

English version of

علوم الحديث (مصطلح
الحديث)

Uloom ul Hadith
(mustalahul hadith)
level -1

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PREFACE

Bismillahirrahmaani rraheem

All praise be for Allah, the only Lord, and peace & blessings of Allah be on the Prophet ﷺ, and also on his companions.

The last Prophet ﷺ is Allah's messenger.

He ﷺ conveyed to his ummah everything that was needed for their success and salvation. Indeed, if man wants success and salvation, they should strengthen their relationship with the Qur'an and hadith. We have tried to shed light on every front in this book Uloom-ul-Hadith, and to create awareness about the art and science of Uloom-ul-Hadith.

It's being taught in different workshops and also on Whatsapp, and thousands are benefitting from it Alhamdulillah.

STAGES: CURRICULUM INSIGHT

There are people in our society that have no interest in hadith, as they think Qur'an alone is sufficient for their guidance, whereas it is in the Qur'an that we have been instructed to strictly follow the hadith of the Prophet ﷺ. This is why we are trying to get the society to come close to the education of hadith. This book is a result of our efforts in this direction. May Allah accept our efforts, Aameen.

STAGES: CURRICULUM DESIGN

Alhamdulillah we have collected in this book 103 points pertaining to the sciences of hadith. Principles and technical terms have been explained. Qu'ranic ayaat and ahaadith pertaining to the subject have also been collected in the book.

STAGES: GENERAL REVIEW

A committee comprising of scholars have not only reviewed the book, but also have helped us with their beneficial suggestions, which would eventually benefit the reader, In sha Allah.

STAGES: SPECIFICS' REVIEW

Many scholars have individually added and omitted with utmost care and attention in the book so the subject is clearly understood and the book becomes extremely yielding.

Why this book?

This book can stand as a readymade curriculum in holding workshops and in holding lectures, in sha Allah.

Vote of thanks

I thank all the Ulama and friends who have helped me in bringing this book to you, special thanks to Shaikh Abdullah Umeri, shaikh Raziq Soudager, Shaikh Nooruddin Umeri, Shaikh AbdurRahmaan Umeri Madani, Shaikh Mujahid Umeri, Shaikh Maajid Umeri and the entire team of AskIslamPedia. May Allah reward them all beautifully, aameen.

I pay special thanks to all the teachers and professors of Jamia Darussalm, Oomerabad, TN, India, Jamia Islamia Madeena Munawwara, Saudi Arabia, whose relentless efforts have shaped me up to be able to present to all the readers the books based on the curriculum of Islamic Education. May Allah make the scale of our righteous deeds heavy on the day of judgment, Aameen.

NOTE: We have added, wherever necessary, excerpts from various books, only to help the reader benefit. May Allah reward all the compliers and authors of those books, aameen.

THE SCIENCE OF HADITH

1. Meaning of hadith

The linguistic meaning of hadith is 'new' or 'something new'. The technical meaning of hadith is: every piece of information attributed to the Prophet صلى الله عليه وسلم which is based on his statements, his actions and also his approvals, including his personal attributes and his mannerisms.

Question

A. What is meant by hadith?

- Something that is attributed to the Prophet صلى الله عليه وسلم
- Something that is attributed to the companions of the Prophet صلى الله عليه وسلم

B. Can the statement and action of the Prophet be considered a hadith?

C. Can everything attributed be the hadith of the Prophet صلى الله عليه وسلم ?

D. Abiding by the hadith of the Prophet is

- Necessary
- the sunnah
- obligatory
- Mandatory

2. Meaning of as-sunnah

The linguistic meaning of the word sunnah is the way, the method, or a principle. When the word sunnah is used together with the Qur'an (as in the Qur'an and the sunnah) it would mean 'hadith' according to the source of law. The Qur'an is wahy-e-Jalee (the express wahyi), and the sunnah is wahye- khafee (implicit wahyi).

Question

- Describe the meaning of the word 'sunnah'?
- When the word 'sunnah' is used with the word 'the Qur'an' it means:
 - hadith
 - Laws of the Shariah

- wahyi
- emphasised sunnah
- The hadith of the Prophet ﷺ is synonymous with wahy-e-Jali/wahy-e-Khafi

3. Difference between the sunnah and the hadith

Usually the word 'sunnah' and 'the hadith' are used interchangeably with each other. However, some scholars say that the meaning of as-sunnah is the statement, action and approval of the Prophet whether they are established or not. In other words, hadith according to them is more general and the sunnah is something more specific.

Question

- What's the difference between the words hadith and as-sunnah?
- According to some scholars as-sunnah is
 - the words of the prophet ﷺ
 - the actions of the prophet ﷺ the words
 - actions and the approvals of the prophet ﷺ

4. The sunnah and the bid'ah (the innovation)

Sometimes the word the sunnah is used to mean the opposite of the innovation (the bid'ah), and in such a case the word as-sunnah means the prescribed ways of worship, and / or certain special conditions or states that are proven from the Prophet ﷺ and the rightly guided caliphs. And the word bid'ah means those innovations in various forms of worship that the misled people have innovated in the name of religion, while they are not proven from the ways of the Prophet ﷺ and that of the companions, and the people practice these forms considering them as-sunnah and shari'ah

Question

- What's the major difference between as-sunnah and al-bid'ah?
- Does bid'ah mean the way or form of worship which was invented by any caliph or any predecessor? Yes/No
- Who are the misled?
 - Those who do not practise the religion
 - Those who invent a new religion
 - Those who change the religion

5. Summary of different types of sunnah

1. According to the muhaddiseen (a muhaddis is a specialist who profoundly knows the hadith, narrates it along with the chain of their narrators including

the original narrators) the word as-sunnah is a synonym for hadith, and they actually include the biography (of the Prophet ﷺ) too.

2. According to the Islamic jurists the word as-sunnah is used for any form of worship which is non-obligatory.
3. According to the usooliyyeen (an usooliyy is someone who can formally extract the principles [usool] from the sources of law). The word as-sunnah is specific to the words/ actions and approvals of the Prophet ﷺ, something narrated straight from the prophet ﷺ
4. In the books of creed, sunnah means the books of right belief, as Ahlus-Sunnah Wal-Jamaa'ah is used which is the opposite of Ahlul-Bid'ah Wal-Firqah. There are many books titled 'as-sunnah. The authentic books of the Imamas which are based on the right belief are meant by this term. (such as [AR TEXT])

Question

•Sunnah technically means:

- Hadith
- Non-obligatory deeds
- Sunnah of the Prophet ﷺ
- Creed

6. Preservation of the Hadith ﷺ

- The initial instructions of the Prophet ﷺ :

Initially, the Prophet ﷺ commanded for the ahaadith to be only narrated (verbally) and forbade them from compiling them. Look at the following Hadith:

Abu Sa'eed Khudri (may Allah be pleased with him) says that the Prophet ﷺ said,

“Don't write anything attributing to me. Whoever has written from me anything other than the Qur'an should efface it. There is no objection if you narrate a hadith from me. However, if anybody deliberately attributes to me a lie - and Hammam said: I think he also said - he should make the Hellfire his abode. (Muslim: 3004)

- The final instructions of the Prophet ﷺ :

Thereafter, the Prophet ﷺ allowed the people to compile the ahaadith. Following are some (proofs from) ahaadith in this regard.

[ARABIC TXT] By Him in whose Hand is my soul nothing except the truth is uttered by this mouth. (Abu Dawuud 36:46 classed Sahih by Shaikh Albaani)

- Abdullah ibn Mas'ood (may Allah be pleased with him) said: May Allah cause him to be radiant who hears what I say, memorizes it, preserves it, and conveys it to the others. (Tirmidhi 2658, Shaikh Albani, sahih)

Bring forth a notepad, I will tell you something after which you won't go astray. (Bukhari: 114)

Summary

1. To give tatbeeq is mandatory (If objection can be eradicated, then tatbeeq is better than refutation.
2. Prohibition was an initial command and what revokes it is the allowance. (Hafidh Ibn Hajar al-asqlani)
3. The Prophet ﷺ had initially prohibited then allowed them to compile the ahaadith. (Ibn Jauzi Risaalah an-naasikh wal mansookh)
4. The Prophet ﷺ had initially prohibited then allowed them to compile the ahaadith. (Ibn Qutaibah - Taweel mukhtalaf al hadith)
5. To establish the allowance of compilation, khateeb Baghdadi has written a book titled "Taq-yeed-ul-ahaadith."

Question

- What was the initial instruction regarding the compilation of a hadith
- What's the virtue of listening to the hadith correctly and conveying it to the others.

7. Classification of a hadith based on its types :

There are 3 kinds : Words of the Prophet ﷺ , actions of the Prophet ﷺ , and his approvals.

8.

1. Words of the Prophet ﷺ

Hadith-e-qauli is something that is based on the words of the Prophet ﷺ

Obey Allaah and obey the messenger (Al-Maidah: 92)

The stage of obedience is after the word and command and this helps us deduce the evidence or establishment of hadith-e-qauli.

Example of hadith-e-qauli:

Abu Huraira (may Allah be pleased with him) says that the Prophet ﷺ said "Praying salah in the masjid of mine (Masjid-e-nabawi) is a thousand times more virtuous than praying anywhere else except in Masjid-e-Haram (Bukhari :1190)

Question

Hadith-e-qauli means : What the Prophet ﷺ said? What the Prophet ﷺ did? What he asked (us) to do?

When is it obligatory to abide by the hadith of the Prophet ﷺ ?

