسناد حسن.

Narrated Al-Miqdam ibn Ma'dikarib: The Prophet (pbuh) said: 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.

عَنِ الْمُقْدَامِ بْنِ مَعْدِيكَرِبٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ "أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ أَلَا يُوشِكُ رَجُلٌ شَبَعَانٌ عَلَى أَرِيكْتِهِ يَقُولُ عَلَيْكُمْ بِهَذَا الْقُرْآنِ فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَحِلُّوهُ وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرِّمُوهُ..." رواه أبو داود بإسناد صحيح.

Evidence from Ḥadīth

Narrated Abu Huraira: Allah's Messenger (pubh) said, "Whoever **obeys** me, obeys Allah, and whoever **disobeys** me, disobeys Allah,

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ "مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ" (متفق عليه)

Abu Huraira reported God's messenger as saying, "All my people will enter paradise except those who refuse." On being asked who refused, he replied, "He who obeys me will enter paradise, **and he who disobeys me has refused.**"

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبِي. قِيلَ: وَمَنْ أَبِي؟ قَالَ: مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِي فَقَدْ أَبِي" رَوَاهُ الْبُخَارِيُّ

Verily he among you who lives long will see great controversy. So **you must keep to my sunnah** and that of the rightly guided Caliphs. Hold to it and cling to stubbornly. Avoid novelties [in religion], for every novelty is an innovation, and every innovation is misguidance."

عَنْ الْعِزْبَاضِ بْنِ سَارِيَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "... فَإِنَّهُ مِنْ يَعْشَ مِنْكُمْ يَرَى اخْتِلَافًا كَثِيرًا **فَعَلَيْكُمْ بِسُنَّتِي** وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ تَمَسَّكُوا بِهَا وَعَصُّوا عَلَيْهَا بِالنَّوَاجِدِ وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ» رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ بِإِسْنَادٍ صَحِيحٍ.

Evidence from Ḥadīth

Allah's Messenger (p.b.h) said, "I have left **two matters** with you, as long as you hold to them, you will not go astray: **The Book of Allah and the Sunnah of His prophet.**

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ "تَرَكْتُ فِيكُمْ **أَمْرَيْنِ**، لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: **كِتَابَ اللَّهِ، وَسُنَّةَ نَبِيِّهِ**، (وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ)"
(رواه مَالِكٌ فِي الْمَوْطَأِ بِإِسْنَادٍ حَسَنٍ)

Narrated Malik bin Al-Huwairith (RA): Allah's Messenger (p.b.h) said: "**Pray as you have seen me praying.**"

وَعَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ "صَلُّوا **كَمَا رَأَيْتُمُونِي** أَصَلِّي". رَوَاهُ الْبُخَارِيُّ

Jabir said he saw the Prophet throwing pebbles on the day of sacrifice while on his riding-beast and saying, "**Learn your rites/rituals [from me]**, for I do not know whether I am likely to perform the pilgrimage after this occasion."

عَنْ جَابِرٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَرْمِي عَلَى رَاحِلَتِهِ يَوْمَ النَّحْرِ وَيَقُولُ: «**لِتَأْخُذُوا مَنَاسِكَكُمْ** فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ». رَوَاهُ مُسْلِمٌ

Evidence from Ḥadīth

وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: لَعَنَ اللَّهُ الْوَائِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ فَجَاءَتْهُ امْرَأَةٌ فَقَالَتْ: إِنَّهُ بَلَعَنِي أَنْتَ لَعَنْتَ كَيْتَ وَكَيْتَ فَقَالَ: مَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ ﷺ وَمَنْ هُوَ فِي كِتَابِ اللَّهِ فَقَالَتْ: لَقَدْ قَرَأْتُ مَا بَيْنَ اللَّوْحَيْنِ فَمَا وَجَدْتُ فِيهِ مَا تَقُولُ قَالَ: لَئِنْ كُنْتِ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ أَمَا قَرَأْتِ: (مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا)؟ قَالَتْ: بَلَى قَالَ: فَإِنَّهُ قَدْ نَهَى عَنْهُ. (البخاري ومسلم)

*'Abdallah b. Mas'ud said: God has cursed the women who tattoo and the women who have themselves tattooed, the women who pluck hairs from their faces and who make spaces between their teeth for beauty, changing what God has created. When a woman came and told him she had heard he had cursed such and such he asked why he should not curse those whom God's messenger had cursed and those who were mentioned in God's Book. She told him **she had read it from cover to cover and had not found in it what he had been saying**, to which he replied that if she had read it she would have found it, and asked her whether she had not read, "What the apostle has brought you accept, and what he has forbidden you refrain from." (Qur'an, 59, 7). On her replying that she had, he said he had forbidden what he had been talking about.*

End of Lecture 3

Questions



Sunnah & Its Authority in Islam

(السُّنَّةُ وَحُجَّتُهَا فِي الْإِسْلَامِ)

Lecture 4

Dr. Amro Shafik

Evidence from Şaḥābah & Tābi'īn

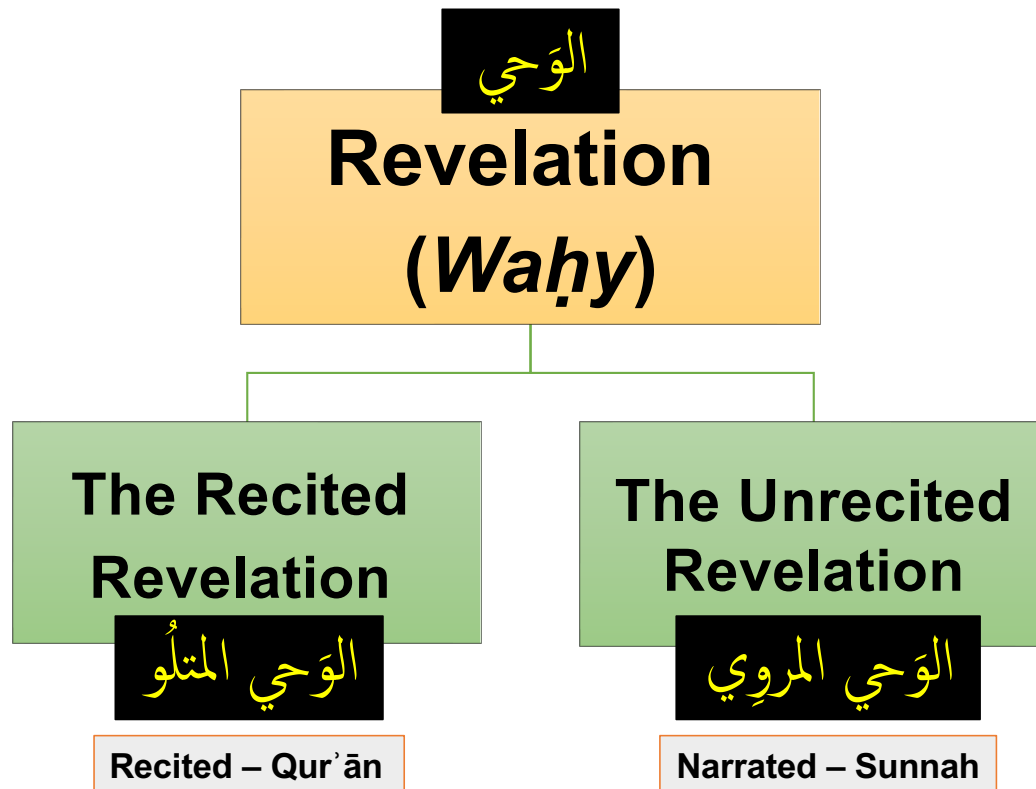
You are narrating things that we cannot find in the Qur'ān. 'Imrān ibn Ḥuṣaīn replied in anger: "You are fool! Do you find in the Qur'ān that Dhuhr prayer is a 4 rak'ah silent prayer?; then he started to give numerous examples about Prayer and Zakah; then said: Do you find these [rulings] explained in the Book of Allah? The Book of Allah did not explain these rulings, but Sunnah did.

Do not speak with us except by Qur'ān. Muṭarrif replied: "by Allah, we are not seeking for an alternative to the Qur'ān; but we are in need for who is more knowledgeable than us in Qur'ān."

قيل لعمران بن حصين -رضي الله عنه- لما قال له رجل: "إنكم تحدثونا بأحاديث لم نجد لها أصلاً في القرآن" فغضب عمران وقال: "إنك امرؤ أحمق، أتجد في كتاب الله الظهر أربعاً لا يجهر فيها بالقراءة؟، ثم عدد إليه الصلاة والزكاة ونحو هذا، ثم قال: أتجد هذا في كتاب الله مفسراً، إن كتاب الله أجمع هذا، وإن السنة تفسر ذلك".

قيل لمطرف بن عبد الله بن الشَّخِير: "لا تحدثونا إلا بالقرآن"، قال: "والله ما نبغي بالقرآن بدلاً ولكن نريد من هو أعلم منا بالقرآن".

