



المدرسة
العمرية

AL • MADRASATU • AL • UMARIYYAH

Tadwīn al-Sunnah



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Contents

Recording of the Sunnah	4
Understanding al-Tadwīn	4
The Importance of the Sunnah in al-Islām	4
Evidence from the Qur'ān	4
Evidence from the Sunnah	6
Statements of the pious predecessors	6
The Sunnah and its importance to the Salaf	7
Companions	7
Following the Sunnah	7
Verification and diligence in what they were narrating	8
Tabi'īn and those who followed	10
Importance of Memorisation	10
Asking regarding the chain of narration	10
Researching regarding the individuals	10
Documentation of the Sunnah	11
Travelling to seek Hadīth	11
The position of the people of innovation in relation to the Sunnah	12
Rejecting the Sunnah based upon their intellect	12
Documentation of the Sunnah in the first century	14
Documentation of the Sunnah began during the lifetime of the Prophet (ﷺ)	14
The efforts of the Companions in documenting and transmitted the pure Sunnah to the Ummah	15
Striving to memorise the Sunnah	15
They would write to each other with the Sunnah	15
Urging their students to write Hadīth	15
Documenting the Sunnah in scrolls	16
The efforts of the Tabi'īn in documenting the honourable Sunnah	16
Documentation of the Sunnah in the second century	16
Formation and development of the writing of Hadīth in comparison to before.	16
Those who became famous for authoring books of Hadīth in this generation.	16
A summarised study from one of the authors in this generation: Imām Mālik.	17
Imām Mālik	17
The Muwattā'	17
Documentation of the Sunnah in the third century	18
Introduction: A brief study regarding the efforts of the Scholars in this century, the development of the documentation and authorship.	18

Speech regarding Masānīd.....	19
Definition	19
Method of authorship.....	19
The most prominent Masānīd.....	19
A very brief study of the six well-known books of Hadīth.....	20
Biography of Imām al-Bukhārī	20
Ṣaḥīḥ al-Bukhārī	24
Biography of Imām Muslim.....	26
Ṣaḥīḥ Muslim.....	27
Biography of Imām Abī Dāwūd	28
Sunan Abī Dāwūd	29
Biography of Imām al-Tirmidhī	31
Jāmi' al-Tirmidhī.....	32
Biography of Imām al-Nasā'ī.....	34
Sunan al-Nasā'ī.....	36
Biography of Imām Ibn Mājah	37
Sunan Ibn Mājah	39

Recording of the Sunnah

Understanding al-Tadwīn

1. **First generation:** At the time of the Prophet Muhammad (ﷺ) it was an era of taking the narrations from the Prophet and transmitting it onwards (*al-Talaqqī wa al-Riwāyah*).
2. **Second generation:** In this era, the narrations were recorded and documented (*Tadwīn*).
3. **End of the Second generation to Ninth generation:** This was the time of authorship (*Tasnīf*¹). The first authored book in this regard was written by Muhammad ibn Shihāb al-Zuhrī, under the command of ‘Umar ibn Abdil-Azīz.

Although al-Tadwīn predominately occurred in the second generation, we will be discussing all three eras.

The Importance of the Sunnah in al-Islām

Evidence from the Qur’ān

Allāh (ﷻ) said:

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

“Nor does he speak of (his own) desire. It is not but a revelation revealed.”²

The Qur’ān and the Sunnah are both a revelation from Allāh.

Hafidh al-Hakamī (رحمته الله) said:

"فَسُنَّةُ النَّبِيِّ وَحْيٌ ثَانٍ *** عَلَيْهِمَا قَدْ أُطْلِقَ الْوَحْيَانِ"

“The Sunnah of the Prophet is a second revelation *** upon both [the Qur’ān and Sunnah] does the word revelation encompass”³

Allāh (ﷻ) also said:

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

“And We revealed to you the message (i.e. the Sunnah) that you may make clear to the people what was sent down to them (i.e. the Qur’ān) and that they might give thought.”⁴

Ibn ‘Abdil-Barr (رحمته الله) said:

"وَالْبَيَانُ مِنْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى صَرِيحَيْنِ بَيَانُ الْمُجْمَلِ فِي الْكِتَابِ كَبَيَانِهِ لِلصَّلَوَاتِ الْخَمْسِ فِي مَوَاقِيتِهَا وَسُجُودِهَا وَرُكُوعِهَا وَسَائِرِ أَحْكَامِهَا وَكَبَيَانِهِ لِمِقْدَارِ الزَّكَاةِ وَحَدِّهَا وَوَقْتِهَا، وَمَا الَّذِي يُؤْخَذُ

¹ The difference between Tadwīn and Tasnīf: Tadwīn is to only document it, however, Tasnīf is to organise what is written.

² Surah al-Najm [53:3-4].

³ al-Lu’lu al-Maknūn by Hafidh al-Hakamī line 5.

⁴ Surah al-Nahl [16:44].

مِنْهُ مِنَ الْأَمْوَالِ وَبَيَانِهِ لِمَنَاسِكَ الْحَجِّ، قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ حَجَّ بِالنَّاسِ: «خُذُوا عَنِّي مَنَاسِكَكُمْ»... وَبَيَانُ آخَرُ وَهُوَ زِيَادَةُ عَلَى حُكْمِ الْكِتَابِ كَتَحْرِيمِ نِكَاحِ الْمَرْأَةِ عَلَى عَمَّتِهَا وَخَالَتِهَا، وَكَتَحْرِيمِ الْحُمْرِ الْأَهْلِيَّةِ وَكُلِّ ذِي نَابٍ مِنَ السَّبَاعِ إِلَى أَشْيَاءٍ يَطُولُ ذِكْرُهَا... وَقَدْ أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِطَاعَتِهِ وَاتِّبَاعِهِ أَمْرًا مُطْلَقًا مُجْمَلًا لَمْ يَقَيِّدْ بِشَيْءٍ وَلَمْ يَقُلْ مَا وَافَقَ كِتَابَ اللَّهِ كَمَا قَالَ بَعْضُ أَهْلِ الرَّيْغِ

“The clarification from him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is in two ways. [1] Clarifying that which is ambiguous in the Qur’ān, such as his clarification regarding the five prayers with regards to its timing, prostration, bowing, and all its rulings. Also, his clarification regarding the limit required for *al-Zakat*, its amount, timing, and who it is taken from. Also, his clarification regarding the rites of *Hajj*, he said (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): Take from me your rites [for Hajj]... The second clarification [2] which is in addition to the rulings of the Qur’ān such as; the prohibition of marrying a woman and her aunt, the prohibition of [eating] animals that have nails and claws, and many others matters which will be too long if mentioned... And Allāh has commanded us to obey him and follow him, with a command that is unrestricted, not restricted by anything. And he did not say, [only] that which is in line with [i.e. found in] the Book of Allāh as some of the people of deviation say.”⁵

Allāh (ﷻ) says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

“And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.”⁶

Allāh (ﷻ) says:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

“Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.”⁷

al-Hasan al-Basrī (رحمته الله) said:

"زعم قوم أنهم يحبون الله فابتلاهم الله بهذه الآية"

“A people claimed that they love Allāh, [so] Allāh tested them with this verse”⁸

This is the reason the Scholars refer to this verse as the “verse of testing”; as it tests if someone truly loves Allāh.

Allāh (ﷻ) says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

⁵ Jāmi’ Bayān al-‘Ilm by Ibn ‘Abdil-Barr p.1189-1190.

⁶ Surah al-Hashr [59:7].

⁷ Surah Aal-‘Imrān [3:31].

⁸ Tafsīr ibn Kathīr under [3:31].

“But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.”⁹

From this we understand that three characteristics are required to know that someone has true Īmān:

1. To bring disputes back to the Prophet i.e. the Sunnah.
2. To surrender to the ruling.
3. To be pleased with the ruling.

Allāh (ﷻ) says:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

“So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment.”¹⁰

Imām Ahmad (رَحْمَةُ اللَّهِ) said:

"أتدري ما الفتنة؟ الفتنة الشرك، لعله إذا رد بعض قوله أن يقع في قلبه شيء من الزيغ فيهلك"

“Do you know what is *al-Fitnah*? *al-Fitnah* is *al-Shirk*, because if an individual rejects some of his [the Prophet's] statements, some deviation may be placed in their hearts causing them to be destroyed.”¹¹

If an individual is able to reject one statement of the Prophet (ﷺ), what will stop them from rejecting more, or rejecting it in totality?

Evidence from the Sunnah

The Prophet (ﷺ) said:

"لَا أَلْفَيْنَ أَحَدَكُمْ مُتَّكِئًا عَلَى أُرَيْكَتِهِ يَأْتِيهِ الْأَمْرُ مِنْ أَمْرِي مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ لَا نَدْرِي مَا وَجَدْنَا فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ"

“Let me not find one of you reclining on his couch when he hears something regarding me which I have commanded or forbidden and saying: We do not know. What we found in Allāh's Book we have followed.”¹²

The Prophet (ﷺ) also said:

"أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ..."

“Beware! I have been given the Qur’ān and something like it [the Sunnah].”¹³

Statements of the pious predecessors

al-Hasan al-Basrī (رَحْمَةُ اللَّهِ) said:

⁹ Surah al-Nisā [4:65].

¹⁰ Surah al-Nūr [24:63].

¹¹ Mentioned in Taysīr al-Azīz al-Hamīd p. 545.

¹² Sunan Abī Dawūd, Chapter of Adhering to the Sunnah no.4605.

¹³ Sunan Abī Dawūd, Chapter of Adhering to the Sunnah no.4604.

"أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ ، كَانَ جَالِسًا وَمَعَهُ أَصْحَابُهُ ، فَقَالَ رَجُلٌ مِّنَ الْقَوْمِ لَا تَحْدُثُونَا إِلَّا بِالْقُرْآنِ ، قَالَ : فَقَالَ لَهُ : اذْنُهُ ، فَدَنَا ، فَقَالَ : " أَرَأَيْتَ لَوْ وُكِّتَ أَنْتَ وَأَصْحَابُكَ إِلَى الْقُرْآنِ ، أَكُنْتَ تَجِدُ فِيهِ صَلَاةَ الظُّهْرِ أَرْبَعًا ، وَصَلَاةَ الْعَصْرِ أَرْبَعًا ، وَالْمَغْرِبَ ثَلَاثًا ، تَقْرَأُ فِي اثْنَتَيْنِ ؟ أَرَأَيْتَ لَوْ وُكِّتَ أَنْتَ وَأَصْحَابُكَ إِلَى الْقُرْآنِ ، أَكُنْتَ تَجِدُ الطَّوَافَ بِالْبَيْتِ سَبْعًا ، وَالطَّوَافَ بِالصَّفَا وَالْمَرْوَةِ ؟ ثُمَّ قَالَ : أَيُّ قَوْمٍ خُذُوا عَنَّا فَإِنَّكُمْ ، وَاللَّهِ إِنَّ لَا تَفْعَلُوا لَتَضِلُّنَّ "

"Imrān ibn Husayn was sitting with his companions, one of the men from the gathering said: Do not narrate to us except with the Qur'ān, [Imrān ibn Husayn] said: Come close. So the man came close.

[Imrān ibn Husayn] said: Do you think, if you and your companions were to solely rely on the Qur'ān, that you would find in it that Salat al-Dhuhr is four, Salat al-Asr is four, and Salat al-Maghrib is three? Do you think, if you and your companions were to solely rely on the Qur'ān, that you would find in it to circumbulate the house seven times, and to travel between al-Safa and al-Marwa? Then he said: O people take from us, for by Allāh if you do not you will be misguided."¹⁴

Hassān ibn 'Atiyyah (رَحِمَهُ اللَّهُ) said:

"كان جبريل ينزل على النبي صلى الله عليه وسلم بالسنة كما ينزل بالقرآن، يعلمه إياها كما يعلمه القرآن"

"Verily, Jibrīl would descend to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with the Sunnah as he would with the Qur'ān. Teaching him it as he would teach him the Qur'ān."¹⁵

It was said to Mutarrif ibn 'Abdillāh al-Shikhīr (رَحِمَهُ اللَّهُ), do not narrate to us except the Qur'ān. So he said:

"والله ما نبغي بالقرآن بدلاً، ولكن نريد من هو أعلم منا بالقرآن"

"By Allāh, we do not wish to replace the Qur'ān. However, we want someone who is more knowledgeable than us regarding the Qur'ān."¹⁶

Ayyūb al-Sakhtiyānī (رَحِمَهُ اللَّهُ) said:

"إذا حدثت الرجل بالسنة فقال دعنا من هذا، وحدثنا من القرآن فاعلم أنه ضال مضل"

"If you narrate the Sunnah to a man, and then he says: Do not speak to us regarding this and narrate to us from the Qur'ān. Then know that he is misguided and misleading others."¹⁷

The Sunnah and its importance to the Salaf

Companions

Following the Sunnah

Ibn 'Umar (رَضِيَ اللَّهُ عَنْهُمَا) said:

¹⁴ Al-Kifāyah fī 'Ilm al-Riwāyah no.21.

¹⁵ Sunan al-Dārimī 1/145.