9. Hadith-e-Fe'li (actions of the Prophet ﷺ)

2. Hadith-e-Fe'li is that hadith which is based on the practice of the Prophet ﷺ

Say if you love Allah then obey me (Aal-e-Imran:31)

Example of Hadith-e-Fe'li:

Ibn-e-Awfa (may Allah be pleased with him) narrates that he said : we participated in 6 or 7 wars along side the Prophet ﷺ and we used to eat locusts with him. (Al Bukhari : 5495)

Question

Is it possible for the ummah to bring into practice everything that the Prophet ﷺ himself practised?

10. Approvals of the Prophet (ﷺ)

Indeed in the life of the Prophet ﷺ is the best model for you. (Ahzab :21)

Hadith-e-Taqreeri is the hadith which is neither the words nor the actions of the actions of the Prophet ﷺ . But it's actually the words or the actions of the companions of the Prophet ﷺ , which when were carried out in his presence and he was quiet (he didn't object), or it something that was mentioned /reported to the Prophet ﷺ regarding somebody's action , and the Prophet ﷺ approved it by the way of being quiet about it. In other words it's the word/ statement or the action of somebody which the Prophet ﷺ allowed to continue.

Example of Taqreeri

It's an authentic hadith mentioned in the sunnan of Abu Dawuud, One day the Prophet ﷺ returned from the battle of Tabuuk or that of Khaybar, (and went to Ayesha (ra)), a curtain was hanging from the cupboard in the house. When there was slight breeze the curtain moved a little and uncovered the toys lying behind,

the Prophet ﷺ asked: O Ayesha (ra) What are these ? She replied, these are my toys. The Prophet ﷺ asked what is it that I see among them? She said a horse. He ﷺ asked : And what's on top of the (the body of) the horse? She replied, they are 2 wings, He asked : The horse and it's wings! She replied, haven't you heard that the horses of Sulaiman Ibn Dawood also had wings. The Prophet ﷺ smiled so much at the reply of Ayesha(ra) that his radiant teeth were visible. (Abu Dawood:4932)

11. The science of narration

This faculty of sciences is based on the compilation and narration of the ahaadith of the Prophet ﷺ

Question A student of what stage do you think is best suited to learn the science of narration?

12. The science of expertise

This is based on the field of research and discussions in which acceptance and rejection of both the narrator and from whom it is narrated is examined.

1-The conditions of the narrator, types of narrations and the rules pertaining to the narrations can be obtained by studying this.

2-One can benefit from the knowledge of the types of ahaadith and the sciences of deducing the meaning.

Question ? What faculties does the science of expertise deal with?

13. The chain

The linguistic meaning of the word Sanad is the support.

Technically, the word Sanad means the chain of narrators that travels from the followers of the followers of the companions, and to the followers of the companions, and to the companions, and it reaches the Prophet ﷺ .

Example of Sanad

[ARABIC TEXT] is a sanad in which :

- A'mash (died 147AH) is a narrator who narrates from his teacher, Ibrahim Nakhayee (from the 3rd generation).
- Ibrahim Nakhayee (died 96 AH) narrates from his teacher, Alqamah (from the 2nd generation).
- Alqama (died 62 AH) narrates from his teacher Abdullah Ibn Mas'ood (companion of the Prophet ﷺ).
- Abdullah ibn Masood (died 32 AH) narrates from the Prophet ﷺ (died 11AH).

Question? Define sanad and give an example.

14. Text (AR TXT matn)

The literal meaning of the word matn is the hard surface of the soil which is slightly above the plain.

The technical meaning of matn is that part of the discourse which begins at the end of the sanad. (Therefore matn is the name of the consolidated words attributed to the Prophet ﷺ).

Example of matn: "When a dog drinks from your bowl you must wash it 7 times."

In the above hadith the words of the matn are from (arabic text) until (arabic text)

State the literal and technical meaning of matn.

15. Silsilah az-zahab

Imam Malik (r) (179AH) → Naafi' (r) (117AH) → Abdullah ibn Umar (ra) (73AH) → the Prophet ﷺ (11AH)

16. The chart of the most authentic chains.

The 5 chains mentioned below are considered the most authentic by various scholars (Tadreeb ar-raawi)

Accordance	Chain
Ishaq bin Rahwiyya and Ahmed ibn Habbal	Az-zuhri (124AH) - AbdAllah ibn Umar (73AH) - Prophet Mohammed ﷺ (11AH)
Falaas and Ali ibn Al-Madeeni (234AH)	Ibn Sireen (110AH) - Ubaidah (72AH) - Ali (40AH) - Prophet Mohammed ﷺ (11AH)
Yahya ibn Mu'een (233H)	Al-A'mash (147AH) - Ibrahim (96AH) - Al-Qamah (62AH) - Abdullah ibn Masood (32AH) - Prophet Mohammed ﷺ (11AH)
AbuBakr bin AbiShaiba	Az-zuhri (124AH) - Ali Zain al'abideen (94AH) - Al-Hussain (62AH) - Ali (40AH) - Prophet Mohammed ﷺ (11AH)
Imam Bukhari (255H)	Malik (179AH) - Naafi' (117AH) - Abdullah ibn Umar (73AH) - Prophet Mohammed ﷺ (11AH)

17. The companions who have narrated the most number of ahaadith :

Names	Number of narrations
Abu Huraira (ra)	5374
Abdullah ibn Umar (ra)	2630
Anas bin Malik (ra)	2286
Ayesha (ra)	2210
Jaabir ibn Abdullah (ra)	1540
Abdullah ibn Abbas (ra)	1160
Abu Saeed Khudri (ra)	1100

18. The students of the companions who have narrated the most number of ahaadith :

Aamir Shu'bi (r)
 Shu'ba bin Hajjaaj (r)
 Ataa bin Abi Ribaah (r)
 Ikrima Maula ibn Abbas (r)
 Saeed bin Jubair (r)
 Saeed bin Musayyib (r)
 Hasan Baswri (r)

19. The number of narrations of the 6 most authentic books of ahaadith:

Names	Sahih Bukhari	Sahih Muslim	Jaami' Tirmidhi	Sunan Abu Dawood	Sunan Nasa'ee	Sunan Ibn Maajah
Number of ahaadith	7563	3033	3956	5274	5761	4341
Sahih	7563	3033	3101	4393	5314	3503
Dhaeef	0	0	832	1127	447	948
According to	Fu'aad Abdul Baqi	Fu'aad Abdul Baqi	Shaikh Albaani	Shaikh Albaani	Shaikh Albaani	Shaikh Albaani

20. The noble dignitaries of the 6 authentic books of ahaadith:

Names	Birth and Death in Hijri	Some Renowned Teachers	Some Renowned Students
Bukhari, Mohammed Bin Ismaa'eel	194/256	Ahmed Ibn Hanbal, Aliyy Bin Al Madeeni, Yahya Bin Ma'een	Tirmidhi, Abu Zur'ah Raazi, Abu Haatim Raazi,
Muslim bin Al-Hajjaaj Al-Qushairi, Abul Hussain	204/264	Ahmed Ibn Hanbal, Bukhari, Yahya Bin Ma'een	Tirmidhi, AbdurRahmaan Bin Abu Haatim Raazi
Ibn Maa'jaah, Mohammed Bin Yazeed Al-Qizwini Abu Abdullaah	209/273	AbuBakr Bin Abi Shu'bah, Ibrahim Bin Munzir, Abu Zur'ah	Ibrahim Bin Deenar, Ja'far Bin Idrees
Abu Dawuud, Sulayman Bin Ash-ath, As-Sijistaani	202/275	Ahmed Bin Hanbal, AbuBakr bin Abi Shu'bah, Is'haaq Bin Rahawaih	Tirmidhi, AbdurRahmaan Bin Khallaad Ramahurmuzi
Tirmidhi, Muhammed Bin Eesa Abu Eesa	209/279	Bukhari, Muslim, Qutaibah Bin Sa'eed, Ibrahim Alharwi	Hammaad Bin Shakir Alwaariq, Hussain Bin Yusuf Al-Firabri
Nasa'ee, Ahmed Bin Shuaib Abu AbdurRahman	215/303	Bukhari, Muslim, Abu Dawuud, Trimidhi	Abu Ja'far Tahaawi, Abu Qaasim At-Tabaraani

21. Classification of hadith based on number of narrations

Hadith is of 2 kinds based on the number of ways of narrations:

1. Mutawaatir
2. Aaahaad

Question ; What are the types of ahaadith based on the number of narrations?

22. Mutawaatir are those ahaadith that were narrated by such a big number of narrators in every era (from the beginning of the sanad, at the middle and also until the end) that it would be impossible for them to agree to fabricate, belying, or on rejection of a hadith.

There is a difference of opinion in the minimum number of narrators at every level for a hadith to be classified as mutawaatir. The preferred stance is that a minimum of 10 narrators in every level is a must.

Mutawaatir is of 2 kinds

Mutawaatir Lafzi

Mutawaatir ma'nawi

Question : What number is mandatory for a hadith to be considered a mutawaatir?

23. Mutawaatir Lafzi: It is the hadith the text and the meaning of which are both recurring.

Example: 1. Whoever lies and attributes it to me should make a place for him in the Hellfire. (Bukhari:110). This hadith was narrated by more than 70 companions.

2. Similarly the hadith pertaining to doing the masah on socks is also Mutawaatir Lafzi.

Question Give an example of Mutawaatir Lafzi.

What is the ruling for someone who fabricates a hadith deliberately?

24. Mutawaatir Ma'nawi: It is the hadith which has recurring ahaadith whose meanings are similar and the words are not the same.

Example: The lifting of both the hands for dua.

There are many ahaadith about this, and their words are different from each other. However the meaning of all the ahaadith is that when the Prophet Muhammed صلی اللہ علیہ وسلم made duas, he lifted his hands.