Kinds of Revelation



﴿وَالنَّجْمِ إِذَا هَوَىٰ، مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ، وَمَا
 يَنْطِقُ عَنِ الْهَوَىٰ، إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ، عَلَّمَهُ شَدِيدُ
 الْقُوَىٰ﴾ [النجم ١-٥]

*By the stars when they fade away! Your fellow
 man is neither misguided nor astray. Nor does
 he speak of his own whims. It is only a
 revelation sent down 'to him'. He has been
 taught by one 'angel' of mighty power.*

Revelation

الوحي

Revelation

"أَلَا وَإِنَّ مَا حَرَّمَ رَسُولُ اللَّهِ ﷺ
مِثْلُ مَا حَرَّمَ اللَّهُ"

حَرَّمَ النَّبِيُّ

حَرَّمَ اللَّهُ

The prophet forbids

Allah forbids

"أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ
مَعَهُ"

مِثْلَهُ مَعَهُ

الْكِتَابَ

Something like it

The Book

The Book of Allah

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ
مَا نُزِّلَ إِلَيْهِمْ﴾ [النحل ٤٤]

الْبَيَان

الذِّكْر

Explanation

Zikr

The Sunnah of His Messenger

﴿وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ
وَالْحِكْمَةَ﴾ [النساء ١١٣]

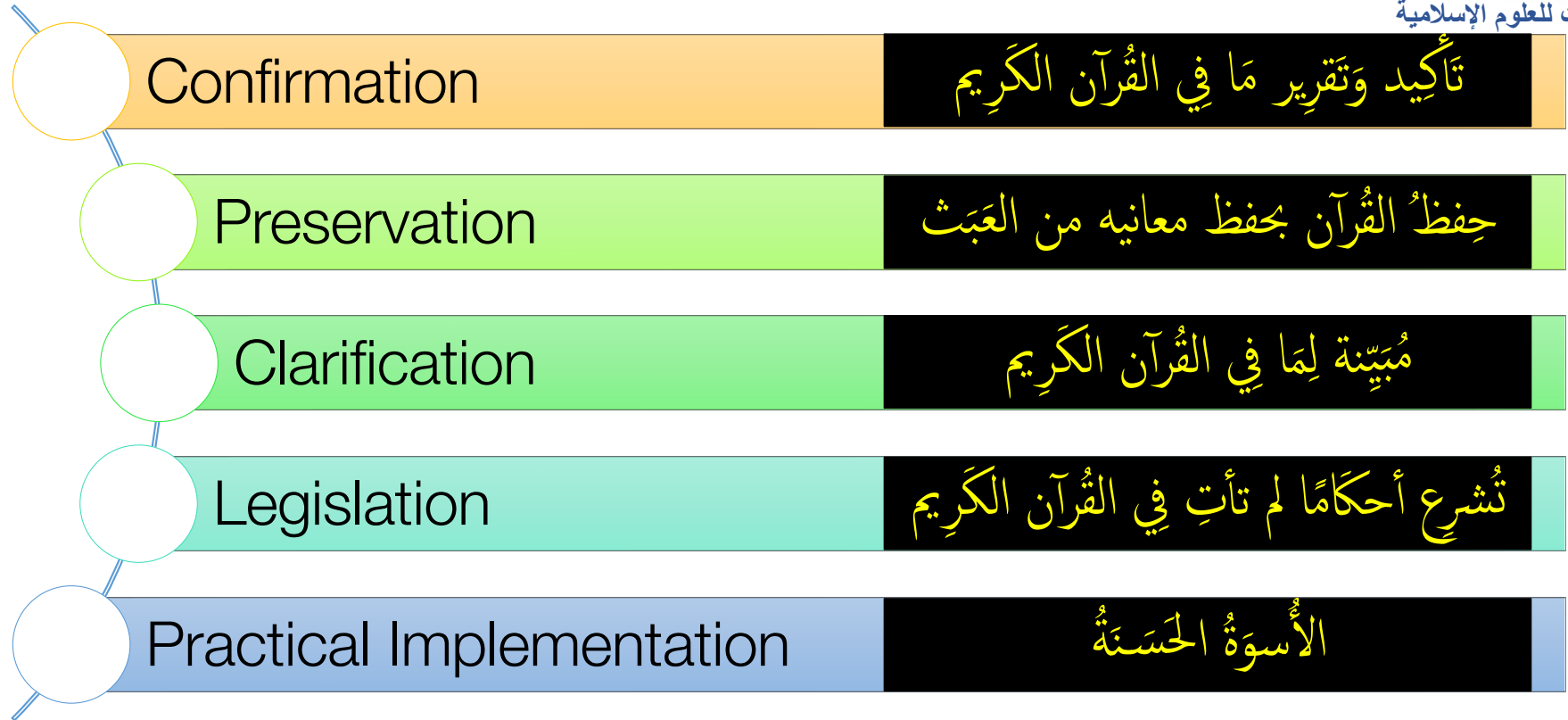
الْحِكْمَةَ

الْكِتَابَ

The wisdom

The Book

Role of the Sunnah w.r.t. the Qur'ān



Role of the Sunnah w.r.t. the Qur'ān

And **establish prayer and give zakāh** and bow with those who bow down.

Ali narrated that the Messenger of Allah (pbuh) said: "When you possess two hundred Dirhams at the end of the year, five Dirhams are levied on them as Zakah. There is nothing upon you (to be paid) in gold, until it reaches (the value of) twenty Dinars. When you possess twenty Dinars, at the end of the year, then there is half a Dinar levied on it (as Zakah). Any additional amount will be calculated in the same manner. No Zakah is to be paid on monetary holdings, until they have been owned for one year."

Narrated Abu Hurairah: The Prophet (pbuh) said: "When you get up to pray, perform ablution perfectly, then face the Qiblah and say: 'Allahu Akbar' (Allah is the Most Great). Then recite a convenient portion of the Qur'an; then bow and remain calmly in that position for a moment, then rise up and stand erect; then prostrate and remain calmly in that position for a moment, then rise up and sit calmly, then prostrate and remain calmly in that position for a moment; then do that throughout your prayer."

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾ [البقرة ٤٣]

وَعَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِذَا كَانَتْ لَكَ مِائَتَا دِرْهَمٍ - وَحَالَ عَلَيْهَا الْحَوْلُ - فَفِيهَا خَمْسَةُ دَرَاهِمٍ، وَلَيْسَ عَلَيْكَ شَيْءٌ حَتَّى يَكُونَ لَكَ عِشْرُونَ دِينَارًا، وَحَالَ عَلَيْهَا الْحَوْلُ، فَفِيهَا نِصْفُ دِينَارٍ، فَمَا زَادَ فَبِحِسَابِ ذَلِكَ، وَلَيْسَ فِي مَالٍ زَكَاةٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ" رَوَاهُ أَبُو دَاوُدَ، وَهُوَ حَسَنٌ.

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: "إِذَا قُمْتَ إِلَى الصَّلَاةِ فَاسْبِغِ الْوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ، فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا" أَخْرَجَهُ السَّبْعَةُ، وَاللَّفْظُ لِلْبُخَارِيِّ.

Compilation of Sunnah



Rules from Qur'ān Regarding the Transmission of Reports

No one **fabricates lies** except those who disbelieve in Allah's revelations, and it is they who are the 'true' liars.

﴿إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ﴾
[النحل ١٠٥]

O believers, if an evildoer brings you any news, **verify "it"** so you do not harm people unknowingly, becoming regretful for what you have done.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِيبُكُمْ عَلَىٰ مَا فَعَلْتُمْ تَدْمِينٌ﴾ [الحجرات ٦]

And call two of **your reliable men** to witness, and 'let the witnesses' bear true testimony for 'the sake of' Allah.

﴿وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ﴾ [الطلاق ٢]

Rules from Sunnah Regarding the Transmission of Reports

Whoever **tells a lie about me** deliberately, let him take his place in Hell

مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ

“If anyone relates a tradition from me **thinking that it is false**, he is one of the liars.”

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ وَالْمُغِيرَةَ بْنِ شُعْبَةَ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ». رَوَاهُ مُسْلِمٌ

“God brighten a man who hears something from us and **conveys it to others as he heard it**, for many a one to whom it is brought retains it better than the one who heard it.”

وَعَنْ ابْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَضَّرَ اللَّهُ امْرَأً سَمِعَ مِنَّا شَيْئًا فَبَلَّغَهُ كَمَا سَمِعَهُ فَرُبَّ مُبَلِّغٍ أَوْعَى لَهٗ مِنْ سَامِعٍ». رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ، وَرَوَاهُ الدَّارِمِيُّ عَنِ أَبِي الدَّرْدَاءِ (صَحِيحٌ)

“In the last days there will be lying dajjals who **will bring you traditions of which neither you nor your fathers have heard, so beware of them**. They will neither lead you astray nor seduce you.”

وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ فِي آخِرِ الزَّمَانِ دَجَّالُونَ كَذَّابُونَ يَأْتُونَكُمْ مِنَ الْأَحَادِيثِ بِمَا لَمْ تَسْمَعُوا أَنْتُمْ وَلَا آبَاؤُكُمْ فَايَاكُمْ وَإِيَاهُمْ لَا يُضِلُّونَكُمْ وَلَا يَفْتِنُونَكُمْ». رَوَاهُ مُسْلِمٌ

Compilation of Sunnah



- Ṣaḥābah and Tābi‘īn **did not focus on the compilation of the Sunnah** (whether writing it, collection of it, or organizing it) in their era, **due to the following reasons:**
 1. They were asked not to do that at the beginning.
 2. The prophet (pbuh) was present, so they could refer to him about the different matters.
 3. Their strong memorization ability, their present mind, and their continuous mentioning of it among themselves.
- At **the end of the era of Tābi‘īn**, scholars started to compile the sunnah **for two reasons:**
 1. The emergence and spread of heretics, innovators, Shī‘ah and Khawārij.
 2. The fear that this ‘ilm will fade away with the spread of the scholars in the land and due to their death.

Compilation of Sunnah

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ "لَا تَكْتُبُوا عَنِّي وَمَنْ كَتَبَ عَنِّي غَيْرَ الْقُرْآنِ فَلْيَمْحُهِ وَحَدِّثُوا عَنِّي وَلَا حَرَجَ وَمَنْ كَذَبَ عَلَيَّ - قَالَ هَمَّامٌ أَحْسِبُهُ قَالَ - مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ". (صحيح مسلم)

*Abu Sa'id Khudri reported that Allah's Messenger (pbuh) said: **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.*

This was to prevent the possibility of mixing up the Qur'ān with his own words during the era of revelation. The greatest stress regarding writing was placed on recording the Qur'ānic verses.