¹⁶ Jāmi' Bayān al-'Ilm by Ibn 'Abdīl-Barr no.1698.

¹⁷ Dham al-Kalām p.74.

"اتَّخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَاتَمًا مِنْ ذَهَبٍ فَاتَّخَذَ النَّاسُ خَوَاتِيمَ مِنْ ذَهَبٍ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنِّي اتَّخَذْتُ خَاتَمًا مِنْ ذَهَبٍ". فَتَنَبَّدَهُ وَقَالَ "إِنِّي لَنْ أَلْبَسَهُ أَبَدًا" فَتَنَبَّدَ النَّاسُ خَوَاتِيمَهُمْ."

"The Prophet (ﷺ) wore a gold ring and then the people followed him and wore gold rings too. Then the Prophet said, "I had this golden ring made for myself". He then threw it away and said, "I shall never put it on." Thereupon the people also threw their rings away."¹⁸

Abū Saʿīd al-Khudrī (رضي الله عنه) said:

"بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِأَصْحَابِهِ إِذْ خَلَعَ نَعْلَيْهِ فَوَضَعَهُمَا عَنْ يَسَارِهِ فَلَمَّا رَأَى ذَلِكَ الْقَوْمُ أَلْقَوْا نِعَالَهُمْ فَلَمَّا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاتَهُ قَالَ "مَا حَمَلَكُمْ عَلَى إَلْقَائِكُمْ نِعَالَكُمْ". قَالُوا رَأَيْنَاكَ أَلْقَيْتَ نَعْلَيْكَ فَأَلْقَيْنَا نِعَالَنَا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ جِبْرِيلَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَانِي فَأَخْبَرَنِي أَنَّ فِيهِمَا قَذْرًا".

"While the Messenger of Allah (ﷺ) was leading his Companions in prayer, he took off his sandals and laid them on his left side; so when the people saw this, they removed their sandals. When the Messenger of Allah (ﷺ) finished his prayer, he asked: What made you remove your sandals? They replied: We saw you remove your sandals, so we removed our sandals. The Messenger of Allah (ﷺ) then said: Jibril came to me and informed me that there was filth on them"¹⁹

Verification and diligence in what they were narrating

At the time of the Prophet (ﷺ), some of the Companions would work and therefore were unable to sit with the Prophet (ﷺ) every day. However, they would still want to take knowledge and learn the Sunnah.

ʿUmar ibn al-Khattab (رضي الله عنه) said:

"كُنْتُ أَنَا وَجَارٌ، لِي مِنَ الْأَنْصَارِ فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ، وَهِيَ مِنْ عَوَالِي الْمَدِينَةِ، وَكُنَّا نَتَنَاقَشُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا وَيَنْزِلُ يَوْمًا وَأَنْزَلَ يَوْمًا، فَإِذَا نَزَلْتُ جِئْتُهُ بِخَبَرِ ذَلِكَ الْيَوْمِ مِنَ الْوَحْيِ وَغَيْرِهِ، وَإِذَا نَزَلَ فَعَلَ مِثْلَ ذَلِكَ"

"My Ansārī neighbour from Banī ʿUmayyah ibn Zayd who used to live at ʿAwali Al-Madinah and we used to visit the Prophet (ﷺ) in turns. He used to go one day and I another day. When I went I used to bring the news of that day regarding the Divine Inspiration and other things, and when he went, he used to do the same for me."²⁰

Anas ibn Mālīk (رضي الله عنه) said:

"لَوْلَا أَنِّي أَخَشَى أَنْ أُخْطِيَ لِحَدَّثْتُكُمْ بِأَشْيَاءَ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ قَالَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَذَلِكَ أَنِّي سَمِعْتُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ"

¹⁸ Ṣaḥīḥ al-Bukhārī 7298

¹⁹ Sunan Abī Dawūd 650.

²⁰ Ṣaḥīḥ al-Bukhārī 89

"If I did not fear that I would make a mistake, I would narrate to you matters that I heard from the Messenger of Allāh (ﷺ) or what the Messenger of Allāh (ﷺ) said. This is because I heard him (ﷺ) say: Whoever tells a lie against me intentionally, then let him occupy his seat in Hell-fire." ^{21,22}

The companions wanted to ensure that everything they narrated and transmitted from the Prophet (ﷺ) was accurate.

Muhammad ibn Sīrīn (رحمته الله) said:

"كان أنس إذا حدث حديثا عن رسول الله (صلى الله عليه وسلم) ففرغ منه قال أو كما قال رسول الله (صلى الله عليه وسلم)"

"Verily, when Anas would finish narrating a hadīth from the Messenger of Allāh (ﷺ) he would say: Or as the Messenger of Allāh (ﷺ) said." ²³

The Scholars extracted from this that if an individual is aware of a Hadīth but has not memorised its wording, they should use this statement.

Sha'bī (رحمته الله) and Muhammad ibn Sīrīn (رحمته الله) said:

"أن ابن مسعود كان إذا حدث عن رسول الله صلى الله عليه وسلم في الأيام تربد وجهه وقال هكذا أو نحوه هكذا أو نحوه"

"Verily, when Ibn Mas'ūd would narrate a hadīth from the Messenger of Allāh (ﷺ) his face would change colour [due to the seriousness of the matter] and he would say: Like this or similar to it, like this or similar to it." ²⁴

Abd al-Rahmān ibn Abī Laylā (رحمته الله) said:

"لقد أدركت في هذا المسجد عشرين ومائة من الأنصار من أصحاب رسول الله (صلى الله عليه وسلم) ما أحد منهم يحدث حديثا إلا ود أن أخاه كفاه الحديث"

"In this Masjid I met one hundred and twenty of the Ansār from the Companions of the Messenger (ﷺ). There was not one of them who would narrate a hadīth except he hoped that his brother would take this responsibility." ²⁵

²¹ Sunan al-Dārimī 237

²² It can be understood from this narration that Anas ibn Mālik believes that even making a mistake falls under this hadīth. According to the Arabs, if you oppose the truth it is considered lying, whether intended or not. Some of the Scholars such as Imām al-Asma'ī stated that even if an individual reads a hadīth wrong they fall under this hadīth.

²³ Tārikh al-Dimashq by Ibn Asākir 9/367. (Shāmelah)

²⁴ Sunan al-Dārimī 274

²⁵ Tārikh al-Dimashq by Ibn Asākir 36/86. (Shāmelah)

Tabi'in and those who followed

Importance of Memorisation²⁶

The Tabi'in placed a lot of emphasis on memorising the narrations of the Prophet (ﷺ).

Asking regarding the chain of narration

Mujāhid (رَحِمَهُ اللَّهُ) said:

"جَاءَ بُشَيْرُ الْعَدَوِيِّ إِلَى ابْنِ عَبَّاسٍ فَجَعَلَ يُحَدِّثُ وَيَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَعَلَ ابْنُ عَبَّاسٍ لَا يَأْذُنُ لِحَدِيثِهِ وَلَا يَنْظُرُ إِلَيْهِ فَقَالَ يَا ابْنَ عَبَّاسٍ مَا لِي لَا أَرَاكَ تَسْمَعُ لِحَدِيثِي أَحَدٌ عَنْكَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا تَسْمَعُ فَقَالَ ابْنُ عَبَّاسٍ إِنَّا كُنَّا مَرَّةً إِذَا سَمِعْنَا رَجُلًا يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْتَدَرْتُهُ أَبْصَارُنَا وَأَصْغَيْنَا إِلَيْهِ بِأَذَانِنَا فَلَمَّا رَكِبَ النَّاسُ الصَّعْبَ وَالذَّلُولَ لَمْ نَأْخُذْ مِنَ النَّاسِ إِلَّا مَا نَعْرِفُ"

‘Bushayr al-‘Adawī came to Ibn ‘Abbās and began to narrate saying, ‘The Messenger of Allāh said.’ So Ibn ‘Abbās did not listen to his narration and did not look at him. So he said to him, ‘O Ibn ‘Abbās! Why is it I do not see you listening to my hadith? I narrate to you from the Messenger of Allāh and you don’t listen.’ Ibn ‘Abbās said: ‘Indeed, once if we heard a man say, ‘The Messenger of Allāh said’, we used to hasten to him and pay close attention to him. However, when the people began to go to every ease and difficulty we only took from the people we know.’”²⁷

‘Abdullāh ibn al-Mubarak (رَحِمَهُ اللَّهُ) said:

"الْإِسْنَادُ مِنَ الدِّينِ وَلَوْلَا الْإِسْنَادُ لَقَالَ مَنْ شَاءَ مَا شَاءَ"

“The chain of narration is from the religion. If it was not for the chain of narration, everyone would have said as they wished.”²⁸

Researching regarding the individuals

Muhammad ibn Sīrīn (رَحِمَهُ اللَّهُ) said:

"إِنَّ هَذَا الْعِلْمَ دِينٌ فَانْظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ"

“Indeed, this knowledge is Religion so look to who you take your Religion from.”²⁹

Muhammad ibn Sīrīn (رَحِمَهُ اللَّهُ) also said:

"لَمْ يَكُونُوا يَسْأَلُونَ عَنِ الْإِسْنَادِ فَلَمَّا وَقَعَتِ الْفِتْنَةُ قَالُوا سَمَوْا لَنَا رِجَالُكُمْ فَيَنْظُرُ إِلَى أَهْلِ السَّنَةِ فَيُؤْخَذُ حَدِيثُهُمْ وَيَنْظُرُ إِلَى أَهْلِ الْبِدْعِ فَلَا يُؤْخَذُ حَدِيثُهُمْ"

“They would not ask about the chain of narration, but when the *fitnah* came they would say, ‘name for us your men.’ So they would look at the people of Sunnah and accept their hadith, and look at the people of innovation and did not accept their hadith.”³⁰

²⁶ The Companions also memorised.

²⁷ Ṣaḥīḥ Muslim, Introduction, 23.

²⁸ Ṣaḥīḥ Muslim, Introduction, 33.

²⁹ Ṣaḥīḥ Muslim, Introduction, 28.

³⁰ Ṣaḥīḥ Muslim, Introduction, 29.

Documentation of the Sunnah

The Scholars would document both authentic and weak narrations so the people can be aware of them. They also documented the status of individuals in the chains of narrations.

Travelling to seek Hadīth

Yahyā ibn Maʿīn (رَحِمَهُ اللهُ) said:

"أَرْبَعَةٌ لَا تُؤْنَسُ مِنْهُمْ رُشْدًا: ... وَرَجُلٌ يَكْتُبُ فِي بَلَدِهِ ، وَلَا يَزْحَلُ فِي طَلَبِ الْحَدِيثِ"

"Four people from whom guidance cannot be expected: ... A man who writes in his land and does not travel to seek Hadīth"³¹

Ibrāhīm ibn Adham (رَحِمَهُ اللهُ) said:

"إِنَّ اللَّهَ تَعَالَى يَرْفَعُ الْبَلَاءَ عَنْ هَذِهِ الْأُمَّةِ بِرَحْلَةِ أَصْحَابِ الْحَدِيثِ"

"Indeed Allāh uplifts calamities from this Ummah due to the travelling of the people of Hadīth"³²

Imām al-Dhahabī (رَحِمَهُ اللهُ) mentioned:

"Baqiyah ibn Makhlaq travelled by foot from Andalusia to Baghdād in order to meet Imām Ahmad so as to study at his hands. Baqiyah said: So when I drew close to Baghdād the news of Imām Ahmad being put to trial reached me. I had heard that he had been prevented from having gatherings with people and teaching them, so this distressed me greatly. When I arrived in Baghdād, I placed my possessions in a room and then went out seeking the abode of Imām Ahmad ibn Hanbal. I was shown his home and went and knocked on the door. Imām Ahmad himself opened, so I said: O Abā ‘Abdillāh [I am] a man from a foreign land and a seeker of Hadīth, and one who scribes the Sunnah and my journey was not except to you. So he said to me: Enter the house and let no one see you! He questioned me and said: I am under trial and have been prevented from teaching and educating. So I said to him: I am a stranger [to these lands] so if you permit, I will come to you in the garments of a poor beggar, and stand at your door asking for charity and aid, then you come out to me and narrate to me even if it is one Hadīth. Baqiyah said: So I used to come every day and stand at the door and I would say: An offering, May Allah have mercy on you! So Ahmad used to come to me and enter me into the passageway and narrate to me two, three Hadīth or more until I had collected some three-hundred Hadīth. Then Allāh lifted the trial from Imām Ahmad and his mention had become widespread. Whenever I would visit him after that, while he was in a huge circle and students of knowledge were around him, he would open a space for me and bring me close to him and say to the companions of Hadīth: Here is one who deserves the title ‘Student of Knowledge!’"³³

A Hadīth regarding the virtues of different chapters in the Qur’ān, attributed to Ubay ibn Ka’b, was narrated to Mu’ammal ibn Ismā’īl (رَحِمَهُ اللهُ):

"حدثني شيخ به. فقلت للشيخ: من حدثك؟ فقال: حدثني رجل بالمدائن وهو حي فصرت إليه فقلت: من حدثك؟ فقال حدثني شيخ بواسط وهو حي فصرت إليه فقال: حدثني شيخ بالبصرة، فصرت إليه فقال: حدثني شيخ بعبادان، فصرت إليه فأخذ بيدي فأدخلني بيتاً فإذا فيه قوم من

³¹ al-Rihlah fi Talab al-Hadīth by al-Khatīb al-Baghdādī 13.