Question Narrate a hadith of Mutawaatir Ma'nawi.

25. Akhbaar-e-Aahaad: Akhbaar-e-Aahaad are those Ahaadith that don't quite fit on the criteria of akhbaar-e-Mutawaatir, i.e., the number of narrators at any stage of narrations (level of chain) reduces to less than 10.

Khabar-e-Waahid is of three kinds:

- 1- Hadith Mash'hoor: The number of narrators at any stage or era is between 3 and 9.
- 2- Hadith Azeez: The number of narrators at any stage or era is only 2.
- 3- Hadith Ghareeb: The number of narrators at any stage or era is only 1.

26. Classification of hadith based on its attribution:

Hadith Al Qudsi	Hadith Al Marfoo'	Hadith Al Mauqoof	Hadith Al Maqtoo'
Attributed to Allah	Attributed to the Prophet <small>صلی اللہ علیہ وسلم</small>	Attributed to the Companion	Attributed to the Taabi'ee or Tab-e-Taabi'ee

27. 1. Hadith Al Qudsi: It is that narration which is attributed to the Prophet صلی اللہ علیہ وسلم in which the Prophet صلی اللہ علیہ وسلم attributes the hadith to Allah.

In Hadith Al Qudsi, the first person pronoun is used for Allah. There are no more than 200 Ahaadith of this kind.

Question : Give an example of Hadith Al Qudsi.

Hadith Al Qudsi is: The word of Allah? The word of the Prophet صلی اللہ علیہ وسلم ?
The word of the companion? The word of the predecessors?

28. Difference between the Qur'an and Hadith Al Qudsi

1. The Qur'an is the word of Allah, and both its words and the meanings are from Allah. In Hadith Al Qudsi the meaning is from Allah while the words are from the Prophet صلی اللہ علیہ وسلم .

2. The Qur'an is recited in the salaah, while Hadith Qudsi is not recited in it (while it is an act of virtue). Thus, the Qur'an is Wahy-e-Matlu and the Hadith Al Qudsi is not.

3. Consensus of the Ummah and Tawaatur is a must for the establishment of the Qur'an, and it is not so, for the Hadith Al Qudsi.

4. The Qur'an was revealed through Jibreel (A.S), however, it is not necessary for his name to be mentioned in the Hadith Al Qudsi.

5. The Qur'an is a miracle, and Hadith Al Qudsi is not.

What is the fundamental difference between the Qur'an and the Hadith Al Qudsi?

29. Hadith Al Marfoo'

Technically Hadith al Marfoo' is the word , action , approval or the attribute of the Prophet صلی اللہ علیہ وسلم .

Hadith al Marfoo' can be Sahih, or Hasan, or weak, or even fabricated.

What is meant by Hadith al Marfoo'? And how many types does it have?

30. Types of Marfoo'

There are 2 types of Marfoo'

1. Hadith Muttassil: It is a must for every Sahih and Hassan hadith to have the intact chain of narrations i.e. every narrator should narrate it from his Shaikh without any cessation.
2. Hadith Ghair Muttaswil : There is no mention of one or more than one narrators in this i.e. their chain has a discontinuity. There are 3 types of Ghair Muttaswil hadith.
 - A. Hadith Mursal
 - B. Hadith Munqati'
 - C. Hadith Mu'zal

Question : What is the difference between Hadith Muttaswil and Hadith Ghair Muttaswil?

31.

A. **In the convention** of the sciences of ahaadith, the hadith whose last part has collapsed (i.e. nothing above the taabi'ee is mentioned) is called a Mursal. In other words the taabi'ee doesn't mention the companion. It is also possible that the name of the taabi'ee may have been omitted along with that of the companion.

Hadith Mursal is a kind of Ghair Murtaswil Hadith.

Example of a Mursal hadith

Mohammed bin Raafi' has said to me that Hujain told him that Laith has said to them the as he said to Aqueel and Aqeel to Shihaab, and Shihaab has narrated it from Sayeed ibn Musayyib that the Prophet ﷺ forbade us from selling the fruits hanging from the tree. (Name of the companion is missing from the chain of the hadith and that is why it is considered Mursal.)

Question :Is practice on the Hadith Mursal allowed?

32.

Conditions for the acceptance of Hadith Mursal:

There is a difference in opinion about accepting the Hadith Mursal.

Some scholars have allowed the acceptance of Hadith Mursal with certain conditions, they are:

1. The narrator of Mursal has to be from among the big and highly credible followers of the Prophet ﷺ.
2. The other huffaz (a hafiz is somebody who has memorised the ahaadith besides memorizing the Qur'an) should have no difference in opinion with the narration.
3. The hadith should also have another chain of narration.

Question : What are the conditions for the acceptance of Hadith Mursal? Explain them.

33.

Tadlees (Deception)

The narrator narrates from his teacher (Shaikh) who he has met and has also heard the narration from them, and also narrates something he has not heard from his Shaikh which brings the credibility of his listening into question. This is called Tadlees, and the narrator is called Mudallees (deceiving) as in the wordings:

[ARABIC TXT]

The ruling pertaining to this is: if the deception is from ' [arabic text] ' and there's no clarity about where he heard it, then the narration of such a deceiving man

[ARABIC TXT] is rejected. However if the words are '[arabic text]' I've heard then it is acceptable.

If a [ARABIC TXT] narrates using '[arabic text]' and if it is believed that he narrates from the chain of highly credible authorities, then it is not objectionable except that its deception becomes evident when other narrations similar to this hadith are being collected, and in this case it would be rejected.

- What's the ruling of the narration of "[arabic text]"
- Explain the rule pertaining to Tadlees.

Mursal Khafi is the narration of the person who claims to have got it from his shaikh whereas he has not met the shaikh at all or listening from him is not established

Mudallas is the narration of a person who has met his Sheikh and he has also heard but in the case of this particular narration it doesn't come clean whether he has heard it or not. The way to get rid of the doubt which arises because of the word **عن** is that he said **سمعت**

Note :When the orientalist observe the kind of care Muslims have taken in order to collect the hadees of the prophet they said this no example of this kind of care in the entire history

One must remember that the people who have collected the hadees have got various ways of collecting the change of narration however they take the route of exercising great question and collect the narrations from the most highly credible authorities and do away with suspicions. Therefore, those who have no idea about the kind of care muhaddiseen have taken in this regard say that they may have lost a lot of information in the hadees they have left out. Where is the fact of the matter is that one has no doubt about any error when the muhaddis takes the hadees of highest credibility of narrations and leaves out the one with weaker narrations. This actually helps in the heart attaining tranquility

What is the method adopted by the muhaddiseen in order to accept a narration and a chain of narration or to reject it

Question :What is the difference between mursal Khafi and tadlees

35. the term hadees munqati' applies to any Hadees in the chain of which there is some disruption that is the chain is broken. It could be at the beginning or in the middle or even at the end. However according to Imam navavi it is that Hadees in which the name of a follower of a companion is omitted which means the follower of the followers of the companions narrates a hadees straight from a companion.

For example generation of Imam Malik from a very famous companion Ibn Umar radiAllahu Anhu. It is evident that in this sanad the name of one of a follower is omitted therefore this Hadees is Munkathi and also non-intact

Question What do you call a hadith in which a narrator is absent or is omitted?

36. The term **معضل technically** applies to a hadith in the chain of which more than one narrator (a minimum two) is omitted. **معضل** is a weak hadith and it is of an even lower rank than mursal and Munkati. This kind of hadith is also a non-intact hadith.

Mursal Khafi is the narration of the person who claims to have got it from his shaikh whereas he has not met the shaikh at all or listening from him is not established.

The example of a mu'zal hadith:

Imam Haakim(r) narrates from Qa'nabi, and the latter from Imam Maalik(r) that the word has reached Imam Maalik(r) that Abu Huraira(ra) said that the Prophet صلى الله عليه وسلم says: " Give your slave the food, the clothes that's acceptable, and don't overburden him with work." (From Ma'rifat uloom al hadith, pg. 81)

There are 2 narrators missing in the chain of this hadith. We learn this from the chain of another authentic hadith that Imam Maalik(r) had heard this hadith from Mohammed ibn Ajlaan and that the latter had heard it from his father Ajlaan and Ajlaan had heard it from Abu Huraira(ra).

Question What's the defect in a Mu'zal hadith?

37. Hadith Mauquuf:

3. : In the convention of the science of hadith, Mauquuf means a statement, action, or an approval that's attributed to the companion of Prophet صلى الله عليه وسلم, hadith mauquuf can be classed as sahih, hasan, weak or even fabricated.

Example for hadith mauquuf fe'li:

" Ibn Abbas (ra) led the prayer while he had only tayyammum " (Bukhari , Book of Tayyammum, Chapter 6)

This was an act of Ibn Abbas and not of the Prophet صلى الله عليه وسلم, therefore this hadith is mauquuf.

Example for hadith mauquuf taqreeri:

" I did so & so in front of a companion and he didn't object."

Question What do you say about the practice based on hadith mauquuf.

38. Hadith Maqtuu':

4. : In the convention of the sciences of hadith, Maqtuu' is a statement attributed to either a follower of the companion, (taab'ee) or someone even lower (i.e even after them).

The text of the hadith also is attributed to a taab'ee or somebody even lower. Maqtuu' is different from hadith munqati'. In the Hadith maqtuu' the chain did not reach to the prophet

Example of hadith maqtuu' :

Ibrahim ibn Muntashir says Masruuq would hang a curtain in the house to partition between himself and other family members and he would be so absorbed in the prayers that he would not know about what's happening in the house. This hadith is about a practice of Masruuq (died 63AH) who is a famous taab'ee and is a student of a famous companion Abdullah Ibn Mas'ood (ra).