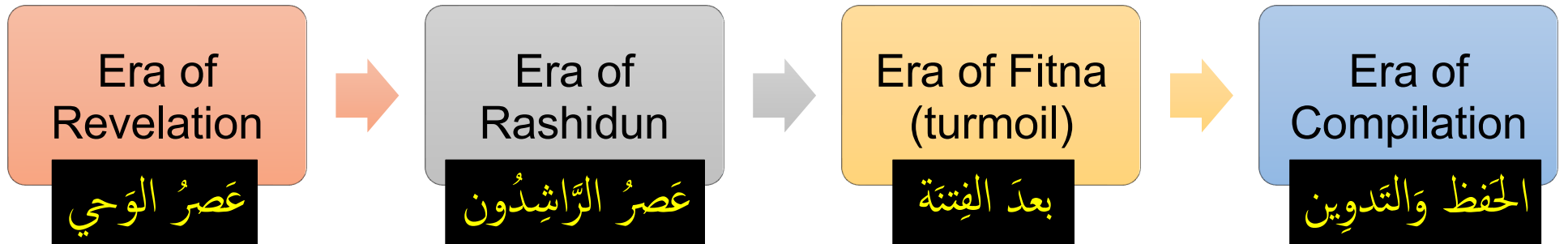
Compilation of Sunnah

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ ﷺ أُرِيدُ حِفْظَهُ فَنَهَيْتَنِي فُرَيْشٌ وَقَالُوا أَتَكْتُبُ كُلَّ شَيْءٍ تَسْمَعُهُ وَرَسُولُ اللَّهِ ﷺ بَشَرٌ يَتَكَلَّمُ فِي الْعُضْبِ وَالرِّضَا فَأَمْسَكْتُ عَنِ الْكِتَابِ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَأَوْمَأَ بِأَصْبُعِهِ إِلَى فِيهِ فَقَالَ "اَكْتُبْ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلَّا حَقٌّ". (رواه أبو داود بسندٍ صحيح)

*Narrated Abdullah ibn Amr ibn al-'As: I used to write everything which I heard from the Messenger of Allah (pbuh). 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 (pbuh) is a human being: he speaks in anger and pleasure? So, I stopped writing, and mentioned it to the Messenger of Allah (pbuh). 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.***

This booklet of 'Abdullāh ibn 'Amr was known by "aṣ-Ṣaḥīfah aṣ-Ṣādiqah"

Compilation of Sunnah



End of Lecture 4

Questions



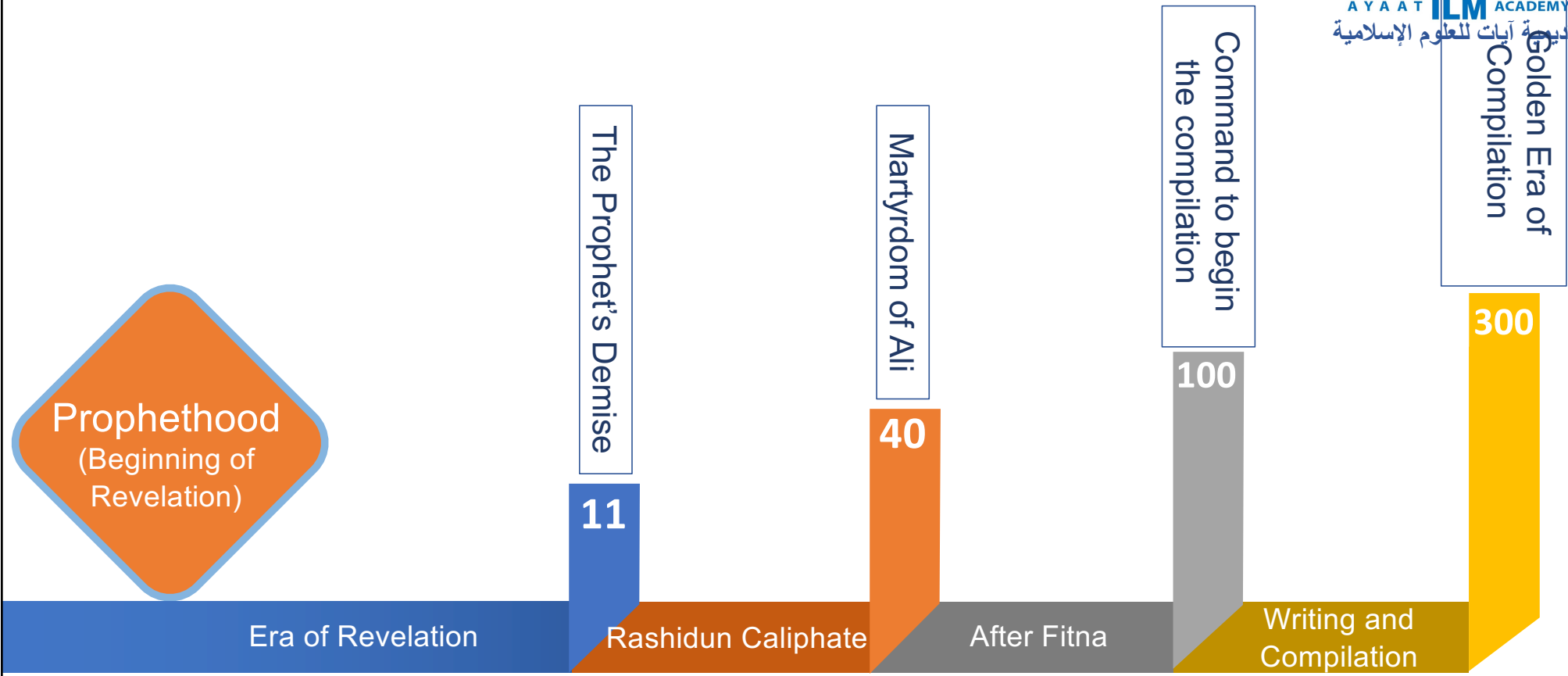
Compilation of the Sunnah & Ḥadīth Compilers

(تَدْوِينُ السُّنَّةِ وَعُلَمَاءُ الْحَدِيثِ)

Lecture 5

Dr. Amro Shafik

Stages of Compilation of the Sunnah



Stages of Compilation of the Sunnah



Topics in 'ilm al-ḥadīth

Who is considered a companion; their trustworthiness; their criticism; their fiqh; their narrations; the number of narrations for each.

The prophet's style (repetition, limited speech, explanation of matters)

The strong memorization ability of the companions.

Arabs hated lying, even with their enemies.

The presence of Wahy scared the disbelievers and the hypocrites.

The companions were with the prophet (pbuh) most of the time, receiving knowledge and guidance.

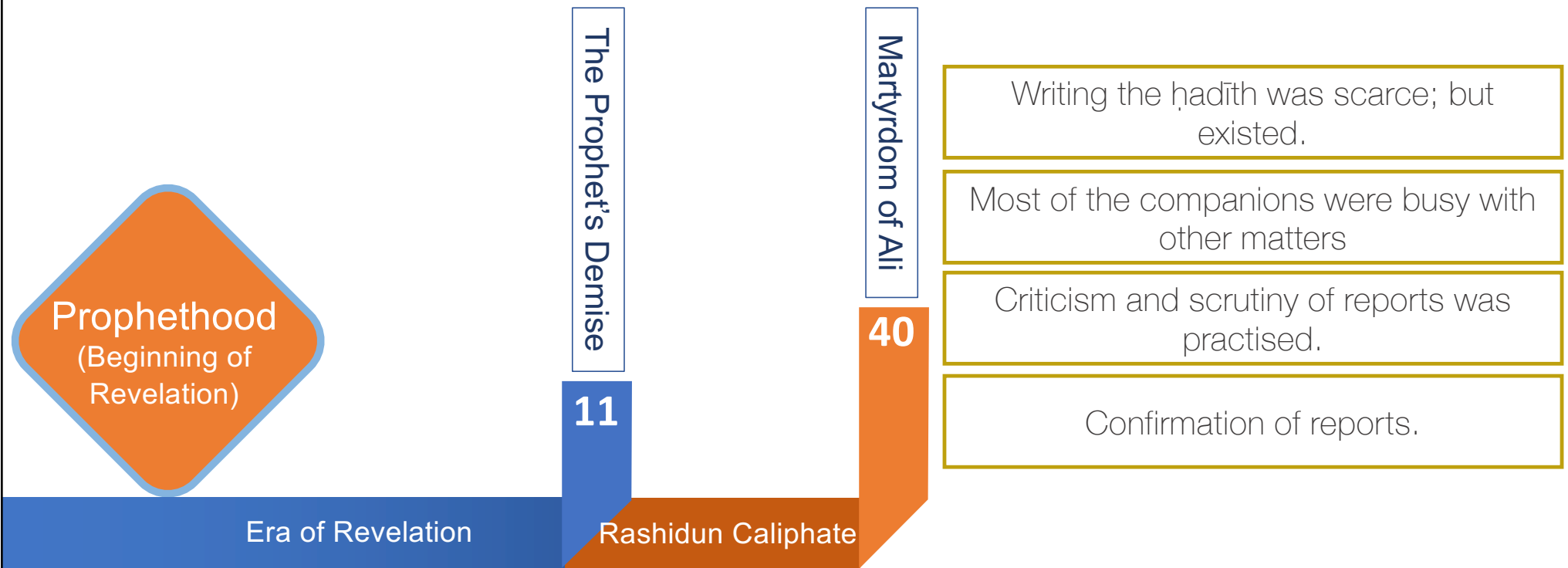
The Prophet's Demise

11

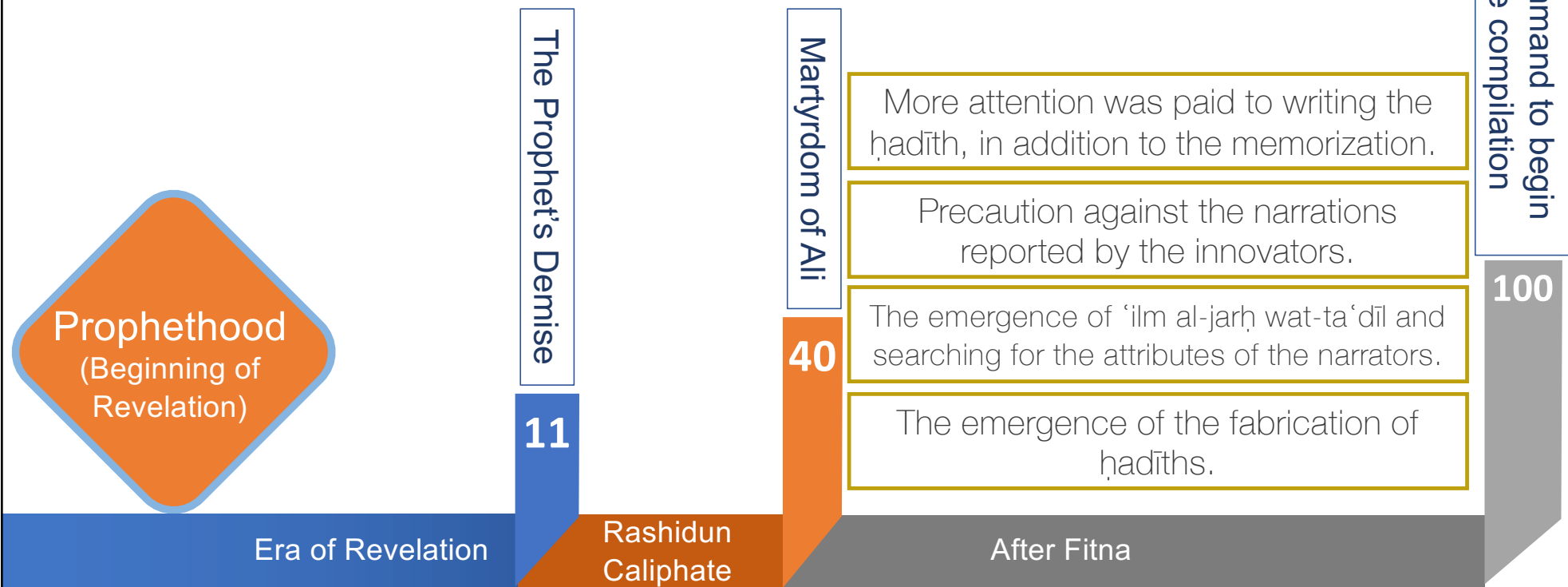
Prophethood
(Beginning of Revelation)