³² al-Rihlah fi Talab al-Hadīth by al-Khatīb al-Baghdādī 14.

³³ Siyar A’lām al-Nubalā 13/292.

المتصوفة ومعهم شيخ فقال: هذا الشيخ حدثني. فقلت: يا شيخ من حدثك؟ فقال: لم يحدثني أحد، ولكننا رأينا الناس قد رغبوا عن القرآن فوضعنا لهم هذا الحديث ليصرفوا قلوبهم إلى القرآن."

"[The man said] a Shaykh narrated it to me. I said to the Shaykh: who narrated it to you? He said: It was narrated to me from a man in al-Madā'in and he is alive. So I went to him and said: Who narrated it to you? He replied: It was narrated to me from a Shaykh in Wāsit and he is alive. So I went to him. He said: It was narrated to me from a Shaykh in Basrah, so I went to him and he said: It was narrated to me from a Shaykh in Abādān, so I went to him. He took me by the hand into a house. In it were a people from the Sūfiyyah with a Shaykh. He said: This Shaykh narrated it to me. I said: O Shaykh who narrated this to you? He said: No-one narrated this to me, however, I saw the people had become distant from the Qur'ān. So we fabricated this Hadīth to turn their hearts towards the Qur'ān."

The position of the people of innovation in relation to the Sunnah

Muhammad ibn Sīrīn (رحمه الله) also said:

"لم يكونوا يسألون عن الإسناد فلما وقعت الفتنة قالوا سمو لنا رجالكم فينظر إلى أهل السنة فيؤخذ حديثهم وينظر إلى أهل البدع فلا يؤخذ حديثهم"

"They would not ask about the chain of narration, but when the *fitnah* came they would say, 'name for us your men.' So they would look at the people of Sunnah and accept their hadīth, and look at the people of innovation and did not accept their hadīth."³⁴

The *Fitnah* Muhammad ibn Sīrīn (رحمه الله) is referring to are the people of innovation. Some of the innovators who appeared were:

1. 'Abdullāh ibn Saba al-Yahūdī
2. Ja'd ibn Dirham³⁵
3. Ibrāhīm al-Nadhām
4. Bishr al-Marīsī
5. Jahm ibn Safwān

Prior to these individuals, as mentioned above, the pious predecessors respected and venerated the Sunnah. However, when these innovators appeared they started casting doubts regarding the Sunnah.

There are three methods that the people of innovation utilise to reject the Sunnah:

1. Rejecting the Sunnah based upon their intellect.
2. Criticising the narrators based upon their desires.
3. Fabricating narrations which oppose their intellect.

Rejecting the Sunnah based upon their intellect

This occurs in two ways:

1. **An unrestricted rejection.**

³⁴ Ṣaḥīḥ Muslim, Introduction, 29.

³⁵ The chain of Ja'd ibn Dirham goes back to Labīd ibn al-A'sam; the Jew who did magic upon the Messenger of Allāh (صلى الله عليه وسلم).

We have previously transmitted statements of the Salaf regarding this type of rejection:

al-Hasan al-Basrī (رَحِمَهُ اللَّهُ) said:

"أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ ، كَانَ جَالِسًا وَمَعَهُ أَصْحَابُهُ ، فَقَالَ رَجُلٌ مِّنَ الْقَوْمِ لَا تُحَدِّثُونَا إِلَّا بِالْقُرْآنِ ، قَالَ : فَقَالَ لَهُ : اذْنُهُ ، فَدَنَا ، فَقَالَ : " أَرَأَيْتَ لَوْ وُكِّلْتَ أَنْتَ وَأَصْحَابُكَ إِلَى الْقُرْآنِ ، أَكُنْتَ تَجِدُ فِيهِ صَلَاةَ الظُّهْرِ أَرْبَعًا ، وَصَلَاةَ الْعَصْرِ أَرْبَعًا ، وَالْمَغْرِبَ ثَلَاثًا ، تَقْرَأُ فِي اثْنَتَيْنِ ؟ أَرَأَيْتَ لَوْ وُكِّلْتَ أَنْتَ وَأَصْحَابُكَ إِلَى الْقُرْآنِ ، أَكُنْتَ تَجِدُ الطَّوَافَ بِالْبَيْتِ سَبْعًا ، وَالطَّوَافَ بِالصَّفَا وَالْمَرْوَةِ ؟ ثُمَّ قَالَ : أَيُّ قَوْمٍ خُذُوا عَنَّا فَإِنَّكُمْ ، وَاللَّهِ إِنِ لَا تَفْعَلُوا لَتَضِلُّنَّ "

“Imrān ibn Husayn was sitting with his companions, one of the men from the gathering said: Do not narrate to us except with the Qur’ān, [Imrān ibn Husayn] said: Come close. So the man came close.

[Imrān ibn Husayn] said: Do you think, if you and your companions were to solely rely on the Qur’ān, that you would find in it that Salat al-Dhuhr is four, Salat al-Asr is four, and Salat al-Maghrib is three? Do you think, if you and your companions were to solely rely on the Qur’ān, that you would find in it to circumbulate the house seven times, and to travel between al-Safa and al-Marwa? Then he said: O people take from us, for by Allāh if you do not you will be misguided.”³⁶

In the time of the Salaf were these isolated incidents or was there a group that only believed in the Qur’ān?

If we analyse two books written by Imām al-Shāfi‘ī; Jumā’ al-‘Ilm and al-Risālah, it can be sensed that there was a type of group that rejected the Sunnah in totality. After looking into the books written regarding the different groups and sects, the closest group to this are the Shi’ah. Those who excommunicated the Companions.

Modern era

When the British colony came to India they created sectarian divide to destroy Islām from within. Examples of these are:

- **The Ahmadiyyah**; to prevent resistance against the oppression of the British.
- **The Qur’āniyūn**³⁷

In the Arab world:

- a. **al-Madrasatu al-Islahiyyah**; this was based in Egypt. They rejected the Sunnah in two ways.
 - i. Via a magazine called: ‘*Majallah al-Manār*’. This magazine was reviewed by Muhammad ‘Abdūh; who learnt from Jamal al-Dīn al-Afghānī, both of whom completely rejected the Sunnah. This magazine was then reviewed by Muhammad Rashīd Ridā, who allowed some articles regarding the rejection of the Sunnah. An example is an article which was titled: ‘*al-Islām is the Qur’ān alone*’.

³⁶ Al-Kifāyah fī ‘Ilm al-Riwāyah no.21.

³⁷ This is how they refer to themselves, however, it is more accurate for them to be called: Munkirīn al-Sunnah (Rejecters of the Sunnah)

- ii. Via a book called: '*Adwa 'ala Sunnat al-Muhammadiyah*' by Abū Rayyah³⁸.
2. **A restricted rejection** i.e. to reject the narrations that are not narrated with multitude narrations.

Those who stated this differed within themselves:

- a. **Mu'tazilah**: reject these narrations in rulings and 'Aqīdah.
- b. **Ashā'irah**: reject these narrations in 'Aqīdah only.³⁹

Documentation of the Sunnah in the first century

Documentation of the Sunnah began during the lifetime of the Prophet (ﷺ)

During the lifetime of the Prophet (ﷺ) memorisation was the foundation of knowledge, however, documentation was still present.

There are those (from the Orientalists) who state that Hadīth were written down centuries after the death of the Prophet (ﷺ). This is incorrect as Hadīth were written in the time of the Prophet (ﷺ).

A great scholar, al-Khatīb al-Baghdādī (رحمته الله) in his book: '*Taqyīd al-'Ilm*' establishes that Hadīth were written in the time of the Prophet (ﷺ). The author divides the book into four parts:

1. **Narrations that have been transmitted which state that it is disliked to write.**

All of the narrations transmitted from the Prophet (ﷺ) in affirmation of this are weak, except for one.

Abū Sa'īd al-Khudrī (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

"لَا تَكْتُبُوا عَنِّي وَمَنْ كَتَبَ عَنِّي غَيْرَ الْقُرْآنِ فَلْيَمْحُهُ..."

"Do not write from me, and whoever wrote down anything other than the Qur'ān should efface it."⁴⁰

The Scholars have disputed whether this narration was from the wording of the Prophet (ﷺ) or the wording of Abū Sa'īd al-Khudrī. Imām Muslim believed it was from the wording of the Prophet (ﷺ), however, Imām al-Bukharī stated that this is not the wording of the Prophet (ﷺ).

2. **The reasons why the Prophet (ﷺ) disliked the writing of other than the Qur'ān.**

If we accept that this Hadīth is correctly attributed to the Prophet (ﷺ) then the reasons for this are:

- a. To prevent the writing of the Qur'ān and Hadīth on the same page, as it may become mixed up.

³⁸ This book was refuted by Shaykh 'Abd al-Rahmān ibn Yahyā al-Mu'allimī in his book '*Anwār al-Kāshifah*'. It was also refuted by another Shaykh, al-Subā'ī in his book '*al-Sunnah wa Makānatuha*'.

³⁹ Ahl al-Sunnah stated that they accept these narration in both 'Aqīdah and regarding rulings.

⁴⁰ Ṣaḥīḥ Muslim 3004.

- b. People may focus on what has been written, from other than the Qur'an, and thereby be diverted from the Qur'an.
 - c. People may focus on writing and dismiss memorisation.
 - d. Books can be misunderstood by those who do not have knowledge.
3. **The textual evidence which permit⁴¹ writing in the time of the Prophet (ﷺ).**

Narrated Abū Hurayrah (رضي الله عنه):

"أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ فَذَكَرَ الْقِصَّةَ فِي الْحَدِيثِ. قَالَ أَبُو شَاهٍ اكْتُبُوا لِي يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اكْتُبُوا لِأَبِي شَاهٍ"

"That the Messenger of Allāh (ﷺ) gave a sermon wherein he mentioned a story in the Hadīth, and Abu Shah said: Have it written for me O Messenger of Allāh! So the Messenger of Allāh (ﷺ) said: Write it for Abu Shah."⁴²

Also, Abū Hurayrah (رضي الله عنه) said:

"مَا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدٌ أَكْثَرَ حَدِيثًا عَنْهُ مِنِّي، إِلَّا مَا كَانَ مِنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو فَإِنَّهُ كَانَ يَكْتُبُ وَلَا أَكْتُبُ"

"There is none among the companions of the Prophet (ﷺ) who has narrated more Hadīth's than I except 'Abdullāh ibn 'Amr who used to write them and I never did the same."⁴³⁴⁴

4. **The virtue of knowledge.**

The efforts of the Companions in documenting and transmitted the pure Sunnah to the Ummah

Striving to memorise the Sunnah

This memorisation can be in two ways:

1. Memorisation of the chest
2. Memorisation by way of writing

They would write to each other with the Sunnah

An example of this is 'Usayd ibn Hudhayr (رضي الله عنه) who would send some of the Sunnah that he wrote to Abū Bakr, 'Umar and 'Uthmān (رضي الله عنه). They used these narrations that he sent them when passing judgements.

Furthermore, Zayd ibn al-Arqam (رضي الله عنه) sent Ahadith to Anas ibn Malik (رضي الله عنه).

Urging their students to write Hadīth

It has been narrated from 'Umar (رضي الله عنه), Anas ibn Malik (رضي الله عنه) and others that they would say:

⁴¹ Some Scholars were of the view that the prohibition was at the early stages which later became abrogated.

⁴² Ṣaḥīḥ al-Bukhārī 2434, Ṣaḥīḥ Muslim 1355.

⁴³ Ṣaḥīḥ al-Bukhārī 113

⁴⁴ The reason why Abu Hurayrah narrated more than 'Abdullāh ibn 'Amr (رضي الله عنه) is because at the later stages of 'Abdullāh's (رضي الله عنه) life he focussed on abstinence and worship.

“Capture knowledge by writing”

Documenting the Sunnah in scrolls

Ibn Rajab al-Hanbalī (رحمته الله) said:

"والذي كان يكتب في زمن الصحابة والتابعين لم يكن تصنيفاً مرتباً مبوباً ، وإنما كان يكتب للحفظ والمراجعة فقط، ثم إنه في زمن تابعي التابعين صنف التصانيف"

“That which was written in the time of the Companions and Tabi’īn was not authorship which was organised or chaptered, however, it was written for memorisation and revision alone. Then in the time of the followers of the Tabi’īn, they authored books.”⁴⁵

The efforts of the Tabi’īn in documenting the honourable Sunnah

- Striving to uphold the Sunnah by memorising, writing and verifying when hearing and narrating.
- Documenting the Sunnah in scrolls.
- The efforts of the two Imām’s ‘Umar ibn ‘Abdil-Azīz and Ibn Shihāb al-Zuhri

The first person to author a book of Hadīth was Ibn Shihāb al-Zuhri under the command of ‘Umar ibn ‘Abdil-Azīz.

Documentation of the Sunnah in the second century

This generation consists of the:

1. Young Tabi’īn⁴⁶
2. Students of the Tabi’īn

Formation and development of the writing of Hadīth in comparison to before.