Question Give an example of a hadith maqtuu'

39. Classification of ahaadith based on acceptance and non acceptance.

Maqbool: Sahih, Hasan and
Mardood : Weak , Fabricated

Question :What's a maqbool hadith? And when is a hadith called mardood?

40. Mardood ahaadith are rejected based on 3 factors :

- A. When there's a lapse in the chain i.e when the chain is broken and a narrator in the middle is missing.
- B. Because of the disputes of the narrators : If any narrator has a different opinion from opinion of the highly credible authorities (arabic text), then the hadith becomes weak.
- C. Because of the malignancy of a narrator : If a narrator is maligned and his character arouses suspicion, also then the hadith is classed as dhaeef.

41. Definition of a Sahih Hadith

In the technical convention of the sciences of hadith, a sahih hadith is the one

- (1) whose chains are connected (ittisalussanad)
- (2) which has the just (i.e impartial (Adalat (fair)) narrators,
- (3) which has the narrations from those that have a firm grip over their memorisation, (tammuzzabt)
- (4) that has no rarity and (No shazz)
- (5) it should have no blot or defect in it either.(No Illat kafiyaah khadiha)

Some scholars have considered the addition of [tammu zzabt] absolutely necessary so that the difference between sahih and hasan is understood. Hadith with [Taammuzzabt] is considered sahih and the one with [khafeefuzzabat] is considered hasan.

42. There are 5 conditions for any hadith to be classed as sahih.

1. Intact Chain : Every narrator should have taken the hadith straight from their Shaikh.
2. Integrity : The narrator should be just , all the narrators of every narration should be Muslims and should be leading a dissolute life.
3. The narrators should be a hafiz, every narrator should have a strong memory and every narration should be firmly preserved either in the chest or in the note books.
4. There should not be any oddity: No [arabic txt] narrator should be contradicting another narrator .
5. No defect in the hadith: There shouldn't be any hidden defect in the narration (which is not obvious) .

Question What are the conditions for any hadith to become acceptable? Explain them.

43. Meaning of “[illat khafiyyah khadiha]”

As per the convention of the sciences of hadith, [arabic txt] is a hidden defect in the hadith that wounds it. If the defect is visible (and obvious) it is not counted under [arabic txt].

It's important for a mu'allal hadith that its defect is hidden/ concealed and that the health of the hadith gets affected with its defect.

Defect [sanad] is in the text or even in the chain of narrators. There are many reasons for a hadith to have a defect. Some of them are :

1. The listening of the narrator from his Shaikh to be unrecognised.
2. The taab'ee develops suspicion about a narration while the narration is safe from the chain of the companion.
3. There's [arabic txt] (ananah) in the narration and a narrator goes missing, which is learnt from other sources.
4. While it is established that the narrator has heard from his Shaikh but there's no establishment that he heard this particular hadith from him.

Example of [arabic txt]

Taking omen is shirk (polytheism), and every one of us, except that Allah drives it away by virtue of (our) reliance (on Him)

(Narrator : Abdullah ibn Mas'ood) (Muhaddis: Ibn Qayyim) (Source : Madaarij-us-saalikeen)

While this hadith is 'Sahih' as per the text and the chain of narration, however the words [arabic txt] are the words of illah. Imam Bukhari says that these are the words of Abdullah ibn Mas'ood according to Sulaiman bin Harb. This hadith has been narrated, without these extra words, by many other narrators.

- Explain the word illah with an example.
- The reasons for illah are: four, ten, three, two

44. Meaning of Shaazz

When a siqah narrator narrates a hadith contradicting a narrator that's ausaq, then this hadith is classed as Shaazz.

If an individual narrator narrates a hadith contradicting a narrator whose memory and preservation is better than this individual, such a narration is rejected.

Shaikh Albani has strongly objected and refuted those who say that any addition from a siqah narration is acceptable. He says that this is incorrect. The fact of the matter is that the addition of a siqah narrator is acceptable as long as it doesn't contradict that of the ausaq narrator. However if it contradicts then it's not acceptable.

Question What's the meaning of shaazz and what's its correct definition.

45. Sahih lighairihee is the kind of hasan lizaatihee hadith which is narrated from another chain and that chain should be as strong as the first one, or even stronger. This is called sahih lighairihee because this kind of hadith is not considered sahih on its own, rather because of the consolidated support from another hadith.

46. Hasan lizaatihee

Hasan hadith is the one that has:

[ittisalat] : whose chain is connected.

[adalat] : whose narrators are just and of good characters.

[khafeefuzzabat] : there is some loss in the preservation and retention of the narration.

The hadith shouldn't be shaazz.

No hidden defect should be found in the hadith.

Question What's the missing element in hasan lizaatihee due to which it falls into this category.

47. Hasan lighairihee:

is a hadith whose chain is weak munjabir, however it has been narrated from a number of other narrations. Its weakness is not because the narrator is a liar or

dissolute. Therefore we extract from its definition that a dhaeef munjabir (a weak munjabir) hadith can rise to the level of hasan lighairihee due to the following:

1. That it is also narrated from another chain, and the second chain is either like the first or even stronger.
2. That the hadith was actually classed as weak because of the poor retention of the narrator or because the chain was broken and the ignorance of the narrator about it i.e there is no blame on the narrator about lying or about being dissolute.

Note: Only the weak munjabir can rise to the level of hasan lighairihee, i.e. on qualifying the conditions and the weak non-munjabir which is of the primary category of dhaeef, or afflicted with lies, or a fabricated hadith cannot qualify to be a hasan lighairihee even if it has many chains, instead it would be rejected in every way. [Sh. Albani(r)]

48. Abrogating and abrogated hadith

Definition of abrogation:

Linguistically, the word naskh has 3 kinds of meaning. One is to eliminate, (as the sun eliminates the shadow), the second meaning is to copy something as in something that is copied from a textbook, the 3rd meaning is to change something.

Naasikh eliminates the mansookh. Technically replacing one command of the shariah with another is called naskh

Question Explain the meaning of naskh.

49. Definition of the weak hadith

Linguistically dhaeef (weak) is the opposite of quaviy (strong). The weakness can be physical or abstract meaning :

Technically a weak hadith is a hadith in which the criteria of as sahih and a hasan hadith are not completely found.

Question If a hadith doesn't have the qualities of hasan, it is called _____.

50. Fabricated :

It's the kind of weak hadith in which baseless things are attributed to the Prophet

صلى الله عليه وسلم

Question What do you say about bringing into practice a fabricated hadith.

51. Mursal : is a kind of weak hadith in which a taab'ee narrates a hadith from the Prophet ﷺ without the source of a companion.

Question Define Mursal.

52. Mu'allaq : is a kind of weak hadith in which one or all the narrators are missing right from the beginning of the chain.

53. Mu'zal : is a kind of a weak hadith in which 2 or more narrators are missing together.

54. Munquati' : is a kind of a weak hadith in which the chain is broken for any reason, i.e it's not connected.

55. Matrook : is a kind of a weak hadith on a narrator of which is a blame for lying.

56. Munkar : is a kind of a weak hadith in which a narrator is either dissolute, innovator or someone who errs too much, or somebody who is negligent. According to Imam Ahmed ibn Hanbal, Munkar is a hadith in which a weak narrator contradicts the siqah .

58. The first grade of the books of hadith :

- | | |
|-----------------------|----------------------------|
| 1. Sahih Bukhari | Imam Bukhari (Died 256 AH) |
| 2. Sahih Muslim | Imam Muslim (Died 261 AH) |
| 3. Muatta Imam Maalik | Imam Maalik (Died 179 AH) |

59. The second grade of the books of hadith:

Some narrators of the following category of books have a lower rank than from those of the previous category based on their strength, nonetheless they are considered worth believing.

- | | |
|----------------------|---|
| 4. Sunan Nasa'ee | Imam Nasa'ee (Died 303AH) - (There are the fewest weak ahaadith in Nasa'ee). |
| 5. Jaami' Tirmidhi | Imam Tirmidhi (Died 279 AH) |
| 6. Sunan Abu Daawuud | Imam Abu Daawuud (Died 275 AH) |

60. 3rd grade of the books of hadith

The following list of books has both sahih and weak narrations, but the component of trustworthy narration is more.

- | | |
|------------------------|--------------------------------|
| 7. Sunan ibn Majaah | Imam ibn Maajah (Died 273 AH) |
| 8. Sunan Daarimi | Imam Daarimi (Died 255 AH) |
| 9. Musnad Ahmed | Imam Ahmed (Died 241 AH) |
| 10. Sahih ibn Khuzaima | Imam Khuzaima (Died 311 AH) |
| 11. Sahih ibn Hibbaan | Imam ibn Hibbaan (Died 354 AH) |

- | | |
|-------------------------|------------------------------------|
| 12. Mustadrak lilhaakim | Imam Hakim (Died 405 AH) |
| 13. Sunan Bayhaqi | Imam Bayhaqi (Died 458 AH) |
| 14. Sunan Daaruqutuni | Imam Daaruqutuni (Died 385 AH) |
| 15. Kutub Tabrani | Imam Tabrani (Died 360 AH) |
| 16. Tasaaneef Tahaawi | Imam Allaama Tahaawi (Died 321 AH) |
| 17. Musnad Shaf'i | Imam Shaf'i (Died 204 AH) |

61. The 4th grade of books of hadith:

The following composition are like a mixed bag, because these have fabricated narrations in abundance too. Preachers, historians, the Sufis and Islamic Jurists from latter generation used these books as support. It's important to find out how reliable the sources in them are.

