

AL BAYQUNIYYAH

Science Of Hadith

Lesson 1

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al-Shafi

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Islamic Sciences are of two types (Both are important for the student of knowledge)

- **Objective sciences** ie The Interpretation of the Quran, Islamic Creed (Aqeedah), Islamic Jurisprudence *Fiqh)
- **Sciences that are a means** for understanding the objective sciences i.e., foundations of Hadeeth (Mustalah al hadeeth), Maxims of Fiqh, Foundations of Fiqh (Usuul al-Fiqh)

Hadeeth is divided into two categories:

1. Knowledge of the actual text of the hadeeth (Ilm al hadeeth Riwayatan) علم الحديث رواية
2. Knowledge pertaining to the authenticity of the hadeeth, the precision of the narrators of the hadeeth (Ilm al hadeeth Dirayatan) علم الحديث دراية

The works of the Scholars of Islam are of two types

- **Poetry form** which the use of distinctive style and rhythm (Matn Bayquniyah)
- **Prose form** i.e., written or spoken language in its ordinary form, without metrical structure (Matn Al Waraqat)

إِنَّ مَبَادِيَّ كُلِّ فَنٍ عَشْرَةٌ ••• الحد والموضوع ثم الثمرة
ونسبته وفضله والواضع ••• والاسم الاستمداد حكم الشارع
مسائل والبعض بالبعض اكتفى ••• ومن درى الجميع حاز الشرفا

This is a poem that mentions 10 things that a student should know about any science that they want to learn. They are summarised in three lines of poetry.

1. **Al-Hadd (Definition):** knowledge of principles and foundations relating to the chain of narrations and the text of the hadeeth in terms of acceptance and rejection of the hadeeth
2. **Al-Maudu' (Topic):** the chains of narration, the actual hadeeth text, the traits of the authentic hadeeth of a weak hadeeth, the precision of narrators.
3. **Ath-Thamarah (Fruits):** One can differentiate between the authentic sunnah of the prophet and that which has been falsely attributed to him.
4. **An-Nisba (Relation to other sciences):** It is an independent science; however it serves every Tafisr, Aqeedah, Hadeeth, Fiqh etc since one cannot worship Allah except with authentic text.

5. *Al-Fadl* (Virtue):

- It is one of the most noble types of knowledge that a Muslim can seek because it relates to the words of our blessed prophet peace be upon him.
- Abdullah ibn Mubarak said 'The Isnad is from the religion, if it weren't for the isnad then everyone would say anything'.
- The scholars mention that wherever Knowledge of hadeeth becomes prominent innovations become few.

6. *Al-Wadi'* (Placer/Author): Abu Muhammed Al-Hasan ibn Abdurahman (الرَّامُزِيُّ) المحدث الفاصل بين الراوي والواعي. 360 هـ, He authored a book called.

7. *Ism* (Name): *Mustalah Hadeeth, Foundations of Hadeeth, Foundations of narrations.*

8. *al-Istimdaad*: *It is derived from the Quran, Sunnah, and Methodology of the Companions.*

9. *Al-Hukm* (Ruling): obligatory upon the Ummah as a whole, whereby if a certain number of people specialise in it, the burden is lifted from the rest of the ummah.

10. *Al-Masaa'il* (Issues): conditions of the Authentic Hadeeth, conditions of the Hasan Hadeeth, types of Hadeeth in terms of acceptance and rejection of ahaadeeth.

Basic Terminology

الإسناد/ السند {Isnād/Sanad} The chain or series of narrators who report a Hadith

يقول البخاري حدثنا الحميدى عبد الله بن الزبير قال حدثنا سفيان قال حدثنا يحيى بن سعيد الأنصاري قال أخبرني محمد بن إبراهيم التيمي أنه سمع علقمة بن وقاص الليثي يقول سمعت عمر بن الخطاب رضي الله عنه على المنبر قال سمعت رسول الله صلى الله عليه وسلم يقول...

المتن Matn: The narration/ Hadith itself

قال سمعت رسول الله صلى الله عليه وسلم يقول... "إنما الأعمال بالنيات..."
"Actions are according to intentions..."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. أبدأ بالحمدِ مُصَلِّياً على مُحَمَّدٍ خَيْرِ نَبِيٍّ أُرْسِلَا
2. وَذِي مِنْ أَقْسَامِ الْحَدِيثِ عِدَّةٍ وَكُلُّ وَاحِدٍ أَتَى وَحْدَهُ
3. أَوْلَاهَا (الصَّحِيحُ) وَهُوَ مَا اتَّصَلَ إِسْنَادُهُ وَلَمْ يَشُدَّ أَوْ يُعَلَّ
4. يَرْوِيهِ عَدْلٌ ضَابِطٌ عَنْ مِثْلِهِ مُعْتَمِدٌ فِي ضَبْطِهِ وَنَقْلِهِ
5. وَ(الْحَسَنُ) الْمَعْرُوفُ طُرُقاً وَغَدَتْ رِجَالُهُ لَا كَالصَّحِيحِ اشْتَهَرَتْ

The author started off with Basmallah “In the Name of Allah, the Entirely Merciful, the beneficent” to follow the example of the Quran, Book of Allah, to receive barakah and to follow the sunnah of the Prophet ﷺ because he would start with Basmallah whenever writing to rulers or kings.