The writing in this generation changed in four ways:

1. The writing in this stage became authorship, chaptering and organisation in comparison to documentation alone.
2. These books contained narrations from the Prophet (صلى الله عليه وسلم) as well as statements of the Companions.
3. Scholars began stipulating conditions for their books.
4. Scholars began naming their books.

Those who became famous for authoring books of Hadīth in this generation.

There were nineteen key scholars in this time who authored after Ibn Shihāb al-Zuhri:

1. Abū Muhammad ‘Abdil-Malik Ibn Jurayj (d.150AH) - Makkah⁴⁷
2. Muhammad ibn Ishāq ibn Yasār al-Mutallibī (d.151AH) – Madīnah
3. Ma’mar ibn Rāshid (d.153AH) - Yemen⁴⁸
4. Sa’id ibn Abī Arūbah (d.156AH) - Basrah
5. Abu ‘Amr Abd al-Rahmān ibn ‘Amr al-Awzā’ī (d.156AH) - Shaam
6. Muhammad ibn Abd al-Rahmān Ibn Abī Dhi’b (d.158AH)- Madīnah

⁴⁵ Sharh ‘Illal al-Tirmidhī by Ibn Rajab al-Hanbalī 1/341.

⁴⁶ This is determined by whether the majority of his teachers are Companions or other Tabi’īn.

⁴⁷ Land of authorship.

⁴⁸ He was originally from Basrah, however, he authored in Yemen due to being married there.

7. al-Rabī' ibn Subayh al-Basrī (d.160AH) - Basrah
8. Shu'bah ibn al-Hajjāj (d.160AH) - Basrah
9. Abū 'Abdillāh Sufyān ibn Sa'īd al-Thawrī (d.161AH) - Kūfah
10. al-Layth ibn Sa'ad (d.175AH) - Egypt
11. Abu Salamah Hammād ibn Salamah ibn Dīnār (d.167AH)- Basrah
12. Mālik ibn Anas (d.179AH) - Madīnah
13. 'Abdullāh ibn al-Mubarak (d.181AH) – Khurasān
14. Jarīr ibn Abd al-Humayd/Humeed (d.188AH) – al-Rayy
15. 'Abdullāh ibn Wahb (d.197AH) – Egypt
16. Wakī ibn al-Jarrah al-Ru'āsī (d.197AH) - Kūfah
17. Sufyān ibn 'Uyaynah (d.198AH) - Makkah
18. Abū 'Abdillāh Muhammad ibn Idrīs al-Shāfi'ī (d.204AH) - Egypt
19. Abdurrazzaq ibn Hammām al-San'ānī (d.211AH) – Yemen

A summarised study from one of the authors in this generation: Imām Mālik.

Imām Mālik

Name: Mālik ibn Anas al-Asbahī

- Also known as Imām Dār al-Hijrah

When Imām al-Dhahabī spoke about him he said:

"الإمام الحافظ فقيه الأمة شيخ الإسلام..."

"al-Imām, al-Hāfidh, a jurist of this Ummah, Shaykh al-Islām..."⁴⁹

- Death: 179AH

The Muwattā

The Reason why it was titled al-Muwattā

1. As he made the Ahādīth simple⁵⁰ for the people.
2. As the scholars of Madīnah agreed upon the book. The book was presented to seventy scholars from the Jurists of Madīnah⁵¹. All of them agreed with him upon it.

The subject of the book

This book deals with:

1. The Ahādīth of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).
2. The statements and verdicts of the Companions.
3. The statements and verdicts of the Tabi'īn.

The number of Ahādīth

There are many narrators⁵² who narrated the Muwattā from Imām Mālik at different times, therefore, slightly differ in numbering. This is due to Imām Mālik reviewing it⁵³.

⁴⁹ Tazkirah al-Huffadh by Imām al-Dhahabī 1/154.

⁵⁰ Muwattā means simple/agreed in the Arabic Language.

⁵¹ This demonstrates the importance of constantly referring back to the Scholars and the People of Knowledge.

⁵² Includes: Yahyā ibn Yahyā al-Laythī and 'Abdullāh ibn Maslamah al-Qa'nabī.

⁵³ Benefits that can be extracted are that; (1) The only book that is infallible is the Qur'ān, and (2) A Scholar should always increase in his knowledge.

The narration that we will be relying upon is the most common, through his student; Yahyā ibn Yahyā al-Laythī⁵⁴. This narration contains 852/853 Ahādīth.

The level of the Ahādīth it contains

Muhammad ibn Idrīs al-Shāfiʿī (رحمته الله) said:

“There is not on the face of the earth a book – after the Book of Allāh – which is more authentic than the book of Mālik”⁵⁵

Muhammad ibn Idrīs al-Shāfiʿī said this during his time as the books of Imām al-Bukhārī and Muslim came afterwards. These two are the most authentic books after the Qurʾān.

According to the majority of Scholars, it is ordered like this:

1. Ṣaḥīḥ al-Bukhārī
2. Ṣaḥīḥ Muslim
3. Sunan al-Nasāʾī
4. Sunan Abī Dāwūd
5. Sunan al-Tirmidhī
6. al-Muwattā
7. Sunan Ibn Mājah

It has been placed above Sunan Ibn Mājah. This is because a fabricated narration has been identified in Sunan Ibn Mājah.

The most prominent explanations of al-Muwattā

The books of Imām Ibn Abdil-Barr:

1. **al-Tamhīd limā fī al-muwattā min al-maʿānī wa al-asānīd**; this book explains the Ahādīth of the Prophet (ﷺ) contained within the Muwattā.
2. **al-Istidhkār li Madhhab ʿUlamāʾ al-Amsār fīmā Tadammanahu al-Muwattā min Maʿānī al-Raʾī wal-Athār**; this book explains the remaining parts of the book consisting of the statements and verdicts of the Companions and Tabiʿīn.

Documentation of the Sunnah in the third century

Introduction: A brief study regarding the efforts of the Scholars in this century, the development of the documentation and authorship.

1. During the third century, the Scholars began authoring the Ahādīth of the Prophet (ﷺ) separately from the statements and verdicts of the Companions etc.
2. Dedicated titles were given to books such as:
 - a. Musnad
 - b. al-Ṣaḥīḥ:
 - i. al-Bukhārī
 - ii. Muslim
 - c. al-Sunan:
 - i. Sunan al-Nasāʾī

⁵⁴ The best Tahqīq is by Bashār ʿAwwād Maʾrūf.

⁵⁵ al-Tamhīd limā fī al-muwattā min al-maʿānī wa al-asānīd by Ibn ʿAbdil-Barr

- ii. Sunan Abī Dāwūd
 - iii. Sunan al-Tirmidhī
 - iv. Sunan Ibn Mājah
3. The presence of elite Scholars who graded narrations to discern the authentic from the weak. For example:
- i. Ahmad ibn Hanbal
 - ii. Ishāq ibn Rahwayh
 - iii. ‘Alī ibn al-Madīnī
 - iv. Yahyā ibn Ma‘īn
 - v. Muhammad ibn Muslim ibn Wārah
 - vi. al-Bukhārī
 - vii. Muslim
 - viii. Abū Zur‘ah
 - ix. Abū Hātim
 - x. ‘Uthmān ibn Sa‘īd al-Dārīmī

Speech regarding Masānīd

Definition

- **Linguistically:** Anything that is raised from the earth.
- **Technically:**
 1. The Hadith which is authentically connected to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).
 2. Organising the Ahādīth by the Companion who narrated it (*this is what will be focussed upon*)

Method of authorship

There are different methods to organise the Ahādīth of each Companion:

1. In order of virtue e.g. the Musnad of Imām Ahmad.
2. In order of lineage (i.e. closest to the Prophet)
3. In alphabetical order e.g. the Mu‘jam of al-Tabarānī.

The most prominent Masānīd

1. Abū Dāwūd al-Tayālasi
2. Abū Bakr ibn Abī Shaybah
3. Ishāq ibn Rahwayh
4. Ahmad ibn Hanbal

A Summarised study of the Musnad of Imām Ahmad

Imām Ahmad

Imām Ahmad is Shaykh al-Islām, leader of the Muslims, hāfidh, and a proof. His virtue is unanimously agreed upon.

- Name: Ahmad ibn Muhammad ibn Hanbal
- Birth: 164AH
- Died: 241AH

The Scholars have authored about his life specifically and also alongside other scholars. Some points of reference:

- Siyar A‘lām al-Nubalā by al-Dhahabī
- Tabaqāt al-Hanābilah by Abū Ya‘lā al-Mūsali

Musnad Ahmad ibn Hanbal

1. **Organisation:** Based upon the virtue of the Companions.
2. **Status:** It consists of Ṣaḥīḥ, Hasan and weak Hadīth, however, there are no fabricated narrations. Shaykh al-Islām ibn Taymiyyah stated that it is better – in terms of authenticity – than Sunan Abī Dāwūd.⁵⁶
3. **Number of Hadīth:** 40,000.
4. **Number of Companions:**
 - a. Male: 700.
 - b. Female: 100 or so.

A very brief study of the six well-known books of Hadīth

Biography of Imām al-Bukhārī

Books written on the life of Imām al-Bukhārī are many.

1. **Shamā'il al-Bukhārī** by Abī Ja'far Muhammad ibn Abī Hātim al-Warrāq. This was the first book written but has been lost, however, a great portion of it has been transmitted through secondary sources e.g. Siyar A'lām al-Nubalā by al-Dhahabī and Hud al-Sārī by Ibn Hajar.
2. **Hidāyah al-Sārī Li Sīrah al-Bukhārī** by Ibn Hajar.
3. **Sīrah al-Imām al-Bukhārī Sayyid al-Fuqahā wa Imām al-Muhaddithīn** by 'Allāmah 'Abdis-Salām al-Mubarakfūrī.

Personal Biography

Kunya: Abū 'Abdillāh

Name and Lineage: Muḥammad Ibn Ismā'īl Ibn Ibrāhīm Ibn al-Mughīrah Ibn Bardizba⁵⁷ al-Ju'fī.

The first person to become Muslim in his lineage was al-Mughīrah. This was through the leader of Bukhārā, al-Yamān al-Ju'fī⁵⁸.

Birth: In Bukhārā, after the Friday Prayer on 13th Shawwāl 194AH.

Imām al-Bukhārī's father رحمه الله died when he was very young, therefore he grew up as an orphan being cared for by his mother. Whilst young he became blind, this caused his mother to become very distressed. She would supplicate excessively for the return of his eyesight. One night, when she fell asleep, she saw the Prophet Ibrāhīm ؑ in a dream wherein he stated: *Allāh has returned your sons eyesight due to your excessive supplication for him*⁵⁹. When she proceeded to check in the morning, she found his eyesight had returned.⁶⁰

Imām al-Bukhārī رحمه الله said:

⁵⁶ The authors of the six main books were all students of Imām Ahmad.

⁵⁷ Two Scholars stated that this is how it is to be pronounced: Imām al-Nawawī and Ibn Mākūlah. Bardizba is a Persian word which means farmer.

⁵⁸ There was a view of the Scholars that if you become a Muslim under an individual you take their lineage. There are three types of *Walā*: [1] Accept Islām under them, [2] Slavery, and [3] Confederacies.

⁵⁹ Imām al-Lālakā'ī mentioned this incident under the chapter regarding *Karamāt* of the pious people in "*Sharh 'Usūl 'Itiqād Ahl al-Sunnah Wa'l-Jamā'ah*".

⁶⁰ Ibn Hajar mentioned in "*Hadi al-Sārī*" that no Scholar weakened this incident.

“My father heard from Mālik Ibn Anas and he saw Ḥammād Ibn Zayd give greetings to ‘Abdullāh Ibn al-Mubarak with two hands.”⁶¹

This demonstrates that the father of Imām al-Bukhārī would seek knowledge, and it is by the examples set by the parents that the child follows.

The virtues of Imām al-Bukhārī begins with the virtues of his parents⁶².

“Ahmad Ibn Hafs said: I entered upon Ismā’īl, the father of Abī ‘Abdillāh, at his time of death, he said: I do not know from my wealth a Dirham from that which was unlawful or doubtful. Ahmad Ibn Hafs said: I was fascinated by this.”

Academic Biography

Imām al-Bukhārī رحمه الله had a passion and love to seek knowledge from an early age.