Era of Revelation

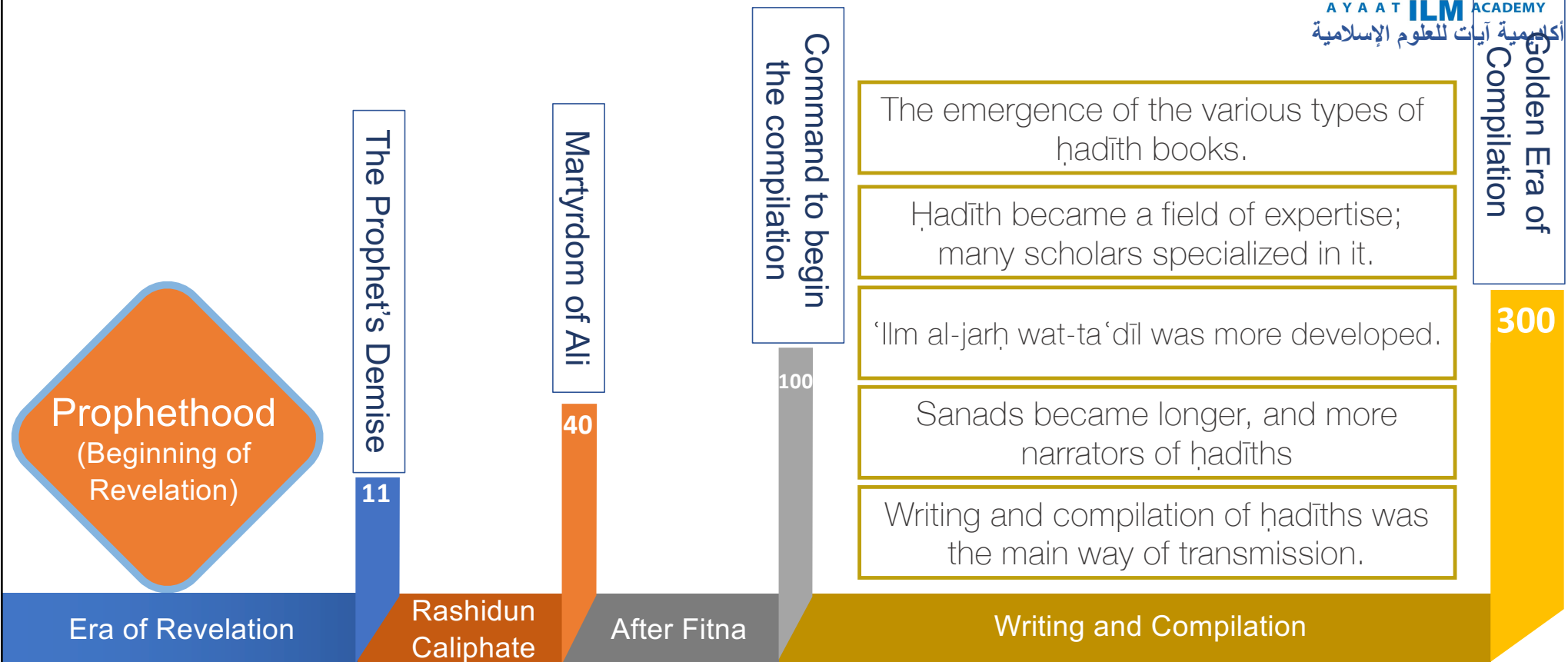
Stages of Compilation of the Sunnah



Stages of Compilation of the Sunnah



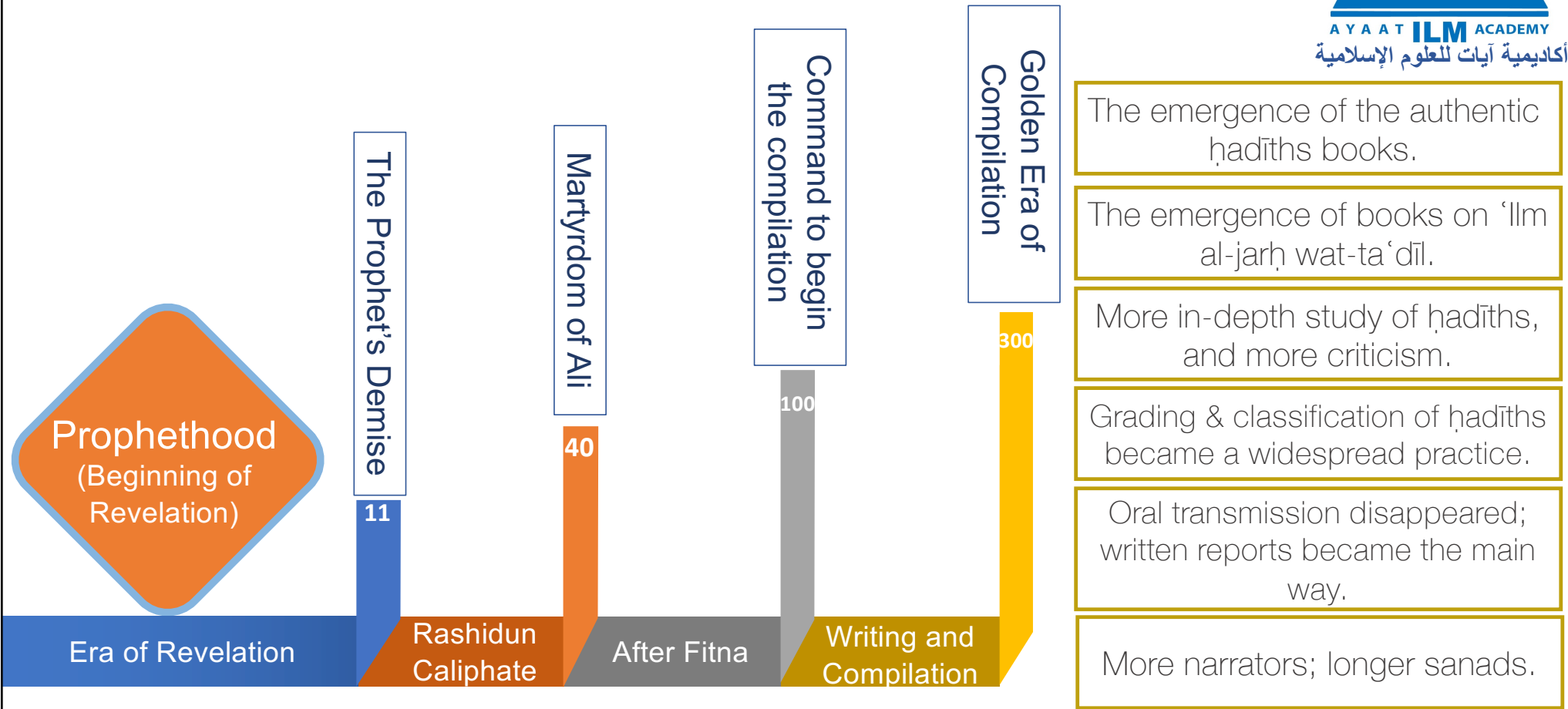
Stages of Compilation of the Sunnah



Compilation of Sunnah

أرسل عمر بن عبد العزيز رسالة إلى أبي بكر بن حزم قال فيها: ”كتب عمر بن عبد العزيز إلى أبي بكر بن حزم: انظر ما كان من حديث رسول الله ﷺ فاكتبه؛ فإني خفت دروس العلم، وذهاب العلماء، ولا تقبل إلا حديث النبي ﷺ، ولفشوا العلم، ولتجلسوا حتى يُعَلَّم من لا يعلم، فإن العلم لا يهلك حتى يكون سرّاً“، ثم أمر عمر ابن شهاب الزهري (ت 124هـ)، بجمع الحديث وتدوينه، فرأى عمر أولى ثمار التدوين على أيدي ابن شهاب الذي كان يقول: ”لولا أحاديث تأتينا من قبل المشرق نذكرها لا نعرفها، ما كتبت حديثاً ولا أذنت في كتابته“، ثم قال عن آية التنفيذ: ”أمرنا عمر بن عبد العزيز بجمع السنن فكتبناها دفتراً دفتراً؛ فبعث إلى كل أرض له عليها سلطانة دفتراً“؛ فكان فعل ابن شهاب أول تدوين للسنة، ثم شاعت بعد ذلك الكتابة.