- | | |
|-------------------------------------|-----------------------------------|
| 18. Tasaaneef Ibn Jareer Tabari | (Died 310 AH) |
| 19. Kutub Khateeb Baghdadi | (Died 463 AH) |
| 20. Tasaaneef Abu Nayeem Asfahaani | (Died 430 AH) |
| 21. Tasaaneef Ibn Asaakir | (Died 371 AH) |
| 22. Tasaaneef Dailami Sahib Firdaus | (Died 509 AH) |
| 23. Tasaaneef Kaamil ibn Adiy | (Died 365 AH) |
| 24. Tasaaneef Ibn Marduyah | (Died 410 AH) |
| 25. Tasaaneef Waqidi | (Died 207 AH) Teacher of Ibn Sa'd |

CLASSIFICATION OF BOOKS OF AHAADITH

62.

1. Jaami' (Plural is Jawaami')

is a book of hadith in which hadith on all subjects are available, especially pertaining to creed, rulings, relationships, manners of eating and drinking, commentary of the Qur'an, biography of the Prophet ﷺ and history, books of trials etc

Example:

- a. [arabic text] (Sahih Bukhari)

63.

2. Musnad (Plural masaaneed)

The ahaddith in a musnad are arranged alphabetically with the name of companions. These books mention the lineage of the companions and their services to Islam, and then their narrated ahaadith are mentioned .

Example :

- a. Musnad Imam Ahmed bin Hanbal (Died 241 AH)

- b. Musnad abi Daawuud Tayalisi (Died 204 AH)
- c. Musnad Baqi bin Mukhallad (Died 296 AH)

64.

3. Mu'jam (plural: Ma'ajim)

Ahaadith in a Mu'jam are arranged alphabetically or in the order of the Shaikh, townships, or the names of tribes.

Example:

- a. Mu'jam Lit Tabraani

65. Mustadrak (Plural: Mustadraak)

Mustadrak is a book of a ahaadith in which ahaadith are based on the conditions of somebody else are compiled that are not available in the book of the original compiler.

Example: Mustadrak al Hakim Ala As-Saheehayn (Imam Hakim Naisaboori Died 405AH)

Imam Hakim, in this book has tried to collect ahaadith based on the conditions of Imam Bukhari and Muslim.

66. Mustakhraj (Plural: Mustakrajaat)

In Mustakhraj, the scholar of hadith, in the book compiled by another author, narrates the hadith by his own chain. Thus, the second chain at some stage meets the first chain.

Example:

- a. Mustakhraj Abi Bakr Ismaa'eel Alaa Sahih Al Bikhari
- b. Mustakhraj Abi Awaana Alaa Sahih Muslim (Died 316 AH)
- c. Mustakhraj Abi Ali Tuusi Alaa At Tirmidhi
- d. Mustakhraj Muhammed Ibn Abdul Maalik Ibn Aiman Alaa Sunan Abi Dawuud

67. Musannaf

In a Musannaf, the narrations of every companion are arranged based on the chapters of Islamic Jurisprudence.

Example:

Musannaf Abdur Razzaq (Died 211 AH)

68. Sunan:

It's the book of ahadith in which the ahadith pertaining only to the rulings are collected.

Example: Sunan Nasa'ee, Sunan Ibn Maajah, Sunan Abu Dawood etc.

69. Arba'een

It's a book of ahadith in which 40 ahadith on any subjects are collected. However, the hadith that talks about the virtues of memorising 40 a hadith is weak.

70. Ajzaa' (Singular: Juz)

Juz' is that small book in which a hadith are assimilated pertaining to a particular chapter

Example: Juz Raf-al-yadain by imam Bukhari etc.

71. Atraaf: is the book in which a particular portion of the is written that points at the rest of the hadith.

Example: Tohfatul Ashraf by Imam Raazi etc.

72. Aasaar: are the words and actions attributed to the companions and their followers

73. Levels of Sahih ahaadith.

Sahih ahaadith have been divided at different levels. The first level is considered of the highest level, and the last the lowest.

1. It's of that sahih hadith which is narrated by both Imam Bukhari and Imam Muslim.
2. It's of that sahih hadith which is narrated by Imam Bukhari alone.
3. It's of that sahih hadith which is narrated by Imam Muslim alone.
4. It's of that sahih hadith that qualifies on the criteria of both Imam Bukhari and Imam Muslim but not recorded by them.
5. It's of that sahih hadith that qualifies on the criteria of Imam Bukhari alone but he has not recorded it.
6. It's of that sahih hadith that qualifies on the criteria of Imam Muslim alone but he has not recorded it.
7. It's of that sahih hadith that is considered sahih by both Ibn Khuzaima and Ibn Hibban but doesn't qualify to be sahih on the conditions laid by Imam Bukhari and Imam Muslim.

74. Introduction of the books of ahaadith**1. Sahih Al Bukhari (AR TEXT)**

The compiler: Abu Abdullah Muhammed Ibn Ismaa'eel Ibn Ibrahim Ibn Mugheerah Bukhari

Birth: Shawwaal 194 AH

Death: 256 AH

Age 62 years

Place: Bukhara, Uzbekistan.

2. Sahih Muslim

The compiler: Abul-Husain Muslim Ibn Al Hajjaaj Ibn Muslim Al Qushairi An-Naisabuuri

Birth: 204 AH

Death: 261 AH

Place: Naisapoor, Iran

3. Sunan Abi Dwuud

The compiler: Abu Dawood Sulaiman Ibn Al-Ash'ath As-sijistaani

Birth: 202 AH

Death: 275 AH

Place: Sajistan, Iran

4. Sunan At-Tirmidhi

The Compiler: Muhammed Ibn Eesa Abu Eesa At-Tirmidhi As-Sulami

Birth: 209 AH

Death: 279 AH

Place: Termez, Uzbekistan

5. Sunan An-Nasa'ee

The Compiler: Ahmed Ibn Shuaib Abu AbdurRahman An-Nasa'ee

Birth: 215 AH

Death: 303 AH

Place: Khurasaan (Old) (Turkmenistan + Afghanistan)

6. Sunan Ibn Maajah

The Compiler: Ibn Maajah Abu Abdullah Muhammed Ibn Yazeed Al Qizweeni

Birth: 209 AH

Death: 273 AH

Place: Qazvin, Iran

7. Muatta Al Imam Maalik

The Compiler: Maalik Ibn Asan Abu Abdullah Al Asbahi (al asbuhy)

Birth: 93 AH (711AD)

Death: 179 AH (795)

Place: Madeenah, Saudi Arab

8. Sahih Ibn Khuzaima

The Compiler: Muhammed Ibn Is'haaq Ibn Khuzaima Abu Bakr As-Sulami An-Naisabuuri

Birth: 223 AH

Death: 311 AH

Place: Naisapoor, Iran

9. Sahih Ibn Hibbaan

The Compiler: Muhammed Ibn Hibbaan Ibn Ahmed Ibn Hibbaan Ibn Mu'aaz Ibn Ma'bad At-Tameemi, Abu Hatim, Ad-Daarimi, Al-Busti

Birth: after 270 AH

Death: 354 AH

Place: Khurasaan, Iran

10. Al Mustadrak Ala As-Saheehain Lil Haakim

The Compiler: Muhammed Ibn Abdullah Abu Abdullah Al Haakim An-Naisaabuuri

Birth: 321 AH

Death: 405 AH

Place: Naisapoor, Iran

11. Musnad Ahmed

The Compiler: Abu Abdullah Ahmed Ibn Muhammed Ibn Hanbal Ibn Hilaal Ibn Asad Ash-Shaibaani

Birth: 164AH (780)

Death: 241 AH (855 AD)

Place: Baghdad, Iraq

12. Al Mu'jam Lit Tabarani

The Compiler: Sulayman Ibn Ahmed Ibn Ayyub Ibn Muteer Al-Lakhmi Ash-Shaami, Abul-Qasim At-Tabarani

Birth: 260 AH (821 AD)

Death: 360 AH (918 AD)

Place: Ukaa, Palestine

13. As-Sunan Al-Kubraa Lil Bayhaqi

The Compiler: Abu Bakr Ahmed Ibn Al-Husain Ibn Aliy Al-Bayhaqi

Birth: 384 AH

Death: 458 AH

Place: Naisapoor, Iran

14. Sunan Ad-Daarun Qutuni

The Compiler: Abul-Hasan Aliy Ibn Umar Ibn Ahmed Ibn Mahdi Ibn Mas'ood Ibn An-Nu'maan Ibn Dinaar Al-Baghdadi

Birth: 306 AH

Death: 385 AH

Place: Baghdad

15. Sunan Ad-Daarimi

The Compiler: Abdullah Ibn AbdurRahman Abu Muhammed Ad-Daarimi

Birth: 181 AH

Death: 255AH

Place: Samarqand, Uzbekistan

16. Musannaf Ibn Abi Shaibah

The Compiler: Abu Bakr Abdullah Ibn Muhammed Ibn Abi Shaibah

Birth: 159 AH

Death: 235 AH

Place: Kufa, Iraq

17. Musannaf AbdurRazzaq

The Compiler: Abu Bakr AbdurRazzaq Ibn Hammam As-San'aani

Birth: 126 AH
 Death: 211 AH
 Place, San'aa, Yemen

18. Buluugh Al Maraam
 The Compiler: Hafiz Ibn Hajar Asqalani
 Birth: 773 AH (1372 AD)
 Death: 852 AH (1448 AD)
 Place: Cairo, Egypt