“The transcriber of Imām al-Bukhārī, Muḥammad Ibn Abī Hātim, asked him regarding how his journey began in seeking the knowledge of Ḥadīth. Imām al-Bukhārī said: “It was placed within me to memorise Ḥadīth when I was in the Kutāb (lowest form of elementary school)”. Muḥammad Ibn Abī Hātim then asked him how old he was at that time. He said: “I was ten or less, after the age of ten I left the Kutāb and repeatedly visited al-Dākhilī⁶³ and other than it. One day, the Imām was reading Ḥadīth and he said: Sufyān from Abī Zubayr from Ibrahīm al-Nakha’ī. I said to him: O Abū Fulān, Abī Zubayr did not narrate from Ibrahīm, he silenced me, I then told him to return to his original copy [of Ḥadīth]. The Imām looked at it, returned and said: How is it supposed to be O young boy. I said: al-Zubayr Ibn Adī from Ibrahīm, the Imām took a pen, corrected his original copy and said: You have told the truth. Some of his companions asked how old he was when responding to the teacher, he said: I was 11 years old. He then said: When I became 16, I memorised the books of Ibn al-Mubarak and Wakī’ Ibn al-Jarrah. I understood their views. After this, I went with my mother and brother Ahmad to Makkah. After they completed the Hajj he said: Both of you can return, but leave me here in Makkah. I took the permission of my mother and then went to seek Ḥadīth. When I reached 18, I began to author regarding matters of the Companions, Tābi’īn, and their statements...”⁶⁴

Muḥammad Ibn Salām al-Baykandī رحمه الله would call al-Bukhārī when he was a young boy to check his primary text. Whenever al-Bukhārī would agree with the narration the Shaykh would write: *“The Young-Boy was pleased”*, and if he did not agree, he would write: *“The Young-Boy was displeased”*.

“The transcriber said, I heard Imām al-Bukhārī say: I used to visit the Fuqahā of al-Marw when I was a young boy. A man asked me how much I wrote today, and I said: two lines. Everyone in the gathering began to laugh. A Shaykh from amongst them said: Do not laugh, for one day he will laugh at you.”⁶⁵

Many people assume that Imām al-Bukhārī was born with and always possessed a strong memory. However, this was not the case:

⁶¹ Siyar A’lām al-Nubalā by al-Dhahabī 12/392.

⁶² Righteous children are cultivated in a righteous household: The father of ‘Abdullāh Ibn al-Mubarak was a slave. His master asked him to pick a sweet fruit from the garden. When he brought the fruit to the master, it was not ripe. Mubarak mentioned, he had never eaten a fruit that had fallen off a tree over the many years that he worked there.

⁶³ Ibn Hajar said: al-Dākhilī may be a city in Naysabūr.

⁶⁴ Hidāyatu al-Sārī by Ibn Hajar p.51

⁶⁵ Hidāyatu al-Sārī by Ibn Hajar p.52

“Ahmad Ibn Yūsuf al-Sulamī said: I saw Imām al-Bukhārī crying in the gathering of Mālīk Ibn Ismā’īl. I asked him, what is making you cry. He said: I am unable to write and I cannot memorise. Then Allāh opened [a way] for Muḥammad Ibn Ismā’īl, as you see him today!”⁶⁶

“Bukhārī said: I met more than one thousand Shaykhs from the people of Hijāz, Makkah, Madīnah, Basrah, Wāsit, Baghdād, Shām, and Egypt. I met them generation after generation. He mentioned that he visited Shām, Egypt, and Jazīrah twice. I travelled to Basrah four times. I travelled to Hijāz over six consecutive years. He said I do not know how many times I entered Kūfa and Baghdād⁶⁷, with the people of Khurāsān.”⁶⁸

The transcriber [of Imām al-Bukhārī] رَحِمَهُ اللَّهُ said:

“I heard him [al-Bukhārī] say, I entered Balkh, and the people of Ḥadīth requested me to narrate to them every Ḥadīth I took from those I met, so I narrated to them one-thousand Ḥadīth from one-thousand shaykh...”⁶⁹

Imām al-Bukhārī رَحِمَهُ اللَّهُ said:

“I entered Baghdād eight⁷⁰ times, each time I would sit with Ahmad Ibn Hanbal, he said to me: O Abā ‘Abdillāh! Will you leave knowledge and go to Khurasān?! He [al-Bukhārī] said: Now I remember his statement.”⁷¹

“al-Bukhārī was a young boy when he used to go with us to the scholars of Basrah. He would not write until days went past, they criticised him, so he said to us after sixteen days: You have become excessively [critical] of me, so present what you have written! So we took it out, and to it he added 15,000 [narrations], he read it all from memory, until we would judge what we wrote based on his memory, we became aware that no-one will precede him, so the people of understanding in Basrah stood behind him in seeking knowledge, they wrote from him – and he was young – until they would push him [forward] before themselves, and they would make him sit if they saw him on the road...”⁷²

His teachers can be categorised into five levels:

Level One: Those who he narrated from amongst the Tābi’īn, such as; Makkī Ibn Ibrāhīm, Muḥammad Ibn ‘Abdillāh al-Ansārī, ‘Ubaydillāh Ibn Mūsā, and Abī ‘Āsim al-Nabīl, Abī Nu’aym al-Mulā’ī, Abī Mughīrah al-Khawlānī, Khallād Ibn Yahyā, and other than them.

Level Two: Those who were in the time of the Tābi’īn but he came to them later, such as; Ādam Ibn Abī Iyās al-‘Asqalānī, Abī Mushir Abdil-‘Alā Ibn Mushir, Ayyūb Ibn Sulaymān Ibn Bilāl, Hajjāj Ibn Minhāl, Sa’īd Ibn Abī Maryam, Thābit Ibn Muḥammad al-Zāhidi, and other than them from the companions of; al-Awzā’ī, Ibn Abī Dhi’b, al-Thawrī, Shu’bah and Mālīk.

Level Three: The middle of his teachers, those who were shared by Imām Muslim and others, such as; Ahmad, Ishāq, Ibn Ma’in, Ibn Abī Shaybah, Qutaybah, Ibn al-Madīnī, Nu’aym Ibn Hammād, and a group from the companions of; Hammād Ibn

⁶⁶ Hidāyatu al-Sārī by Ibn Hajar p.53

⁶⁷ Some scholars mention fourteen times, and every time he would benefit from Imām Ahmad.

⁶⁸ Hidāyatu al-Sārī by Ibn Hajar p.53-54.

⁶⁹ Siyar A’lām al-Nubalā by al-Dhahabī 12/395.

⁷⁰ The narration which mentions fourteen takes precedence.

⁷¹ Tārikh al-Baghdād by al-Khatīb al-Baghdādī 2/22.

⁷² Tārikh al-Baghdād by al-Khatīb al-Baghdādī 2/14-15.

Zayd, and Layth. Then from the companions of; Hushaym, Ibn al-Mubārak, Ibn ‘Uyaynah, and those similar to them.

Level Four: His Contemporaries, such as; Muḥammad Ibn Yahyā al-Dhuhālī, Abī Hātim al-Rāzī, Abī Yahyā Sā’iqah, al-Dārimī, ‘Abd Ibn Humayd, Ahmad Ibn Nasr, Muḥammad Ibn Ibrāhīm al-Būshanjī, and others.

Level Five: His students, such as; ‘Abdillāh Ibn Hammād al-Āmulī, Husayn Ibn Muḥammad al-Qabbānī, ‘Abdillāh Ibn Abī Qādī, Muḥammad Ibn Ishāq al-Sarrāj, Abī ‘Īsa Muḥammad Ibn ‘Īsa al-Tirmidhī, and others.

The Zuhd of Imām al-Bukhārī

Imām al-Bukhārī inherited pure money from his father and utilised it for seeking knowledge.

One of Imām al-Bukhārī’s good qualities was his generosity⁷³, for he was known to give money to other people who were also seeking knowledge.

Imām al-Bukhārī رحمه الله said:

“I used to work and earn five-hundred Dirhams every month, I would spend it all for seeking knowledge and for the people who were seeking knowledge. And what is with Allāh is better and longer-lasting.”

Another unique characteristic of Imām al-Bukhārī is that he was very far from backbiting people. This is fascinating, especially due to him being known as the “Imām of Criticism and Praising (*al-Jarh wa’l-Ta’dīl*)”

He رحمه الله said:

“I have never backbitten anyone since I’ve known that backbiting harms the people”⁷⁴

Ibn Hajar رحمه الله - who spent many years of his life learning about *al-Bukhārī* - said:

“When al-Bukhārī spoke about men he would be very cautious and diligent. Anyone who contemplates over his speech in the criticism and praise of narrators will know his Warā and justice. For he would usually say: His Ḥadīth are rejected, they were silent regarding him, there is a look to him, they left him, and similar to this. And little did he say: so-and-so is a liar, or: fabricator of Ḥadīth, rather if he would say this, he would attribute it to others, by saying: so-and-so declared him a liar, so-and-so accused him of lying...”⁷⁵

al-Hasan Ibn Muḥammad al-Samarqandī رحمه الله said:

“Muḥammad Ibn Ismā’īl was unique for three characteristics: (1) He spoke little, (2) He would never wish for that was with others, and (3) He would never busy himself with the affairs of the people.”

These are three characteristics that a student of knowledge should aim to exemplify.

⁷³ Stinginess is not a good characteristic. When the Prophet came to Madīnah, he never told anyone to remove the leader, except for one group whose leader was stingy. Furthermore, Abdul-Muttalib was respected amongst Quraysh due to his generosity.

⁷⁴ Hidāyatu al-Sārī by Ibn Hajar p.68.

⁷⁵ Hidāyatu al-Sārī by Ibn Hajar p.68.

He was an *Imām* in; the Arabic language, morphology, poetry, and much more.

Imām al-Bukhārī رحمه الله said:

"اغتنم في الفراغ فضل ركوع *** فعسى أن يكون موتك بغتة

كم صحيح رأيت من غير سقم *** ذهبت نفسه الصحيحة فلتة"

"Benefit from your free time by praying *** for it can be that you suffer a sudden death

How many people are well seen without illness *** whose healthy soul leave them quickly"

Ṣaḥīḥ al-Bukhārī⁷⁶

Name:

a. Imām al-Nawawī رحمه الله said: al-Jāmi' al-Musnad al-Ṣaḥīḥ al-Mukhtasar min 'Umūri Rasūlillāh ﷺ wa-Sunnanihī wa-Ayyamihī.

- i. **al-Jāmi'**⁷⁷: These compile *Hadīth* relating to a wide variety of topics, such as; jurisprudent rulings, heart softening, virtues, *Tafsīr*, etc.

Shaykh Muḥammad 'Alī Ādam said:

"الجامع الذي حوى مناقبا *** وسيرا وفتنا وأدبا

تفسيرا الرقاق والعقائد *** والثامن الأحكام خذ نلت الهدى"

"*al-Jāmi'* is that which compiles virtues *** *Sīrah*, *Fitnah*, and Manners

Tafsīr, heart softening and '*Aqīdah* *** and eighth rulings, take the given guidance"⁷⁸

- ii. **al-Musnad**: The *Hadīth* are brought with their chains of narration.
- iii. **al-Ṣaḥīḥ**: Connected chain of narration, the narrators are just with high precision. No opposition or hidden defect.
- iv. **al-Mukhtasar**: It is a summary as he did not compile all the authentic *Hadīth* in his book.

Ibrāhīm Ibn Ma'qal al-Nasafī رحمه الله said:

"I heard Muḥammad Ibn Ismā'īl say: I did not place in my book ((*al-Jāmi'*)) except that which is authentic, and I left from the authentic, so the book does not become too big."⁷⁹

- v. **'Umūri Rasūlillāh ﷺ wa-Sunnanihī wa-Ayyamihī**: Regarding the *Sunnah* and affairs of the Prophet ﷺ.

⁷⁶ For more details refer to: "Introduction to the Sahih of Imam al-Bukhari".

⁷⁷ There are different manners in which the books of *Hadīth* are compiled, such as; (1) *Sunan*: These compile *Hadīth* relating to jurisprudent rulings, (2) *Ajzā*: These compile *Hadīth* relating to a particular issue, (3) *Jāmi'*, etc.

⁷⁸ Is'āf dhawī al-Watr bi-Sharh Nazm al-Durar fi-'Ilm al-Athar by Muḥammad 'Alī Ādam 1/95.

⁷⁹ Hidāyatu al-Sārī by Ibn Hajar p.121.

- b. Ibn Hajar رَحِمَهُ اللهُ said: al-Jāmi' al-Ṣaḥīḥ al-Musnad min 'Umūri Rasūlallāh Sunnanihī wa ayyamihī.

Reasons for Authorship:

- a. Imām al-Bukhārī noticed that there were few comprehensive books written specifically on authentic *Hadīth*.
b. He was motivated by the statements of Ishāq Ibn Rahawayh رَحِمَهُ اللهُ, where he said:

"If someone could compile a summarised book regarding the Sunnah of the Prophet ﷺ, this had an effect on his heart, so he decided to compile this book – meaning ((al-Ṣaḥīḥ))"

- c. A dream in which he saw flies approaching the Prophet ﷺ, and he was protecting the Prophet from them. A dream interpreter stated that this meant he will defend the *Hadīth* of the Prophet ﷺ.

Content:

- a. Comprehensive (*al-Jāmi'*): The chapters included within it, as mentioned above.
b. Authentic *Hadīth*.
c. Narrations of the Prophet ﷺ.
d. Extracting rulings.