Stages of Compilation of the Sunnah



Ḥadīth Compilers, their Books, and the Travels of the Scholars of Ḥadīth



Ḥadīth Compilers



No.	Imam's Complete Name	Birth date		Death date		Complete Book Title	Number of Ḥadīths
		A.H.	C.E.	A.H.	C.E.		
1	Mālik ibn Anas ibn Mālik ibn Abī 'Āmir ibn 'Amr ibn Al-Ḥārith al-Aṣḥabī al-Madanī	93 A.H.	711 C.E.	179 A.H.	795 C.E.	موطأ الإمام مالك Muwaṭṭa' Al Imām Mālik	1,952
2	Abū 'Abdillāh Aḥmad ibn Muḥammad ibn Ḥanbal ash-Shaybānī al-Dhuhlī	164 A.H.	Nov 780 C.E.	241 A.H.	Aug. 855 C.E.	مسند الإمام أحمد بن حنبل Musnad Al Imām Aḥmad ibn Ḥanbal	27,647
3	Abū Muḥammad ' Abdullāh ibn 'Abdur-Raḥmān ibn Faḍl ibn Bahrām ibn 'Abduṣ-Ṣamad ad-Dārimī at-Tamīmī as-Samarqandī	181 A.H.	797 C.E.	255 A.H.	868 C.E.	المسند الجامع / سنن الدرّامي Sunan ad-Dārimī	3,546
4	Abū 'Abdullāh Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn al-Mughīrah ibn Bardizbah al-Ju'fī al-Bukhārī	13 Shaw 194 A.H.	1 July 810 C.E.	1 Shaw. 256 A.H.	1 Sep. 870 C.E.	الجامع المسند الصحيح المختصر من أمور رسول الله ﷺ وسننه وأيامه The Abridged Collection of Authentic Hadith with Connected Chains regarding Matters Pertaining to the Prophet, His practices and His Times	7,563
5	Abū Dāwūd (Dā'ūd) Sulaymān ibn al-Ash'ath ibn Ishāq al-Azdī al-Sijistānī	202 A.H.	817 C.E.	16 Shaw. 275 A.H.	888 C.E.	سنن أبي داود Sunan Abī Dāwūd	5,274

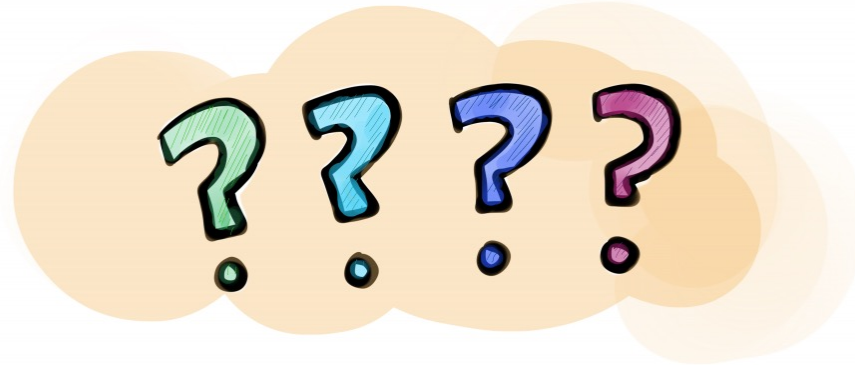
Ḥadīth Compilers



No.	Imam's Complete Name	Birth date		Death date		Complete Book Title	Number of Ḥadīths
		A.H.	C.E.	A.H.	C.E.		
6	Abū al-Ḥusayn 'Asākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim ibn Ward ibn Kawshādh al-Qushayrī an-Naysābūrī	206 A.H.	822 C.E.	25 Rajab 261 A.H.	6 July 875 C.E.	المسند الصحيح المختصر من السنن بنقل العدل عن العدل إلى رسول الله ﷺ	7,563
7	Abū 'Abdullāh Muḥammad ibn Yazīd Ibn Mājah al-Rab'ī al-Qazwīnī	209 A.H.	824 C.E.	Ramadan 273 A.H.	9 October 886 C.E.	سنن ابن ماجه Sunan ibn Mājah	4,341
8	Abū 'Īsā Muḥammad ibn 'Īsā as-Sulamī aḍ-Ḍarīr al-Būghī at-Tirmidhī	209 A.H.	824 C.E.	13 Rajab 279 A.H.	9 October 829 C.E.	الجامع المختصر من السنن عن رسول الله ﷺ ومعرفة الصحيح والمعلول وما عليه العمل الجامع الكبير - سنن الترمذي	4,300
9	Abū 'Abdur-Raḥmān Aḥmad ibn Shu'ayb ibn 'Alī ibn Sīnān an-Nasā'ī	214 A.H.	829 C.E.	13 Saffar 303 A.H.	915 C.E.	السنن الصغرى - المجتبى من السنن As-Sunan aṣ-Ṣughrā (al-Mujtabā)	5,761

End of Lecture 5

Questions



Ḥadīth Compilers and Books of Ḥadīth

(عُلَمَاءُ الْحَدِيثِ وَكُتُبُهُ)

Lecture 6

Dr. Amro Shafik

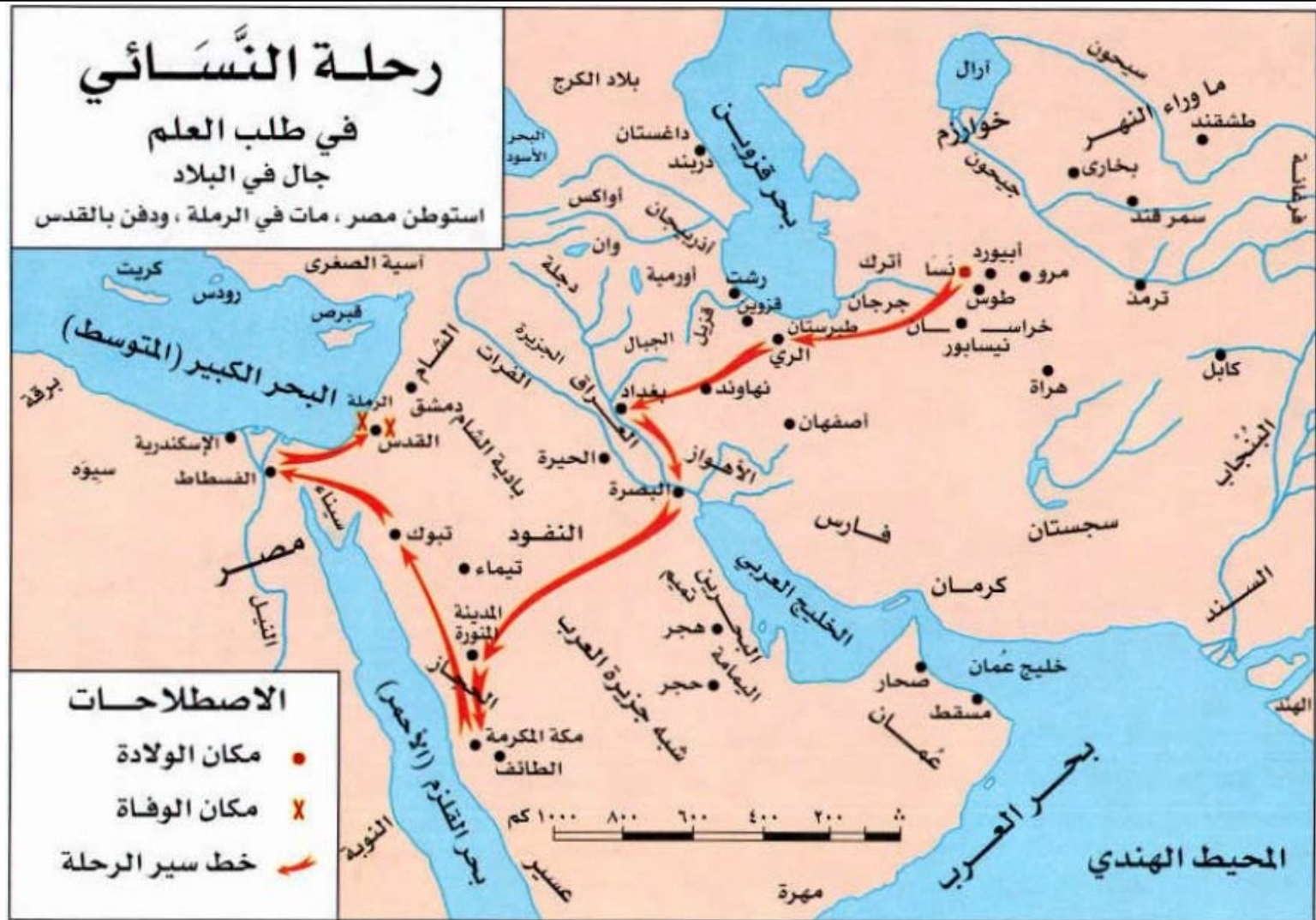
رحلة النَّسَائِي

في طلب العلم
جال في البلاد

استوطن مصر ، مات في الرملة ، ودفن بالقدس

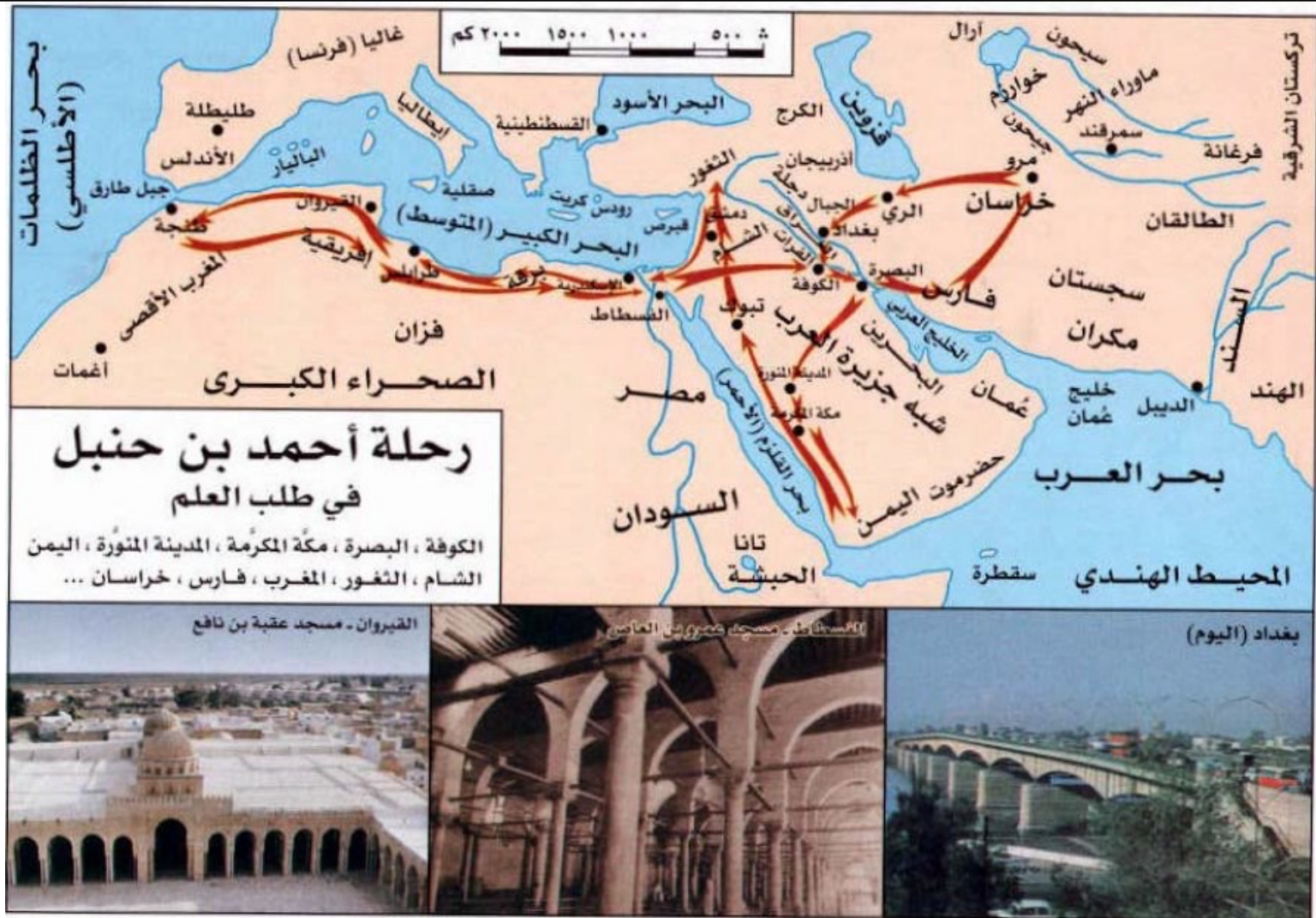
*Rihlah of
Imām
Nasā'ī*

From Turkmenistan



Rihlah of Imām Ahmad

From Iraq



Places of birth and death of the authors of the nine books.