19. Riyadus-Saaliheen
 The Compiler: Al Imam Al Hafiz Muhiyuddin Abu Zakariyya Yahya Ibn Sharf Ibn Mirri Ibn Hasan Ibn Husain Ibn Muhammed Ibn Jumuah Ibn Hazzaam An-Nawawi Ash-Shaf'ee Ad-Dimashqi (Popularly known as Imam An-Nawaaai)
 Birth: Muharram 631 AH (1233 AD)
 Death: 676 AH (1277 AD)
 Place: Damascus, Syria

20. Mishkaat Al Masaabeeh
 Muhammed Ibn Abdullah Al Khateeb Al Umari, Abu Abdullah, Waliyyuddin, At-Tabrezi
 Birth: Unkown
 Death: 741 AH (1340 AD)
 Place: Tabrez, Iran

21. Sahih Jaami' As-Sagheer
 The Compiler: Muhammed Nasir-ud-deen Al Albaani
 Birth: 1333 AH (1914 AD)
 Death: 1420 AH (2nd Oct 1999)
 Age: 85 Years
 Place: Ashqudrah, Albania

22. Silsilah Al Ahaadeeth As-Sahihah
 The Compiler: Muhammed Nasir-ud-deen Al Albaani
 Birth: 1333 AH (1914 AD)
 Death: 1420 AH (2nd Oct 1999)
 Age: 85 Years
 Place: Ashqudrah, Albania

23. Silsilah Ahaadeeth Ad-dha'eefa Wal Maudhuu'ah Wa Atharahas Sayyi' Fee Al Ummah
 The Compiler: Muhammed Nasir-ud-deen Al Albaani
 Birth: 1333 AH (1914 AD)
 Death: 1420 AH (2nd Oct 1999)
 Age: 85 Years
 Place: Ashqudrah, Albania

75. Jarh and Ta'deel

Ta'deel means corroboration of justice from the narrators. This strengthening (tauseeq) has got six levels. Two topmost, two intermediate, and the last two - the lower levels.

Jarh means to criticise and object the narrators of ahaadith, Light criticism on some, moderate criticism on some, and strong criticism on the others. Therefore, this also has six levels.

Light criticism takes place in the first two, moderately strong in the next two, and very strong in the last two levels. The narrator in the last 2 categories is regarded as mean, liar, and imposter.

76. Stages of the narrators.

The narrators have 12 stages of which six are of Ta'deel and six for Jarh

77.

1. The narrator of the first stage:

He is of the highest level and has a strong ground for argument. In the corroboration of this narrator, superlative adjectives are used, or words of highest quality are used in his endorsement.

Example:

- A. [arabic text] so & so is highly credible.
- B. [arabic text] is the most reliable.
- C. [arabic text] so & so is the most mature.

78.

2. The narrators of the second stage/ level:

- A. Very very reliable.
- B. Reliable and mature
- C. Most accurate (expert and strong)
- D. Reliable and intelligent.

79.

3. The narrators of the 3rd level/stage

This narrator is also dependable, but there's only one word used in endorsing this narrator.

Example:

- a. (dependable) b. (faithful) c. (mature) d. (expert) e. (just)

80.

4. The narrators of the fourth level/stage

(the ahaadith of the 4th and the 5th levels of narrators are not withstanding. They are only being mentioned so as to recognise and only to cross examine.)

This narrator does not worth withstand (the argument), but his narrations are mentioned, and are examined. For the endorsement of this level of narrator 'Justice' is accepted, however, their memory is not included in it.

- a. Truthful
- b. Firm on truth
- c. truthful but lacks retention
- d. truthful but marred by suspicion
- e. Errs
- f. OK
- g. No problem

81.

5. The narrators of the 5th level/ stage.

this narrator is not worth accepting either, However his narrations are written, and are cross examined. Words used for this narrator have no mark of endorsement.

Example:

- a. He is a Shaikh
- b. People narrate from him.

82.

6.

The narrators of the 6th level/stage

Narrators of this levels have no ground for argument. They are written, but are not cross-examined since the poor relation of this narrator is very obvious.

While this level of Ta'deel is the last level, this is very close to Jarh

- a. So & so has the appropriate conduct about (so & so) hadith.
- b. The hadith of so & so is written.

The narrators of the 7th and 8th level have no ground for any argument, but they are written for cross examination and verification.

83.

7. The narrators of the 7th level

For the narrator of this level, the words used show politeness of reasoning. This is the first stage of Jarh.

Example:

- a. So & so is very soft in matters of hadith.
- b. There are remarks about this narrator.

84.

8. The narrators of the 8th level

The narrator of this level is not acceptable either. This is the 2nd level of Jarh. Here are the kind of words used for the narrator of the 8th level.

- a. The narration of so & so has no justification.
- b. So & so has rejected narrations.
- c. This man is very weak.

The ahaadith of the 9th, 10th, 11th and 12th levels are not worth any consideration, neither are they written, nor are they relied upon.

85.

9. The narrators of the 9th level.

This is the 3rd level of Jarh. Words of the following kind are used for the 9th level narrator.

- a. The hadith of so & so is not written.
- b. It's not allowed narrate from so & so.
- c. This man is very weak.
- d. Disastrous.

86.

10. The narrators of the 10th level

Criticism and attack on the narrator of the 10th level is very strong. He is accused and alleged of lying. This is the 4th level of Jarh. The following are the kinds of words used for this level of narrator.

- a. So & so is accused of lying.
- b. So & so is accused of fabricating
- c. So & so steals the hadith.
- d. So & so is not reliable.
- e. The ahadith of so & so are left out.
- f. He's not reliable.

87.

11. The narrators of the 11th level

This is the 5th level of Jarh. (strong criticism)

The argument of this narrator is baseless. He is neither reliable nor are his narrations written. Words used for such a narrator make it obvious that he is liar.

Example:

- a. He is a big liar.
- b. he is a deceiver
- c. he is a fabricator

- d. He lies
- e. He composes
- f. He composes ahadith

88. The narrators of the 12th level

12. This is the last and the final stage of Jarh on the narrator. Words used for the narrator of this level are very clear about the extremes this narrator goes to, in order to fabricate a hadith.

- a. So & so is the biggest liar
- b. He is an extremist in lying
- c. He is a pillar of lying
- d. He is the source of lies

GLORIOUS MUHADDISEEN

89.

Imam Malik bin Anas (93H - 179H)

Imam Malik bin Anas was born in the year 93H in Madeena, and he passed away at the age of 83 in Madeena in the year 179H. He is regarded as the scholar of Madeena and also Imam Dar-ul-Hijrah. He has compiled Muatta, which took him 40 years to write and arrange (ahaadith). In this book, you'd find the words of the companions and their effects and observation (aathaar) besides the ahadith of the Prophet ﷺ. This book's explanations have also been written. Since the era of Imam Malik is very close to the era of the Prophet ﷺ, the chains in his narration have fewer links.

90.

Imam Ahmed Ibn Hanbal (died 241H)

A very famous Imam of hadith and Islamic Jurisprudence, compiler of Musnad Ahmed, started the compilation in the year 180H. In the Musnad, there are 27,634 ahaadith without any repetition, and there are 300 tercets. Imam Ahmed has benefited from Imam Shaaf'ee, Yahya Ibn Sa'eed, Ibn Hammaam, Sufyan Ibn Uyaynah, Abu Dawuud Tayalisi, AbdurRahman Ibn Mahdi and others. Imam Ahmed himself is a student of Imam Shaaf'ee'. From among the authors of the six most authentic books, Imam Bukhari, Imam Muslim and also Imam Abu Dawood are the students of Imam Ahmed whereas Imam Tirmidhi, Nasa'ee and Ibn Maajaah have narrated from Imam Ahmed through different channels.

91.

Imam Bukhari Mohammed Bin Isma'eel (194H - 256H)

The author of Sahih Bukhari benefited from the muhaddiseen who lived in Baghdad, Basra Khurasan, Khufa, Khawarizm, Makkah, Madeena, Asqalan,

Hamas and Shaam during his time. His teachers are in excess of 1000. Imam Bukhari has written a major portion of his books Sahih Bukhari while in Madeena.

92.

Imam Muslim Bin Hajjaj Qushayri (204H - 261H)

The author of Sahih Muslim was born in Khorasan and has benefited from the muhaddiseen of his time in Ray, Iraq, Hijaz, Misr and Baghdad besides in Basrah and Balkh. Imam Muslim also benefited from Imam Bukhari.

93.

Imam Abu Dawuud (202H - 274H)

Real name is Sulayman Bin Al-Ash-Ath As-Sijistani, and Abu Dawuud is his kunniyyah. He was born in Baghdad and was engaged in teaching as well as authoring in Basrah and breathed his last there. He was a student of Imam Ahmed Ibn Hanbal. His important compilation is Kitabus-sunan which is famous as Sunan Abu Dawuud. He has collected well known ahaadith in it. The title of his book is limited to the issues pertaining to fiqh. However there's a discussion on the principles of investigating the authenticity of ahaadith.

94.

Imam Tirmidhi Abu EEsa (209H - 279H)

Author of Jaami' Tirmidhi. His teachers include Imam Bukhari and Imam Muslim. He was born in a town called Tirmidhi near the river Amo. He travelled extensively. Besides Jaami' Tirmidhi, he has authored Shamaayel At-Tirmidhi, Kitaab-ul-Ilal. He takes the same opinion as Imam Shaf'ee in many issues but he was a mujtahid too.

95.

Imam Nasa'ee Ahmed Bin Shuaib (215H - 303H)

The author of Sunan Nasa'ee Imam Ishaq bin Rahawaih has benefited from being the student of Bukhari, Abu Dawuud etc. He was a follower of Imam Shaaf'ee in matters of fiqh but he was a mujtahid himself too. Sunan Nasa'ee is considered the most authentic after Bukhari and Muslim. Khurasan was his hometown and he lived in Egypt.