Narrators:

Muḥammad Ibn Yūsuf al-Firyābī رَحِمَهُ اللهُ said:

"Ninety-Thousand people heard ((*al-Jāmi'*)) from al-Bukhārī"⁸⁰

Five are famous for hearing from him:

1. **Muḥammad Ibn Yūsuf Ibn Matr al-Firabrī/Farabrī**⁸¹ (b.231AH - d.320AH): Thirteen people narrated from him, Ibn Hajar mentioned nine.
2. **Ibrāhīm Ibn Ma'qal al-Nasafī** (d.295AH), two books relied on his narrations:
 - i. Abū Sulaymām Hamad Ibn Muḥammad al-Khattābī in "*Alām al-Sunnan*" or "*Alām al-Hadīth*".
 - ii. Abū 'Alī al-Jayyānī in "*Taqyīd al-Muḥma*".
3. **Hammād Ibn Shākir al-Nasafī** (d.311AH), his narrations can be found with:
 - i. Imām Hākim al-Naysābūrī.
 - ii. Imām Bayhaqī.
 - iii. Ibn Hajar in *Fath al-Bārī*.
4. **Abu Talha Mansur Ibn Muḥammad al-Bazdawī** (d.329AH), his narrations can be found with:
 - i. Ibn Hajar in *Fath al-Bārī*.
 - ii. Abū'l-Abbās al-Mustaghfirī.
5. **Abī 'Abdillāh Al-Mahāmīlī** (d.330AH)

⁸⁰ Hidāyatu al-Sārī by Ibn Hajar p.151.

⁸¹ He was mistaken when he stated that he was the last to narrate it, as two people died after him. However, if he means the strongest form, then that is correct.

al-Firabrī's version is the most authentic due to:

- a. It reaching us through direct transmission, whereas the others are through *Ijāzah*.
- b. He heard it twice from al-Bukhārī. Firstly, in Farabra in 248AH, and secondly in 252AH.

Biography of Imām Muslim

Personal Biography

Kunya: Abū al-Ḥusayn

Name: Muslim ibn al-Ḥajjāj ibn Muslim ibn Ward ibn Kawshādh al-Qushayrī⁸² al-Khurāsānī⁸³ an-Naysābūrī

Ibn al-Salāh (رحمته الله) said:

"أول من صنف الصحيح البخاري أبو عبد الله محمد بن إسماعيل الجعفي مولاهم وتلاه أبو الحسين مسلم بن الحجاج النيسابوري القشيري من أنفسهم"

"The first [person] to author a Ṣaḥīḥ was al-Bukhārī Abū 'Abdillāh Muḥammad Ibn Ismā'īl al-Ju'fī due to attribution. The other is by al-Husayn Muslim ibn al-Ḥajjāj an-Naysābūrī al-Qushayrī who is from them [by lineage]."

Birth: There are four views:

1. 201 AH
2. 202 AH
3. 204 AH. This view was strengthened by Ibn Kathīr and Ibn Hajar.
4. 206 AH. This view was strengthened by al-Hākim, Ibn al-Salāh, and al-Nawawī and it is as they said.
 - Each of these Scholars wrote a book regarding Imām Muslim.

His upbringing and family:

Imām Muslim was raised in a house of knowledge. His father was a teacher, entitled to teach in the Masjid.

His characteristics:

Imām Muslim had high aspirations, patience, and dedication.

On the authority of Ahmad ibn Salamah:

A gathering of knowledge and revision was held for Abul-Husayn Muslim ibn al-Hajjāj where a hadīth that he did not know was mentioned. He went home and lit his lamp and said to those at home, "no one should enter the house (disturb me)." He was told, "We have been gifted a basket of dates." He said, "Put it out for me," so they served it to him. He started searching for the hadīth and taking a date at a time until the morning, by which time the dates were finished and he had finally found the hadīth.

⁸² A well-known Arab tribe.

⁸³ There are four main cities in Khurasān; (1) Naysābūr, (2) Marw, (3) Balkh, and (4) Herāt.

Muhammad ibn ‘Abdillāh (one of the reporters of this narration) added, “A reliable companion of ours added that this was the cause of his death.”

Death: Five days remaining from the Month of Rajab, 261 AH.

Academic Biography

Travels:

Some of the prominent places that Imām Muslim travelled to:

1. Makkah; learnt from ‘Abdullāh ibn Maslamah al-Qa’nabī⁸⁴.
2. Madīnah; learnt from Ismā’īl ibn Abī Aways.
3. Basrah
4. Baghdād
5. Balkh
6. Kūfah
7. Egypt
8. al-Rayy
9. Shaam

The *Madhab* of Imām Muslim:

Ibn Taymiyyah (رَحِمَهُ اللهُ) said:

"أما البخاري ، وأبو داود ، فإمامان في الفقه من أهل الاجتهاد. وأما مسلم ؛ والترمذي ؛ والنسائي ؛ وابن ماجه ؛ وابن خزيمة ؛ وأبو يعلى ؛ والبزار ؛ ونحوهم ؛ فهم على مذهب أهل الحديث ، ليسوا مقلدين لواحد بعينه من العلماء ، ولا هم من الأئمة المجتهدين على الإطلاق ، بل هم يميلون إلى قول أئمة الحديث كالشافعي ؛ وأحمد ؛ وإسحاق ، وأبي عبيد ؛ وأمثالهم"

“As for al-Bukhārī and Abū Dawūd; then they were Imām’s in Fiqh from the People of independent reasoning⁸⁵. As for Muslim, al-Tirmidhī, al-Nasā’ī, Ibn Mājah, Ibn Khuzaymah, Abū Ya’lā, al-Bazzār, and similar to them; they were upon the methodology of the People of Hadīth, not blind-followers of any one of the Scholars, neither from the Scholars of independent deduction unrestrictedly. Rather, they would lean towards the statements of the Scholars of Hadīth like al-Shāfi’ī, Ahmad, Ishāq, Abī ‘Ubayd and their likes”⁸⁶

Ṣaḥīḥ Muslim

⁸⁴ If Imām Muslim narrated from ‘Abdullāh ibn Maslamah al-Qa’nabī in his Ṣaḥīḥ he would have three people between him and the Prophet (ﷺ). However, in the chain was Salmah ibn Wardān who was criticised by some of the Scholars. There is one *Thulāthiyāt* in Sunan al-Tirmidhī.

⁸⁵ The people can be divided into three categories: (1) Mujtahid [Independent reasoning], (2) Muttabi’ [Follows the strongest view] and (3) Muqallid [blind-follower]. Ibn ‘Abdīl-Barr transmitted an ‘Ijma that a Muqallid is not considered to be from amongst the Scholars.

⁸⁶ Majmū al-Fatāwā by Ibn Taymiyyah 20/40.

Biography of Imām Abī Dāwūd

Mūsā ibn Hārūn (رَحْمَةُ اللَّهِ) said:

"خلق أبو داود في الدنيا للحديث، وفي الآخرة للجنة. ما رأيت أفضل منه"

"Abū Dāwūd was created in this world for al-Hadīth, and in *ākhirah* for al-Jannah. I did not see anyone more virtuous than him."

Ibrāhīm al-Harbī (رَحْمَةُ اللَّهِ) said:

"ألين لأبي داود الحديث كما ألين لداود النبي عليه السلام الحديد"

"al-Hadīth were made malleable for Abī Dāwūd, as the iron was made malleable for Prophet Dāwūd (عَلَيْهِ السَّلَام)."

Personal and Academic Biography

Kunya: Abū Dāwūd

Name: Sulaymān ibn al-Ash'ath al-Azdī as-Sijistānī

Birth: 202 AH in al-Sijistān.

Upbringing:

Imām Abī Dāwūd was raised in a household which esteemed and revered knowledge. His father, al-Ash'ath; is from those who narrated from Hammād ibn Zayd. His older brother, Muhammad; travelled with him on the journey of seeking al-Hadīth.

Family life:

Imām Abī Dāwūd was married and he had a servant. His son, 'Abdullāh; was an Imām who wrote a *Ha'iyah* in 'Aqīdah and a book called '*al-Masāhif*'⁸⁷.

Characteristics:

Imām Abī Dāwūd had great virtue; in knowledge and actions. He was an individual who had high aspirations, implemented what he learnt, followed the Sunnah, and had asceticism.

Imām al-Dhahabī (رَحْمَةُ اللَّهِ) said:

"وبلغنا أن أبا داود كان من العلماء حتى إن بعض الأئمة قال: كان أبو داود يشبه أحمد بن حنبل في هديه ودله وسمته، وكان أحمد يشبه في ذلك وكيع، وكان وكيع يشبه في ذلك بسفيان، وسفيان بمنصور ومنصور بإبراهيم، وإبراهيم بعلمة، وعلمة بعبد الله بن مسعود. وقال علمة: كان ابن مسعود يشبه بالنبي في هديه ودله"

"It has reached us that Abū Dāwūd was from the Scholars to the extent that some of the Scholars said: Indeed, Abū Dāwūd resembled Ahmad ibn Hanbal in his conduct, behaviour, and mannerisms.

With regards to these [the aforementioned characteristics] Ahmad resembled Wakī', Wakī' resembled Sufyān, Sufyān resembled Mansūr, Mansūr resembled Ibrāhīm, Ibrāhīm resembled

⁸⁷ It is vital to study this book to refute the doubts of the Orientalists regarding the varying dialects of the Qur'ān. The first person to publish this book was an Orientalist who manipulated the book.

‘Alqamah, ‘Alqamah resembled ‘Abdillāh ibn Mas’ūd. ‘Alqamah said: Indeed, ibn Mas’ūd resembled the Prophet in his conduct and mannerisms.”

This shows that students not only had chains of narration for knowledge but for their mannerisms and conduct.

Imām Abī Dāwūd had self-respect and did not belittle himself for anyone.

An example of this is when he was requested by the leader to teach his children in a private gathering. Imām Abī Dāwūd responded and said:

"أما هذه فلا سبيل إليها، لأنَّ الناس شريفهم ووضيعهم في العلم سواء"

“As for this, there is no way for this to happen, because the honourable and the destitute from mankind, in regards to knowledge, are equal.”

Imām Abī Dāwūd (رَحْمَةُ اللَّهِ) said:

"الشهوة الخفية حب الرئاسة"

“A hidden desire is the love of leadership”

Imām Abī Dāwūd, in his book regarding the description of his Sunan for the people of Makkah, said:

"فَرُبَّمَا تَرَكْتُ الْحَدِيثَ إِذَا لَمْ أَفْقَهُ"

“Sometimes I may leave off mentioning a Hadīth if I did not understand it [i.e. if it is safe from hidden defects etc]”

Observe the humility of Imām Abī Dāwūd.

Death: Friday, Shawwāl 275 AH. He requested for al-Hasan ibn al-Muthannā – a pious man – to wash his body. This is because he was the most knowledgeable with regards to washing the dead body. If this was not possible, he requested for the book of Sulaymān ibn Harb (رَحْمَةُ اللَّهِ) narrated from Hammād ibn Zayd to be implemented.

[Sunan Abī Dāwūd](#)

Ibn al-‘Arābī – a student of Imām Abī Dāwūd and one of the narrators of his Sunan said:

"لو أن رجلاً لم يكن عنده من العلم إلى المصحف الذي فيه كتاب الله ثم هذا الكتاب لم يحتج معهما إلى شيء من العلم بته"

“If a person has nothing with him from knowledge except the *Mushaf* which contains the book of Allāh and then this book [Sunan Abī Dāwūd]⁸⁸, they will not require with it any other knowledge.”

Abū Zakariyyā al-Sājī (رَحْمَةُ اللَّهِ) said:

"كتاب الله أصل الإسلام، وكتاب ((السنن)) لأبي داود عهد الاسلام"

⁸⁸ If an individual memorises the Qur’ān and the Sunnah, then they do not require anything else. The most important aspect of the Sunnah are jurisprudent rulings (after ‘Aqīdah).

“The book of Allāh is the foundation of al-Islām, and the book ((al-Sunan)) by Abī Dāwūd is the covenant of al-Islām.”

Name: Sunan (attributed to Abī Dāwūd)

This title was given by the author himself:

"فَإِنَّكُمْ سَأَلْتُمْ أَنْ أَذْكَرَ لَكُمْ الْأَحَادِيثَ الَّتِي فِي كِتَابِ السُّنَنِ..."

“Indeed, you have asked me to mention for you whether the aḥādīth in the book al-Sunan...”⁸⁹

Subject: Aḥādīth regarding jurispudent rulings.

Narrators:

There are five main people who narrated the Sunan:

1. **Abū ‘Alī Muhammad ibn Ahmad ibn ‘Amr al-Lu’lu’ī** (d.333AH). This is the most authentic transmission from Abī Dāwūd as he heard it in the year Abī Dāwūd died.
2. **Abū Bakr Muhammad ibn Dāsah**⁹⁰ (d.346AH).
3. **Abū Īsā al-Ramlī** (d.320AH).
4. **Abū Sa’id al-‘Arābī** (d.340AH).
5. **Abū al-Hasan al-Ansārī** (d.328AH).

Number of Aḥādīth: Imām Abī Dāwūd stated:

"وَلَعَلَّ عَدَدَ الَّذِي فِي كِتَابِي مِنَ الْأَحَادِيثِ قَدْرُ أَرْبَعَةِ آلَافٍ وَثَمَانِمِائَةِ حَدِيثٍ"

“The number of aḥādīth in my book reach 4800.”⁹¹

If we include all the different forms of narrations it reaches 5274.

The books in Sunan Abī Dāwūd: 36⁹².

Date of authorship: It is difficult to identify the exact date of authorship.