أبو داود سجستان : أفغانستان البصرة : جنوب العراق	مسلم نيسابور ظاهر نيسابور في إيران	البخاري بخارى خرتتك (من قرى سمرقند) أوزبكستان
ابن ماجه قزوين إيران	النسائي نسا : تركمانستان القدس : فلسطين	الترمذي ترمذ أوزبكستان
مالك المدينة المنورة المملكة العربية السعودية	الدارمي سمرقند أوزبكستان	ابن حنبل بغداد العراق



Ḥadīth Books Types



- **Jawāmi'**: books that gather all disciplines or topics of ḥadīths ('aqa'Id, Ibadāt, mu'āmalāt, siyar, manāqib, raqā'īq, fitan, aḥbār al-sā'ah); **such as:** الجامع الصحيح للبخاري
- **Masānīd**: books that gather the narrations of every ṣaḥābī separately, regardless of the topic of the ḥadīth, **such as:** مُسْنَدُ الْإِمَامِ أَحْمَدَ بْنِ حَنْبَلٍ
- **Sunan**: books that are organized according to the chapters of Fiqh, to facilitate the deduction of rulings to the fuqahā'. It avoids narrating ḥadīths related to topics like 'aqīdah, siyar, manāqib. Rather, it focuses on ḥadīths of rulings, **such as:** سنن أبي داود
- **Ṣiḥāḥ**: books that compile authentic ḥadīths only according to a criteria or some conditions, and ḥadīths are ordered similar to Sunan; **such as:** صَحِيحُ مُسْلِمٍ

Ḥadīth Books Types

- **Ma'ājim:** a book gathering ḥadīths according to the names of his shuyūkh, names of ṣaḥābah, or names of cities (alphabetically ordered).

Such as: *المُعْجَمُ الْكَبِيرُ وَالْأَوْسَطُ وَالصَّغِيرُ لِلطَّبْرَانِيِّ*

- **'Ilal:** a book collecting the ḥadīths with defects and indicating those defects. **Such as:** *العِلَلُ لِابْنِ أَبِي حَاتِمٍ وَالْعِلَلُ لِلدَّارَقُطْنِيِّ*

- **Ajzā':** a small book gathering all narrations from a single narrator for a single topic, **such as:** *جُزْءُ رَفْعِ الْيَدَيْنِ فِي الصَّلَاةِ لِلْبُخَارِيِّ*

Ḥadīth Books Types

- **Aṭrāf:** a book that its author mentions part of every ḥadīth that indicate the rest of the ḥadīth, then he mentions all chains of narrations for every matn, **such as:** **تُحْفَةُ الْأَشْرَافِ بِمَعْرِفَةِ الْأَطْرَافِ لِلْمِزِّي**
- **Mustadrakāt:** a book that gathers the ḥadīths that follow the conditions of other authors, **such as:** **الْمُسْتَدْرَكُ عَلَى الصَّحِيحَيْنِ لِأَبِي عَبْدِ اللَّهِ الْحَاكِمِ**
- **Mustakhrajāt:** a book that its author does takhrīj for ḥadīths from other authors (with chains up to himself, rather than the chain to those authors), **such as:** **الْمُسْتَخْرَجُ عَلَى الصَّحِيحَيْنِ لِأَبِي نَعِيمٍ الْأَصْبَهَانِيِّ**

Ḥadīth Books Types

- **Muṣannafāt:** books that have ḥadīths organized according to the chapters of fiqh, but they include marfū‘ and maqṭū‘ ḥadīths (i.e., includes ḥadīths, statements of companions, and statements and fatwas of tābi‘īn and their followers. This is the main difference between them and the Sunan; **such as:** مُصَنَّفَ أَبِي بَكْرٍ بْنِ أَبِي شَيْبَةَ
- **Muwaṭṭa‘āt:** means “made easy”; and these books are like **Muṣannafāt**, **such as:** مُوَطَّأَ الْإِمَامِ مَالِكِ بْنِ أَنَسٍ
- **Zawā‘id:** books that compile additional ḥadīths that are mentioned in some books of ḥadīth to other books of ḥadīth, excluding any common ones; **such as:** مَجْمَعُ الزَّوَائِدِ وَمَنْبَعُ الْفَوَائِدِ لِلْهَيْثَمِيِّ

Examples of Books of Ḥadīth

Jawāmi‘

- ❖ Ṣaḥīḥ al-Bukhārī
- ❖ Ṣaḥīḥ Muslim
- ❖ Sunan at-Tirmidhī
- ❖ Jāmi‘ ‘Abdullah ibn Wahb
- ❖ Jāmi‘ Ma‘mar ibn Rāshid

Sunan

- ❖ Sunan an-Nasā‘ī
- ❖ Sunan Abī Dāwūd
- ❖ Sunan at-Tirmidhī
- ❖ Sunan ibn Mājah
- ❖ Sunan ad-Dārimī
- ❖ Sunan al-Bayhaqī
- ❖ Sunan ad-Dāraquṭnī
- ❖ Sunan Sa‘īd ibn Manṣūr
- ❖ As-Sunan al-Ma‘athūrah ash-Shāfi‘ī

Ṣiḥāḥ

- ❖ Ṣaḥīḥ al-Bukhārī
- ❖ Ṣaḥīḥ Muslim
- ❖ Muwaṭṭa‘ Malik
- ❖ Ṣaḥīḥ ibn Khuzaymah
- ❖ Ṣaḥīḥ ibn Ḥibbān
- ❖ Al-Mustadrak by Al-Ḥākim an-Naysābūrī
- ❖ Al-Muntaqā ibn al-Jārūd

Examples of Books of Ḥadīth

Masānīd

- ❖ Musnad Abī Ḥanīfah
- ❖ Musnad ‘Abdullah ibn al-Mubārak
- ❖ Musnad Abī Dāwūd aṭ-Ṭayālīsī
- ❖ Musnad ash-Shāfi‘ī
- ❖ Musnad al-Ḥumaydī
- ❖ Musnad ibn Abī Shaybah
- ❖ Musnad Ishāq ibn Rāhwayh
- ❖ Musnad Aḥmad

- ❖ Musnad al-Bazzar
- ❖ Musnad ash-Shāshī
- ❖ Musnad Abī Ya‘lā al-Mawṣilī
- ❖ Musnad ar-Ruwyānī
- ❖ Al-Muntaqā by Da‘laj as-Sajzī
- ❖ Musnad ibn Abī Awfā by ibn Ṣā‘id
- ❖ Musnad ‘Abdullah ibn ‘Umar by aṭ-Ṭarsūsī

Ma‘ājim

- ❖ Al-Mu‘jam al-Kabīr aṭ-Ṭabarānī
- ❖ Al-Mu‘jam al-‘Awsaṭ aṭ-Ṭabarānī
- ❖ Al-Mu‘jam aṣ-Ṣaghīr aṭ-Ṭabarānī
- ❖ Mu‘jam ibn al-Muqri’
- ❖ Mu‘jam aṣ-Ṣaḥābah Abī Ya‘lā
- ❖ Mu‘jam ibn al-A‘rābī
- ❖ Mu‘jam aṣ-Ṣaḥābah al-Baghawī

Examples of Books of Ḥadīth

Muṣannafāt

- ❖ Muṣannaf ‘Abdur-Razzāq aṣ-Ṣan‘ānī
- ❖ Muṣannaf ibn Abī Shaybah
- ❖ Muṣannaf Ḥammād ibn Salamah
- ❖ Muṣannaf Wakī‘ ibn al-Jarrāḥ
- ❖ Muṣannaf Baqy ibn Makhlad
- ❖ Tahdhīb al-‘Āthār aṭ-Ṭabarī
- ❖ Al-‘Awsaṭ ibn al-Munzir
- ❖ Sharḥ Ma‘ānī al-‘Āthār aṭ-Ṭaḥāwī

‘Ilal

- ❖ Al-‘Ilal by ibn Abī Ḥātim
- ❖ Al-‘Ilal by ‘Alī ibn al-Madīnī
- ❖ Al-‘Ilal by ad-Dāraquṭnī
- ❖ Al-‘Ilal by at-Tirmidhī
- ❖ Al-‘Ilal by Aḥmad ibn Ḥanbal

Ajzā’

- ❖ Juz’ Akhlāq al-‘Ulamā’ by al-‘Ājurī
- ❖ Juz’ Iqtidā’ al-‘ilm al-‘amal by al-Khaṭīb al-Baghdādī.
- ❖ Juz’ Aḥkām al-‘īdayn by al-Firyābī

Examples of Books of Ḥadīth



Aṭrāf

- ❖ Tuḥfatu al-'ashrāf bima'rifati al-'aṭrāf by Yūsuf al-mazzī
- ❖ Dhakhā'ir al-mawārith by 'Abdul-Ghanī an-Nābulsī

Zawā'id

- ❖ Majma' az-Zawā'id by al-Haythamī
- ❖ Al-Maṭālib al-'ālīyah by ibn Ḥaḡar al-'Asqalānī