96.

Imam Ibn Maajah

His full name is Abu Abdullah Mohammed Bin Yazeed Quzveeni. Ibn Maajah is among those muhaddiseen who is from the list of six muhaddiseen whose hadith books have been considered most authentic. He was very interested in collecting the ahaadith and he travelled extensively to Iraq, Arab, Egypt for this. His book is called Sunan Ibn Maajah. Ibn Khalkaan writes that Imam Ibn Maajah had also written the commentary of the Qur'an. However it is not available. His name is Muhammed and Abu Abdullaah was his kunniyyah. And Ibn Maajah was his nickname. Lineage is Mohammed Bin Yazeed Bin Abdullaah. Maajah was the nickname of his father. The hometown of Imam Ibn Maajah is Qazwayn in Iraq. That is why he is also called as Qazwayni.

97. A chart of some of those who objected to the preservation of As-Sunnah

Al Kauthari	Egypt	AR TEXT
Abu Rayyah	Egypt	AR TEXT
Ahmed Ameen	Egypt	AR TEXT
Goldziher		AR TEXT
Allaama Rasheed Raza	Egypt	AR TEXT
Refutations of the books of 60,000 Orientalists		Allaama Nasir-ud-deen Al Albaani
Parvezi	Pakistan	AR TEXT
Tuluu' Islam	Pakistan	AR TEXT
Radd Khabar Aahaad (At the end of the second century Hijri)		AR TEXT

98. Preservation of ahaadith

Inscription of the sunnah (ahaadith) by time.

- First Century
 - Inscription of the sunnah had started from the very era of the Prophet ﷺ
 - Memorization and copying, encouraging the students to write the aheadith happened during the era of the companions.
 - In the era of the followers of the companions (i.e; Taab'een)
 - Many manuscripts (books) were made ready, Umar Ibn Abdul Azeez and Ibn Shaahaab Az-zuhri did a lot of work.
- Second century
 - Muatta Imam Maalik
 - Imam Shaf'ee - Ar-risaalah etc
 - Abdullah Ibn Mubarak and others
- Third Century
 - Kutub Sittah
 - Masaaneed
- Fourth Century
 - Sahih Ibn Khuzaima
 - Sahih Ibn Hibbaan
 - Mustadrak Lil Haakim
 - Al Ma'aajim Lit-tabaraani
 - Sunan Daarun Qutuni

- Mustakhrajaat
- Fifth Century
 - Al Jam'a Bain As-Saheehain
 - Al-Jam'a Bain Al Kutub As-Sittah
 - Sharh As-Sunnah Lil Hafiz Al Baghawi
 - Masaabeeh As-Sunnah Lil Hafiz Al Baghawi
 - Jaami' Al Usool Fee Ahadith Ar-Rasool Lil Hafiz Ibn Al-Atheer
- Sixth and Seventh Century
 - Kutub Al Maudhoo'at
 - Kutub Al Ahkaam
 - Kutub Ghareeb Al Hadeeth
 - Kutub At-Targheeb Wat-Tarheeb
 - Kutub Al Atraaf
 - Kutub At-Takhreej
 - Kutub Az-Zawaa'id
 - Kutub AL Jawaami'

99.

Kutub-ur-Rijaal

1. AR TEXT

AR TEXT

AR TEXT

AR TEXT

AR TEXT

2. AR TEXT

AR TEXT

3. AR TEXT

AR TEXT

AR TEXT

AR TEXT

AR TEXT

AR TEXT

4. AR TEXT

AR TEXT

AR TEXT

(AR TEXT UPTO 14)

100.

The manuscripts (books) of the companions

- (1) Saheefa Sadiqa - The manuscript was of Abdullah Ibn Amr Ibn Aas (may Allah be pleased with him) (Ibn Abdul Birr: Jaami' Bayaan Al Ilm Wa Fadlihi 1: 73, Al Khateeb: Taqyeed Al Ilm page 84-85)
(1) NOTE: Anyone interested in looking at the manuscript "Saheefa Sadiqa" can see: Musnad Ahmed, Vol 2, page 158 - 226.
- (2) Saheefa Samurah Ibn Jundub (may Allah be pleased with him) (Ibn Hajar: Tahzeeb At-Tahzeeb, Vol 4, page 236)
- (3) Saheefa Sa'd Ibn Ubaadah (may Allah be pleased with him) (Tirmidhi - Kitaab Al Ahkaam - Baab Al Yameen Ma'ash-Shaahid)
- (4) Saheefa Jabir Ibn Abdullah Ansari (may Allah be pleased with him) This is available in the Turkish library: Shaheed Aliy.
- (5) Saheefa Abdullah Ibn Abi Awfa (may Allah be pleased with him) (Bukhari - Kitab Al Jihad - (ARTEXT)
- (6) Saheefa Abu Raafi' Maula Rasuulullah (Al Khateeb: Al Kifaayah: page 330)
- (7) Saheefa Abu Hurayrah (may Allah be pleased with him) (Ibn Abdul Birr: Jaami' Bayaan Al Ilm Wa Fadlihi, Vol 1, page 73. This manuscript was printed and published, with the verification by Muhammed Hameedullah)
- (8) Saheefa Abu Musa Ash'ari (This is available in the Turkish library: Shaheed Aliy.)
- (9) Saheefa Abu Salamah Nabeet Ibn Shareet Ashja'ee Kufi (This is available with Daar-ul-Kutub Az-Zaahiriya)
- (10) Saheefa Sahiha - Hammaam Ibn Munabbah (may Allah be pleased with him) (This manuscript was printed and published, with the verification by Muhammed Hameedullah)

101.

Objection of those that reject the hadith

The author of this book, Shaikh Arshad Basheer Madani, has spoken in both English and Urdu on this subject. The lectures are available on Youtube. Do watch them.

102.

Acknowledgement of the orientalist about the preservation of hadith. True greatness is when your enemies appreciate you for your work. A very famous German Orientalist Dr. Sippinger writes in the preface of the 1886 book titled : Al-Iswaaba Fee Tameezis- Swahaabah:

No nation exists or has been able to invent the sciences of Asmaa-ur-Rujaal as the Muslims have done due to which you get to learn about 5 lakh Muslims. (Ibn Haajar, Al-Iswaaba Fee Tameezis-Swahaabah, preface by Sipping, Calcutta Edition)

103.

The chains of ahaadith

Arshad Basheer Madani - Dr Abdullah Jaulam - Abdul Wajid Al Umari - Abul Qasim Al A'zami - AbdurRahman Mubarakpuri - Shah Nazeer Hussain Muhaddis Dahalvi - Shah Muhammed Is'haaq Muhaddis Dahalvi - Shah Abdul Azeez Muhaddis Dahalvi - Shah Waliyullah Muhaddis Dahalvi - Abu Tahir Al Kurdi Madani - Ibrahim Al Kurdi Al Madani - Ahmed Al Qashashi - Ahmed Ash-Shanawi - Imam Ramli - Imam Zakariyya - Hafiz Ibn Hajar Al Asqalani - Abu Is'haaq At-Tannukhi - Abul Abbaas As-Saalihi - Imam Az-Zubaidi - Imam As-Sajazi - Imam Dawuudi - Imam Sarakh-si - Imam Firbari
 imama bukari - Imam Humaydi - Sufyan - Yahya Ibn Sa'yeed Al Ansari - Muhammed Ibn Ibrahim Taymi - Imam Alqamah - Umar Ibn Khattaab (may Allah be pleased with him) - Muhammed ﷺ

50 TECHNICAL TERMS - ULOOM-UL-HADITH

1. Mustalah or Istilaah

The meaning of Istilaah or Mustalaah : Unanimity of the nation on the formation of something. Linguistically, deduction of a term to explain the meaning of something is called istilaah. In this the need of any linguistic meaning does not arise.

Example: Salaah, sawm, zakaah, hajj etc.

2. The Six Imams

This means the six imams of hadith who have the honour of collecting the authentic ahaadith, extraction of Islamic rulings from them abiding by them and inviting people to authentic ahaadith. The first of these honourable imams is the highly respected and extremely eminent Imam Mohammed Bin Ismaa'eel Bukhari, then Imam Muslim Bin Al-Hajjaj Al Qushayri and then Imam Abu Dawuud, Imam Tirmidhi, Imam Nasaa'ee and Imam Ibn Maajah respectively.

3. The Six books:

These are the six famous books of ahaadith Sahih Bukhari, Sahih Muslim, Sunan Abu Dawuud, Sunan Tirmidhi, Sunan Nasaa'ee and Sunan Ibn Maajah.

4. As-haab-e-Sunan (The People of Sunan)

These are the four imams that have authored the books named As-Sunan and collected the ahaadith in which issues pertaining to Islamic Jurisprudence were present. Thus they have the honour of presenting the books based on the rulings based on Islamic Jurisprudence. These books are also called the books of Fiqh-ul-hadith, whose names are , Imam Abu Dawuud, Imam Tirmidhi, Imam Nasaa'ee and Imam Ibn Maajah

5. Sunan

The meaning of As-Sunan according to muhaddiseen are those books the ahaadith of which are arranged by the authors based on the chapters pertaining to Islamic Jurisprudence. For example , the book of cleansing, the book of salaah zakaah etc until the end. This is the order that received a lot of appreciation and latter jurists also adopted in their books. These are the books of sunan: Sunan Abu Dawuud, Sunan Tirmidhi, Sunan Nasaa'ee, Sunan Ibn Maajah.