1. أبدأ بالحمدِ مُصَلِّياً على مُحَمَّدٍ خَيْرِ نَبِيٍّ أُرْسِلَا

“Begin do I with praise, and prayers and salutations upon Muhammad the Noble Prophet, the finest ever commissioned”

The author starts the lines of poetry with praise but doesn't mention who he's praising, but we can infer that the praise is to Allah swt;

1. Because the author is a Muslim
2. Because حمد (Hamd) is for Allah SWT

What does الحمد (Hamd) mean?

- The word الحمد/Hamd means: Praising with mahabba (love) and ta'dheem (glorification/ honour)

If a person is praising another person and there is no mahabba (love) or ta'dheem (glorification/honour) then that is called المدح (Madh).

- An example of المدح (Madh) is praising someone for how strong they are

What is the difference between حمد (Hamd) and شكر (Shukr)?

- الشكر (Shukr) is thankfulness/ gratitude for blessings that have been given, whereas الحمد (Hamd) is an expression of praise with mahabba (love) and ta'dheem (glorification/ honour) that happens at all times.
- الحمد (Hamd) may or may not be in return for a favour/ blessing unlike الشكر (Shukr) which can only be in return for a favour or blessing.
- For example, you can give الشكر (Shukr) when being blessed with a baby, showing gratitude for the blessing bestowed on you.
- With الحمد (Hamd) you praise Allah SWT at all times, whether you receive a blessing or not, whether things are good or bad.
- In this aspect الحمد (Hamd) is broader/ more general.
- However, الحمد (Hamd) only takes place in the heart and tongue, whereas الشكر (Shukr) takes place in the heart, tongue, and the limbs (as an action).

The daleel for الشكر (shukr) also being an action is:

Aisha reported that when Allah's Messenger ﷺ occupied himself in prayer, he observed such a (long) qiyam that his feet were swollen. Aisha said: Allah's Messenger you do this (in spite of the fact) that your earlier and later sins have been pardoned for you? Thereupon, he said " أَفَلَا أَكُونُ عَبْدًا شَكُورًا " 'Should I not prove myself to be a thanksgiving servant (of Allah)?

“Muhammad the Noble Prophet, the finest ever commissioned”

Here the Author mentions three things about the Prophet ﷺ:

1. That his name is Mohammed
 - The Prophet ﷺ has many names such as: Ahmed, Hashir, Āqib and many more.
2. That he was a Nabi
3. And that he was a Rasool

He then tells us that the Prophet Mohammad ﷺ is the best of the Prophets that have been sent.

The Prophet ﷺ himself said: “ أَنَا سَيِّدُ وُلْدِ آدَمَ يَوْمَ الْقِيَامَةِ ”

“I will be the leader of the children of Adam on the Day of Resurrection”

So how can we understand the hadith “ لَا تَفْضَلُوا بَيْنَ الْأَنْبِيَاءِ ”
‘Do not say that one Nabi is better than another’?

- The scholars mention that yes, the prophet Mohammed ﷺ is more virtuous than other prophets, as comes in authentic hadith, but don't say he is better whilst degrading the other prophets as that is Haram.

What is the difference between Nabi and Rasul?

- Rasul is a messenger, who was given a new Sharia by Allah
- Nabi is a prophet, but they don't come with a new book or sharia they implement the sharia of the Rasul before Him
- Each Rasool was a Nabi but not every Nabi is a Rasul
- It is also said that Nabis are sent to people accepting of His message
- Whereas Rasul are sent to people who are in contradiction to Him

2. وَذِي مِنْ أَقْسَامِ الْحَدِيثِ عِدَّةٌ وَكُلُّ وَاحِدٍ أَتَى وَحْدَهُ

“So, what follows are a number of the hadith divisions and all of them do come with their definitions” In this line the shaykh mentions the methodology he will follow for this book, which is the mentioning of the type of hadeeth along with its definition.