Publication: The best publication is by Dār al-Ta’sīl⁹³.

Explanations: The best explanation is “Awn al-Ma’būd’ by Shaykh Shams al-Haq ‘Abd al-Adhīm al-Ābādī.

Other explanations are present by:

- Ibn Raslān
- Ma’ālim al-Sunan by Al-Khattābī
- Tahdhīb al-Sunan by Ibn al-Qayyim

Authenticity:

⁸⁹ Risālah Abī Dāwūd ilā Ahl al-Makkah 1/22

⁹⁰ He is the teacher of Al-Khattābī.

⁹¹ Risālah Abī Dāwūd ilā Ahl al-Makkah 1/32

⁹² Ibn Mājah has 37, al-Tirmidhī has 51, al-Nasā’ī has 51, Muslim has 53, and al-Bukhārī has 97.

⁹³ Ustadh AbdulRahman and a group of brothers came together to compare the different publications in the six books of ḥadīth. They came to the conclusion that Dār al-Ta’sīl has the least mistakes e.g. in Sunan Abī Dāwūd they only identified two mistakes.

1. Ṣaḥīḥ al-Bukhārī
2. Ṣaḥīḥ Muslim
3. Sunan al-Nasā'ī
4. **Sunan Abī Dāwūd**
5. Sunan al-Tirmidhī
6. Sunan Ibn Mājah

Biography of Imām al-Tirmidhī

Personal Biography

Kunya: Abū Īsā

Name: Muhammad ibn Īsā ibn Sawrah ibn Mūsā ibn Dahhāk al-Sulamī al-Tirmidhī

Birth: Approximately⁹⁴ 210AH. In al-Tirmidh.

Imām al-Tirmidhī was blind, however, the Scholars differ whether he was born with an impairment or if it happened later in his life. The strongest view – which was the view of the majority - is that he became blind later in his life. The reason why Imām al-Tirmidhī became blind was due to his travelling to seek knowledge, writing of hadīth etc.

Ibn Kathīr (رَحِمَهُ اللهُ) said:

"والذي يظهر من حال الترمذي أنه إنما طرأ عليه العمى بعد أن رحل وسمع وكتب وذاكر وناظر
وصنف"

“What is apparent from the situation of al-Tirmidhī is that he became blind after he travelled, listened, wrote, revised, debated and authored.”⁹⁵

Other Scholars stated that it was due to his excessive crying.

Imām al-Tirmidhī was always busy with either knowledge or worship. Scholars would place Imām al-Tirmidhī on par with Imām al-Bukhārī in acts of worship. A cautious individual with what he would say and do.

Due to this, Imām al-Bukhārī narrated from his own student; Imām al-Tirmidhī in his Ṣaḥīḥ.

Imrān ibn ‘Allān (رَحِمَهُ اللهُ) said:

"مات محمد بن إسماعيل البخاري ولم يخلف بخراسان مثل أبي عيسى في العلم والورع"

“Muhammad ibn Ismā‘īl al-Bukhārī died and did not leave behind anyone in Khurāsān like Abū Īsā al-Tirmidhī in regards to knowledge and Wara’ [avoid the doubtful].”⁹⁶

Death: Monday 13th Rajab 279AH. He died in al-Tirmidh.

Academic Biography

Imām al-Tirmidhī travelled to seek knowledge:

⁹⁴ The date of birth of the Scholars is usually not well-known as they themselves were not well-known at that time. In contrary to their date of death.

⁹⁵ al-Bidāyah wa al-Nihāyah by Ibn Kathīr 11/67.

⁹⁶ Tahdhīb by ibn Hajar

1. al-Bukhārā
2. Marw
3. al-Rayy
4. Basrah
5. Wāsīt
6. Kūfah
7. Baghdād
8. Hijāz

From the main Scholars he met:

1. Imām Ahmad ibn Hanbal
2. Imām al-Bukhārī; specifically learning about the criticism of hadīth and hidden defects.
3. Qutaybah ibn Saʿīd
4. Muhammad ibn Bashār
5. Abū Zurʿah al-Rāzī

Jāmiʾ al-Tirmidhī⁹⁷

Name: There are five common names that are given:

1. **‘al-Jāmi’ al-Kabīr’**, this is used by the current best publisher Dār al-Taʿsīl, al-Risālah al-ʿĀlamiyyah and Dār al-Siddīq.
2. **‘al-Jāmi’**, eight Scholars who used this name are;
 - i. Ibn Nuqtah
 - ii. Qādhi ʿIyyādh
 - iii. Ibn Jamāʿah
 - iv. Abū al-Hajjāj al-Mizzī
 - v. Abū Nasr al-Mākulah
 - vi. Al-Dhahabī
 - vii. Ibn Kathīr
 - viii. Ibn Hajar
3. **‘al-Jāmi’ al-Ṣaḥīḥ’**, this title was used by al-Hākim and al-Khatīb al-Baghdādī.

al-ʿIrāqī (رحمته الله) said:

"ومن عليها أطلق الصحيح فقد أتى تساهلاً صريحاً"

“Who places upon it [the tile of] al-Ṣaḥīḥ, then they have come with clear leniency.”⁹⁸

4. **‘al-Sunan’**, this title was given by Abū Yahyā al-Khalīlī.
5. **‘al-Jāmi’ al-Mukhtasar’**, this was given by Ibn Khayr al-Ishbīlī.

Number of Aḥādīth: 3956.

Number of Books: 51.

The station of Jāmiʾ al-Tirmidhī in comparison to the six books:

⁹⁷ Two important books: (1) al-Imām al-Tirmidhī wa Muwāzanah bayna Jāmiʾihī wa bayna Ṣaḥīḥayn by Nūr al-Dīn al-ʿItr, and (2) Khatm by Muhammad ʿAbd al-Hayy al-Kattānī.

⁹⁸ This was also said by Ibn Salāh and Ibn Kathīr.

It has been accepted to be among the six books of Hadīth⁹⁹.

In terms of authenticity:

1. Ṣaḥīḥ al-Bukhārī
2. Ṣaḥīḥ Muslim
3. Sunan al-Nasā'ī
4. Sunan Abī Dāwūd
5. **Sunan al-Tirmidhī**
6. Sunan Ibn Mājah

For ease of understanding:

Abū al-Fadl ibn Tāhir al-Maqdisī (رحمته الله) mentioned that he heard Abū Ismā'īl 'Abdillāh ibn Muḥammad al-'Ansārī say:

"كتابه عندي أنفع من كتاب البخاري ومسلم لأن كتابي البخاري ومسلم لا يقف على الفائدة منهما إلا المتبحرُ العالم، وكتاب أبي عيسى يصل إلى فائدته كل أحد"

"To me, his book [i.e. al-Tirmidhī] is more beneficial than the book of al-Bukhārī and Muslim because the book of al-Bukhārī and Muslim can only be stood over and benefitted by a very knowledgeable Scholar. However, the book of Abī Isā can benefit every person."

Imām al-Dhahabī said:

"في الجامع علم نافع وفوائد غزيرة ، ورؤوس المسائل"

"In the Jāmi' there is beneficial knowledge, plentiful benefits, and the core issues."

Additional matters that can be found in his book in comparison to the others:

- The views of the Scholars of Fiqh.
- Use of terminologies.
- Criticism and Praising of narrators.
- Chapter regarding hidden defects.

The methodology¹⁰⁰ of Abī Isā al-Tirmidhī in his Jāmi':

Imām Ahmad Shākir (رحمته الله) stated that Jāmi' al-Tirmidhī is better than the other five in three affairs:

1. Summarises the chains of narrations.
2. The majority of the time he mentions the differences between the Companions, Tabi'īn and the jurists who are followed.

⁹⁹ It is included in the Kuttub al-Sittā: *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, *Jāmi' al-Tirmidhī*, *Sunan al-Nasā'ī*, and *Sunan Ibn Mājah*. During the early stages, the Scholars agreed on the first five books. The first person to suggest the addition of a sixth book was Razīl al-'Abdarī (d.535H); which was (1) *Muwattā Mālik*, Ibn al-'Athīr followed him in this view. 'Alā-uddīn al-Mughlatā'ī and Salāh al-Dīn Khalīl al-Kaykaldī suggested (2) *Sunan al-Dārimī* this was followed by Ibn Hajar, however Abū al-Fadl ibn Tāhir al-Maqdisī suggested (3) *Sunan Ibn Mājah*, and this was taken up by 'Abdul-Ghanī 'Abdil-Wāhid al-Maqdisī in his book "*al-kamāl*", al-Mizzī in "*Tahdhīb al-Kamāl*", and al-Dhahabī. A question that may be posed is why was the Musnad of Imām Ahmad was not added? Though his conditions are stronger than *Sunan Abī Dāwūd*, the books in the Kuttub al-Sittā are books of jurisprudential rulings.

¹⁰⁰ The methodology of a Scholar is usually identified by analysing the books of the Scholar.

3. Places importance in grading the hadīth; sometimes he would also explain the reason.

The conditions of his book:

The book of Imām al-Tirmidhī is divided into four:

1. Narrations which are authentic and is in agreement with al-Bukhari and Muslim.
2. Narrations on the level of Abī Dāwūd, al-Nasā'ī, and Ibn Mājah.
3. Narrations which have defects, however, he explained them.
4. Narrations which are implemented by some Scholars (thought may be weak).

The importance the Scholars gave to Jāmi' al-Tirmidhī:

The importance can be understood by the explanations that have been placed upon it.

1. **‘Āridah al-Ahwadhī** by Imām Abū Bakr ibn al-‘Arabī
2. **Sharh Jāmi' al-Tirmidhī** by al-Baghawī (manuscript)
3. **Al-Nafh al-Shadhī fi Sharh Sunan al-Tirmidhī** by Muhammad ibn Muhammad ibn Muhammad ibn Sayyid al-Nās al-Ya'murī
4. **Ibn Rajab al-Hanbalī** explained the whole book, however, it has been lost due to the Tatars except the explanation of the book of hidden defects.
5. **Qūt al-Mughtadhī ‘alā Jāmi' al-Tirmidhī** by Jalāl al-Dīn al-Suyūṭī.
6. **Tuhfah al-Ahwadhī fi Sharh Sunan al-Tirmidhī** by Abī al-‘Ulā Muhammad ‘Abd al-Rahmān al-Mubarakfūrī.

Biography of Imām al-Nasā'ī

Personal and Academic Biography

Kunya: Abū ‘Abd ar-Rahmān

Name: Aḥmad ibn Shu‘ayb ibn Alī ibn Sīnān ibn Bahr ibn Dinār al-Khurasānī al-Nasā'ī [or Nasawī]

Birth: He was born in the city of Nasā in the year 215AH¹⁰¹.

The city of Nasā is at the north-west border of Khurasān. It is currently located in Turkmenistan.

It has been stated that the city was called Nasā due to varying reasons:

1. When the Muslims approached to conquer the land, they realised that the men were absent and the women were fighting. Therefore, they withheld as women are not fought.
2. The men never used to fight at all due to their weakness, whereas the women were warriors.

Imām al-Nasā'ī was nurtured upon knowledge. He sought knowledge at a young age; starting with the foundational aspects of each science. When he reached the age of fifteen he was ready to travel to seek knowledge. They would only travel once their memorisation of the Qur’ān was extremely strong.

¹⁰¹ This is the view of the Scholars, from amongst them; al-Dhahabī and al-Sakhāwī.

Imām al-Nasā'ī lived a lavish lifestyle. He would wear good clothing and regularly eat meat; which was cooked in a specific manner. It has been mentioned that he was removed from the gathering of Ahmad ibn Sālih al-Misrī due to being exquisitely dressed. He was married to four wives; and would regularly satisfy their rights. He would fast one day and break his fast the next day.

Imām al-Nasā'ī withheld from doubtful matters. Furthermore, he strived to worship in the night.

Imām al-Nasā'ī spent the second portion of his life in Egypt. Three months before his death he left Egypt. The Scholars differed regarding the reason he left, and to where he travelled to.

1. Due to Jealousy

Abū Sa'īd ibn Yūnus and al-Dāraqutni (رحمۃ اللہ علیہ) said:

“When he reached a station in regards to knowledge, people became jealous¹⁰²...”

2. Travelled for Hajj

Both of these reasons were present.

Imām al-Nasā'ī went to Ramallah and was trialled. He was severely beaten by the Khawārij which was the cause of his death.

His prominent teachers:

1. Qutaybah ibn Sa'īd (d. 240AH).
2. 'Amr ibn 'Alī ibn Bahr al-Fallās al-Basrī (d. 249AH)
3. Muhammad ibn Ismā'īl al-Bukhārī (d. 256AH)
4. Muhammad ibn Yahyā al-Dhuhulī (d. 258AH)
5. Abū Zur'ah al-Rāzī (d. 264AH)
6. Abū Dāwūd al-Sijistānī (d. 275AH)
7. Abū Hātim al-Rāzī (d. 277AH)

Most narrated from teachers:

1. Qutaybah ibn Sa'īd (677)¹⁰³.
2. Ishāq ibn Rahwayh (344)
3. 'Amr ibn 'Alī ibn Bahr al-Fallās al-Basrī (208)
4. Suwayd ibn Nasr ibn Suwayd al-Marūzī (208)
5. Muhammad ibn al-Muthannā (193)
6. Muhammad ibn Bashār al-'Abdī al-Bundār (186)
7. Muhammad ibn al-'Alā al-San'ānī al-Basrī (159)
8. Ismā'īl ibn Mas'ūd al-Damishqī (147)
9. al-Hārith ibn Miskīn (144)
10. 'Alī ibn Hajar (137)
11. Ya'qūb ibn Ibrāhīm al-Zuhrī (115)
12. Muhammad ibn Salamah (109)
13. Muhammad ibn Mansūr ibn Dāwūd (108)

¹⁰² An individual should not think that other people are jealous of them as this can be (1) an off-shoot of arrange and (2) a prevention from taking on board constructive criticism.