Mustadrakāt

- ❖ Al-Mustadrak by Al-Ḥākim an-Naysābūrī
- ❖ Al-Mustadrak by Abī Dhar al-Harawī

Mustakhrajāt

- ❖ Mustakhraj Abī 'Awānah
- ❖ Mustakhraj Abī Na'im al-'Aṣfahānī

Muwaṭṭa'āt

- ❖ Muwaṭṭa' Malik
- ❖ Muwaṭṭa' ibn Abī Dhi'ib
- ❖ Muwaṭṭa' Abdullāh ibn Muḥammad al-Marwazi ('Abdān)

End of Lecture 6

Questions



Books and 'Ulūm of Ḥadīth

(كُتُبُ الْحَدِيثِ وَعُلُومُ الْحَدِيثِ)

Lecture 7

Dr. Amro Shafik

Bukhari vs. Muslim

	Bukhari	Muslim
Reason for compiling	True dream and a wish from his Sheikh	Responding to people's questions
Duration for compiling	16 years	16 years
Intro	Does not have	Has an intro
No. of books	97 books	57 books
Chapters	Exist	Does not exist (N. did)
Ḥadīths	7563 (~4000 w/o repetition)	4000 (w/o repetition)
Style	Ḥadīths incomplete in different chapters (to combine the Fiqhi presp. & sanad) Omitting a narrator or more in the Sanad, and some hadiths w/o sanad.	Complete Ḥadīths Complete Sanads
Conditions	Meeting is necessary More restrict in memory and trustworthiness	Same era with possibility of meeting

Ḥadīth Books

- Books according to **authenticity**:

- ❑ Ṣaḥīḥ al-Bukhārī,

- ❑ Ṣaḥīḥ Muslim,

- ❑ Sunan an-Nasā'ī,

Ṣaḥīḥ Ibn Khuzaymah

Ṣaḥīḥ Ibn Ḥibbān

- ❑ Sunan Abī Dāwūd,

- ❑ Sunan at-Tirmidhī,

Muwaṭṭa' Malik

Sunan ad-Dārimī

Musnad Aḥmad

- ❑ Sunan ibn Mājah

Ḥadīth Books

Ṣaḥīḥayn

- ❖ Ṣaḥīḥ al-Bukhārī
- ❖ Ṣaḥīḥ Muslim

The six books (al-kutub as-sittah)

- ❖ Ṣaḥīḥ al-Bukhārī
- ❖ Ṣaḥīḥ Muslim
- ❖ Sunan an-Nasā'ī
- ❖ Sunan Abī Dāwūd
- ❖ Sunan at-Tirmidhī
- ❖ Sunan ibn Mājah

The nine books (al-kutub at-tis'ah)

- ❖ Ṣaḥīḥ al-Bukhārī
- ❖ Ṣaḥīḥ Muslim
- ❖ Sunan an-Nasā'ī
- ❖ Sunan Abī Dāwūd
- ❖ Sunan at-Tirmidhī
- ❖ Sunan ibn Mājah
- ❖ Musnad Aḥmad
- ❖ Muwaṭṭa' Malik
- ❖ Sunan ad-Dārimī

Ḥadīth Books – Unique Features

The nine books (al-kutub at-tis'ah)

- ❖ Ṣaḥīḥ al-Bukhārī → Collected authentic (Ṣaḥīḥ) ḥadīths only.
- ❖ Ṣaḥīḥ Muslim → Collected authentic (Ṣaḥīḥ) ḥadīths only; has a great introduction.
- ❖ Sunan an-Nasā'ī → Collected reliable ḥadīths that jurists can infer rulings from.
- ❖ Sunan Abī Dāwūd → Collected well-known ḥadīths that support the fiqhi topics, avoiding the strange ones.
- ❖ Sunan at-Tirmidhī → Ranked the ḥadīths and mentioned any existing defects.
- ❖ Sunan ibn Mājah → Included over than 1,300 ḥadīths that do not exist in the other 5 books.
- ❖ Musnad Aḥmad → Collected the greatest number of ḥadīths from scholars from all over the Islamic world.
- ❖ Muwaṭṭa' Malik → The earliest book; written by an Imam of fiqh; small book that has reliable ḥadīths.
- ❖ Sunan ad-Dārimī → Some considered his book the sixth (instead of Ibn Mājah); has a good introduction.

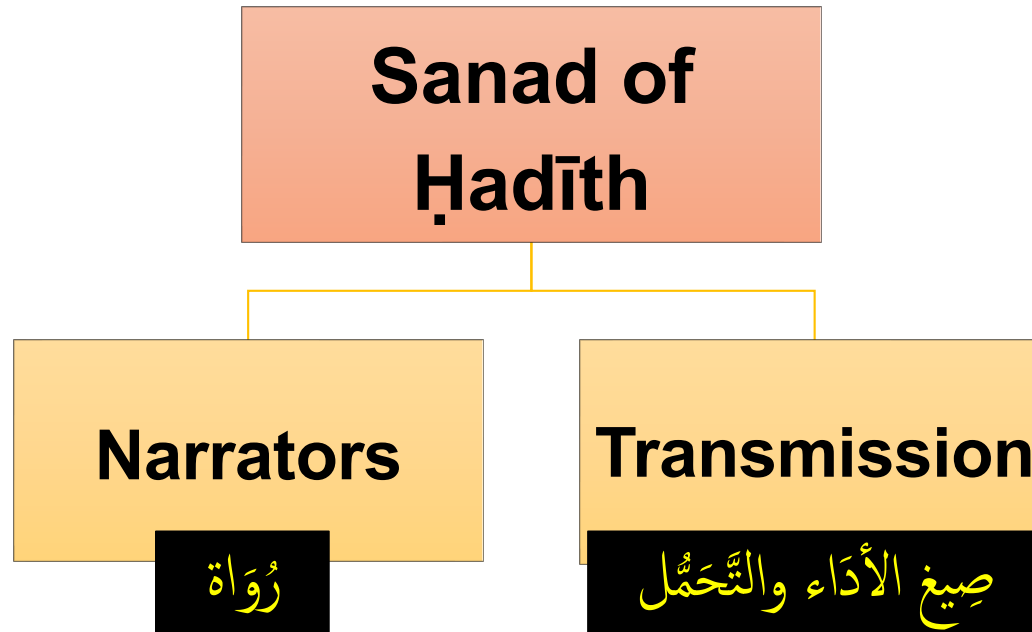
Narrated by ...



Term	Arabic	Meaning
Shaykhān [The two Shaykhs]	رَوَاهُ الشَّيْخَانِ	Bukhārī & Muslim
Agreed upon	مُتَّفَقٌ عَلَيْهِ	Bukhārī & Muslim
The Three	رَوَاهُ الثَّلَاثَةُ	Bukhārī, Muslim, & Aḥmad
The Four	رَوَاهُ الْأَرْبَعَةُ	The authors of Sunan (An-Nasā'ī, Abū Dāwūd, At-Tirmidhī, Ibn Mājah)
The Five	رَوَاهُ الْخَمْسَةُ	The authors of Sunan & Aḥmad
The Six	رَوَاهُ السِّتَّةُ	Bukhārī, Muslim, & The authors of Sunan
The Seven	رَوَاهُ السَّبْعَةُ	Bukhārī, Muslim, Aḥmad & The authors of Sunan
The Eight	رَوَاهُ الثَّمَانِيَةَ	Bukhārī, Muslim, Aḥmad, Mālik, & The authors of Sunan
The Nine	رَوَاهُ التِّسْعَةَ	Bukhārī, Muslim, Aḥmad, Mālik, The authors of Sunan, & Dārimī

Sanad of Ḥadīth

The sanad of a ḥadīth consists of two things



Methods of Transmission – Reception & Delivery

Shaykh reads from a book or his memory & students listen.

Hearing

السَّمَاع

Shaykh gives students a written or oral permission to narrate from him.

Ijaza

الإِجَازَة

Shaykh writes (or asks someone to write) his ḥadīths to a present or non-present student(s).

Writing

الِكِتَابَة

Shaykh mentions in his bequest that his books shall be given to a specific person after his death or departure.

Bequest

الْوَصِيَّة

Reading

الْقِرَاءَة

Transference

الْمُنَاوَلَة

Informing

الإِعْلَام

Finding

الْوِجَادَة

Student reads to the Shaykh.

Shaykh gives his book of ḥadīths to his student.

Shaykh informs his student that he heard a ḥadīth from a specific person, without giving him a permission to narrate it.

The narrator finds a ḥadīth, or a book of ḥadīths, handwritten by a specific person with his sanad.

Methods of Transmission

Expressions for Ḥadīth Delivery

Denotes
continuity of
Sanad

سَمِعْتُ، حَدَّثَنَا

I heard, (He) said to us

Shaykh read → Say: Haddathanā
or Akhbaranā

Student read → Say: Akhbaranā

Denotes
discontinuity of
Sanad

بَلَغَنِي، أُبَدِّثُ

It reached me that ...
I was told that ...