3. أَوْلَاهَا (الصَّحِيحُ) وَهُوَ مَا اتَّصَلَ وَإِسْنَادُهُ وَلَمْ يَشُدَّ أَوْ يُعَلَّ

4. يَرْوِيهِ عَدْلٌ ضَابِطٌ عَنْ مِثْلِهِ مُعْتَمِدٌ فِي ضَبْطِهِ وَنَقْلِهِ

“The first of them is Sahih, and that is neither broken in its chain, nor does it contradict or have a hidden failing.

Sahih, Hasan, and its definition.

“One who is upright and precise, narrates from his like reliable in his precision, as well as his transmission”

The first of the Hadith divisions is Sahih.

Why did the sheikh start off with Sahih?

- Because it is the most authentic hadith
- And because it is the most noble hadith

What is the definition of Sahih?

- The hadith, that its Sanad is connected, that it is narrated by Just and reliable narrators, it doesn't have any contradictions in the hadith and that there are no hidden defects.

What are the 5 conditions for a Sahih Hadith?

1. That the Sanad (chain) has to be connected
2. That there are no contradictions in the hadith
3. That there are no hidden defects
4. That it is narrated by a Just person
5. And that the Just person is precise and prolific in his memorising.

What does the Sanad having to be connected mean?

- Every narrator in that chain of narration, must hear from the narrator above him
We call this (Muttasil) connected.
- For example: Imaam Malik (RA) says that he heard from Nafea, who heard from ibn Umar, who said the Prophet ﷺ said...

What does having no contradiction mean?

- A person whose Hadith is acceptable narrating a hadith that contradicts someone who is more precise than him in memory or those that are more than him in number
- When a narrator who is thiqa (Reliable) contradicts a group of thigaat. This is called a Mukhalifa **مخالفة**.
- Or when one narrator who is thiqa narrates a hadith, and another narrator who's saduq (trustworthy, but not to the level of a thiqa) contradicts that hadith
- Both are examples of shadh **الشاذ**.

What does having no hidden defect mean?

- A defect that is hidden in the hadith somewhere that harms its authenticity.
- The only people that know of this defect are the scholars of hadith that have been studying this science for about 20/30 years. Just by looking at it they can see the hidden defect
- The scholars give an example of those people who work at money exchange shop, on a daily basis they are probably dealing with £10,000/£20,000 and they exchange it to other currencies such as dollars or rials. And they've been working there for about 20/30 years. If you gave them a fake £20 note they would be able to immediately tell that it's fake just by the touch of it. This is due to experience

These first three conditions are connected to the Sanad (chain) of narration.

These last two conditions are connected to the actual people in the chain of narration.

What does it mean that the hadith has to be narrated by someone who is just?

- The scholars explain this to be someone whose good deeds are more than his bad deeds. He has to be a person upon good conduct and known for piety & has to also stay away from things that can harm the reputation of a person, not things that are haram or makrooh but those things that belittle him in the eyes of the people.

For example, wearing three quarter length trousers with not top to the masjid. Their awrah is covered but it harms his reputation

- He also can't be someone that's not known as we can't clarify if he is someone who is trustworthy مجهول
- The person has to be just, as they are narrating the hadith of the Prophet ﷺ

What does it mean that the hadith has to be recited by someone who is prolific in their memory?

- Meaning someone who knows what he's memorising, knows what he's narrating and knows what he's preserving
- And that he's alert and aware and that he also knows the meaning of what he is reciting

With these two last points there is a labelling system within it. E.g Thiqa (reliable), or Suduq (truthworthy. Thiqa is the highest level of praise excluding sahaba. There is nothing that exceeds sahabi in praise.

Another important point is that he must narrate it from someone who is like him.

e.g., A thiqa narrating to thiqa, who's narrating to a thiqa ect.) that hadith is called sahih

But when a thiqa, narrates to a thiqa who narrates to someone whose da'if who narrates to a thiqa the hadith is no longer Sahih.

- This is because of the one da'if person in this
- This hadith will either be da'if or Hasan now

What are the two types of precision?

1. ضبط الصدر Precision of memory} meaning this narrator is reliable in his memory, he's able to memorise and he's memorised the hadith that he is narrating. So, he is able to narrate them when he wishes
2. ضبط الكتاب Precision of writing} meaning he doesn't memorise what he is saying, but whenever his shaykh is talking he is writing down every hadith that his shaykh is saying
 - When he is narrating the hadith and he is passing on the hadith, he has the kitab with him. So, he's reading from his book, and he obviously won't make a mistake as he is reading from his book.
 - But he's condition is that he must preserve his book, meaning if he leaves his book lying about e.g., in the house, masjid or halaqa then this person's hadith is not to be accepted. This is because when he leaves his book lying about anyone can write a hadith

Where can we find hadith that is sahih?