¹⁰³ Number represents how many narrations he has from them in his Sunan. He was narrated from the most.

14. 'Ubayd Allāh ibn Sa'īd al-Yashkurī al-Sarakhsī (108)
15. Ahmad ibn Sulaymān ibn 'Abdīl-Malik (104)

His students:

1. Abū Bishr al-Dūlābī (contemporary and student)
2. Abū 'Awānah al-Isfrayīnī (author of the Mustakhraj)
3. Abū Ja'far al-Tahāwī (author of 'Aqīdah al-Tahāwīyyah)
4. Abū Ja'far al-'Uqaylī (author of al-Du'afā)
5. Abū Ja'far al-Nahās
6. Ibn al-'Arābī
7. Ibn Hibbān (author of the Sahīh)
8. Abū'l Qāsim al-Tabarānī (author of the three Ma'ājim)
9. Abū Bakr ibn al-Sunnī (a narrator of Sunan al-Nasā'ī)

The greatness of a teacher can be manifested through the calibre of their students.

Death: He died at the age of 88 in the year 303AH in Ramallah, Palestine¹⁰⁴. He was from the last author of one of the six books to die.

Sunan al-Nasā'ī

Name: There are various names that have been given:

1. **'al-Mujtabā'**: It means that which has been chosen.

Dr. 'Umar Īmān has a book titled 'al-Imām al-Nasā'ī wa kitābuhu al-Mujtabā'¹⁰⁵. He stated that this name is what the author titled it himself. The reasoning behind this is because the author says in the Book of Oaths al-Imām al-Nasā'ī said:

"بَابُ مَا جَاءَ فِي كِتَابِ الْقِصَاصِ مِنَ الْمُجْتَبَى"

"Chapter: What has come regarding the book of Qisās from the Mujtabā"

In response, it can be argued whether this is present in the varying narrations of the book or only the narration of a particular student.

2. **'al-Sunan al-Sughrā'**

This title was given by Imām al-Suyūṭī and Ibn 'Imād.

3. **'Sunan al-Nasā'ī'**

This title is used by the majority of the publishers, such as; Dār al-Ta'sīl.

When the title **'Sunan'** is used, does it refer to Imām al-Nasā'ī's Kubrā or Sughrā?

The Scholars differed in this issue. Some of the Scholars e.g. Shaykh Shams al-Haq 'Abd al-Adhīm al-Ābādī and Dr. 'Umar Īmān mentioned that it refers to the Kubrā. The Scholars who held the opposing view were; Tāj al-Dīn al-Subkī, al-Suyūṭī, Abū Tīb Siddīq Hassan Khān, Muhammad al-Kattānī, and Ibn 'Athīr al-Jazarī.

¹⁰⁴ Some stated that he died in Makkah between Safā and Marwā. However, the other view is stronger as it was narrated from his student.

¹⁰⁵ Published by Maktabah al-Ma'ārif.

The strongest opinion is that this varies between different countries, depending on which of the two books was more famous and well-known.

The Sunan al-Sughrā is known as ‘al-Mujtabā’.

- It is agreed that Sunan al-Kubrā is the authorship of Imām al-Nasā’ī.
- A question which arises is whether ‘al-Mujtabā’ was chosen by Imām al-Nasā’ī or was it selected by Abū Bakr ibn al-Sunnī.
 - The first view is that it was chosen by Abū Bakr ibn al-Sunnī. From those who took this view were; al-Dhahabī, Tāj al-Dīn al-Subkī, and Ibn Nāsir al-Dīn al-Dimashqī.
 - The second view is that Imām al-Nasā’ī authored this book. Amongst this group the Scholars divided into two:
 - i. Imām al-Nasā’ī selected the narrations from Sunan al-Kubrā; as he was asked to author the authentic narration from al-Kubrā.
 - ii. Imām al-Nasā’ī did not choose the hadīth specifically, however, it is one of the narrations of his Sunan al-Kubrā through Abū Bakr ibn al-Sunnī. This seems to be the strongest as there are additional chapters, which are not found in al-Kubrā.

4. ‘al-Ṣaḥīḥ’

From those who used this title were; Ibn Mandah, Ibn Sakan, Abū ‘Alī al-Naysābūrī, al-Dāraqutnī, Ibn ‘Adī, al-Khatīb al-Baghdādī, and al-Dhahabī.

This is incorrect, as we have mentioned before:

al-‘Irāqī (رحمته الله) said:

"ومن عليها أطلق الصحيح فقد أتى تساهلاً صريحاً"

“Who places upon it [the tile of] al-Ṣaḥīḥ, then they have come with clear leniency.”¹⁰⁶

Explanations:

1. ‘Zahr al-Rubā’ by al-Suyūtī.
2. ‘al-Ta’liqāt al-Salafiyyah ‘alā Sunan al-Nasā’ī’ by ‘Allāmah Abū Tīb ‘Atā Ullāhī Hanīf
3. ‘Dhakhīrah al-Uqbā fī Sharh al-Mujtabā’ by Muhammad ibn al-Shaykh al-‘Allāmah ‘Alī ibn Ādam al-Ithyūbī al-Wallawī¹⁰⁷.

Biography of Imām Ibn Mājah

Personal and Academic Biography

Kunya: Abū ‘Abdillāh

¹⁰⁶ This was also said by Ibn Salāh and Ibn Kathīr.

¹⁰⁷ The Shaykh is an Imām in every field of the religion. Ustadh AbdulRahman asked his Shaykh Dr. Ahmad Imām about the explanation of Shaykh Muhammad ibn ‘Alī ibn Ādam al-Ithyūbī as they are close friends. When Shaykh Muhammad ibn ‘Alī was writing his explanation of Ṣaḥīḥ Muslim he sent a copy to Shaykh Dr. Ahmad Imām to review it. Shaykh Dr. Ahmad Imām stated that his explanations are clearly profound, however, when he was starting to explain Ṣaḥīḥ Muslim he told him to use the best publication of the Book. Shaykh Dr. Ahmad Imām stated if only he verified the books first and then explained them it would have been superb.

Name: Muḥammad ibn Yazīd Ibn Mājah¹⁰⁸ al-Rab‘ī al-Qazwīnī.

Birth: He was born in Qazwīn¹⁰⁹ which is approximately 105km from Tehran, in the year 209AH.

Upbringing:

Imām Ibn Mājah was raised in an environment of knowledge. His family ingrained the love of knowledge in Ibn Mājah. He had completed the memorisation of the Qur’ān at a young age. Following this, he learnt the essential necessary knowledge. He began sitting in the circles of knowledge at around the age of 15. One of his senior Scholars, and who he narrated the most from, is ‘Alī ibn Muhammad al-Tanāfisi (d. 233AH).

Travelling and the Scholars he Learnt from:

Imām Ibn Mājah began travelling at the age of 30.

1. **Makkah;** Muhammad ibn Yahyā al-‘Adanī, Abū Marwān Muhammad ibn ‘Uthmān al-‘Uthmānī, Hadiyah ibn ‘Abd al-Wahhāb al-Marūzī and others.
2. **Madīnah;** Ibrāhīm ibn Mundhir al-Hizāmī and Ahmad ibn Abī Bakr al-Zuhrī.
3. **Egypt;** Yūnus ibn ‘Abdil-‘Alā, Īsā ibn Hammād al-Zu’bā, Ahmad ibn ‘Amr al-Sarh, Harmalah ibn Yahyā, Muhammad ibn Rumh and others.
4. **Dimashq;** Hishām ibn ‘Ammār¹¹⁰.
5. **Hims;** Hishām ibn ‘Abdil-Malik
6. **Kūfah;** Abā Kurayb Muhammad ibn al-‘Ulā, Hannād ibn al-Sirrī, Abū Bakr ibn Abī Shaybah, and Muhammad ibn ‘Abdillāh ibn Namīr
7. **Basrah;** Muhammad ibn Bashār al-‘Abdī al-Bundār.
8. **Baghdād;** Abū Khaythamah Zubayr ibn Harb
9. **al-Rayy;** Muhammad ibn Humayd
10. **Nasābūr;** Muhammad ibn Yahyā al-Dhuhālī
11. **Wāsīt;**

After 15 years of travelling he returned to his country. He began authoring and spent a lot of his time teaching.

Students:

1. Abū al-Hasan al-Qazwīnī al-Qattān; One of the narrators of Sunan Ibn Mājah.
2. Abū al-Hasan al-Askarī
3. Ahmad ibn Ibrāhīm al-Qazwīnī¹¹¹
4. Abū al-Tayyib al-Baghdādī
5. Ahmad ibn Muhammad ibn Hakīm Abū ‘Amr al-Madīnī al-Asbahānī

Books:

1. ‘Sunan Ibn Mājah’

¹⁰⁸ There are two statements regarding Mājah; (1) It is another title of Yazīd (his father), and (2) it is his grandfather. Furthermore, it should be written as ماجة. It is a Persian name.

¹⁰⁹ The great Shāfi‘ī Scholar Abū al-Qāsim al-Rafī‘ī was from Qazwīn, and he authored a book on the Scholars of Qazwīn titled: ‘al-Tadwīn Fī Akhbār Qazwīn’.

¹¹⁰ Also the teacher of al-Bukhārī.

¹¹¹ This is the grandfather of Abū Ya‘lā al-Khalīlī.

2. 'Kitāb al-Tafsīr; only two volumes which consist of parts from the book. (Currently not published)
3. 'Kitāb al-Tārīkh; from the time of the Companions until his time. This book was seen by Abū al-Fadl ibn Tāhir al-Maqdisī. (not present)

The praise of the scholars:

Abū Ya'lā al-Khalīlī (رَحِمَهُ اللهُ) said:

"ثقة كبير متفق عليه محتج به، له معرفة بالحديث وحفظ وله مصنفات في السنن والتفسير والتاريخ قال وكان عارفاً بهذا الشأن"

"Greatly trustworthy, unanimously agreed upon, relied upon, he has understanding and memorisation of hadīth. He has authored books in regards to the Sunnan, Tafsīr, and Tārīkh. He was well-versed with regards to this field."

Abū al-Qāsim al-Rafī'ī (رَحِمَهُ اللهُ) said:

"وهو إمام من أئمة المسلمين، كبير، متقن، مقبول بالاتفاق"

"And he is an Imām from the Imām's of the Muslims, great, precise, accepted with unanimous agreement."

Similar statements have been transmitted from; Ibn Khalikān, Ibn 'Athīr, al-Dhahabī, Ibn Kathīr, Ibn Nāsir al-Dīn al-Dimashqī.

Death: Monday in Sha'bān 273AH.

Sunan Ibn Mājah

Name: Two main names were given;

1. 'al-Sunan';
2. 'al-Musnad'; given by Ahmad ibn Ibrāhīm al-Qazwīnī, and 'Abd al-Karīm Abū al-Qāsim al-Rafī'ī. A reason for this title:
 - Due to Ibn Mājah refraining from using the Mawqūf and Maqtū' in his book.

Unique factors:

1. Precise and summarised chapters

Ibn Kathīr (رَحِمَهُ اللهُ) said:

"هو كتاب مفيد قوي التبويب في الفقه"

"It is a beneficial book [with] powerful chapters regarding Fiqh."

2. Many additional hadīth which are not present in the other five books.
 - This is the reason Ibn Hajar stated it deserved to be placed with the other five books, in comparison to the Muwattā.
3. He summarises the hadīth with little repetition.

Siddīq Hassan Khān (رَحِمَهُ اللهُ) said:

"في الواقع الذي فيه من حسن الترتيب وسرد الأحاديث بالاختصار من غير تكرار ليس في أحد من الكتب"

"In reality, it contains good organisation, transmission of the hadīth in summary; without repetition which is unlike any other of the books."

4. Consists only of the narrations of the Prophet (ﷺ)

Narrators:

Abū al-Qāsim al-Rafīʿ stated the four main narrators are:

1. **Abū al-Hasan al-Qazwīnī al-Qattān**; only one that has reached us.
2. Sulaymān ibn al-Yazīd al-Qazwīnī
3. Abū Jaʿfar Muhammad ibn Īsā
4. Abū Bakr Hāmid

Ibn Hajar added two narrators:

5. Saʿdūn
6. Ibrāhīm ibn Dīnār

Number of hadīth¹¹²: 4341.

Number of books: 37.

Number of chapters: 1515.

¹¹² Based on the counting of Muhammad Fuʿād ʿAbd al-Bāqī