Do not denote
either

عَنْ، قَالَ

From, (He) said

Accepted **only if**:

- 1- No Tadrīs
- 2- Heard from the Shaykh

End of Lecture 7

Questions



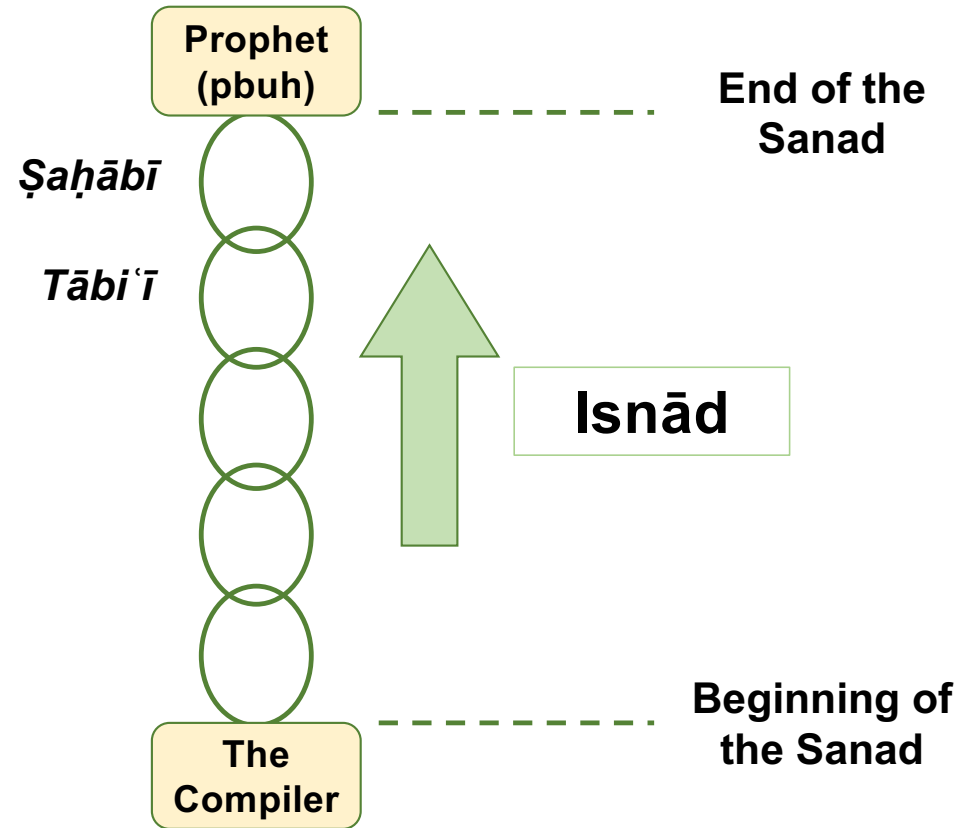
'Ulūm and Terminology of Ḥadīth

(عُلُومٌ وَمُصْطَلَحُ الْحَدِيثِ)

Lecture 8

Dr. Amro Shafik

Sanad Terminology



Tree of Asānīd of a Ḥadīth



Ṭabaqah: (ling. Layer) is a generation of narrators.

Ṭarīq: (ling. path, way) is a chain or a series of narrators.

Ṭarīq,
Sanad

The Prophet

Ṭabaqah (1)

A

B

C

Ṭabaqah (2)

D

E

F

G

H

I

Ṭabaqah (3)

J

K

L

M

N

O

Ṭabaqah (4)

P

Q

R

S

D → A → Prophet

P → J → E → A → Prophet

F → A → Prophet

K → G → B → Prophet

N → I → C → Prophet

Q → J → E → A → Prophet

H → B → Prophet

L → G → B → Prophet

O → I → C → Prophet

R → M → G → B → Prophet

S → M → G → B → Prophet

11 Sanads/Ṭarīqs for the Ḥadīth

'Ilm al-Ḥadīth



"هُوَ مَعْرِفَةُ الْقَوَاعِدِ الَّتِي يُتَوَصَّلُ بِهَا إِلَى مَعْرِفَةِ الرَّاويِ وَالْمَرْويِ"
أو: "هُوَ عِلْمٌ بِقَوَائِنَ يُعْرَفُ بِهَا أَحْوَالُ السَّنَدِ وَالْمَتْنِ".

- The knowledge of the **principles and rules** to **accept or reject** a hadith, after **evaluating its chain of narrators and matn** [text].
- This knowledge is used to distinguish between authentic & weak reports.
- It refers to the technical terms, names, and phrases, developed by Ḥadīth scholars over time.

فَائِدَةُ عِلْمِ الْحَدِيثِ: "هُوَ مَعْرِفَةُ مَا يُقْبَلُ مِمَّا نُسِبَ إِلَى النَّبِيِّ ﷺ وَمَا يُرَدُّ مِنْ ذَلِكَ"

- The knowledge of what can be accepted from what is related to the prophet (pbuh) and what should be rejected.

Ibn aṣ-Ṣalāh
65 Types

Suyūṭī
93 Types

'Ulūm of Ḥadīth

The study of ḥadīths is comprised of two branches

علم يشتمل على نقل أقوال النبي ﷺ وأفعاله (نقل السنّة)، ورؤايتها، وضبطها، وتحرير ألفاظها.

عِلْمٌ يُعْرَفُ مِنْهُ حَقِيقَةُ الرَّوَايَةِ، وَشُرُوطُهَا، وَأَنْوَاعُهَا، وَأَحْكَامُهَا، وَحَالُ الرَّوَاةِ، وَشُرُوطِهِمْ، وَأَصْنَافُ الْمَرْوِيَّاتِ وَمَا يَتَعَلَّقُ بِهَا.

Is the science which concerned with ensuring the authenticity of a ḥadīth source along with the accuracy in its transmission and reporting.



Is the science which investigates the conditions, modes, and rules of ḥadīth transmission, in addition to the status and qualifications of the ḥadīth transmitters, and the categories of ḥadīth literature.

Narration-based Ḥadīth Sciences **Understanding-based Ḥadīth Sciences**

Also known as: *Muṣṭalaḥ al-ḥadīth*, *Uṣūl al-ḥadīth*, *'ilmul-ḥadīth*

'Ulūm of Ḥadīth

The study of ḥadīths is comprised of two branches

Ḥadīth Sciences

Matn
(Riwāyah)

عُلُوم المَتْن

Sanad
(Dirāyah)

عُلُوم السَّنَد

الحديث المرفوع
 الحديث الموقوف
 الحديث المقطوع
 مُختلف الحديث
 غريب الحديث
 الكُتُب الجامِعة للمُتُون
 شَرَح (فِقه السُّنَّة)
 النَّاسِخِ وَالْمَنْسُوخِ

عِلْمُ مُصْطَلَحِ الْحَدِيثِ
 عِلْمُ الْجَرَحِ وَالتَّعْدِيلِ (الطَّبَقَاتِ،
 الرَّجَالِ، تَوَارِيخِ الرُّوَاةِ)
 عِلْمُ تَخْرِيجِ الْحَدِيثِ
 عِلْمُ السَّقَطِ وَالتَّيْسَالِ (أَوْ التَّيْسَالِ
 وَالتَّقْطَاعِ)
 عِلْمُ الْحَدِيثِ
 أَوْهَامِ النِّقَاتِ
 مَنَاهِجِ الْمُحَدِّثِينَ
 مَعْرِفَةُ الصَّحِيحِ مِنَ الضَّعِيفِ
 مُقَارَنَةُ المَرْوِيَّاتِ (وَالشَّوَاهِدِ وَالتَّنَابُعَاتِ،
 وَالتَّرْجِيحِ).

Titles of Traditionists



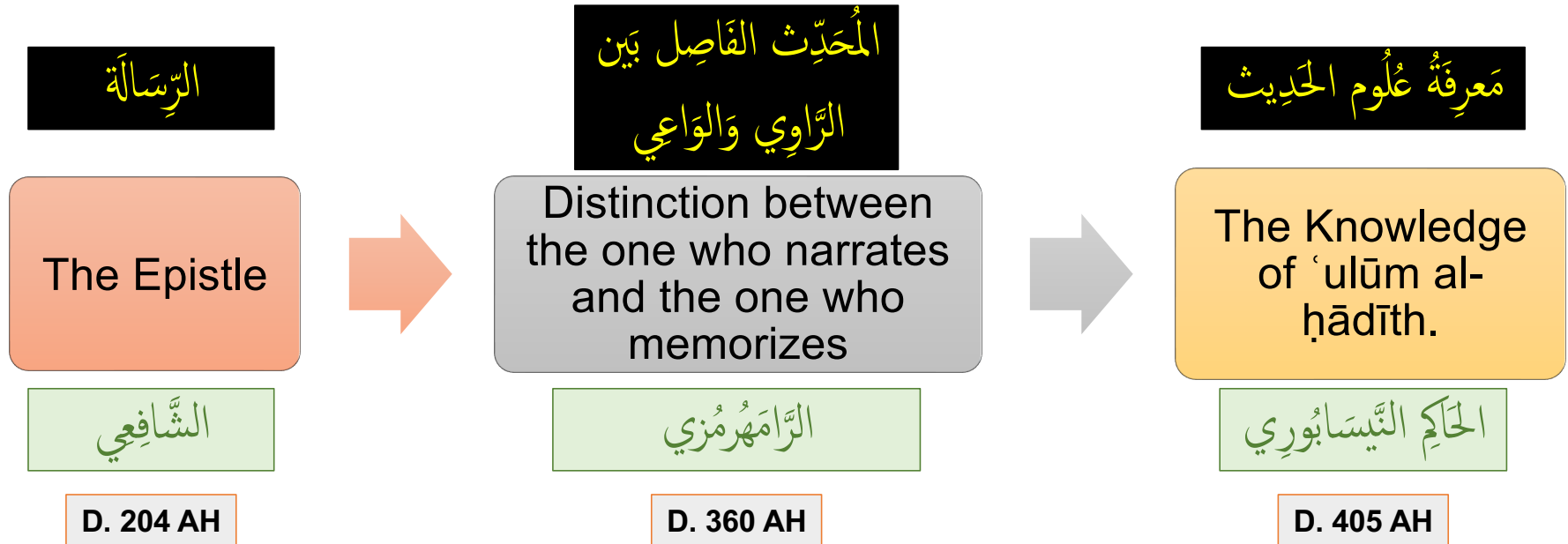
○	Musnid: narrator of Ḥadīth	مُسْنِد
○	Ṭālib: Seeker of Knowledge	طَالِب
○	Muḥaddith: traditionist, an accomplished teacher of ḥadīth (riwāyah & dirāyah).	مُحَدِّث
○	Ḥāfiẓ [memoriser]: well-versed in conditions, biographies of transmitters.	حَافِظ
○	Ḥā'it [magnate in learning]: 100,000 traditions (text, authority, circumstances)	حَاطِط
○	Ḥujjah [proof]: 300,000 traditions (text, authority, circumstances)	حُجَّة
○	Ḥākim: encompasses vast majority of sunnah.	حَاكِم

أَمِيرُ الْمُؤْمِنِينَ

Amīrul-Mū'minān

Imāms & References in the field of ḥadīth

Writing on Ḥadīth Terminology



Writing on Ḥadīth Terminology

الكفاية في علم الرواية
الجامع لأدب الراوي والسامع

The Sufficient in
Science of Narration
The etiquettes &
pedagogies of Ḥadīth
transmitters

الحطّيب البغدادي

D. 463 AH

الإلماع إلى معرفة أصول
الرواية وتقبيد السامع

The Polishing in the
knowledge of the
foundation of narration
and conditions of
hearing.

القاضي عياض

D. 544 AH

مُقدِّمة ابن الصّلاح

The
Introduction

ابن الصّلاح

D. 643 AH

End of Lecture 8

Questions