- First, sahih hadiths are found in Bukhari and Muslim as we all know, but they are also found in other than Bukhari and Muslim
- So, it is not correct to say Bukhari and Muslim have narrated every single hadith that is Sahih, rather they have left out a large chunk

- These imams memorised more than 100,00 hadiths but what they've put down is a lot less, which means they have left out a lot of ahadeeth.

What are the levels of sahih?

1. The highest sahih hadith is the ones found in Imam Bukhari and Imam Muslim narrate together. E.G., "verily actions are by intention" [Al-Bukhari and Muslim]
2. The second level of sahih hadith is the one only Imam Bukhari narrated
3. The third level of sahih hadith is the one only Imam Muslim narrated
4. The fourth level of Sahih hadith is hadiths that meet their condition} meaning it meets Imam Bukhari and Imam Muslims condition, but they didn't write it down
5. The fifth level of sahih hadith is that's it meets Imam Bukhari's conditions for sahih hadith
6. The sixth level of sahih hadith is that's it meets Imam Muslims conditions for sahih hadith
7. The seventh level of sahih hadith is the hadith that is sahih but doesn't fulfil the conditions of Imam Bukhari or Imam Muslim. These hadiths are still sahih but since the conditions of these Imams are so high, these said hadiths can't reach that level, but they are still authentic, sahih hadiths

Which is better the Book of Imam Bukhari or the book of Imam Muslim?

A poet said:

تشاجر قوم في البخاري ومسلم *** لدي وقالوا أي ذين تُقدّم
" فقلت لقد فاق البخاري صحّة *** كما فاق في حسن الصناعة مسلم "

They came to me and said which one do you give preference too

I said verily Imam Bukhari proceeded in authenticity

Just like Imam Muslim he proceeded Imam Bukhari in the way that he put the hadith

The people of the Sunnah honour and act upon every single hadeeth:

Ahlul Sunnah their concern is, is the hadith sahih or not. They won't look at whether the hadith is Ahad or mutawatir ect. Ahlul sunnah would say if the hadith Is sahih, as the four imams said, it is my madhab. Hadith that is sahih is evidence for Aqeedah (belief) and ibaadah (worship).

5. وَ(الْحَسَنُ) الْمَعْرُوفُ طُرُقًا وَعَدَتْ رِجَالُهُ لَا كَالصَّحِيحِ اشْتَهَرَتْ

"The tradition that is fair, is one whose routes are known its narrators not as famous, as the sound have shown"

Why do some scholars say that these lines are not that clear?

- When you're defining something, it must include everything that you want it to include, and it must exclude everything that you want it to exclude}. Therefore, the scholars say that the definition of the Hasan hadeeth here it's not precise as: it says the chains of narration (sanads) for Hasan are known, but the sanads of Sahih are also known. So, it is not specific to Hasan
- Also, it says the Narrators of Hasan men are not as famous as sahih, but in terms of being famous and known, even the narrators of da'if hadith are known. Some are known to be liars; some are known to have bad memory etc.

What is the Hadith Hasan?

- The hadith of Hasan is the hadith where its chain is connected, with the transmission of someone who is righteous and upright and who stays away from things that badly affect his reputation, but when it comes to his precision, he is not as precise or as strong as the narrators of sahih hadith. But it has no contradictions or any hidden defects.
- Hassan hadiths must meet 4/5 conditions for sahih hadiths. So, all conditions except the one referring to the precision and memory.
- So, he is not a (thiqa) reliable, he would be a (suduq) truthful or they would say his hadith is acceptable. Sometimes he mis-memorises hadiths

An example of a Hasan hadith is:

“be plentiful when saying la ilaha ilaa Allah, before something is placed before you and la ilaha ilaa Allah, And say this word to the ones who are dying”

This hadiths Sanad's is Hasan, there is a narrator who is called Dammam ibn Ismail, Imam dhahabi said that he's hadith is acceptable, so above weak but below the level of Thiqaat. So, this hadith is Hasan because this narrator.

But if we have three hadiths saying the same thing narrated by three suduqs it now becomes sahih

What are the levels of hadith?

1. الصحيح لذاته (Sahih lithatihi)} highest level
2. صحيح لغيره (Sahih lighairihi)} When we have several ahadeeth which are originally all Hassan but because it's come from various chains of narrations that we no longer have any doubts about the precision of the narrator.
3. حسن لذاته (Hasan lithatihi)} a hadeeth that meets four of the five conditions of the sahih hadeeth. The only difference is that the narrator of the hasan hadeeth is weaker in his memory.