6. Shaykhayn

Since Imam Bukhari and Imam Muslim are the epitome of all the muhaddiseen based on their comprehension and grip on the subject of ahaadith, they are called shaykhayn.

7. Saheehayn

Sahih Bukhari and Sahih Muslim are called Saheehayn. These two are distinctly exceptional from authors of all the other books of ahaadith in narrating the authentic ahaadith.

8. Muttafaq Alaih (agreed upon)

The text of those ahaadith in Bukhari and Muslim that are identical, while they have their own chains, are called muttafaq alaih.

9. Sunnah: The method / the way of the Prophet ﷺ. The way of no one else can be considered sunnah.

10. Asar (Observation)

The residue (remnant) in Arabic is called Asar. In the technical terminology of ahaadith. This term either is a synonym for hadith or is the name of the sayings or actions or the fatwas of the companions, their followers.

11. Arba'een

Is a small elementary book of ahaadith which has 40 ahaadith or the ahaadith heard in 40 different cities from different sheikhs.

For example Arba-een-Nawawi and Arbaeen Albaldaaniyyah.

12. Istish-haad

is to look for ahaadith as support for a narration either to establish it or to eradicate any ambiguity which eventually strengthens the authenticity of the hadith.

13. Istimbaat

It linguistically means to take out the bucket from a well. Technically it means to deduce a shariah ruling from an aayah, a hadith from the biography of the Prophet ﷺ and that of the companions.

14. The sciences of people (Asmaa-ur-Rijaal)

It is the study in which the name, lineage, kuniyyah, nickname of a narrator of hadith is explained so as to differentiate them from any narrators with similar names and also to distinguish the siqah from the weak narrators. Scholars have written more than 42 kinds in this.

15. Asal

is the foundation or the root. Technically Asal is from where the chain of a hadith begins.

16. Imam

is a scholar of the religion of Islam with extremely convincing authority who is an expert in the religious matters with proven practice. Its plural is Aimmah. Our history says we have had numerous Imams who were called the imam because of their expertise in their respective fields.

17. Baab

A sub chapter of a book in which the Muhaddis guides with istimbaat towards any particular issue and the source of it is the next hadith. This what proves the comprehension and expertise of a muhaddis.

18. Ta'aaruz

It's the coming together of two contradicting ahaadith of the same class pertaining to a single issue.

19. Tarjeeh

It is giving preference to a stronger hadith for all practical purposes in case of any visible contradiction.

20. Jarah

It is to categorise or regard a narrator as weak after it is established that his retention and memorisation was either weak or wrong besides and after establishing his faulty creed, incorrect state of his knowledge and character.

21. Ta'deel

It is to categorise or regard a narrator as an extremely convincing authority, siqah, after establishing his strong retention and memorisation; and also after establishing that his creed was sound and the state of his knowledge and character was healthy.

22. Jaami'

Muhaddiseen usually call a book Jaami' technically in which ahaadith of 8 different kinds are written.

Ahaadith based on:

1. Creed and Belief (Aqaa'id & Eemaan)
2. Rulings
3. Riqaaq
4. Etiquette
5. Tafseer
6. Shamaa'il
7. Trials
8. Zuhd-o-Akhlaaq

Only Sahih Bukhari and Sahih Muslim are the books considered Jaami'sahih

23. Seegha-Tamreez (conjugation of illness)

It is a word which a muhaddis uses at a time when he is uncertain about the authenticity of the narration.

For example: [arabic text]

24. Seegha-Jazm

It is a word which a muhaddis uses when he is certain about the authenticity of a narration.

For example: [arabic text]

25. Tareeq

It is the way. Its plural is turuq. This term is generally used for the chain.

27. Fiqh

It is the in-depth and correct comprehension of the Qur'an and ahaadith. That is if a scholar can deduce the correct ruling of current issues and ambiguities by his in-depth study of the Qur'an and hadith, whether it's connected to the practice or to the lawfulness and unlawfulness of something or pertaining to creed and faith.

28. Marwi

Every hadith that's narrated.

29. Mustamli

Somebody who loudly says in the crowd the words of the hadith he has heard from the Shaikh.

30. Ameer-ul-Mu'mineen fil Hadith

It's the highest ranked position of the muhaddis and it's a title given to the muhaddis. It's used for something who second to none in his retention, perfection, depth of the hadith and the illness of it. Imam Bukhari alone is meant when this title is used today.

31. Siqah

The narrator who has the qualities of justice, thorough retention, complete control and perfection. If the word siqah is used recurringly, then it gains the status of ta'deel.

32. Sabt

The narrator who is at the highest level of justice and complete control (zabt). If he is a siqah, then he would attain the highest level of ta'deel.

33. Haafiz

This title is used for the muhaddis who is an expert scholar of narration and adeptness.

34. Haakim

Somebody who has encompassed the ahaadith based on their chains of narration on their text based on Jarah & Ta'deel and from the standpoint of history, somebody who has memorised almost everything from the sciences of Ahaadith

35. Hujjah

Somebody who has memorised 3 lakh ahaadith with their chain of narration and has an in-depth knowledge of every single point of the ahaadith, whether they are authentic or weak.

36. Mutqin

Somebody who speaks with high maturity and has no weakness or error in it.

37. Muhaddis

Somebody who gives the rulings whether a hadith is authentic or weak.

38. Ilm-ul-Hadees Riwaayatan

It is the science in which there's a research on the words, actions approvals and attributes of the Prophet ﷺ and on the precision of the words written, as to how this narration came about.

39. Ilm-ul-Hadees Diraayatan

Certain rules by virtue of which one learns about the state of chains of narration and about the text. Or it is those rules that spell out the state of the narrator and the one from whom he narrates, consequently one would know whether to accept or reject them.

40. Matan

It where the chain ends.

41. Sanad

It is the chain of narrators that starts from a taba-e-taab'ee, goes through the taab'ee and through the companion and reaches the matan which is attributed to the Prophet ﷺ.

42. Hadith

The literal meaning of a hadith is "new". Technically a hadith is every piece of news that's attributed to the Prophet ﷺ which is based on the word, action, approval, attributes of his essence and his characters.

Authentication of a hadith is obligatory otherwise suspicion will prevail.

43. Hadith-e-Qauli

These are the words of the Prophet ﷺ attributed to him.

44. Hadith-e-Fe'li:

These are the everyday routines of the Prophet ﷺ that he would do exactly as per the revelation.

45. Hadith-e-Taqreeri

It is the deed, word or an action of a male or female companion of the Prophet ﷺ which the Prophet ﷺ allowed to be continued or he was quiet after learning about it. That is, he didn't dislike it, and either approved it or considered it better.

46. Tawaatur (Reassurance)

It is such a hadith which is narrated by a group of narrators from the beginning until the end in such a way that it becomes evident that they all couldn't have lied together to narrate a hadith like this.

47. Aahaad

It is the plural of waahid (one). It is the news that only one narrator narrates. All the ahaadith which are not in the category of mutawaatir are aahaad because muhaddiseen consider every hadith to be aahaad that doesn't qualify to be a mutawaatir.

48. Marfoo'

A hadith attributed to the Prophet ﷺ.

49. Mauquuf

A hadith attributed to the companion.

50. Maqtoo'

A hadith attributed to the taab'ee or taba-e-taab'ee

AL-AAYAAT

1. 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." (Aal-e-Imran: 31)
2. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. (Al-Hashr: 7)
3. And obey Allah and the Messenger that you may obtain mercy. (Aal-e-Imran: 132)
4. The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful. And whoever obeys Allah and His Messenger and fears Allah and is conscious of Him - it is those who are the attainers. (An-Nuur: 51, 52)
5. O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah. Indeed, Allah is Hearing and Knowing. (Al Hujuraat: 1)
6. Nor does he speak from [his own] inclination. It is not but a revelation revealed. (An-Najm: 3, 4)
7. And Allah has revealed to you the Book and wisdom and has taught you that which you did not know. (An-Nisaa': 113)
8. And We revealed to you the message that you may make clear to the people what was sent down to them. (An-Nahl: 44)
9. It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error. (Al-Ahzaab: 36)

10. He who obeys the Messenger has obeyed Allah. (An-Nisaa': 80)

AL-AHAADITH

1. Whosoever tells a lie against me intentionally then surely let him occupy his seating Hell-fire. (Al Bukhari: 1291)
2. "If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected." (Al Bukhari: 2697)
3. He who does not follow my tradition in religion, is not from me (not one of my followers). (Al Bukhari: 5063, Muslim: 1401)
4. You must then follow my sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error. (Sunan Abi Dawuud: 4607)
5. "All my followers will enter Paradise except those who refuse." They said, "O Allah's Apostle! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it). (Al Bukhari: 7280)
6. 'Whoever revives a Sunnah of mine, which people then act upon, will have a reward equivalent to that of those who act upon it, without that detracting from their reward in the slightest. And whoever introduces an innovation (Bid'ah) that is acted upon, will have a burden of sins equivalent to that of those who act upon it, without that detracting from the burden of those who act upon it in the slightest.' (Sunan Ibn Maajah: 209)

7. "May Allah beautify a man who hears a saying of mine, so he understands it, remembers it, and conveys it. (Sunan At-Tirmidhi: 2658)
8. Beware! I have been given the Qur'an and something like it. (Musnad Ahmed: 17174)
9. I am leaving you upon a (path of) brightness whose night is like its day. No one will deviate from it after I am gone but one who is doomed. (Sahih At-Targheeb: 59)
10. Convey (my teachings) to the people even if it were a single aayah. (Al-Bukhari: 3461)

الحمد لله بنعمته تتم الصالحات